Mental Health in the Psychology and Tasawuf Perspectives

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Abstract:

Mental health is essential to learn because it is the well-being of a person's condition in knowing and developing someone's potential. Because it is considered an important issue, mental health is ultimately correlated with other sciences. One of them is the science of Sufism. The science of Sufism is very appropriate in discussing this mental health problem because the object of study in Sufism and psychology both discuss the human soul. Sufism is well known, and the science that examines mental health is the science of psychology. Combining knowledge between these two branches of knowledge, hoped that it can increase faith to achieve the goal of life, namely, to be happy and prosperous both in this world and in the hereafter.

Keywords: drug overdose; emotional disorder; mental disease; Sufism; therapy

INTRODUCTION

Recently, there has been a lot of information circulating in the middle of society, both electronic and printed media, which has given rise to rampant crime news about thief, violence, rape, sexual harassment, prostitution, and even a religious expert's other terrible crimes. Not only the crimes caused by other people, but suicide and drug overdose have also become something that has appeared in the media lately. Many people today are experiencing an identity crisis caused by a moral and spiritual crisis that affects adults and children. The mental condition of everyone cannot be generalized; each has different stories and backgrounds (Thomas & Barbato, 2020; Zhang et al., 2021).

According to the 2018 basic health research by the minister of health, around 9.8% or approximately 26 million out of 267 million people in Indonesia live with mental or emotional disorders (Kemenkes, 2018). From this statistical data, we cannot take this as a simple health problem because the number of cases is still quite worrying.

The World Health Organization (WHO) defines mental health as a state of well-being where someone realizes and knows his potential so that the life, able to face and overcome the pressures in life so that his life becomes productive and sound so that he can be helpful and contribute for those who around him (Fuad, 2016). Mental health care people who constantly improvise accept responsibility and can adapt (Notosoedirjo, 2005). Meanwhile, according to the Ministry of Health of the Republic of Indonesia, good mental health is when the mind is in a calm and calm state so that a person can enjoy everyday life and respect the other people around him.

It needs to be studied from the perspective of another science, namely Sufism. Sufism is present in this science to develop a theory of balance between religious values and modern civilization. But unfortunately, there are still many people who think that Sufism is only limited from an Islamic perspective (Ahmed, 2013). That's why the author is interested in examining the meeting point between Sufism and psychology as a step considered appropriate in expressing mental health in psychology.

RESULTS AND DISCUSSION
Mental Health in Psychology

Mental health is a term used in psychology that was well known in the 19th century as in Germany in 1875. Initially, mental health became a study of psychology, but still in a simple form. Then in the 20th century, it experienced development and progressed rapidly along with advances in modern technology (Ramayulis, 2002) Mental health is a practical science that is widely practiced in everyday human life, both in a standard form with counseling or individuals such as households, schools, institutions, and society. This can be proven by the many consultations on psychology that already exist in Indonesia.

The book Mental Hygiene talks about mental health related to several things. First, it relates to how a person thinks, feels, and lives daily. Secondly, how a person sees himself and others. Third, how does a person evaluate various alternative solutions and make decisions about his problems. (Fakhriyani, 2019) These few things are enough to prove that a disease outbreak is hitting the current state of society. The disease outbreak referred to here is not a disease that is physically visible or physically visible, but a disease from within that cannot be seen symptoms.

The main focus concerning the object of mental study is humans, especially all related to human mental/mental health problems. In contrast, the formal thing concerns the situation, how to work systematically, and planning to maintain human mental health from various mental disorders and mental illness symptoms. Based on Basic Law number 18 of 2014 concerning mental health, mental health is defined as a condition in which an individual can develop physically, mentally, spiritually, and socially so that he can realize his potential can, handle pressure, work productively, and able to contribute with other people.

Mental health essentially refers to the health of all aspects of a person's development, both physically and psychologically, The term mental health also includes efforts to deal with stress, inability to adapt, being able to relate well with others, and how one's attitude makes decisions. Everyone will have different stages of development and change. Because humans have the responsibility to solve every condition and solve it by solving problems in various ways. Many people end up having mental health problems in their lives. Someone who has mental health has the following characteristics (Fakhriyani, 2019):

- avoid from psychiatric disorders
- able to adapt to the environment
- being able to maximize its potential
- being able to achieve personal happiness and others

Sikun (2019) in this case also gives his opinion about the characteristics of a person who has a healthy mentality:

- Feeling safe, so that he can avoid the anxiety
- Having good self-esteem
- A warm person, and open minded
- Having worldly desires that are reasonable and balanced means being able to satisfy them positively and naturally
- Down to earth
- Knowing himself, he can assess his strengths and weaknesses, both physically and psychologically, accurately and objectively

Daradjat (1996) explained that there are five underlying definitions of mental health, they are:

- Mental health is the cleanness of a person from the mental disorders (neuroses) and from symptoms of mental illness (psychosis) seen by definition itself; this idea is widely used by psychiatric circles who view humans from the health and illness point of view
- Mental health is the ability to adjust to oneself, others, society, and the environment. This definition is considered more comprehensive because it connects social life with the whole person. Adaptability is deemed to be able to create a sense of peace and happiness in life
- Mental health is knowledge and action that aims to develop and utilize existing potential, talents, and traits to the maximum extent possible to bring happiness to oneself and new joy.
- Mental health is the occurrence of the harmony between the functions of the soul and having the ability to deal with problems that usually arise, as well as a sense of avoiding anxiety and inner conflict. This definition shows that the functions of the soul such as feelings, attitudes, views, and beliefs must support and work together so that feelings of anxiety and inner conflict are avoided.

- Mental health is the realization of harmony between mental functions and the creation of self-adjustment between humans and themselves and the environment based on faith and piety. It aims to achieve a meaningful and happy life in this world and the hereafter.

As discussed in the previous chapter, people who have a healthy mentality are influential not only for themselves but also for others. There are six spheres where a person usually has a social environment and interacts in everyday life. the six scopes are,

- mental health in the family,
- mental health in schools (for children)
- mental health at work
- mental health in the field of politics
- mental health in the field of law,
- mental health, in religious life

From all the meanings, it can be concluded that mental health is a mentally healthy person, not only physically but also includes other aspects such as psychological, social, and religious morals. Which all elements are balanced between one and the other. it can be concluded that mental health is the condition of a person who allows the development of all aspects well. All of these aspects include physical, intellectual, and emotional, which are optimal following the development of others so that they can interact well with the surrounding environment. Mental symptoms or mental functions such as thoughts, feelings, desires, attitudes, perceptions, views, and beliefs in life must be related to one another to avoid doubts, anxiety, and conflicts that occur because of the individual himself or what is often called inner conflict.

Mental Health in the View of Muslim Scholars

The concept of mental health was introduced in the world of Islamic medicine by a Persian doctor named Abu Zayd Ahmed ibn Sahl al-Balkhi as contents *al tib al ruhani* in his book entitled *Masalih al-Abdan wa al anfus* (food for the body and soul) al-Bakhi succeeded connection between the body and the soul. According to him, both body and soul can be healthy or sick. This is what is known as balance and imbalance. Imbalances in the body can cause fever, headaches, and body aches. At the same time, an imbalance in the psyche can create anger, anxiety, sadness, and other psychiatric symptoms.

Besides al-Bakhi, Islam also has a psychiatric doctor named Ali Ibnu Sahl Rabban al-Tabari. in the book Firdous al-hikmah written in the 9th century AD, he developed psychotherapy for patients with psychiatric disorders. It does not stop there; he also defines a strong connection between psychology and medical science. Al-Tabari often gets patients who experience pain due to misguided imagination or beliefs in his career. Therefore, he is doing treatment by doing counseling. An intelligent doctor can only do this therapy with a high sense of humor. to be able to revive the patient's self-confidence.

Mental health or a healthy soul is perfect harmony or integration between the various mental functions accompanied by the ability to deal with mild mental shocks, which usually occur in one's life; mental health is also referred to as mental disorders and mental illness starting from the inability to face difficulties. Factors that influence difficulty adjusting are pressure (frustration), inner conflict, and anxiety (Park et al., 2022).

Ibnu Sina (1996) revealed that mental health is:

- The desire or impulse of the soul to follow the imagination with the vision that someone can be compelled to do what they want.
- The influence of the mind upon the body namely the influence of emotion and willing. Ibnu Sina based on his experience in the medical object said that when physically people who are sick, only with the power of their will can be healed, and the contrary the, healthy people can become sick if their thoughts influence them that they are sick.
- Strong emotions, such as fear, can damage the temperament of an organism, be able to become of death, by affecting vegetative functions.
- Feeling happy or sad are mental states where both influence vegetative functions. if one's soul is strong, it can heal and injure other bodies without any means. With this statement, Ibn Sina is considered capable of going beyond modern psychology.

Quraish Shihab defines mental health as psychological, emotional strength that examines humans as subjects of religious practice, from the dimensions of ritual (worship) and norms or morals that apply in a community. If the essence of faith is a process of developing the soul that implements endurance, coaching, and psychological values, humans will get mental health. But on the other hand, if humans do not make faith an important thing, they will live as humans that have no morals (Shihab, 1992).

Mental Health in the Perspective of Tasawuf

Humans are God's most perfect creatures. Based on the reason, humans are also equipped with God some potential to choose what is good and what is evil. So, in the process of perfection, humans can stand on their own feet they can consciously make their own choices. Humans can also determine to walk in good or evil, the path that causes them to perish or be preserved; everything is in the hands of humans.

The mind in the human dimension has a vital role in accounting for its actions before God; reason as with spirit and lust also tends to do good and evil. However, the reason is given the responsibility to reason.

Firmansyah (2017) States that the three main things that are main indicators of whether a human being is mentally healthy depend on faith, knowledge, and good deeds or productive actions. This explains that one can maintain mental health by using all intellectual or cognitive, emotional, and motivational energy as well as possible and bring to an effective human form that does not conflict with the rules or morals regulated in Islam.

 In the world of psychology and Sufism both make human objects, the heart, and soul, for studies. It is on this basis that made Sufism an appropriate tool to use for studying mental health. When discussing mental health in the view of Sufism, a device is needed to examine it. Islamic psychotherapy is the effect of an emotional and psychological form that looks humans as subjects who practice religion based on faith, worship, morality, and Sufism. Humans and their relation to mental health aim to make themselves feel calm, serene, free from mental disturbances. The study of mental health and Sufism is closely related in building positive or negative moral values. The standard of moral judgment is based on a few similarities in understanding, there is an understanding that states that morality can be said to be good if a person has high solidarity, is forgiving, has full awareness not to disturb the peace of other people's lives, and establishes a good relationship with God.

In the science of Sufism, mental health is the ability of a servant to practice and examine faith in asthma,' and the characteristics and manifestations of religion as stated in the Al-Qur'an "namely those who believe and have peace of mind by remembering Allah, the heart will be peaceful." Remembering Allah perfectly and sincerely, carried out continuously, can be the perfect medicine for all diseases of the heart and body. Health is a spiritual power that can overcome a human's shock and fear and distance himself from despicable actions. Mental health coupled with faith can lead a person to become an individual who has complete mental health (Rajab, 2012).

Talking about the development of psychology based on the growth, coaching, and development of the moral values in oneself and human life, morality is an essential moral quality for humans, even becoming the main thing. Morality can reflect one's personality, as humans are said to be creatures whose Allah, in the perfect physical and spiritual forms. Without morality, humans will lose their human principles, which can be called *asfala safilin* or the deepest place (Effendi, 1993).

The dimensions of human psychology, heart, spirit, mind, lust and all of them need development and guidance so that they are always safe. The heart meant here is a heart that can understand, and know so that it can determine human nature. In the science of Sufism, purification of the heart is important because in the process, persistence is required because the process of purifying the heart will influence the mental development of a Muslim (Sayyid Eve: 1988).

In Sufistic psychotherapy, teaching and spiritual guidance to God is a continuous process. Before someone engages himself in worship, he must go through a process known as *maqamat* and *ahwal* is the process of the Sufi journey through by getting closer to Allah with *taqarrub ialllah* and remembering Allah with *dzikrullah* which will make humans be at the place of *ma'rifatullah* so that they reach the stage of happiness and can be closer to Allah (Rajab, 2010).

There are eight terms that in Tasawuf fields always be used and told. Here's the eight terms seen by *Mental Health definition:*

- *Taubat* in Mental Health

This term has always been said in the Tasawuf field. itself, repentance a feeling of arising and awakening. Internal repentance is defined as full awareness of the bad actions that have been committed. This form of effort from his understanding encourages someone to do good deeds. In the science of Sufism, this path of repentance must be passed correctly and sincerely. In Islam it is known as repentance *taubatan nasuha.*

The process of repentance in the world of Sufism is called *takhali,* namely self-emptying of the values of evil. Repentance can also be interpreted as returning from being hated. Repentance is a confession of sin and a form of regret. Then the person who wants to repent will confess his guilt to Allah and realize and correct his wrong. By repenting, a person will get inner peace because he feels that Allah accepts his prayers and requests for forgiveness. Repentance, of course, must be accompanied by good deeds that can eliminate his anxiety. In Sufistic psychotherapy, good deeds after repentance are called *tajalli.* Good repentance is repentance that believes that Allah will indeed accept his repentance. This will make a person mentally healthy and make repentance a treatment method (Jaya, 2020).

- *Zuhud* in Mental Health

*Zuhud i*s the term used repeatedly in Sufism. In language, z*uhud* is leaving things other than matters to Allah so that Allah will pay attention to and guide someone. A Sufi leaves his possessions and worldly affairs to go to the pleasure of Allah. Imam Ghazali said that *zuhud* is leaving something he likes most because he hopes for joy in the afterlife (Said, 2014).

People who practice *zuhud* are called *zahid.* In psychology, *zahid* are required to go towards true happiness by prioritizing the afterlife compared to life in this world. The mentality of *zahid* will be empty of greed and love for the world that can lead people astray. so that it can lead to a high degree of integrity in one's life.

- *Tawakkal* and Patient in Mental Health

Patience in terms of language is holding back or enduring. So, the term patience can be interpreted as holding patience from feeling anxious, anxious, angry, controlling the tongue from complaints, and holding the limbs from disorder, *sabr* is not as easy and not as simple as imagined. Patience is an earnest effort and a very noble and high attribute of God. Patience is refraining from enduring suffering in something unwanted and losing something (Mustari & Rahman, 2014).

Tawakkal is a trust and a submission to God. It accepts the destiny that Allah has written sincerely with the whole heart. In the term of Sufism, *tawakal* is a state of a person's soul that is in calm and serenity both in joy and sorrow.

Patience and *tawakal* are two important and commendable qualities both are good qualities of God that humans possess. Patience accepts all good and bad things, while *tawakal* submits to Allah. Patience and tawakal must be followed by strong faith because without faith, patience will quickly disappear, and trust will fall into indecision. A Sufi living a spiritual life will try as remarkably as possible to get maximum results (Schnitker et al., 2017).

- *Mahabbah* and *Ma'rifah* in Mental Health

Mahabbah and *marifah* are two characteristics of the level of Sufism. These two terms have a high position among the maqam and *ahwal* in the level of Sufism. With these two characteristics, a Sufi has a powerful bond with his God. Love for God encourages a Sufi to do good deeds and make sacrifices to gain love, so he forgets about other things (Febriyani et al., 2020).

- *Khauf and Tawaddhu' in Mental Health*

These two terms came from the core of human personality. The fear of Allah is the foundation of all actions more than anything else always feels afraid of whether his worship will be accepted or not, and this trait controls his actions so that it becomes a barometer in doing everything. *Tawadu* means humility, which is present in a Sufi who overcomes arrogance.

Khauf and *Tawadu'* characteristics can methodically form good and commendable human psychology. The presence of these two main characteristics is owned and guarded by a Sufi. Thus, developing into someone honorable and close to Allah (Musfah, 2011; Wibisono et al., 2021; Zarrouq et al., 2021).

- *Taqwa and Ikhlas in Mental Health*

Taqwa is carrying orders, avoiding prohibitions, and balanced with commendable behavior. *Taqwa* can motivate a person to maintain himself from despicable traits. *Taqwa* and sincerity are two traits that are closely related to prevention, treatment, and guidance. In Sufistic and health psychotherapy, purity and sincerity can function as *takhalli, tajalli*, and *tahalli,* the nature of sincerity can protect against evil and moral damage. The stronger the sense of Taqwa and Ikhlas towards a Sufi, the more happiness, serenity, and mental health will be realized (Majid, 2000; Manaf, 2001).

- *Syukur and Mutmainnah in Mental Health*

In the Sufism, gratitude is a spiritual path in cleansing oneself from greed and injustice, while *mutmainnah* is a study of spiritual conditions whose discussion includes the spiritual condition of a Sufi. Psychologically, feeling grateful

will give you satisfaction, which can eliminate anxiety if you fail to get something you want. In this context, humans are taught to see people who are not in good fortune or those who are below, so that life becomes calm and grateful.

In Sufistic psychotherapy, gratitude and *mutmainnah* can function as *takhalli, tajalli* and *tahalli* methods for Sufi life such as self-cleansing bad traits such as greed, hatred, pride, pessimism, and envy. These traits are components of recovery from psychiatric disorders, depression, and anxiety.

Mental health in Sufism is more towards intuition, using more methodology to develop personality and mental health. Sufism experts draw closer to Allah with patience, repentance, *tawakkal, zuhud, mahabbah*, gratitude, *rida*, and *mutmainnah*. All efforts made by Sufis were initially only made to get closer to Allah, but after further investigation, they can be used to feel calm living in the world (Aini, 2015; Kala, 2021).

The Convention Point between Sufism and Psychology

All Sufi exegesis is closely related to the *tasawuf* approach, which implies a psychological side. The main key in interpreting Sufi interpretations is using the Sufism approach through *maqamat al-ahwal* dialectics and spiritual experience. Sufi interpretation's study area provides space for expression for Sufism and psychology to work side by side in reading the Koran. Robert Fager, in this case, strengthens this opinion and reveals that Sufism and has something in common with psychology. Psychology generally studies human behavior, while Sufism is more than that, Sufism has a broader scope. This is based on the objects of Sufism are the soul *ar-ruh,* heart (*Qalb),* and self (*an-nafs)* (Frager, 2005; McLaren, 2020; Tizzard, 2020).

The correlation between the Al-Qur'an and Sufism was mediated by Sufi *mufassir* by inviting their readers better to organize their hearts, souls, and themselves. Two things influence the interpretation made by the Sufis. First, it is influenced by the thoughts and traditions of the previous Sufis, secondly, it is influenced by the psychological state experienced by the interpreters.

The three factors in the field of Sufism, namely the soul, heart, and self, can synergize through r*iyadah, producing a Sufistic experience that* changes dynamically to build emotion. The emotions referred to here are not just emotions that arise because of lust but emotions that come from *an-nafs al-mutmainnah* (holy lust) (Akbar, 2013; Faiz, 2017; Frager, 2005; Irawan & Nasution, 2020).

The interpretation of the Sufis, according to Frager reflects the feelings of the soul and heart. The heart is the primary medium for building spiritual potential. The heart can absorb light from its source, Allah. The unique thing about the heart is that it stores the most profound intelligence and wisdom, becoming *ma'rifat* or spiritual knowledge. The aim of the Sufis in carrying out the various stages of *riyadah* is to cultivate a gentle heart, to be full of compassion, and to cultivate intelligence of the heart. This is important because if the eyes of the heart are open, humans can see all that is fake beyond what is visible. The heart stores the divine spirit in the human heart (Abdelgawad & Zahra, 2020; Fakhriyani, 2019; Hearty, 2018).

Definition of Mental Health in the Perspective of Sufism and Psychology

أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جُهَدُواْ مِنكُمْ وَيَعْلَمَ ٱلصَّٰبِرِينَ After defining the mental health in different sciences (Sufism and psychology) I think the definition between the two combined will become one meaning as follows:

Personal Aspect	Characteristics
a. Physical side	1. Normal Development 2. The whole body parts are in good function to perform the tasks. 3. Healthy and not an ill
b. Psychological	1. Respect own self and others 2. Have their point of view and sense of humor 3. Have a reasonable emotional response 4. Able to think realistically and objectively 5. Avoid psychological disturbances 6. Creative and innovative 7. Open, flexible, and non-defensive 8. Have the feeling of being free to choose, express opinions and act
c. Social (*Mu'amalah ma'a al-nas*)	1. Have a high sense of empathy and compassion for others, ready to help people who need their help 2. Able to relate well with others in a healthy manner, full of patience and love

	3. Tolerant and willing to accept people regardless of social class, level of educational strata, politics, religion, race, ethnicity, or skin color.
d. Moral – Religious	1. Have faith in Allah, be obedient in practicing His teachings 2. Honest, safe, responsible and sincere charity

The table above proves that the characteristics of mentally healthy people include visible physical health and social and religious morals. All of which are intertwined with one another and cannot be separated. In defining mental health, faith in Allah is a parameter of divinity in the form of developing and cultivating the potential of human nature to become a perfect being. Mental health has a comprehensive spiritual specification of monotheism with high standardization; mentally healthy people can be measured from faith, humanity, and monotheism levels. Secondly, people who are good at understanding, experiencing, and practicing activities related to the soul. Third, people who already know the past, present, and future. Fourth, people who have peace of mind are usually able to have good morals so that their minds, five senses, and heart are opened, so that they can open themselves to be better at achieving divine values (Adz-Dzaky, 2004; Bullivant et al., 2020; Henry, 2020; Sudarsana, 2019).

CONCLUSION

Having a healthy mentality is the desire of many people. it does not just appear but must be sought in earnest. Sufism and psychology have the same object of study, so they are very qualified when discussing one's mental problems. This can be proven by defining mental health. The two are interrelated. From a psychological point of view, mental health is defined as the character of a person who can lead a good life and has a good relationship with God. While in the science of Sufism, people with a healthy mentality will have a good relationship with Allah, be able to worship Allah very well, and carry out their duties as servants of Allah with true worship to Allah. Sufism is a science that focuses more on intuition and uses a methodology that can grow and develop personality and mental health. The Sufis like to draw closer to Allah with lots of efforts carried out continuously; if examined more deeply, life will be better and calmer by drawing closer to Allah.

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