

**KESEHATAN MENTAL KEAGAMAAN: PERGESERAN KE
PSIKOLOGI ISLAM**

**RELIGIOUS MENTAL HEALTH: A SHIFT TO AN ISLAMIC
PSYCHOLOGY**

Tsaqifa Aulya Afifah
Aulya0510@gmail.com
UIN Sunan Kalijaga Yogyakarta

Abstract

An understanding of mental health cannot be separated from an idea of being healthy and sick both physically and spiritually. Various studies have revealed that there is a relationship between physical and mental health, where individuals who are calm and peaceful inside tend to have a positive effect on mental health. That will be the important point in this paper. By using the type of library research, this study focuses on two forms of data, namely primary data and secondary data. Primary data obtained from psychological and Islamic literature regarding mental health. While secondary data is obtained by looking at the verses of the Qur'an which discuss mental health. The core study in this article discusses two different concepts of mental health; first is the concept of a healthy soul in the psychological aspect called "Mental Health" and the second is the concept of a healthy mind in the religious aspect called "Nafsul Muthmainnah". Both of them show their interrelationships to realize mental health. The concept of Integration-Interconnection initiated by Amin Abdullah is applied in this study to link psychological studies with Islamic studies which focus on the concept of mental health. The results of this study have given birth to a new term called "Religious Mental Health".

Keywords: Mental Health, Psychology, Islam

تجريدي

لا يمكن فصل فهم الصحة العقلية عن فهم الصحة الجسدية والروحية والمرضى. كشفت دراسات مختلفة أن هناك علاقة بين الصحة البدنية والعقلية للأفراد ، حيث يمكن للأفراد الذين يتمتعون

بالهدوء والسلام في الداخل أن يكون له تأثير إيجابي على الصحة العقلية. ستكون هذه هي النقطة المهمة في هذه الورقة. باستخدام النوع دراسة بيليوغرافيا ، دراسات هذه التركيز في شكلين من البيانات ، وهما البيانات الأولية والبيانات الثانوية. تم الحصول على البيانات الأولية من الأدبيات النفسية والإسلامية المتعلقة بالصحة النفسية. تم الحصول على البيانات الثانوية من خلال النظر إلى آيات القرآن التي تناقش الصحة النفسية ، وتحديدًا سورة الفجر الآية 27. تناقش الدراسة الأساسية في هذه المقالة مفهومين مختلفين للصحة النفسية ، وهما مفهوم الروح السليمة في الجانب النفسي يسمى "الصحة النفسية" ومفهوم الروح السليمة في الجانب الديني يسمى "نفس مطمئنة". كلاهما بعضهم البعض تبين العلاقة إلى عن على تدرك صحة عقلية مثالية . تنفيذ مفهوم التكامل - الربط البيئي الذي بدأه أمين عبد الله في دراسة هذه إلى عن على الاتصال ضمن دراسة المعرفة علم النفس مع دراسة المعرفة الدراسات الإسلامية التي تركز على مفهوم الدراسات العقلية. نتائج البحث هذه لديها تلد مصطلح شكل جديد من " الصحة العقلية الدينية " .

الكلمات المفتاحية : الصحة النفسية, علم النفس, الإسلام

Abstrak

Pemahaman akan kesehatan mental tak dapat lepas dari pemahaman tentang gagasan sehat dan sakit baik secara jasmani maupun rohani. Berbagai penelitian telah mengungkapkan adanya hubungan antara kesehatan fisik dan mental, dimana pada individu yang tenang dan damai secara batin, dapat berakibat positif pada kesehatan mental. Itulah yang akan menjadi poin penting pada tulisan ini. Dengan menggunakan jenis penelitian kepustakaan, kajian ini berfokus pada dua bentuk data yaitu data primer dan data sekunder. Data primer didapat dari literatur psikologi dan keislaman mengenai kesehatan mental. Sementara data sekunder didapat dengan melihat ayat Al-Qur'an yang membahas tentang kesehatan mental. Kajian ini dalam artikel ini membahas dua konsep kesehatan jiwa yang berbeda, yaitu konsep jiwa yang sehat dalam aspek psikologi dengan sebutan "Kesehatan Mental" dan konsep jiwa yang sehat dalam aspek agama dengan sebutan "Nafsul Muthmainnah". Keduanya saling menunjukkan keterkaitannya untuk mewujudkan kesehatan mental yang paripurna. Konsep Integrasi-Interkoneksi yang digagas oleh Amin Abdullah diterapkan dalam kajian ini untuk menghubungkan antara kajian ilmu psikologi dengan kajian ilmu keislaman yang berfokus pada konsep kesehatan mental. Hasil penelitian ini telah melahirkan istilah baru yang disebut "Kesehatan Mental Religius".

Keywords: Kesehatan Mental, Psikologi, Islam

INTRODUCTION

The suicide incident committed by a student of the Faculty of Social and Political Sciences, Gadjah Mada University (UGM) on October 8, 2022 at a hotel in Yogyakarta, in addition to raising controversy, also proves that the mental health of Indonesian people is still a concern. The victim was suspected to have committed suicide due to depression after a psychologist's certificate from the hospital was found. Bulaksumur Police Chief, Kopol Sumanto said that a bag belonging to the victim was found in which there was a psychological certificate from the hospital related to the results of a psychological examination that showed psychological disorders in the victim with the initials TSR from JIH Sleman Hospital. What happened to the UGM student is in line with what Albert Bandura said, that the negative impact of depression on the sufferer is very large. Not only mentally damaging, this psychiatric condition can also cause someone to end their life by suicide.

A child psychology expert, Deve Delia, explained that depression can negatively affect an individual's thoughts, feelings and behavior. If in normal situations a person's sadness can be said to be temporary, in conditions of depression the sadness experienced by a person is persistent and persistent, and ultimately can interfere with the individual's daily life functions. Depression experienced by a person, if not treated appropriately, will lead to health problems, and to a certain extent lead to suicide. Therefore, providing education about mental health to the community is very important, one of which is to minimize suicides.

REFERENCE WRITING

Based on the literature review, there have been several researchers who discuss mental health. The results of research conducted by Iredho Fani Rez, show that the concept of mental health in Islam teaches people to be able to control themselves in thinking, behaving and behaving as expected. Someone who can behave in accordance with religious teachings and norms that apply in society, then they can be said to be a good and moral individual. Meanwhile, individuals who do not have good behavior can be called immoral. Meanwhile, research conducted by Purmansyah Ariadi discusses forms of worship and their psychological effects. There are so many worship services that can be used as medicine for mental health, this is because by doing a worship service, there is communication between the

servant and God, so that the distance between the servant and God gets closer when he worships. This is then known as psychotherapy through worship practices.

Noting some of the literature above, the role of Islam for public mental health is very important so that individuals can avoid negative conditions such as anxiety, anxiety, and mental tension. Whereas in fact every human being wants to feel a calm, serene, happy and useful life for others. Therefore, the concept of mental health from an Islamic perspective that is most importantly applied is the concept of believing in God and practicing all commands and avoiding prohibitions. Because according to Zakiah, that religion is not a dogma, but religion is an important soul that needs to be fulfilled (Mawangir, 2015). Other research reveals that Islamic psychology can overcome adolescent mental health. As Abdul Mujib through his research said that, the good influence of religiosity such as prayer and dhikr for human health, has a good influence, including; first, dhikr is useful to restore a person's lost consciousness, because **when** dhikr makes a person remember, mention something hidden in the heart, and is also able to remind a person that in fact the one who gives and heals the disease is Allah Subhanahu Wa ta'ala, in the end with dhikr providing healing suggestions. Second, dhikr is the same as doing relaxation therapy, which is a form of therapy that seeks to provide peace of mind by resting and relaxing.

METHODS

The author's position here is more focused on the study of combining the term mental health in the perspective of Islam and psychology, not leaning towards the Islamic side. In the article studied by the author, at least this article emphasizes on 4 discussions; First, how the context of mental health in the perspective of psychology; second, how the concept of mental is defined by Islam; third, the concept of lust according to Al-Ghazali; fourth, the author applies the integration-interconnection process (borrowing Amin Abdullah's term) to find the meeting point between mental health from the perspective of psychology and the Islamic perspective, so that the concept of mental health can be realized. By using literature research, this study focuses on two forms of data, namely primary data and secondary data. Primary data is obtained from psychological and

Islamic literature on mental health. Secondary data is obtained by looking at Al-Qur'an verses that discuss mental health, namely surah Al-Fajr verse 27.

DISCUSSION

Mental Health from a Psychological Perspective

Health is an important matter of concern to mankind. All humans hope to be physically and spiritually healthy throughout their lives, although that will never happen, because every creature must experience pain and disturbance. Health is not only defined physically, but also mentally. Mental health is complete health. Although physically looking fit and healthy, but if inside a person is disturbed or depressed, of course his life will not be happy.

The term "Mental Health" is taken from two words, namely "healthy" and "mental". The word "healthy" is taken from the Arabic vocabulary *صِحَّة* (shihah) which means healed, safe, real, true. Meanwhile, the word "mental" is taken from the Greek language, which has the same meaning as the term "psyche" (Latin language) which means psychic, soul or psychiatry. So the term mental health is interpreted as a healthy soul and is safe from disturbances and illness. The term is one of the youngest branches of mental science that is useful in human life. Mental health in psychology is very important because mental health can affect a person's physical health, happiness and even success. Apart from the definition above, there are many figures or psychologists who define mental health with various definitions, including:

Prof. Dr. Zakiah Daradjat defines mental health as the realization of true harmony between the functions of the soul, and has the ability to deal with ordinary problems that occur, and feel positively about his happiness and abilities.

Dr. Fadhli Rizal Makarim defines mental health as being as important as physical health. A healthy and positive attitude allows the body to function normally and helps establish social relationships with others. Mental health encompasses our emotional, psychological and social well-being. It affects the way you think, feel and act. Good mental health can also help us decide how to deal with stress, interact with others and make decisions.

Mustofa Fahmi defines that mental health has many definitions and limitations. He put forward two senses; The first definition says that mental

health is free from symptoms of mental illness and mental disorders. This definition is widely used in the field of psychiatry (psychiatry). The second definition of mental health is active, broad, complete, unlimited; it deals with man's ability to adjust to himself and to the society around him, it leads him to a quiet life of agitation, full of vitality. He can accept himself and there are no signs indicating social incompatibility, nor does he do unnatural things, but he behaves in a natural way that shows mental, emotional and mental stability in various fields and under the influence of all circumstances.

From the definitions above, it can be understood that psychologists define mental health with a variety of definitions but still focus their emphasis on human behavioral problems. In essence, mental health theory is to describe a person's personality to be used as a norm in drawing individual traits, so that it can judge whether someone is good or bad. With the presence of mental health, a person can live happily. Mental health does not only include one dimension (psychological dimension), according to the opinion of Maslow Najati, Muhammad Audah, and Kamal Ibrahim, mental health indicators must include 3 dimensions, including:

Spiritual Dimension, a person who wants to be mentally healthy must believe in Allah. With faith, a person will indirectly perform worship services that are prescribed by Islam, accept the provisions and destiny of Allah, always feel close to Allah, fulfill his needs halal, and always dhikr to Allah as an intermediary to remember Him.

Psychological Dimension, This dimension consists of calmness, free from anxiety, restlessness, and stress, believing and being grateful for one's own strengths, adhering to the principles of sharia, having emotional balance, being open-minded, easily accepting the reality of life, being able to control, curbing lust, and not being too ambitious.

Social Dimension, Since humans are social creatures, paying attention to the social dimension is very important for one's survival. This dimension consists of loving both parents, colleagues and children, helping people in need, being trustworthy, daring to say the right thing, being responsible, and avoiding things that can hurt others.

Biological Dimension, the human body with all its elements is basically inseparable from the entire mental health system. Mental health is directly or indirectly influenced by biological factors. Biological dimensions

that greatly influence mental health include the brain, endocrine system, genetics, sensory, and maternal factors during pregnancy.

The origin of man is good, so mental health is in his ability to realize these potentials. The manifestation of mental health is love and work. Among the mental functions, namely between thoughts and feelings, views and beliefs, must work together, so that the unity can be harmonious to cause a person away from doubt and indecision. Among the elements of mental health there are 3; first, disorders and mental illness; second, care and treatment; third, guidance and development. The 3 elements above when combined will realize the purpose of mental health, which is to prevent mental disorders. People who are mentally ill (mental illness) means that the function of their body organs is dead, resulting in frustration, conflict, and anxiety.

Mental Health from an Islamic Perspective

In Islam, mental health is called the term "al-tibb al-ruhani". The concept of mental health was first introduced in Islamic medicine by a Persian doctor named Abu Zayd Ahmed Ibnu Sahl al-Balkhi (850-934). In his book entitled "Maṣāliḥ al-Abdan wa-al-Anfus" (Food for the Body and Soul), al-Balkhi managed to connect diseases between the body and the soul. He used the term al-Tibb al-Ruhani to describe spiritual health and psychological health. As for mental health, he often uses the term Tibb al-Qalb.

As a *wasatiyyah* religion, Islam takes the middle path in meeting spiritual and material needs. Islam does not only pay attention to physical health, but mental or spiritual health is also very concerned. With its comprehensive teachings, Islam pays attention to all aspects of life. Human life includes two dimensions, namely physiological and its needs and psychological and its needs. If Islam only pays attention to the physiological dimension, then humans are likened to cattle, as well as if it only pays attention to the psychological dimension, then humans are likened to aimless people. Muslims are commanded to maintain physical hygiene, as well as spiritual hygiene. We must guard the heart from all forms of liver disease, which can cause the loss of our merit and can make the body sick. Apart from Al-Balkhi's definition, there are many Islamic figures who define mental health with various definitions, including:

Ali ibnu Sahl Rabban al-Tabari, through his book *Firdous al-Hikmah* written in the 9th century CE, he developed psychotherapy to cure mentally ill patients. Al-Tabari emphasized the strong connection between psychology and medicine. Al-Tabari explained that patients often get sick because of their imaginations or misguided beliefs.

Al-Farabi, his thoughts on mental health are determined by the closeness of the human soul to God. Because to approach the cleanest substance, humans first clean their souls. According to him, it is spiritual not material, materialized after the existence of the body and the soul does not move from one body to another. The soul is the perfection for natural objects that have potential life. The union of the soul to matter makes the potential body actual. The union of the soul with the body (body, matter) is the essential form. Therefore, if the body is destroyed the soul is also destroyed except for the thinking soul (*an-Nafs an-Natiqah*).

Zakiyah Darajat, according to him, mental health is divided into 3 definitions; first, someone who avoids the symptoms of mental / mental disorders (*neurose*) and from the symptoms of mental / mental illness (*psychose*); second, someone who is able to adjust to himself, with others and the society and environment in which he lives; third, someone who is able to deal with ordinary problems that occur and feel positively about his happiness and ability.

In fulfilling spiritual needs, Islam teaches the foundation of *wasatiyyah*, between fulfilling physical needs Islamically and biologically. Meeting physical needs spiritually means realizing religious values. He consciously carries positive potential and buries negative potential. Meanwhile, fulfilling physical needs biologically is by fulfilling human desires (*fitrah*) biologically. In fulfilling biological needs, a person must be able to properly manage the satisfaction of his motivation in a halal and not excessive way.

Besides being a *wasatiyyah* religion, Islam is also a spiritual religion that should be able to solve human psychological problems. The essence of spirituality itself includes three points, namely faith, life purpose, and worship. In solving these problems, Islam has its own scope, including faith, worship, and Sufism. Faith causes one to remember God. Faith also causes the heart to have a memory center. With faith, worship performed by humans is considered to be rewarded. After worship, the human soul

reaches the level of Sufism, namely the presence of peace of mind, then the human soul as a whole will be maintained. Conversely, the soul will become uneasy and can even become sick if the heart is restless, there are many diseases in it.

Islam is one of the factors that influence mental health. Islam cleanses people with various worship practices and shows them where the good lies in their personal and social lives. People with higher religious beliefs are able to explain life events, thus making their lives more meaningful. With Islamic laws, it can help people stay awake during difficult times. This is in line with the vision of mental health, which is to realize religious principles and philosophical ideas in Islam.

Mental health is one of the branches of psychology. But it does not rule out the possibility that mental health can be studied using Islamic glasses, this is what is called the Islamization of science. Islamization of science is a term that describes various efforts and approaches between Islamic ethics and various fields of modern thought, so that a new term emerged in the world of psychology, namely Islamic psychology. The function of Islamic psychology in realizing mental health includes several aspects: first, the aspect of understanding: namely understanding a person's personality as it is; second, control: namely utilizing Qur'anic scientific findings to direct efficient behavior; third, forecasting: namely providing a description of the condition of human behavior in the future (hereafter); fourth, development: namely expanding Islamic science (psychology); fifth, education: improving the quality of human behavior.

This is how Islam views mental health. Islam has a clear and firm goal to foster human beings to become righteous servants. Islam does not only teach training, because this will produce soulless human beings. Islam also does not only provide supervision and example, because this will give birth to people who lack creativity. Islam provides the right guidance, which includes everything, so that a righteous person is realized, that is, both physically and mentally.

The Concept of Lust According to Al-Ghazali

The Qur'an as al-kitab al-hidayah (according to Muh.Abduh), has the spiritual power to practice worship with sincerity. In carrying out worship, the first key that humans must have is awareness. The efforts of human consciousness lead him to belief in Allah, so as to be able to get complete

mental health. That is how the Qur'an defines mental health, the Qur'an tries to develop and utilize the potential of the soul with the intention of sincere worship.

The Qur'an with its teachings is divided into 3 main contents, namely as guidance, rules of law, and guidelines for life. With its content that is *Sholih fi Kulli Zaman wa Makan*, someone who understands the content of the Qur'an according to his needs will be able to offer solutions to all life problems. One of them is the issue of mental health. The Qur'an begins to discuss mental health issues with the context of lust. Lust is a gift. It is a good personal decoration. If it is not guarded, it will be disgraceful (QS. Yusuf: 53). Islam does not hate lust, because Islam is a religion that is in accordance with human nature. Therefore, Islam recognizes lust and gives direction to the nature of lust through the Qur'an. Lust is closely related to satisfaction. Seeking satisfaction does not mean bad. It is bad if lust controls human beings.

Looking sophistically, Al-Ghazali divides several levels of lust, including. *Nafsul lawwamah*, lust at this level is still unstable, it cannot stay in one state. It sometimes changes and switches from one state to another. Sometimes he obeys and sometimes he disobeys. He still cannot be constant in a straight path. Based on the party at issue, this *lawwamah* lust is divided into two: *lawwamah mulawwah* (blamed); and *lawwamah ghair mulawwamah* (not blamed). *Lawwamah mulawwah* is an evil and unjust lust that will be blamed by Allah and the angels in the future. Meanwhile, *lawwamah ghair mulawwamah* is a lust that is always blamed by its owner for neglecting to obey Allah even though he has been earnestly practicing it. This is the *lawwamah* lust that is not regretted, even including the noble lust. Therefore, a man who always blames his passions while being busy with obedience to Allah, will be spared from His reproach. On the other hand, a person who is pleased with his deeds, but never blames his lust, never introspects himself, is likely to be reproached before Allah.

Nafsul Amarrah Bissu, *nafs al-Amarah* etymologically can be interpreted as a commanding soul. The Quran mentions this soul, "Verily the soul of man (*nafs*) enjoins evil..." (Q.S. Yusuf: 53). This is lust at its worst level, completely dominated by lust. His heart has been closed so that it cannot accept the truth brought by the rosul. They think the truth can be subdued by their lust. This lust always invites its owner to sin, do the haram

and motivates its owner to commit adultery and despicable acts. Therefore, this lust is not imagined to be akai a to Allah, except for the lust that He blesses. It is in the senses and is ruled by the various akai and desires of the lower world. The struggle in the early stages of the spiritual journey is against nafs al-amarah.

Nafsul Muthmainnah, lust that is subject to the spirit / mind, the soul is calm to receive good news or pain, because he has achieved peace and confidence in God. It is a calm soul, not swayed by lust, as well as a soul that has been able to refuse to enjoy the luxuries of the world and cannot be influenced by it. Therefore, Nafsul Muthmainnah is defined as lust that is illuminated by light, so that it can empty the heart from despicable attitudes and is adorned with praiseworthy traits. This lust makes its owner feel complacent in his devotion to God. He will also always do good deeds (benevolence to the creatures). A person who is at this level is one who is on his way to the divine garden.

The pinnacle of mental health is a calm state of mind. In the sense that peace of mind is the staple of physical and spiritual health, while doubt and anxiety are the base of all diseases. The heart in the Qur'an is discussed with "Muthmainnah", because the heart is able to feel calm. A heart that achieves peace and tranquility leads its owner from doubt to confidence; betrayal to trust; *riya* to sincerity; weak to strong; arrogant to tawadhu'; thus realizing a harmonious relationship with oneself, others, and society, which will lead to peaceful behavior.

Realizing mental health must be based on faith. Strong faith and to be constant will bring a person to have a good relationship with God, so that the heart becomes calm so that it reaches the point of Nafsul Muthmainnah (a calm soul according to the Qur'an). The word "Muthmainnah" is taken from a fragment of surah Al-Fajr verse 27, which reads

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ

Meaning: "O calm soul"

The word يَا أَيُّهَا is used in the context of the verse because it shows Allah's gentle call to a servant. The context is soft because there is an element of closeness between God and the servant and the servant with God. Meanwhile, the word "Muthmainnah" in the verse above refers to an

attribute that describes the soul. Taken from the word "اطمئن" which means calm is a verb from Masdar طمئنة which means calmness. The meaning is that the soul is calm and happy from two sides, namely from the servant and from the other party (Khaliq). This Surah is often read at the moment of death because there is hope of making the soul like "Muthmainnah". The soul of Muthmainnah is a soul that in a calm state gains the feasibility of dwelling by the side of God. This kind of soul is always pleased because of the goodness of the behavior. While Allah is pleased because of the deeds. So Allah calls it by a beautiful title.

Allah calls man "soul" instead of "substance", because the soul is the seat of faith and tranquility. Faith causes one to remember God. With faith our hearts have a memory center, namely Rabb. This is where the need for faith so that it meets the will of a clean and peaceful heart. As a thinking being, man is never satisfied with scientific truth until he finds the divine truth through his supra-rational path. If one has reached the divine truth, one is no longer tempted to seek other truths. As long as man is still thinking about the creation of Allah SWT with all His laws, then the heart cannot be at peace. But, if he has come to think of the Creator with all His majesty, then humans no longer think of anything else. So that the peak of tranquility and happiness is reached, namely Nafsul Muthmainnah.

The Concept of Mental Health Integration-Interconnection

Nafsul Muthmainnah is a concept that is basically the foundation that becomes the starting point of mental health sciences. The relationship between the concept of a healthy soul in the aspect of psychology with the title "Mental Health" and the concept of a healthy soul in the aspect of religion with the title "Nafsul Muthmainnah" shows their interrelationship to realize complete mental health. The concept of Integration-Interconnection initiated by Amin Abdullah is applied in this study, to connect the study of psychology with the study of Islamic science, which focuses on the concept of mental studies has given birth to a new term in the form of "Religious Mental Health".

Religious Mental Health works on the concept of harmony between psychological functions and oneself; others; and the environment dynamically based on the Qur'an as a guide. Religious Mental Health has a spiritual tawhid to revive this harmony, including (1) the concept of health is measured by levels of faith, *ibsan*, and monotheism, (2) living,

understanding, practicing activities related to the soul, (3) having knowledge about life problems, (4) obtaining peace of mind. With the concept of "spiritual tawhid", perfection and sincerity in remembering Allah is the perfect medicine to treat mental illness.

Religious Mental Health emphasizes the context of "peace of heart, mind, and soul". Because tranquility is the staple of physical and spiritual health. A calm heart, mind, and soul is a designation for people who believe and have a healthy mentality, because humans with a calm soul do not pursue the satisfaction of their lust. A calm soul is a calm soul in any situation and condition, if it is not calm, it will affect one's feelings, namely anxiety and restlessness. The soul of a calm person gains the feasibility of dwelling by the side of his Lord. According to the concept of religious mental health, there are 2 components in humans, namely physical and spiritual. Physical is physical and spiritual is (heart, mind, and soul). This spiritual component is the link between humans and God. If humans forget about their God, then the connection will be tenuous. If the balance is maintained, mental health is realized.

Religious mental health is a product of the Islamization of science. With the Islamization of science, to overcome the problem of mental illness is to implement the values of the Qur'an. That way peace of mind will be obtained. According to psychology, there are a lot of theoretical findings about mental health, but not the role models, so the understanding of one's personality is not perfect. In Islam, mental health is born from a steady personality, namely the Prophet Muhammad, he managed to balance the dimensions of life, between physical and spiritual, between the world and the hereafter. He not only preached and worshiped, but also rode horses, archery, and swam to protect himself. That is how religious mental health works in overcoming mental illness.

CONCLUSION

The concept of Integration-Interconnection initiated by Amin Abdullah is applied in this study, to connect the study of psychology with the study of Islamic science, which focuses on the concept of mental studies has given birth to a new term in the form of "Religious Mental Health". Religious Mental Health works on the concept of harmony between psychological functions and oneself; others; and the environment

dynamically based on the Qur'an as a guide. Religious Mental Health emphasizes the context of "peace of heart, mind, and soul". Because tranquility is the staple of physical and spiritual health maintain.

BIBLIOGRAPHY

Ariadi, Purmansyah. (2013). *Mental Health in Islamic Perspective* . (Dr.Bambang Sugiharto, Translation). Journal of Syifa' MEDIKA. Vol. 3 (No. 2).

Khofid, Zotunnisa. (2021). *The Effectiveness of Spiritual Guidance on Mental Health Drug Patients at the IPWL Sinar Jati Lampung Rehabilitation Center*. Thesis. UIN Raden

Intan Lampung. Susilawati. (2017). *Mental Health According to Zakiah Daradjat*. Thesis. UIN Raden Intan Lampung.

Afifah, Faradila Nur.(2022). *Loving yourself in the Qur'an and its implications on mental health: an analysis of the interpretation of self-love verses with a psychological approach*. Thesis. UIN Sunan Ampel Surabaya.

Fuad, Ikhwan. (2016). *Maintaining Mental Health from the Perspective of the Qur'an and Hadith*. Journal An-nafs: Psychologist Studies and Research. Vol. 1 No. 1.

Musfichin . (2019). *The Balance of Body and Spirit Perspective of Abu Zaid Al-Balkhi*. Journal of *Insania* Studies. Vol. 7. No. 1. pp. 66-75.

Rohman, Fazlur. (2017). *Main Themes of the Qur'an* . (Bandung: PT Mizan Library).

Fahim, *Muhammad*. (2016). Critical Reasoning Against the Concept of Lust Al- Ghazali. At-Turas : Journal of Islamic Studies. Volume III. Number 2.