

SURAT KETERANGAN

Nomor: 1280/UNUSA-LPPM/Adm-I/VII/2023

Lembaga Penelitian dan Pengabdian Kepada Masyarakat (LPPM) Universitas Nahdlatul Ulama Surabaya menerangkan telah selesai melakukan pemeriksaan duplikasi dengan membandingkan artikel-artikel lain menggunakan perangkat lunak **Turnitin** pada tanggal 11 Juli 2023

Judul : Islamic Principles in Mental Medicine
Penulis : Yahya Nur Abdillah, Hafid Algristian, Nur Azizah
No. Pemeriksaan : 2023.07.12.440

Dengan Hasil sebagai Berikut:

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Website : lppm.unusa.ac.id

Email : lppm@unusa.ac.id

Hotline : 0838.5706.3867

Islamic Principles in Mental Medicine

by AlgristianHafid

Submission date: 11-Jul-2023 07:21PM (UTC+0700)

Submission ID: 2129597245

File name: Islamic_Principles_in_Mental_Medicine.pdf (478.98K)

Word count: 3291

Character count: 17283



Islamic Principles in Mental Medicine

Yahya Nur Abdillah¹, Hafid Algristian^{1,5}, Nur Azizah¹

¹ Faculty of Medicine, Universitas Nahdlatul Ulama Surabaya

*Corresponding author: dr.hafid@unusa.ac.id

ARTICLE INFO

ABSTRACT

Keywords:

*Islamic Principle,
Mental Medicine,
Mental Health*

Submitted:

August 12th 2021

Reviewed: June

28th 2022

Accepted:

October 27th 2022

Background: The religion of monotheism is the religious instinct of every human being as a creature created by Allah SWT. One of the mental health therapies is religion. Islam is the prevailing religion in almost 56 nations around the globe and has more than 1.2 billion adherents. Islam speaks to an all-encompassing way of life and agrees with its supporters' expansive extent. The development of mental medicine in Islam has several reviews. Many Islamic figures contributed to treating mental illness long before Western figures discovered it. **At the time of the Prophet Muhammad SAW**, there was also a treatment for mental illness based on the Al-Quran. This article will mention several forms of worship as psychotherapy. **Objective:** The purpose of this article is to determine the role of the Islamic Principle in Mental Medicine. **Methods:** The design of this research is a literature review or library review, which is a systematic, direct, and reproducible research method by identifying, evaluating, and synthesizing published research. **Result:** Islamic principles in mental medicine consist of tawheed religion as mental therapy, worship as human psychotherapy, and Islamic psychotherapy to help psychiatric treatment and healing process. **Conclusion:** There are five ways of prayer that a Muslim can do as psychological therapy, namely: Saalat, Dhzikr, reading the Al-Quran, Shaum, and Hajj. In an Islamic intellectual, there is a discipline of Islamic Psychotherapy that is an integral part of Islamic Psychotherapy; such as *istinbath*, *iqtibas*, and *istiqro*.

Introduction

Previous research has shown that belief in a certain spiritual value helped patients to deal with complications of chronic illness (Algristian *et al*, 2017). The research did not specifically discuss what the patient's religion was and the spiritual value in question was not limited to one particular religion. Since the majority of patients were Muslim, this study aims to dig

deeper into the principles of Islam as a religion for mental medicine.

Islam is the religion of monotheism, while monotheism is the instinct of every human being as a creature created by Allah SWT. One of the mental health therapies is religion. Islam is the prevailing religion in almost 56 nations around the globe and has more than 1.2 billion adherents. Islam speaks to an all-encompassing way of life

and agrees with its supporters' expansive extent (Tzeferakos and Douzenis, 2017).

The knowledge of Islam has been explained in the Al-Quran, which explains happiness and serenity. Research on religion seems to be divided on the issue of mental health effects, as some studies show that religion has an adverse impact n mental health. At the same time, some say that it leaves a positive impact. (Khawaja, 2019).

The development of mental medicine in Islam has several reviews. Many Islamic figures contributed to treating mental illness long before Western figures discovered it. At the time of the Prophet Muhammad SAW, there was also a treatment for mental illness based on the Al-Quran. This article will discuss several religious activities (or *ibadah*, mentioned later as “worship”) as psychotherapy.

Methods

This research design is a literature review or library review, which is a systematic, direct, and reproducible research method that identifies, evaluates, and synthesizes published research. In this study, the authors searched for literature with the keywords "Islamic principle, mental medicine" to obtain literature sources from journal database websites, including PubMed, Science Direct, and Google Scholar, and supported by various

sources such as textbooks and other literature.

Result and Discussion

A. Islamic Principles in Mental Medicine

1. Tawheed (Tauhid) Religion as Mental Therapy

The religion of monotheism is the religious instinct of every human being as a creature created by Allah SWT. In (QS. Ar-Ruum 30:30), it means, "So be steadfast in faith in all uprightness 'O Prophet'- the natural way of Allah which He has instilled in 'all' people. Let there be no change in this creation of Allah. That is the straight way, but most people do not know". Based on this quote, it is explained that humans created by Allah SWT have instincts or impulses for religion, namely Islam as the religion of monotheism. Therefore, if a human being is not monotheistic, it is due to the influence of the environment because this is unnatural.

Tawheed, or believing in one God, offers a simple yet profound belief, representing one's private feelings towards one God. The simplicity of this belief helps humans who by nature do experience many problems in their lives. Modern man, as reviewed by Hussain (2017), is currently trying to adapt to many problems, of course, requires a simple belief in God Almighty. The

depth of belief that God is omniscient and sovereign over all things offers intimacy and dependence between a servant and his Lord. This simple and deep belief is what creates a "secure attachment" between himself and his God, thus helping humans to face problems in their lives (Sabry and Vohra, 2013).

One of the mental health therapies is religion. The knowledge of Islam has been explained in the Al-Quran, which explains happiness and serenity. The verse QS. An-Nahl 16:97 means, "Whoever does righteousness, whether male or female, while he is a believer- We will surely cause him to live a good life, and we will surely give them their reward (in the hereafter) according to the best of what they used to do." The meaning contained in the quote of the verse is that anyone who does good deeds must be accompanied by faith, and both men and women will get a commensurate reward, depending on the good deeds done. Moreover, as mentioned in (QS. Ar-Ra'ad 13:28), it means, "Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah, hearts are assured" (Ariadi, 2013).

In the holy book of the Al-Quran, there are instructions for humankind

which is a sedative for the soul or healing for various kinds of heart disease (spiritual) contained in a human being. In (QS. Yunus ayat 57), it means, "O mankind; there has come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers." These quotes provide instructions for us to be required to have good relations with Allah SWT and other people and be kind to nature and the environment. To treat the soul and prevent and foster mental conditions that exist in humans, Islam has a crucial role in the life of every human being. Through the appreciation and practice of the teachings of Islam, humans can find peace, prosperity, and happiness. Whether both in this world and in life in the hereafter. (Notosoedirdjo. 2002)

2. Worship as Human Psychotherapy

Several forms of worship as psychotherapy and their psychological effects are described.

a. Saalat.

Following Muslim teachings, the legal conditions for salat are valid if the Muslim has performed or is in a state of ablution (pure). The nature of our ablution is obliged to use holy water and can purify the body like the water we use to clean the body or for

daily activities, which is flowing, clear and refreshing. If we use water with the properties described, physically and psychologically, the attached dirt will also flow (disappear) following the water flow when used for ablution. Water can also be used as therapy with water media called therapeutic media. Rafi'udin and Zainudin (2004) explain that ablution not only has a psychological impact on a person but can also have a physiological impact because it can relieve physical and psychological tension in the body's organs. Because we wash body parts five times a day, it can be added. The word 'salat' etymologically means to pray for something good. Salat has a good impact on a person in healing the feelings of upset and sadness that occur in a human being (Najati, 2004). When salat, we must do it by perfecting ablution, saying the intention sincerely, praying *tuma'ninah* (quiet for a moment), not moving too fast or not in a hurry, and understanding the reading of the salat. Salaat will be able to have a positive effect on our bodies by praying solemnly; our souls will be calm and make prayer (salat) therapy for one's soul. With another intention, the soul becomes peaceful and calm when

praying as the teachings of the Prophet Muhammad SAW. By salat, a human personality can be arranged, respond to things calmly and directed, and make people not immediately give up in the face of trials.

b. Dhikr (Dzikir).

In (QS. Ar-Ra'ad ayat 28), "Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured". From these quotes, we highly recommend doing dhikr because it will make our hearts calm and peaceful for His faithful servants. Moreover, in the words of the Prophet Muhammad, "It is not a group that sits in remembrance, but angels will surround them. They get an abundance of grace and attain serenity. And Allah will remember them from someone who is accepted by Him" (HR. Muslim and Tirmidzi).

c. Reading Al-Quran.

Treatment using the Al-Quran (spiritual medicine), the main office of that treatment, has been opened in several places. This treatment is known as *ruqyah* shariah. In the community, *ruqyah* is considered an alternative treatment or therapy for someone's healing, usually if the

disease is caused by an evil spirit or jinn contained in humans. However, this paradigm is incorrect in understanding the Al-Quran as a guide for humankind. Al-Quran is the holy *kalamullah*, which Allah SWT revealed to the Prophet Muhammad SAW as a guide for humans in distinguishing between right (*haq*) and wrong (*bathil*). If someone reads the Al-Quran and each verse, it can lead the soul always to be sincere in charity and *tawadhu* when responding to something by the teachings contained in the Al-Quran.

It is known that reciting the Al-Quran in a low voice induces a feeling of calm, whereas a loud voice increases agitation (Algristian *et al*, 2022). This research was conducted on mice, but it can be understood that by nature humans are also more comfortable listening to the soft chanting of the Al-Quran, not loud and screaming ones. Other studies have also proven that gentle recitation of the Al-Quran can increase an individual's immune response (Muhammad *et al*, 2022).

d. Shaum (Fasting)

Najati (2004) explained that *shaum* (fasting) is an activity that can bring many benefits, including strengthening oneself from all

temptations and improving the human soul in terms of controlling lust in humans. Shaum is a means to train oneself to control motivation or emotional impulses and to control lust and lust. Unmarried youths are highly recommended by the Prophet Muhammad to carry out fasting to control their lusts and avoid adultery. During fasting, one will also feel the same suffering as those experienced people who are less able to meet their daily needs. Fasting is what can encourage us to help fellow human beings, especially the poor. Najati (2004) stated that this sensitive feeling and attitude could foster the spaciousness of the soul and a sense of peace.

e. Hajj.

The story of the Prophet Ibrahim is the beginning of the Hajj itself. The meaning of the story taken is the sacrifice of the things that are most loved and owned and also the struggle for one goal, namely to get the pleasure of Allah SWT. In addition, someone who performs the Hajj not only prioritizes his struggle but is also accompanied by *tawakkal*, a sacrifice of all graces, and poured out love for Allah SWT. Hajj can also train in controlling human patience. At the time of Hajj, the position of all

Muslims is the same and will not be judged by position and rank. That also causes us to do therapy when performing the Hajj, namely therapy for arrogance, conceit, and pride. According to Najati (2004), the atmosphere of the Hajj contains a lot of spiritual values that can increase the spirit to achieve peace because a person performing Hajj asks forgiveness from the Almighty and adds an atmosphere of divine chanting that thunders full. A Muslim who performs the Hajj can make improvements or self-introspection (*muhasabah*) to find identity as a servant. The essence of a Muslim is to devote himself and his life in this world only to Allah SWT. Arifin (2008) Explains that sincere devotion can invite an outpouring of grace and pleasure from Allah SWT. As a creature created by Allah, the human soul becomes calm and holy.

3. Islamic Psychotherapy to Help Psychiatric Treatment and Healing Process

In the Islamic intellectual world *Thiburrohmany*, it can be known as a discipline of Islamic Psychotherapy which is an integral part of Islamic Psychotherapy. The previous reviews mentioned that patients with mental

illness who have a strong acknowledgment of religious and spiritual beliefs likely use the positive appraisal to deal with their obstacles (Al Hajiri *et al*, 2021).

Islamic psychotherapy, which is explained in the instructions in the Al-Quran, is the science of the process of treating and healing mental illnesses and mental disorders in a person through a psychological intervention based on the Al-Quran and Sunnah. The regularity of a methodology is constructed in one way, including: (1) *istinbath*, (2) *iqtibas*, and (3) *istiqro*. First, *istinbath* is a reasoning process based on theories from the Al-Quran and Sunnah for Psychotherapy. Second, *Iqtibas* is a process of reasoning through the theory of the results of *ijtihad*, which experts have confirmed regarding psychotherapy that is not different from or following the teachings of the holy book Al-Quran and Sunnah. Third, *istiqro* is a reasoning process based on research results and empirical and spiritual experiences related to psychotherapy. Based on the three paths described previously, several methods and techniques in Islamic psychotherapy were found to assist the nursing process and the treatment or healing of mental illnesses, namely: (1) *Dhikr*, (2) *Tashowuf-Thoriqot*, (3) Fasting (*shaum*), (4) *Salat*, (5) Repentance bath, (6) Prayer, and finally, *Hikmah* (which can be distinguished from

shamanism/occult practices or *kuhanah*). (Arifin.2008)

B. Development of Mental Medicine in Islam

The development of mental medicine in Islam has several reviews. Many Islamic figures contributed to treating mental illness long before Western figures discovered it. At the time of the Prophet Muhammad SAW, there was also a treatment for mental illness based on the Al-Quran.

Abu Zayd Ahmed ibn Sahl al-Balkhi (850-934) is a doctor from Persia who first introduced '*Al-Tibb Al-Ruhani*' or the concept of mental health in Islamic medicine. He developed principles of Islamic psychotherapy to cure people with mental disorders, as he wrote in the 9th century entitled the book '*Firdous al-Hikmah*'.

Besides Abu Zayd Ahmed ibn Sahl al-Balkhi, other Muslim thinkers, Al-Farabi, also contributed their thoughts for treatment related to mental illness. Al-Farabi wrote treatises on social psychology and those related to the study of consciousness. Ibn Zuhr (Avenzoar) also accurately revealed diseases related to nerves. He also made vital contributions to modern neuropharmacology.

There is another history of the development of mental medicine called the development of the holistic ecliptic approach. This approach can be interpreted as a comprehensive and detailed approach and was first expressed by Prof. Kusumanto, which Prof. Dadang Hawari then modified, and then by Prof. Sasanto Wibisono. The soul is based on a new integrative paradigm based on process theory: Biological Priority and Psychological Supremacy. These developments include (1) organo-biological, (2) psychological, (3) socio-cultural, and (4) spiritual and religious in the late 1900s and early 2000s.

Conclusion

There are five ways of prayer that a Muslim can do as psychological therapy: Saalat, Dhzikr, reading the Al-Quran, Shaum, and Hajj. In an Islamic intellectual, there is a discipline of Islamic Psychotherapy that is an integral part of Islamic Psychotherapy; Istinbath, Iqtibas, and Istiqro.

Not only that, but several Muslim scholars also put forward the concept of mental health; Abu Zayd Ahmed ibn Sahl al-Balkhi, Al-Farabi, who wrote treatises on social psychology, and Ibn Zuhr, who managed to reveal diseases related to nerves

and also make a substantial contribution on modern neuropharmacology.

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