

# Mental Health Based on the Qur'an Perspective

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**Abstract:** Life situations do not result in physical conflict, which creates an imbalance between social demands and mental balance to face those demands. Mental health is one of the main concerns for humanity. Throughout their lives, all humans hope to be physically and mentally healthy, even though that will never happen, because every creature will experience health problems. This disorder is related to the psyche as the inner side of humans, known as mental health disorders, which can end in the death of humanity both individually and socially. The research method uses libraries (library research). This type of research uses a descriptive qualitative approach, while the study themes prepared are based on deductive and inductive approaches. Starting from various current problems and conditions, we then look for the narrative of the Koran, using tahlili and interpretive methods. In Q.S. Yunus [10]: 57, in total, said that in order to maintain human physical and mental health, they must always be on the right path by making the Koran their guide for life. Apart from that, every individual must be able to guard his heart and mind so that he continues to feel a safe, peaceful and prosperous inner atmosphere Q.S. Ar-Ra'd [13]: 28. This research shows that humans who maintain a good relationship with Allah SWT through worship, good relationships with other social and natural creatures, and taking care of themselves in accordance with religious guidance are a golden bridge to a life that is mentally healthy, physically, spiritually and socially, happy in this world and in the after life.

**Keywords:** Al-Qur'an, Perspective, Mental, Health.

## 1. Introduction

Mental health and psychosocial problems are serious problems and require attention. WHO data shows that in 2023 globally it is estimated that 5% of adults will suffer from depression. An estimated 3.8% of the population experiences depression, including 5% of adults (4% of men and 6% of women), and 5.7% of adults over 60 years of age. Around 280 million people in the world experience depression.

This indicates how important it is that mental health treatment is carried out quickly and appropriately so that more and more people do not experience depression and mental health disorders day by day. The World Health Organization defines that mentally healthy people are those who enable each individual to understand their potential, are able to overcome various problems in life normally, can work productively and are able to share with other people in their community.

This is different from others who say that mental health is a form of emotional and psychological well-being, so that individuals are able to utilize the cognitive and emotional abilities that function within a group and fulfill their daily life needs. Meanwhile, others position mental health into two aspects, namely: the positive aspect (ijabiy), namely mental health in the form of an individual's ability to harmonize with himself and his social environment, and the negative aspect (salabi), namely mental health which prevents a person from all neuroses (al-amradl al -ashabiyah) and psychosis (al-amradi al-dzibaniyah).

Mental health issues have opened the eyes of many people after the emergence of various mental disorders in various levels of society in the world. Mentality is one of the elements that form the soul. It is very important to always maintain your health, because a strong physique is meaningless without a strong mental spirit. There is no one who does not want to enjoy a peaceful life, and everyone will try to find it, even though not everyone achieves their desire.

The very rapid acceleration of progress in information technology today has an impact on all aspects of life, especially on the culture of society and the social values that apply therein. Then, competition in the goods and services industry is exacerbated, which has implications for people's psychological aspects in the form of aggressiveness, emotional instability, personality immaturity, depression due to life pressures, increased levels of suspicion, and unhealthy competition. Until the disorder starts from simple things, stress then becomes depression, disorientation to serious mental disorders which end in suicide due to frustration. Islam recommends avoiding everything.

Meanwhile, the Qur'an as protection in facing pressure in the form of problems and burdens is a test that comes from Allah to people in the world. Seeing this condition, the Qur'an guides humans to live physically and spiritually healthy, strictly prohibiting committing suicide and/or killing other people as stated in Q.S. An Nisa' [4]: 29.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ٢٩

*"O ye who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another. Lo! Allah is ever Merciful unto you".*

Asy-Syaukani in interpreting the pronunciation of the prohibition on killing (*wala taqtulu anfusakum*) in this verse points to two understandings; the prohibition on killing fellow human beings except as permitted by the syara', and the prohibition on suicide in the true sense.

Mental health is a very important right in the life of every individual, because it is one of the components of healthy criteria. If every individual lives healthily, the family and society as a national community will also be healthy. Various efforts have been made to ensure that people are free from health problems. Regarding health in general, it is stated in Law No. 36 of 2009 concerning health, Chapter I Article 1, which states that health is a healthy condition, both physically, mentally, spiritually and socially, which allows everyone to live a productive life socially and economically.

In fact, it is clear that the Republic of Indonesia has a legal product that specifically regulates mental health, namely Law Nomor. 3/1966 concerning mental health. Even the law that was born previously, namely Law Number. 9/1960, regarding health matters, also clearly includes mental health. These two legal products have been abolished and replaced by Law no. 23/1992 concerning health. This legal product is a clear mandate to everyone and all parties to pay attention to the realization of mental health for all levels of society. Peace in

this world can only be realized if it is supported by mentally healthy people. On the other hand, mentally disturbed people will only create disaster for humanity, especially if they hold power. Thus, the author needs to present a Normative-Quranic perspective which is an oasis for a Muslim which needs to be highlighted in this research.

## 2. Methods

The research method uses library research. This type of research uses a qualitative descriptive analysis approach. While the study themes prepared are based on deductive and inductive approaches. Starting from various current problems and conditions, we then look for the narrative of the Koran, using tahlili and interpretative interpretation methods.

## 3. Result and Discussion

Health is one of the main concerns for humanity. All humans hope to be physically and mentally healthy throughout their lives, even though that will never happen. Because, every creature must experience health problems, even death. Health problems can be related to the body's organs, usually called diseases. There are countless diseases that have been identified by the medical world. This disorder can also be related to the psychological side of humans, known as mental health disorders (mental disorder). This condition can occur as an effect of the globalization process which is characterized by the rapid progress of information technology which has an impact on all aspects of life, especially the culture of society and the social values that apply therein. The world of competition in the current digital era, both industrially, even economically and in services, also has implications for aspects of people's mental health, such as aggressiveness, emotional control, immature personalities, depression caused by life problems, increasing lack of confidence, and lack of integrity in competition.

For this reason, the emergence of health problems, both physical and mental, becomes a medium for awareness that humans are not perfect creatures, and with that, efforts are made to seek prevention (preventive-promotive), healing (curative) and rehabilitation.

Indeed, initially humans only discovered diseases that were caused by physical causes, because they were easy to recognize. However, along with the development of human life, diseases are also found that are related to or caused by psychological aspects ranging from mild to severe disorders, for example depression and even memory loss, which can end in suicide or even killing other people. Not a few people experience mental disorders such as life stress, inability to accept reality, loss of loved family members, excessive euphoria and various causes that have nothing to do with disease bacteria, germs, viruses or other physical causes. Humans inhabiting planet Earth are noble creatures and the most perfect in structure. (Q.S. At-Thin [95]: 4).

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ .

“Surely We created man of the best stature”.

It consists of two aspects, body and spirit, both of which work in synergy to foster and support life. The two of them met at the beginning of creation as living creatures and then received the mandate to become caliphs whose function was to prosper the earth. (Q.S. Hud [11]: 61).

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَنْقُومُ آغْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرْ لَهُمْ  
تُوبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ

*“And unto (the tribe of) Thamud (We sent) their brother Salih. He said: O my people! Serve Allah, Ye have no other Allah save Him. He brought you forth from the earth and hath made*

*you husband it. So ask forgiveness of Him and turn unto Him repentant. Lo! my Lord is Nigh, Responsive".*

In the initial creation, humans were formed from soil (*turab, thin, hama'in masnin and shalsal*). Then the spirit of (creation) Allah SWT breathed into him. In this case, Al-Alusi explains that blowing here is not in the real sense, but in the image of activating potential life into actual life. Therefore, the source of human happiness comes from two directions, namely humans and God. Thus, mental health is a person's ability to adapt to the environment and the people around him, being able to make himself and others happy.

In this case, mental health is closely related to the inner side of humans, although the influence is interconnected between the two. Mental disorders will affect the physical. Likewise, vice versa, so optimal efforts are needed so that both of them are always in healthy condition. Physical health problems may be easier to overcome than mental aspects. Although there are many sophisticated products that can help diagnose diseases or health problems

It has become a world agreement that what is called health is physical, mental and social health. recognizing physically and socially healthy people is easier than mentally healthy people. Likewise, it is easier to diagnose people who are physically and socially ill than mentally ill. However, what is certain is that these three aspects are interrelated. If one of them is disturbed then the others are also disturbed, although the gradation can be different in each case or for each person.

#### **Al-Qur'an terms related to mental health**

The three main teachings of the Koran, related to faith, sharia and morals. This coverage has an impact on human psychology and methodologically helps humans to get closer to God, so that human souls and mental health become healthy. The Qur'an introduces the term *an-nafsu al muthmainnah* (a calm soul) as true happiness, and terms it in the hadith with the word *al-Fithrah*, and both are conditions for mental health that a Muslim must have. However, the term that is always used is worthy of being achieved by humans, and when discussing mental health, it is often connoted in terms of the following words;

The term *al-Fauz* (victory), as in Q.S. Al-Ahzab [33]: 71. In that verse there are good words and sayings. Allah will give mercy to those who say good things by obtaining benefits for the sake of profit, one of which is salvation. If this continues, it will have an influence on the human mind and soul. Then the word *al-Sa'adah* (happiness), in Q.S. Hud [11]: 105-106. In this verse it is explained that happy people are those who follow the apostles and are placed in heaven and live there forever. This is Allah's right to them through the grace he has given. The last verse explains that the punishment for the people of hell is eternal therein. From this verse, Allah also reassures the human soul as an endless gift.

Furthermore, the word *Muthma'innah* (calmness), in Q.S. Al-Fajr [89]: 27-30. In this verse, it is explained that *an-nafs al-muthmainnah* means a soul that has reached calm and tranquility. A condition of the soul that has been guided by experience and suffering. This soul has two meanings of gratitude and patience. The word *al-Sakinah* (comfortable and peaceful), in Q.S. Al-Baqarah [2]: 248. In this verse it is clearly explained that if the inheritance of the family of Harun and Musa is very well looked after by their descendants, it will give them *sakinah* or inner peace. Thus the presence of the "ark" provided peace for the leaders of the prophet's community and even the entire community. As well as the word *al-Falah* (luck), as in Q.S. Ali-Imran [3]: 104. In the verse above it is explained that those who have the knowledge or the advantage to preach, call to the path of Allah and prevent actions

that are forbidden by Allah and His Messenger and amar makruf nahi ungkar simply hope for Allah's approval, then they will obtain great reward.

Everything shown in the Qur'an is useful information for humans. In principle, in order for humans to achieve the connotation of the words above, it is necessary to avoid sins and immoral acts by keeping the day safe and clean. In order to obtain peace for the human soul and mind. In fact, the Qur'an states that medicine for mental illnesses is found in the human chest, as stated in Q.S. Yunus [10]: 57.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

*"O mankind! There hath come unto you an exhortation from your Lord, a balm for that which is in the breasts, a guidance and a mercy for believers."*

Mental health referred to in this verse is people who are willing to accept good advice, can improve their morals and deeds and are a cure for various spiritual illnesses. Even mentally healthy people in this verse are those who practice the contents of the Qur'an so that they are prevented from evil deeds and are healthy from various illnesses, doubts and worries, because of guidance on the straight path and the Qur'an. and is used as a blessing for those who believe. While the word "shifa" in this verse means eliminating what causes pain in the heart, while "rahmat" is the giving of guidance that does not contain pain.

Thus, to obtain spiritual health, humans must draw closer to Allah SWT. One way is to read more and practice the Koran. Because, in the Qur'an there are many medicines for all the mental illnesses that humans suffer from. The function of the Qur'an itself is to cure spiritual illnesses, such as doubt, envy, takabbur and others. The heart is a container that holds all kinds of feelings such as love, hate, gives birth to calm and anxiety and accommodates good and praiseworthy qualities. Even the holy book is also a therapy for human mental health. As stated in Q.S. Ar-Ra'd [13]: 28.

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

*"Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest!"*

This verse clearly explains that the human heart becomes better, relies on Allah and becomes calm when he remembers and is pleased with Allah as his helper and protector. By remembering God or always doing dhikr, you will grow a sense of peace and automatically disappear feelings of anxiety, thoughts of making decisions and feelings of fear, anxiety and doubt. Peace of mind is the basis of spiritual and physical health.

### **Mental Health Indicators in the Koran**

It can be characterized that a healthy human mentality includes;

First; Have faith as the basis for all attitudes and behavior. This is recorded in Q.S. At-Thin [95]: 4-6. In this verse it is explained that only people who maintain their faith and practice good deeds are free from degradation of human dignity. Ibn Kathir gives the meaning as a deviation or rejection of human nature which is attributed to divine nature, for example practicing magic, denying obedience to Allah and being hedonistic.

Second; Ability to free oneself from liver disease. Liver diseases referred to in this connection include, among others; riya, envy (al-hasad), revenge (al-hiqd), prejudice (su'uzh zhann) and other despicable heart diseases. In the Qur'an there is a verse that urges humans to be free from various heart diseases. One of them is in Q.S. Al-Hujarat [49]: 12. Envy and other heart diseases when they become acute can cause mental disorders.

Third; Able to adapt to reality (success and failure). It is a necessity in human life that there is an alternation of happiness, satisfaction which sometimes makes people disappointed and



sad. Everything that happens to humans is interpreted as a trial that comes from God. As stated in Q.S. Al-Baqarah [2]: 155-157. A mentally healthy person should be strong enough to face reality, whether it is happy or sad. So people who are mentally unstable will not be able to adapt to the existing reality and will not be able to learn the lessons behind an event, especially something that comes that they did not expect.

Fourth; The ability to gain satisfaction from a struggle. By working, humans will obtain gifts from God that are worthy of gratitude. Every effort made by humans is guaranteed to be different from one another. The differences obtained do not cause him to be jealous of other people's achievements. This is confirmed in Q.S. An-Nisa' [4] : 32. In this verse, envy mixed with greed includes the meaning of being greedy by wanting to get what is in the hands of others, and also feeling jealous. Thus, envy in this sense can cause mental disorders, damage to moral and religious principles. That humans are not equal in obtaining sustenance has been stated in Q.S. An-Nahl [16]: 71. Such reasons must be accepted and grateful for by sharing them with others.

Fifth; It's happier to give than to receive. The Qur'an encourages humans to always give (share) to others who need it. Because in Islam it is not permissible to beg, in fact criticizing people who do not care and share with the poor and orphans as religious liars. As in Q.S. Al-Ma'un [107]: 1-3.

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ (1) فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ (2) وَلَا يُخْضُ عَلَى طَعَامِ الْمُسْكِينِ

"Hast thou observed him who beliest religion?

"That is he who repelleth the orphan,

"And urgeth not the feeding of the needy.

A mentally healthy human being is happy when he can help other people in need. There is a feeling of happiness in him when he can share with other people and others.

Sixth; Have a sense of loyalty towards others. Strong social commitment to others without strings attached, as recorded in Q.S. Al-Insan [76]: 8-9.

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا . إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا

"And feed with food the needy wretch, the orphan and the prisoner, for love of Him,"

"(Saying): We feed you, for the sake of Allah only. We wish for no reward nor thanks from you"

In this verse, the expression does not expect a reply and thank you is a reply in the form of actions or words. Thank you is an affirmation and reply to what was said previously. The behavior of being loyal to friends and being willing to help other people selflessly is commonly called altruism. In the verse above, Allah also motivates humans to always act altruistically, selflessly, even with gratitude, even if they are not the target of providing assistance to others. Thus, optimizing mental health is something that must be pursued so that quality of life can be achieved and enjoyed. Because if this cannot be done, it is possible that mental illnesses will continue to undermine life, then crystallize and in the end it will be difficult to cure them. In the Qur'an there is a statement that indicates the existence of heart (mental) diseases that are difficult to cure. As seen in Q.S. Al-Baqarah [2]: 10-11. Mental illnesses that emerge and vary greatly affect the life performance of sufferers.

#### 4. Conclusion

Mental health is an urgent matter in Islam, so it emphasizes on its followers to maintain their health. A mentally healthy person will always feel safe and happy in any condition. The Qur'an functions as ash-Syifa' or medicine to cure physical and spiritual illnesses, as stated in Q.S. Yunus [10]: 57. While Q.S. Ar-Ra'd [13]: 28. which explains that the human

heart becomes better, relies on Allah and becomes calm when he remembers and is pleased with Allah. Continuously reciting dhikr will create a sense of peace and thereby eliminate anxiety, fear, worry and doubt. Peace of mind is the essence of spiritual and physical health.

Mentally healthy people must be able to realize the terms that the Koran always conveys with the terms al-Fauz (victory), al-Sa'adah (happiness), Terma Muthma'innah (tranquility), al-Sakinah (comfortable and peace). Although there are also terms aimed at achieving a meaningful and happy life in this world and the afterlife. Narratively, the Qur'an says with the sentence "amanu w'amilush sho seen" which is found in various places.

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