THE CONTRIBUTION OF ISLAMIC PSYCHOTHERAPY TO MENTAL HEALTH

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ABSTRACT

Considering that humans are a unity of soul and body, of course many of the principles of mental health science come from sciences that study the soul and body, such as psychology and psychology. Mental health with the aim of healing uses the principles of psychological and emotional adjustment obtained from scientific discoveries in the fields of medicine, psychology, sociology and other knowledge. The problem in this research is what is the concept of mental health in the era of globalization (Study of Islamic psychotherapy analysis)? To be more focused, this research was formulated to answer what the nature and characteristics of mental health are, what mental health is like in the Islamic psychotherapy approach, and what the characteristics and characteristics of a healthy mentality are in the modern era. This research aims to describe the nature and characteristics of mental health. characteristics of mental health, mental health in the Islamic psychotherapy approach, as well as descriptions, characteristics of healthy mental health in the modern era.

Keywords: *Mental Health, Islamic Psychotherapy*

Introduction

Individualistic and selfish feelings; Due to the increasing secondary needs that A reality that is clearly visible in this modern world that has advanced or is developing, is the existence of contradictions that consider people's happiness in life. What was previously unknown to humans, is now familiar to them. Industrial progress has been able to produce tools that can facilitate, provide pleasure in life, so that physical needs are no longer difficult to fulfill.

The conditions and results of this progress should bring more happiness to humans in their lives. However, a sad reality is that happiness is increasingly distant, life is increasingly difficult and material difficulties are replaced by mental (psychic) difficulties. The burden of the soul is getting heavier, anxiety and tension and emotional pressure are felt more often and are more pressing so that happiness is reduced.

The tragedy above is caused by several factors that now greatly influence the way of thinking of modern humans, these factors are as follows: Increasing life needs, a sense of individuality and selfishness, competition in life, unstable conditions. (Zakiah Daradjat, 1996: 10).

Increasing life needs; The more advanced a society, the more demands of life its members need to fulfill. If in the past people were satisfied if they could protect themselves from cold or heat with simple clothing, now clothing is not only for maintaining prestige (self-esteem). People will feel embarrassed or feel inferior if their clothes are not good, not like those commonly worn by their acquaintances or people of the same level. Besides clothes, jewelry is also needed which must also follow fashion. If the current fashion is not followed, people will feel uneasy. This is not limited to clothing and jewelry, but also homes and furnishings undergo the same process. Its function changed from a place of shelter and rest to a symbol of prestige. And so on, so that vehicles become symbols of prestige, while the actual function of these items is no longer important. From here people begin to feel increasingly distant from joy and happiness, because of the tension and inner anxiety that always plagues them in their daily lives. Then there will be more changes in the way people have socialized during this time. The sense of family and brotherhood will gradually disappear, it will become foreign and detached from social ties, and is known for being individualistic and egoistic.

Affects the way of life, then a sense of foreignness and detachment from social ties develops. People think more about their own interests. Other people's affairs are no longer their concern, which causes them to feel lonely in this life.

Competition in life; Increasing needs, which have led people to live selfishly, will then result in competition in life. Competition in finding something to meet needs that are

always increasing or competition because of prestige. In this competition, unhealthy things often happen, where people sometimes because they are driven by the desire to achieve prestige or things that they really need do not hesitate to bring down their friends, or make them miserable either by slander or bad deeds. Then there also arise in this life attitudes, actions or deeds that harm others. Maybe even more than that, such as slandering, putting people in prison or killing them and so on.

Unstable conditions; The restlessness and restlessness of people in society can also affect social and economic conditions. For example, people who are always restless will cause a rift in relationships with others. It might create chaos in society, social and economic conditions can be clouded, even politics can be disturbed if many people are not at peace in that society.

From the phenomenon of problems such as above, the author concludes that humans have life problems, where humans themselves must be able to overcome all the problems of their lives, because if not immediately resolved, the soul will not be calm, comfortable, peaceful, restless, anxious, jealous, jealous, angry, and so on. Such a condition is called an unhealthy mentality, an unhealthy soul becomes physically sick, if the soul is mentally healthy, then the body becomes healthy.

Methods

This form of research is library research or text study, namely book analysis research with the hope of producing conclusions about the style of book language, book tendencies, writing, layout, illustrations and so on. (Suharsimi Arikunto, 1998: 11).

Data analysis techniques are carried out as an effort to systematically search for and organize notes on the results of studies / literature studied to remind researchers about the topic being studied. The conclusion-making technique is carried out if the data that has been collected is classified and then analyzed and then draws conclusions as the final step in conducting research.

Results

1. The Nature and Characteristics of Mental Health

Mental health is defined as a state in which a person's physical, intellectual and emotional development grows, develops and matures in their life, accepts responsibility, finds adjustment, maintains social rules and actions in their culture. Mental health comes from English, namely mental hygiene. Mental comes from the word mens, mentis which means soul, life, spirit, spirit, and spirit. While hygiene comes from the Greek word hygiene which means the science of health. (Sandy Ardiansyah, 2022:1).

Mental health is the ability to adapt to oneself, to others, and to the society in which one lives. To be able to adapt to oneself, one must accept oneself as one is, with all one's shortcomings and advantages. In addition, one must try to know, understand, and judge others objectively. One must recognize the special qualities of others in addition to their shortcomings or weaknesses. Furthermore, people must realize that they do not live apart from the society or environment in which they live and for that they must know and live with the norms, regulations, and customs that the society or environment has. (Yustinus Semiun, 2010:50).

According to the World Federation for Mental Health, mental health is (1) a condition that allows for optimal development both physically, intellectually and emotionally, as long as it is in accordance with the conditions of others, and (2) a good society is a society that allows this development in its members while at the same time ensuring that they develop and are tolerant of other people.

According to WHO, mental health is a condition of well-being of an individual who is aware of his own abilities, can cope with normal life pressures, can work together productively and is able to contribute to his community. (Sandy Ardiansyah, 2022:2).

Mental health is not only a healthy soul in a healthy body (mens sana in corpore sano), but also a condition that is closely related to the entire existence of man. That is a

personality condition characterized by a person's ability to face reality and to function effectively in a dynamic society.

A person's life can never be completely free from the influence of their environment. Likewise, the problems of adolescents and adults are problems that are actually very interesting to discuss, especially lately, where there have been very worrying negative consequences that will bring destruction to the adolescents themselves and society in general.

Zakiah Daradjat (2016:11-13) argues that mental health is: (1). people avoiding symptoms of mental disorders (neurose) and from symptoms of mental illness (psychose); (2). the ability to adjust to oneself, to others and the society and environment in which one lives.: (3). knowledge and actions that aim to develop and utilize all potential, talents and traits that exist as much as possible, so as to bring happiness to oneself and others; and avoid mental disorders and illnesses; and (4). the realization of true harmony between the functions of the soul, and having the ability to face common problems that occur, and feeling positively the happiness and ability of oneself.

Mental health with the aim of healing uses the principles of psychological and emotional adjustment obtained from scientific discoveries in the fields of medicine, psychology, sociology, and other knowledge.

Zakiah Daradjat (2016:114), defines mental disorders that affect a person's physical condition can be traced through psychological studies and their healing is carried out with religious teachings. So for Zakiah Daradjat, as used in psychiatric care, psychology, religion (psychology of religion) functions to conduct research on a person's religious life and then study the extent of the influence of religious beliefs on the behavior and life circumstances of that person in general.

Severe mental disorders according to Ayuningtias quoted (Sandy Ardiansyah, 2022), can cause a decrease in patient productivity and ultimately cause a large cost burden that can burden the family, society, and government. Furthermore, these mental disorders have an impact on increasing the burden on the state and reducing human productivity in the long term. Neuropsychiatric conditions contribute to 13% of the total

Disability Adjusted Life Year (DALYs) lost due to all diseases and injuries in the world and are expected to increase to 15% by 2020. Depression cases alone m contributes 4.3% of the burden of disease and is one of the largest causes of disability worldwide, especially for women.

A healthy mental condition in each individual cannot be equated. This condition is what makes the urgency of discussing mental health that leads to how to empower individuals, families and communities to be able to find, maintain, and optimize their healthy mental condition in facing everyday life. Another challenge is the existence of a false stigma about mental disorders that hinders access to health services, resulting in incorrect treatment.

In addition to Zakiah Daradjat's mental health theory, here are the definitions and understandings of mental health from several other source theories:

1. According to (Pieper & van Uden, 2006), mental health is a condition where a person does not experience feelings of guilt towards himself, has a realistic estimate of himself, and can accept his shortcomings or weaknesses, the ability to face problems in his social life, and has happiness in his life.

2. According to (Notosoedirjo, 2005) mental health is a person who continues to grow, develop and mature in his life, accepts responsibility, finds adjustment (without paying too high a cost to himself or to society) in participating in maintaining social rules and actions in his culture.

3. According to Hawari (1997), mental health is a condition that allows optimal physical, intellectual and emotional development of a person and that development goes hand in hand with the conditions of others.

In general psychology literature, experts argue that the main determinants of human behavior and personality traits are physical condition, mental quality, and environmental situations. This tridimensional determinant (biological, psychological, and sociocultural organs) is a determinant that is widely adopted by psychologists and psychiatrists. In this case, the spiritual element is not included at all because it is considered to be a purely subjective experience.

From the World Health Organization (WHO) "Section of the Soul" has determined the characteristics of a person's mental health. At the same time, religious guidance and counseling must also pay attention to it and bring religious guidance and counseling to establish it in the person who will be guided.

The characteristics of a healthy mentality are as follows:

1. Adjustment (self-adjustment) namely a person must be able to adjust to himself, the socio-culture and religion he adheres to. Along with this, especially in Islam it is also recommended as follows, in the Hadith narrated by Muslim it is stated that:

    "Indeed Allah requires to always do ihsan (good/appropriate) towards everything ....".

    Along with the above, another Hadith of Muslim, as follows:

    "From Abdullah Bin Amar r.a.: That the Messenger of Allah SAW said: Indeed, those who enter Islam and are given the nature of not begging, but always feel sufficient with what they have."

2. Integrated personality (whole personality, solid), namely all aspects of his soul (feelings, thoughts, understanding, recognition, religious basis, appearance, attitude (inside), all always work together every time it will give birth to behavior (outside) behavior. (Rusmin Tumanggor, 2016:98-99).

    Furthermore, Bastaman (1995), and (Eni & Kep. 2022; Fakhriyah, 2019), a person's mental health can be seen from three orientations, namely:

1. Classic orientation.

    A person is considered healthy if he does not have certain complaints, such as: tension, fatigue, anxiety, all of which cause feelings of pain or unhealthy feelings and interfere with the efficiency of daily activities.

2. Adjustment orientation.

    A person is considered psychologically healthy if he is able to develop himself according to the demands of other people and the surrounding environment.

3. Potential development orientation.

A person is considered to have achieved a level of mental health, if he gets the opportunity to develop his potential towards maturity so that he can be appreciated by others and themselves.

Then according to Kartono (2000), there are four characteristics as indicators of a person's mental health, namely:

1. There is coordination of all efforts and potentials, so that people can easily adapt to environmental demands, standards, and social norms as well as rapid social change.

2. Having integration and regulation of one's own personality structure so as to be able to provide active participation to society.

3. Always actively carrying out the process of self-realization (i.e. developing all talents and potentials in real terms), having a purpose in life and always leading to self-transcendence, trying to exceed the current state.

4. Passionate, physically and mentally healthy, calm and harmonious his devotion, efficient in every action, and able to experience pleasure and satisfaction in fulfilling his needs

b. Islamic Psychotherapy Approach

Islamic psychotherapy, if studied, comes from three main words, psycho, which means soul or psyche. Therapy means healing. While Islam means safety. However, in the development of psychology, there has been a development of knowledge related to healing the human soul, so it is called psychotherapy. (Meisil B Wulur, 2015:1).

Psychotherapy is a treatment and healing process through a psychological approach. The term psychotherapy includes various techniques that aim to help someone overcome psychological or emotional disorders by changing a person's thoughts, feelings, and behavior, so that the individual is able to develop themselves.

Islamic psychotherapy can also be interpreted as an effort to help heal and care for clients through the emotional and spiritual aspects of a person in Islamic ways and not contrary to Islamic teachings. The method used through Islamic methods is a field of preaching for preaching activists in carrying out Islamic propagation.

However, along with the development of science, the opinion of one of the figures, Carl Gustav Jung, that psychotherapy is not just a method of treatment, care, and healing for people who experience psychological or mental illness. But psychotherapy can be used for healthy people as a preventive function before someone is diagnosed with a mental disorder.

The basis for the development of psychotherapy through techniques and methods, is based on the first psychological school, namely psychoanalysis. This method continues to develop, producing new theories used in the practice of psychotherapy.

Therefore, Islamic psychotherapy has the same role as general psychotherapy, to help someone by using a treatment method for mental disorders through a psychological approach, the difference lies in the concept of understanding religion based on the Qur'an and Sunnah.

In Islamic teachings, in addition to worldly psychotherapy, there is also ukhrowi psychotherapy. Worldly psychotherapy is the result of ijtihad or human effort, in the form of mental treatment techniques based on human principles. While ukhrowi psychotherapy is guidance (hidayah) and grace (atha') from Allah SWT. Which contains the theological framework of all psychotherapy.

This includes various techniques that aim to shape someone to overcome emotional problems that are directly related to their behavior, thoughts, feelings and physical condition. So that someone is able to develop their potential by eliminating negative emotional obstacles in themselves. Of course, these obstacles greatly affect all activities that a person does.

Mental health is sometimes a problem that is often overlooked in human life. In fact, mental health and mental health are as important as physical health. Mental health in Islam includes the understanding of al-mutmainah, namely a peaceful heart, and al-sakinnah, namely clean. Islam views mental health as not only the harmony of human interaction in worldly interests as well as in the context of perfect integrity of faith. (M. Satu Alang, 2005: 20).

To achieve mental health, a psychotherapy approach can be carried out through independent psychotherapy or by a therapist. Independent psychotherapy, for example, with faith, Islam, ihsan, repentance, monotheism, prayer, endeavor, and tawakal. The pleasure of faith is true happiness in the world in achieving the pleasure and grace of Allah SWT. To His servants. By knowing the characteristics of a happy person's heart, surely someone will get guidance regarding the secret of happiness experienced by believers. The characteristics of a happy person's heart include:

1) Clean, is a characteristic of a happy person's heart, namely clean from disbelief, polytheism, hypocrisy, envy, jealousy, and revenge.

2) Calm, tranquility is steadfastness, tranquility, and happiness as restlessness is haste, loss of balance and misery. A person does not get companionship, except after receiving guidance, and there is no guidance except with faith.

Healthy in the Islamic view is physically and mentally healthy. Physical health is marked by all physical or bodily components functioning as they should. Mental health is the freedom of the spirit and soul from various diseases. Mental health is free from all disturbances and mental illnesses. Spiritual health is clean from all spiritual illnesses.

Physical health greatly affects a person's psychological condition, and vice versa, mental health affects a person's physical condition. So that both aspects influence each other and support each other between one factor and another

In its implementation, the goals of psychotherapy are very real. The first goal is to help individuals in deal with stress, problems of feelings (affection), relationships (relationships), unpleasant habituation, and problems of delusions by suddenly hearing voices. Second, integrating inner well-being, health, comfort in each individual. In this case, psychotherapists use methods based on experiences of relating, communication, dialogue with questions and answers, and changes in attitude, along with all methods that are systematized as an increase in the healthy soul of individuals in terms of group relationships, for example, the family circle.

c. Islamic Psychotherapy Techniques

As explained above, psychotherapy is a method of mental or soul healing to overcome problems related to behavior and thoughts. Methods and techniques of Islamic psychotherapy through:

1) Independent Islamic Psychotherapy Techniques

   a) Patience

      The reality of everyday life is not always pleasant. There are people who succeed in achieving their goals, and there are also those who fail. The causes of failure are also varied, sometimes it is difficult to overcome them, so that people feel as if wherever they go there are always obstacles, sometimes all doors feel closed in front of them. In such circumstances, a believer should remember Allah's instructions which tell them to be patient.

      Allah tells Muslims to make patience and prayer to help them. Patience can be a cure for mental disorders, patience can also prevent mental disorders and patience can also improve mental health. By trying to achieve patience based on strong faith accompanied by devotion to worship and commendable morals. Of course it is not easy to get it, but try earnestly and with pure intentions.

   b) Taubat Nasuha

      One of the independent Islamic psychotherapies that is greatly needed by Muslims is taubat, which is asking for forgiveness from Allah without anyone knowing. Genuine repentance is firm repentance and a promise never to repeat the same mistake after asking forgiveness from Allah.

   c) Trust in Allah

      One of the independent methods of Islamic psychotherapy is trust in Allah. This means that if someone has made up their mind about something, then from now on, do not be afraid or hesitate any longer, surrender everything to Allah. Submit the matter at hand to Allah wholeheartedly, without hesitation, after the effort has been made and all considerations have been made and the opinion is unanimous, then do it and submit the rest to Allah.

2) Islamic Psychotherapy Techniques by Therapists

a) The philosophical principles of psychotherapy that need to be adhered to by Islamic psychotherapists include; The principles of faith and piety towards Allah, the principles of worship towards Allah, the principles of self-awareness, the principles that Muslims are brothers, the principles of amar makruf nahi munkar, the principles of sincerity, and the principles of being aware of one's shortcomings.

b) The principles of implementing Islamic psychotherapy include; Tawhid, tawakal, gratitude, patience, tawbah, guidance of Allah, and dhikrullah.

c) The code of ethics of Islamic psychotherapy includes; 1. Have knowledge and skills in the field of Islamic religion and psychotherapy. 2. Respect the dignity and honor of clients as the most noble creatures of God. 3. Maintaining the values of Islamic brotherhood. 4. The implementation of Islamic psychotherapy is based on the principle of amar ma'ruf nahi munkar. (Zakiah Daradjat, 2002: 154-155). Psychotherapy methods and techniques developed in the West can be used by Islamic therapists by paying attention to the principles, principles and code of ethics of Islamic psychotherapy, by incorporating the values contained in Islamic teachings.

Conclucion

Based on the results of the study above, it can be concluded as follows; Mental health is the ability to adjust to oneself, to others, and to the society in which one lives. To be able to adjust to oneself, one must accept oneself as one is, with all one's shortcomings and advantages. In addition, one must try to know, understand, and assess others objectively. One must recognize the special qualities of others in addition to their shortcomings or weaknesses. Furthermore, the characteristics of a healthy mind are (1) Adjustment, namely a person must be able to adjust to himself, the socio-culture and religion he adheres to. (2) Integrated personality (whole personality, solid), namely all aspects of his soul (feelings, thoughts, understanding, recognition, religious basis, appearance, attitude (inside), all always work together every time it will give birth to behavior (outside) behavior.

Psychotherapy is a treatment and healing process through a psychological approach. The term psychotherapy includes various techniques that aim to help someone overcome psychological or emotional disorders by changing a person's thoughts, feelings, and behavior, so that the individual is able to develop himself. As for mental health in the Islamic psychotherapy approach, it includes; (1) Independent Islamic psychotherapy which includes: patience, sincere repentance, and surrender to Allah. (2) Islamic psychotherapy by a therapist includes: the philosophical principles of psychotherapy; need to be held by Islamic psychotherapists, the principles of implementing Islamic psychotherapy, and the mental characteristics of the code of ethics of Islamic psychotherapy.

A healthy mental picture and characteristics in the modern era, the challenges that have increased have an impact on various lines of life, such as economics, politics, education, social, culture, to human thought patterns. Life in the digital era presents quite tight competition. One way is to train skills for future provisions. Provisions to survive and not be drowned by the changing times. This is what needs to be attempted by adapting, especially learning about the use of digital technology. Characteristics of a healthy mental state include; (1) Avoiding symptoms of mental disorders in mental illness; (2) Being able to adapt (3) Utilizing potential to the maximum (4) Achieving personal and other people's happiness.

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