

Mental Health : Islamic Perspective

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Submission date: 30-Mar-2023 12:49PM (UTC+0700)

Submission ID: 2050735603

File name: 1599-5148-1-SM_1.pdf (365.78K)

Word count: 5753

Character count: 28981

MENTAL HEALTH : ISLAMIC PERSPECTIVE

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Abstract

The purpose of this paper was to explain the concept of mental health perspective Contemporary Psychology, describes the mental health of an Islamic perspective and describes how mental health recovery. The theory used is the concept of mental health perspective Contemporary Psychology, and the concept of mental health perspective Islamic Psychology Writing is writing method using qualitative research methods. Mental health is avoiding an Islamic perspective of all symptoms, complaints and mental disorders, is able to adapt to their social environment, develop self-potential grounded in faith and devotion to God. Mental health perspective of Islam emphasize the power of faith. Meanwhile, the acquisition means a mental health perspective with the method pious Muslim, Islamic and Ihsaniah. Mental health is the responsibility of all good families, schools, communities and government. Maintaining mental health can be started from the family. Application of Islamic values in families with ketelaadanan parents will be able to form the children have a healthy mental. With the growing dynamic of human life, the science of mental health, especially mental health needs to be developed with an Islamic perspective various studies and research, especially the development of mental health

recovery means Islamic perspective.

Keyword: *Mental health of Perspective Contemporary Psychology, Mental Health of Islamic perspective*

A. Introduction

The health condition that happens currently in the world is the transformation and change of many complaints of infectious disease that becomes non-infectious or mental disorder accompanied by other diseases. It is caused by several factors such as lifestyle, people's behavior, and the lifestyle value content itself. In Indonesia, the prevalence of a population that has a mental health disorder has been up to 185/1000, in the case that if the prevalence of a population exceeds 100/1000, the population can be classified as a population that deserves full attention to mental health condition.

Mental health problems does not only have an impact on the health sector, but also on the everyday life such as rising crime, the divorce rate, the rate of violence against children, unemployment etc. So as to avoid instability in every sector of governance needs a serious treatment of all parties, especially those involved in the health care sector (Jatmiko, 2015). Considering the importance of mental health issues, many areas of science, have specialty on the study of human behavior problems. The various fields of science that give its own portion for the study of mental health among them are medicine, education, religious studies, and social welfare and psychology.

The background studies on mental health originated from a concept of the Contemporary Psychology, Psychoanalysis, Behaviorism and Humanistic have not been able to solve human problems related mental health. The cause of all this is the lack of religious elements in their theory in understanding the human psyche as a whole resulted in still many people who suffered gangguan kejiawaaan. From here the authors try to

give an explanation of the mental health of an Islamic perspective. Because, from the Qur'an and the Hadith is the source of knowledge that is able to assess and solve the mental health of humans in hopes of getting the happiness of the world and the hereafter.

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The first purpose of this paper is to explain the concept of mental health in the perspective of the Contemporary Psychology. Second, to explain the mental health in the perspective of Islam. Third, to explain how to achieve the mental health.

B. Definition of Mental Health

Talking about mental health Kartini Kartono chooses to the word 'mental hygiene'. The Etymology Mental Hygiene is derived from the words: mental and hygiene. Hygiene is the name of the Greek goddess of health. And hygiene means health sciences. While mental (from the Latins mens, mentis) means: soul, life, soul, spirit, spirit. Mental Hygiene is often referred as a psycho-hygiene. Psyche (from the Greek word psuche) means: the breath, the principle of life, life, soul, spirit, soul, spirit.

There are people who distinguish between mental hygiene and psycho-hygiene. Mental hygiene focuses on the spiritual life. While psycho-hygiene focuses on human being as psycho-physical or psycho-somatic totality. According to Kartini Kartono, hygiene mental and psycho-hygiene in the same sense, is a science of mental health that is concerned in the life of healthy spiritual life, having a healthy self-concept that is in accordance between its all potential and its effort, having self regulation and personal integrity, and always having a calm mind (Kartini Kartono, 2000: 4).

The dissenting opinion comes from Notosoedirjo that there are various ways to give understanding about the mental health, namely:

1. Healthy mental means no mental disorder
2. Healthy mental is if there is no ill due to a stressor
3. Healthy mental is if human is in line with his capacity and is

in harmony with his environment.

4. Healthy mental means growing positively (Notosoedirdjo, Moelyono. 2001: 30).

C. **Psychoanalysis**

The founder of the psychoanalysis is Sigmund Freud (1856-1939). It is based on the thinking that the behavior comes from the processes that affect it. The unconscious impulses of the human soul (Unconscious Processes) which contains thoughts, fears, unconscious individuals desires that carry influence on behavior. Everyone is born with the impulse, and the prohibition of the impulse will lead individuals out of consciousness and replace it with a fixed unconscious influence on behavior. Unconscious impulses get its release through dreams, the speaking mistakes or mental disorders (Rita L Atkinson dkk, 1991: 12).

Freud divided the impulse or instinct into two categories, namely the instinct of life (life instincts) and the instinct of death (death instincts). The instinct life includes hunger, thirst, sex. This creative power is called libido. The death instincts includes self-harm or suicide, or intending to come out in the form of aggression. This destructive force is called Thanatos (Bimo Walgito, 2002: 62). In realizing the impulse of instinct, man has a system of three soul structures in his personality, namely: id which contains biological impulses, ego with an awareness of the reality and super ego which contains the normative awareness, and one another has a distinctive mechanism (Hanna Djumhana Bastaman, 1997: 50).

Instinct to behave is as human driving. According to psychoanalysis, people will be satisfied and happy if they can satisfy the needs of Id and vice versa. If he is not able to realize the desire of id then the anxiety will arise. This anxiety is as a sign of individuals with mental disorders.

D. Behaviorism

It states that the effort and the external environmental conditions are the most influential and determine in the human personality. The figures who are well-known in this stream are:

1. Ivan Petrovich Pavlov (1849-1936) in Russia stated that the activity of the organism can be divided into two activities; reflex activity and conscious activity. Pavlov focused on the reflex problem, so the concept is often called reflex or Psychoreflexology Psychology.
2. Edward Lee Thorndike (1874-1949) in Williamsburg. Thorndike focuses on the functional aspects of behavior, namely the mental processes and behaviors related to the adjustment of organisms on their environment. The basis of learning is trial and error. In the study, there are three primary law, namely: the law of readiness, the law of exercise, the law of effect.
3. Burrhus Frederic Skinner (1904-1990). Skinner divides behavior into two kinds of behavior, namely: first, the natural behavior (innate behavior) that is generated from the behavior of a clear stimulus that is reflexive. Secondly, the behavior of the operand (operant behavior), it is behavior induced by stimuli that are unknown, but is solely caused by the organism itself. This behavior is not necessarily preceded by the stimulus from the outside.
4. John B. Watson (1878-1958) with his experiments on a child named Albert, 11 years old child. From the experiments he concluded that emotional reactions can be formed by conditioning (Bimo Walgito, 2002: 53).

Some Behaviorism figures agreed that the environment give big influence on human behavior. If an individual developed in a conducive environment, he will be supported to have healthy mental, otherwise if the individual is developed in a bad environment, the individual will be formed to have poor mental.

E. Humanistic

Known figure in this genre is Abraham Harold Maslow (1908-1970) who was born in Brooklyn New York.pada April 1, 1908 as the eldest of seven children. His parents were Russian Jewish immigrants. He is famous in the hierarchy of needs. According to him, humans will never be in a state of completely satisfaction. For human beings, their satisfaction is temporary. If a need has been satisfied the other needs will demand satisfaction (E. Koswara, 1991: 118).

This stream emphasizes on the power and the privilege of human being. Man was born with good image and is prepared to do good things. The good image of man is to think, to imagine, and is able to responsible, aesthetic, ethical, and so on. To be able to become a successful man,one can depends on-himself on his strength so it gives impression that human beings regard himself as God's role (Play God). The focus of this thinking is on the relationship between humans and it denied the religious needs. Although it uses the term 'spiritual', it is not about the religion. It is merely human dependence on something that is not realistic. According to Victor Frank,the inventor of logotherapy, spirituality is not religion, but it is the core of humanity andthe source of the meaning of life and the potential of the various capabilities of human sublime outstanding (Jusuf Mudzakir, 2002: 76).

Related to mental health, the human being is able to cope with mental disorders experienced if he is able to use all his potential with his own creativity respectively.

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F. The concept of Mental Health in Islamic Perspective

In the view of the Qur'an, man has three aspects of human totality former that can be distinguished firmly, but it certainly can not be separated. The three aspectsare jismiah aspects (physical, biological), Nafsiah aspects (mental, psychological) and ruhiah aspects (spiritual, transcendental).

Jismiah aspect is the biological physical organ of human

with its devices. The biological physical organ is composed of elements of earth, water, fire and air and it is the most perfect form compared with other creatures, called a concrete form and given them soul as the life energy that can sense various feeling, such as pain, heat, sweet, thirst, hunger and sexual pleasure and so-called abstract form.

Nafsiah aspect is the overall quality of the typical human, in the form of thoughts, feelings, will and freedom, whose existence is among jismiah aspects and ruhiyah aspects. This aspect has a three-dimensions, they are nafsiah al-lust, al-'aql and al-qalb in carrying out its role and function. First, al-lust dimension is the dimension that has the animal nature in the human psychic system. Its work principle is to seek the satisfaction and try to spit the aggressive and sexual impulses. However, this dimension can be controlled by other dimensions, namely, al-'aql Dimen, al-qalb, al-ruh and al-fitrah. Second, al-aql dimension is the dimension of the human psyche which is between the other two dimensions contradictory, namely between the dimensions of al-lust that has bestiality and al-qalb which has the nature of humanity and helpless flavor that has important role as a function of the mind that is able to capture things that are empirical sensory and called as physical sense and is able to acquire the knowledge abstract, metaphysics like to understand the process of creation of the heavens and the earth which is called the spiritual sense. Third, al-Qalb dimension is as a determinant in the capacity of human goodness and badness that has three functions: firstly, the cognition functions which give rise to creativity. Second, the emotion function that causes a sense of power, and the third konasi function that raises the power of intention. Under these conditions, the al-qalb is divided into three conditions namely qalb good condition (Salim), qalb bad (mayyit) and qalb between good and bad (mariid).

Spiritual aspect is the spiritual sublime potential of the human mind which is nature in a man that comes from the spir-

it of God and the transcendental creatures because this function appears on the dimension of al-fitrah. So the dimensions of spirit and nature is derived from God's psychic dimension that displays two things, namely the origin of which is based on the region and the transcendental-spiritual region and its existence is based on the empirical-historical region (Baharudin, 2007: 72). The signs of mental health, according to Mahmud Muhammad Mahmud is that there are nine kinds of them, namely: First, the establishment (al-Sakinah), the tranquility (al-tbuma'ninah), and the inner relax in doing the obligations, both obligations to him, society, and God (ar-rabab).

The word "Sakinah" in Arabic semantic study comes from the word Sakana which means the food (a), for the poor or infant (village or country citizens). From this semantic sense, the word "Sakinah" has the meaning of establishment because it has a settled territory and does not move. The terminology of Sakinah also has the meaning of (1) al-wadaah, al-waqarah, al-thuma'ninah which means tranquility; (2) al-rahman which means mercy. Or in English it means calmness (ketenangan), quietness (security), peacefulness (peace), and serenity (tranquility).

Al-Zuhaili in his commentary gives the meaning of "sakinah" with statutes or serenity of the people's soul (al-isabait and al-thuma'ninah) from all anxiety (al-qalaq) and difficulties or the narrowness of mind (al-idtirar). Sakinah also means leaving hostility or war, anab (al-safe), the lose of fear (al-khouf) and the sorrow of the soul. Ibn Qayyim gives meaning sakinah with information given by God, on the soul of strong, restless and agitated people, in order to increase their faith and belief.

The definition of "calmness" in term of Sakinah does not mean static or immobile, as in "Sakinah" there is an activity is accompanied by a feeling of, like the people who do the work, accompanied by a sense of tranquility. If the term of sakinah has a static and immobile meaning, it means that the human

spirit will not develop and it violated the law of developments.

Word of Allah:

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَاللَّهُ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (٤)

He is the one who has given tranquility into the hearts of the believers so that their faith increases in addition to their faith (which has been there). and Allah belongs to the armies of heaven and earth and Allah is knowing, Wise, (QS. Al-fath: 4)

The word thuma'ninah has almost the same meaning to Sakinah, it is the heart provision on something without chaos according to the Prophet; "Goodness was something soothing in the hearts" and in the words of companions; "Honesty is soothing, while a lie is doubting (raibah)." Word of Allah:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ (٢٨)

(They are) those who believe and whose hearts find satisfaction in the remembrance of Allah. Remember, only with the remembrance of Allah do hearts find satisfaction. (QS. Al-Ra'd: 28.)

Ibn Qayyim noted two differences of opinion regarding to the position of sakinah and thuma'ninah. The first opinion expressed the opinion that thuma'ninah is a result of sakinah, even thuma'ninah is the culmination of Sakinah. The other opinions expressed that Sakinah is a result of thuma'ninah. Considering these two difference, Ibn Qayyim stated that thuma'ninah includes tranquility of knowledge, belief, faith, while being sakinah only includes tranquility of fear.

Being relax (touch) is a result of sakinah and thuma'ninah, namely the state of mind that is relaxed, calm, and without the pressure of strong emotions, even though when doing work that is intolerable. An inner relaxation is reflected as when he was born, which grows in a clean condition and pure from all sin, filth, and disease. When he cries then immediately he is able to smile and laugh. If he hates someone, he will not do the revenge, but he soon forgot and returned to familiarity. When he suffered a mental collapse, such as being ignored by

his mother, he soon forgot and can sleep soundly, without relying on drinking and sleeping pills. If he wants to live a cheerful and happy life, then simply by suggesting a fairly simple game, without the need for drugs addictive substances.

The relaxed condition has a significant correlation with inner purity. If the mind is clean like a mirror, then a speck can be attached to it, and it is immediately known and easy to remove. While the mind with full of dirt will form a starter-starter and rust-carat disa derived from compounds accumulated from evil elements. Someone who has a dirty and sinful soul because of immorality, the evil elements n him will easily fused and form a body composition that is easily affected by shock, anxiety and indecision. Sin is what can be unsettling and shake the soul, while the reward is what can be a satisfying and making life happy (Abdul Mujib, 2000: 56).

The calm and serene mental condition can be described in three forms, namely: (1) the ability of individuals in facing the changes and problems of the age. For example, if he is affected by the disaster, he handed it over and returned it to Allah (QS. Al-Baqarah: 156); be humble in facing something, because in something hated sometimes it has good value, while in something you like, it may have a bad value (QS. Al-Baqarah: 216); (2) The ability of individuals to put up with the heavy life problems for instance fear and poverty (QS. Al-Baqarah: 155); and (3) the ability of individuals to be optimistic and assume goodness in taking life, because in every difficulty there will definitely come an easiness (QS. Al-Insyrah: 4-5).

Second, to understand the (al-kifayah) in doing the activities. Someone who knew his potential, his skills, and his position well, he will be able to work well too, and it is a sign of healthy mental. On the contrary a man who is forced to occupy certain positions in the work with sufficient capacity then it will lead to distress, which in turn brings mental illness to him. Word of Allah: "That they may eat of the fruit, and from what is cultivated by their hands. So will they not be thankful?" (QS.

Yasin: 35). Prophet Muhammad: "Better food eaten by a person is food that comes from his own efforts, because the Prophet Dawud also eat from his own work." (HR. Al-Bukhari).

Third, to accept his existence and the existence of others. Mentally healthy person is a person who receives his own condition, regarded to physical condition, position, potential or ability, because they are grace (fadl) from Allah, to test the quality of human labor. There are two types of grace given to man by Allah, namely: (1) natural (pure) character, such as the condition of the posture, beauty/ handsomeness or ugliness, he was born in a particular family, and so on. Healthy human would be grateful for these gifts without questioning why God created like that, because behind their posture there is hidden wisdom; (2) arranged (kasbi) character, such as how to utilize fat posture at work or a career, how to function the aggressive character, and so on. A healthy human being will certainly mobilize all his resources optimally to achieve the desired objectives (Abdul Mujib, 2005: 54).

The other sign of mental health is the willingness to receive all the advantages and shortcomings of others, so that he is able to get along and adjust to others. The attitude developed such a love for a fellow brother as he loves himself (HR. Al-Bukhari and Muslim), a mutual help, grindstones, compassion, and foster . Word of Allah .:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا (٣٢)

And do not be jealous of what God gave you more than others. (because) for men there is a portion of on what they earn, and for women (also) there is a portion of what they have earned, and ask for Allah His bounty portion. Indeed, Allah knows all things. (QS. Al-Nisa ' : 32).

Fourth, the ability to maintain or keep yourself. It means a person's mental health is characterized by the ability to sort through and consider the action that will be performed. If the action was purely for sexual gratification, then the soul must

be refrained, however, if for worship or piety to Allah SWT. It should be done as good as possible. The despicable acts can cause psychological problems, while a good deed will lead to the maintenance of the mental health (Abdul Mujib, 2005: 54).

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ (٤٠) فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ (٤١)

And as for those who fear the greatness of his Lord and desire to refrain from his desires. Surely then the paradise his residence. (QS. Al-Nazi'at: 40-41).

Fifth, the ability to assume responsibility, both family, social, or religious responsibilities. A responsibility shows the maturity of the person, as well as signs of the mental health (142). Word of Allah SWT. :

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ (٩٣)

And if Allah willed, He made you one people (course), but Allah mislead whom He wills and gives guidance to whom He wills. and surely you will be asked about what has been you do. (QS. Al-Nahl: 93)

Sixth, having the ability to sacrifice and redeem the mistakes he has done. Sacrifice means to concern oneself for the common good by giving most of his wealth and / or ability. While redeeming the mistakes means a self-awareness of his mistakes, so he dared to bear all the risk due to his fault, then he always tried to not make the same mistake once more. Both of these issues are considered as a sign of mental health, because what humans have, either in the form of mind-body or fortune, is just trust from Allah SWT. As a mandate, if someone received it in good condition, then it should not be wasted or treated in a manner that disrupts the explosive emotional stability, it is used for the benefit in the way of Allah. However, if it is received in poor condition, then it should not be sworn, and faced in an apathetic and pessimistic manner, even ignored it. Attitude that is supposed to do is to accept it well and try to use it optimally (Abdul Mujib, 2005: 23).

Word of Allah SWT. :

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ (١٠) تَوَاصَوْا بِاللَّهِ
وَرَسُولِهِ وَتَجَاهِدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ
(١١) يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي
جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ (١٢)

10. O ye who believe, will you like a thing I show you a commerce that can save you from a painful punishment? 11. (They are) you believe in Allah and His Messenger and strive in the way of Allah with their wealth and soul. That is better for you, if ye Knowing. 12. Surely Allah will forgive your sins and put you into Jannah that flowed beneath rivers; and (insert your) place to stay either in Jannah 'Eternity. That's great luck. (QS. Al-Shaf: 10-12)

Seventh, the ability of individuals to establish a good social relationship which is based on mutual trust and co-exist. It was considered as a sign of mental health, because each feels not alone in his life. If he gets gifts then others will be invited to enjoy it together with him. His life association is founded upon mutual trust by waiving mutual suspicion, prejudice, envy, jealousy, and pitting. By doing that he will not become self-conscious and stranger in his own environment, and his life will get sympathy from his social environment (143). Word of Allah .:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (١٠)

"The believers were Indeed brothers. Therefore make peace (correct any relationship) between the two brothers and fear towards Allah, that ye may obtain mercy ". (QS. Al-Hujarat: 10)

Eighth, having a realistic desire, so it can be achieved. Unreasonable desire will bring someone to the brink of fantasy, daydreams, insanity, and failure. The realized desire will strengthen his mental health, on the contrary, the floating desire will increase the burden of mental and madness. Good intentions are desires that can achieve a balance and happiness in the world and in the hereafter. It is in accordance with the hadith of the Prophet which is mauquf, it is in ibn qutaybah history: "Work for your world as if you live forever, and work for your akhirat as if you die tomorrow".

Ninth, the presence of satisfaction, excitement (al-Farb

or al-Surur) and happiness (al-sa'adab) in facing or receiving favors obtained. Satisfaction and happiness are regarded as signs of mental health, because an individual feels successful, has been freed from all burdens, and has fulfilled his needs. The acceptance of favors that brings satisfaction or happiness is not always seen from the quantitative side, but from its quality and blessing. Perhaps the individual is regarded as in a failing grade according to the criteria of others, but because the individual has deep emotional maturity, then no matter how the quantity of favors one received, he will feel very satisfied and happy. Instead, the individual who is considered successful, but the success was addressed by greed, Kufr, and unthankful, then his inner feelings will be tied with less versatile, all-round failure, envy and hate. Such a mental state often creates psychosomatic (Abdul Mujib, 2005: 54).

G. Method of Mental Health Care

Happiness is a condition of mental that is calm, serene, peaceful, pleasure of the self, and gratitude on the ordinance of God. If you do not achieve these conditions it means you have not achieved happiness yet, but only limited success. It is as what the Prophet Rasulullah SAW said "Among a person's happiness is his willing against the ordinance of God. And between the suffering of the children of Adam are unwilling on the choice of God. And between the suffering of the son of Adam is his anger against the ordinance of God (HR. Abu Dawud, from Sa'ad bin Abi Waraqah). So the people who are happy do not only have abundant wealth, but he also has mental and physical health, safe, prosperous, peaceful and happy, free and independent life (Nana Rukmana, 2006: 14).

There are three methods in the acquisition and maintenance of the mental health

1) Imaniah Method

Iman is literally interpreted as a sense of security (al-safe) and trust (al-mandate). Those who believe in God

will have calm soul in facing all the problems in life and his attitude is full of the belief to God. Faith motivates individuals to always live in a healthy physical and spiritual condition. Physical health can be obtained through the knowledge and application of kauni, whereas the spiritual health is obtained through Qur'anic laws. Both of these laws certainly contains instructions of healthy conditions, and to live in positiveness that implies on the lives of individuals (Jusuf Mudzakir, 2002: 151).

2) Islamiah Method

Islam, etymologically, has three meanings, namely the submission (al-silm), peace and security (al-salm), and safety (al-Salamah). Someone who is submissive, obedient and surrender wholeheartedly to the laws and rules of Allah, his life will be safe and peaceful, which eventually gives safety of life in this world and hereafter. This method can form a Muslim personality that encourages a person to live in a clean, holy life and can adapt in any conditions (Jusuf Mudzakir, 2002: 154).

3) Ihsaniah Method

Ihsan, literally, means good. People who are good (muhsin) is a person who know good things, he can apply it in life and with good intention. Good people means he walks on the path that does not contain risk, so he can avoid hostility, strife and envy. This method is reached by three phases: first, the stage of al-Bidayah by emptying oneself of all the properties that are dirty, despicable and immoral, this phase is called takhalli phase. Second, al-mujahadat stage by doing seriously in taking goodness, this phase is called Tahalli phase. Third, al-muziqat stage. This stage, one does not just execute His commands and stay away from His prohibitions, but he also feels delicacy, closeness, and longing to God. This phase is called Tajalli phase (Jusuf Mudzakir, 2002: 54).

H. Discussion and Solution

According to Psychoanalysis, people are not able to realize the wishes of id that consists of instinct or instinct that arises anxiety. This anxiety will be as a sign of individuals with mental disorders. It is contrast with the Islamic view, if a man is able to refrain from worldly desires, he will survive from the bad deeds that would harm himself.

Another opinion from Behaviorism, an environment has a great impact on human behavior. If an individual develops in a conducive environment, it will support one's healthy mental condition, otherwise if the individual develops in a bad environment, the individual will be formed to have poor mental. In the view of Islam, the resignation without efforts is hated by Allah. Humans are required to endeavor to understand the potential that is bestowed by God to him. By understanding the potential, human beings will be able to make plans, strategies to solve the problems of his life. Optimistic attitude possessed by humans is a sign of a healthy mental.

Humanistic opinion says that people who have good potential are able to cope with mental disorders experienced if they are able to use all their potential with creativity respectively. Islam agrees with these opinions, but keep in mind that human beings just try and that is the power of God that will dispose. If this awareness grows in man, the recognition of the power of God, the arrogance that will ruin his life will be lost.

To get mental health, then humans should behave in accordance with the guidance given by God through Rasulullah SAW. Humans run all the commands of Allah and stay away from all prohibitions of Allah so they get the happiness of the world and the hereafter. A happy human being is a man who is healthy in his mental condition.

I. Conclusion

A discussion of a mental health in Islamic perspective is important because mental health in Islamic perspective makes

us aware of an obligation to maintain mental health. The mental health in Islamic perspective is to avoid all symptoms, complaints and mental disorders, and is able to adapt to the social environment, to develop self-potential based on faith and devotion to God. The researcher concludes that the mental health in the perspective of Islam emphasizes on the power of faith. Meanwhile, the acquisition means to get the healthy mental health in the perspective of Islam. It is by doing the pious Muslim, Islamic and Ihsaniah method. The concept of mental health in Islamic perspective is expected to be used as a guide.

The mental health is the responsibility of all citizens; families, schools, society, and government. To keep the mental health can be started from a family. The application of Islamic values in families with parents examples will be able to form the children with the healthy mental. At schools, the curriculum with the character building and teachers as educators is able to be models for their students in their behavior. In society, by maintaining the social norms tightly, the member of the society will be avoided from mental disorders.

In this competitive global era, the utilization of mental health science as a part of psychology is very needed by society. With the growing dynamics of human life, the science of mental health, especially the mental health in the Islamic perspective is necessary to be developed with various studies and researches, about how to get the mental health recovery in the perspective of Islam.

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