

Etiology of Mental Disorders & Resistance: What is a Mental Disorder Heavily Influenced by Indigenous Peoples, Culture, Community Psychological Values from the perspective of Al-Qur'an interpretation

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Abstract

Introduction: Due to the limited public understanding of the etiology of mental disorders, as well as the strong influence of traditional and cultural values, mental disorders are often associated with the community held by the community in question.

Objectives: This study aims to reveal that the community encompasses spiritual values that can assist individuals in overcoming life's challenges.

Methods: The method used in this research is a library research study that employs theoretical hermeneutics as the primary methodological approach. The study involves interpreting and understanding texts, sources, and expert opinions related to the specific content, object, or symbol under investigation, which in this case is the Community perspective on mental health and resilience. Various verses from the Community are analyzed to explore the spiritual values and guidance provided by the Community for individuals facing mental health challenges. The data analysis approach is descriptive analytical, aiming to provide comprehensive explanations in line with the research title.

Results: The findings of this study aim to reshape human perspectives and foster a healthy mindset in addressing life's problems, enabling individuals to possess a high Adversity Quotient and remain resilient, determined, and resilient, and to reduce the likelihood of suicidal tendencies.

Conclusions: Overall, the study aims to promote a better understanding of mental health from a Community perspective and to provide insights that can positively influence individuals' well-being by incorporating the teachings of the Community.

Keywords: Al-Community, Community Perspective, Mental Health.

1. Introduction

Mental health is an essential aspect of overall well-being and is increasingly recognized as a significant concern worldwide. Mental health issues can affect individuals from all backgrounds and have a profound impact on their daily lives. In the Community context, mental health has been a topic of discussion for centuries, approached through the lens of Community ethics and teachings (Susanti, 2018). Based on the realities of everyday life, there are several inherent mental health symptoms experienced by adolescents. Firstly, anxiety. Secondly, depression, which may manifest as a loss of spirit in adolescents. Thirdly, irregular sleep patterns. Lastly, self-harming behaviors and even suicidal tendencies. These symptoms arise due to the developmental stage of adolescence, which involves numerous changes and the emergence of various challenges (Hamidah & Rosidah, 2021).

Belief encompasses psychotherapeutic concepts that contribute to improving mental health and well-being through spirituality (Arriola et al., 2020). The Pious books serve as guiding principles in Community teachings, providing direction and guidance to individuals in maintaining their temperament and attaining true happiness. These books introduces the term "serene soul," and "*fitrah*" or calmness. Both concepts are inherent and essential for psychological well-being that every noble person should possess (Hayati, 2015). Cultivating a calm

soul is based on the fitrah bestowed, which includes faith and tawhid. However, this fitrah requires nurturing and growth for further improvement. The laws revealed by serve as the means to protect and enhance the fitrah (Andini et al., 2021). The Community perspective on mental health emphasizes the significance of maintaining a healthy mind, body, and soul. Belief recognizes the interconnectedness of these aspects of human existence and underscores the need to balance them for optimal health (Andini et al., 2021; Maulana, 2019). Community ethics promote mental health practices such as self-care, seeking knowledge, and community support.

This approach to mental health is grounded in the understanding that mental health and spirituality are closely interconnected. Community faith offers individuals purpose and guidance, which can assist them in navigating life's challenges and maintaining emotional stability. This perspective also acknowledges the importance of mental health professionals and encourages seeking professional help when needed.

Mental health disorders can induce stress in individuals. According to Pottie, as cited by Christyanto et al. (2021), stress refers to the demands placed on the biopsychosocial system, leading to tension, anxiety, and increased physiological and psychological energy requirements. Maramis, as mentioned by Christyanto et al. (2021), highlights that stress can impact cognitive, social, and even spiritual capabilities in certain individuals. By examining various theories, it becomes clear that stress can be understood as a response elicited when someone experiences pressure in an uncontrollable situation.

Research conducted by Dimas (2022) demonstrates that Pious sentences therapy in self-healing can reduce the effects of traumatic abusive relationships. The study suggests that Pious sentences therapy has a calming effect on the perpetrator. This form of psychotherapy involves reading and comprehending the verses of the Community, making it suitable for independent practice, particularly for individuals accustomed to daily Community reading. The Prophet Muhammad (SAW) illustrated the benefits of Community reading in a hadith narrated by Thabrani, as mentioned in Nugraheni et al. (2018). It is recommended to read at least 50 verses, preferably 100 verses, and a maximum of 200 verses per day to attain inner peace. Community therapy is considered an appropriate and effective means to achieve physical and mental well-being (Istiqomah, 2017). The Community helps in the positive transformation of human behavior by providing guidance, redirecting individuals to a better path, rectifying mistakes and ignorance, and instilling new and positive thoughts (Hariry et al., 2023). Numerous studies have indicated that sounds with balanced rhythms significantly impact brain activity and stability, influence heart rate, and enhance brain alertness and functionality. This, in turn, enables the immune system to better combat various diseases. Brain cells respond remarkably when exposed to sounds with balanced rhythms. Reciting the Community provides the brain with appropriate acoustic vibrations, benefiting brain cells and restoring balance. Moreover, it promotes cell coordination due to the remarkable consistency of Community vibrations (Ni'mah, 2022).

2. Objectives

The understanding of mental disorders is often influenced by cultural and traditional community, and it is essential to consider diverse perspectives to enhance our comprehension of these conditions. In this study, we focus on the Community perspective and the teachings of the Community, recognizing the Community as a source of spiritual guidance and wisdom for millions of people worldwide. By delving into the Community verses, we aim to uncover the spiritual values and principles that can contribute to mental well-being.

3. Methods

The method of study in this research is a library research study, specifically utilizing theoretical hermeneutics as the primary methodological approach. The study involves interpreting and understanding texts, sources, and expert opinions related to the specific content, object, or symbol under investigation, which in this case is the Community perspective on mental health and resilience.

The researchers analyze various verses from the Community, particularly Surah Al Isra' (17):82, Surah al-Baqarah (2):153, Surah al-Baqarah (2):155, and Adz Dariyat:56, to explore the spiritual values and guidance provided by the Community for individuals facing mental health challenges. These verses are considered to highlight the importance of patience, optimism, and developing adversity intelligence.

The data analysis approach used in this research is descriptive analytical. The aim is to provide comprehensive explanations that align with the research title, which is to explore the implications of the Communityic perspective on mental health and resilience. The analysis involves examining the verses and their teachings, discussing their relevance to mental health, and drawing conclusions based on the findings.

4. Results

The Contribution of Belief to Mental Health

Good mental health enables individuals to realize their potential, effectively cope with life's pressures, be productive in their work, and make meaningful contributions to society. Mental health is as important as physical health, as it constitutes a fundamental component of overall well-being (Ayuningtyas & Rayhani, 2018).

From an Community perspective, maintaining mental health can be achieved through regular worship practices, which promote positive thinking, good manners, and a clear understanding of life goals (Hamidah & Rosidah, 2021). Additionally, as stated by Suaini (2021), individuals who possess knowledge, even in the absence of affection from those closest to them, do not experience loneliness, as they believe in the infinite love of . This belief provides them with a sense of support and strength.

Historically, Community teachings have motivated Muslims to sacrifice their bodies and souls to resist imperialism and fight for independence (Salji et al., 2022). Politically, Belief holds a fundamental position within Pancasila, as the founding father recognized the importance of placing the belief in God Almighty as the main principle (Rahman, 2017). Therefore, the aspects taught by Belief play a crucial role in supporting mental health, as they are inseparable from human life. Denial of these aspects often stems from negative influences from one's personality or environment. However, human nature possesses an inherent inclination toward obedience to God. By following the laws and rules set forth by Belief, individuals find direction and understand their purpose in life (Ariadi, 2019).

a. The Community

The Community serves as the primary source of Community teachings, representing the ultimate truth revealed by SWT. It contains instructions and explanations of those instructions.

Within the Community, numerous verses address the concept of mental health, which encompasses various aspects that humans strive to attain. These include happiness, salvation, honor, and perfection.

Many verses in the Community provide insights into the meaning of mental health, aiming to guide individuals towards a purposeful and joyous life. This encompasses their relationship with themselves, interactions with others, connection with the environment, and their relationship with God.

The Community also sheds light on the human disposition to explore and harness their potential, classifying individuals into two groups: *ashab al-yamin* (people of the right) and *ashab al-shimal* (people of the left), as follows:

1) Those related to human relations with themselves (*habl min al-nafs*) in human relations develop and utilize their potential in the form of *amr ma'ruf wa nahi munkar* or otherwise indulge in the lust that is in themselves.

وَأَكْثَرُهُمُ الْمُؤْمِنُونَ مِنْهُمْ ۗ لَهُمْ خَيْرٌ لِّكَانَ الْكِتَابِ أَهْلُ آمَنَ وَلَوْ ۗ بِاللَّهِ وَتُؤْمِنُونَ الْمُتَكْرِمِينَ وَتَنْهَوْنَ بِالْمَعْرُوفِ تَأْمُرُونَ لِلنَّاسِ أُخْرِجَتْ أُمَّةٌ خَيْرٌ كُنْتُمْ
الْفَاسِقُونَ

Meaning: “You are the best people born for mankind, enjoining the good and forbidding the evil, and believing in . If the People of the Book had believed, it would have been better for them, and some of them would have believed, but most of them were wrongdoers.” (QS. Ali Imran [3] verse 110)

تَذَكَّرُونَ أَفَلَا ۗ اللَّهُ يُهْدِيهِ فَمَنْ غَشَوهُ ۖ بَصَرَهُ عَلَىٰ وَجَعَلْ وَقَلْبِهِ سَمْعَهُ عَلَىٰ وَحَتَّمَ عَلِيمٌ عَلَى اللَّهِ وَأَضَلَّهُ هَوَاهُ إِلَهَهُ اتَّخَذَ مِنْ أَقْرَبَيْتِ

Meaning: “Then have you seen him who takes his lusts as his Lord and has left him to His knowledge, and has locked up his hearing and his heart and placed a cover over his sight? So, who will guide him after (allows him to go astray). So why do you not learn?” (QS. Al-Jatsiyah [45] verse 23)

2) Related to human relations with fellow humans (*habl min an-nas*) humans develop and utilize their potential in the form of establishing brotherhood, or vice versa.

3) Verses related to *habl min al-alam*, where humans have a tendency to develop and utilize their potential in the form of sustainability and utilize nature in its entirety or vice versa, namely destroying the environment.

يَسْتَعْطِفُونَ وَلَا شَيْئًا وَالْأَرْضِ السَّمَوَاتِ مِنْ رِزْقًا لَهُمْ يَمْلِكُ لَا مَا اللَّهُ ذُونَ مِنْ وَيَعْبُدُونَ

Meaning: “And they worship besides , that which cannot provide them with any sustenance from the heavens and the earth, nor does it have any power.” (QS. An-Nahl [16] verse 73)

4) Related to *habl min* , humans have a tendency to develop and utilize their potential in the form of worshipping or otherwise denying Him.

لِيَعْبُدُونَ إِلَّا وَالْإِنْسَانَ الْجِنَّ خَلَقْتُ وَمَا

Meaning: “And I did not create the jinn and mankind but that they should serve Me.” (QS. Az-Zariyat [51] verse 56)

The Community has verses that discuss happiness, comfort, security, and so on. Here are some of these verses, namely:

1) Happiness

يَعْمَلُونَ كَانُوا أَمْ بِأَحْسَنِ أَجْرِهِمْ وَلَنَجْزِيَنَّهُمْ ۖ طَيِّبَةً حَيْرَةً فَلَنُحْيِيَنَّهُ مُؤْمِنٌ وَهُوَ أَنْتَىٰ أَوْ ذَكَرٍ مِنْ صَالِحًا عَمَلٍ مِنْ

Meaning: “Whoever does righteous deeds, whether male or female, in a state of faith, We shall surely give him a good life[839] and We shall surely reward him with a better reward than what he has done.” (QS. An-Nahl [16] verse 97)

In this verse, addressed to those who believe in SWT and engage in righteous deeds, the promise is given that they will attain a good life.

الْمُفْسِدِينَ يُجِبُ لَا اللَّهُ ۗ إِنَّ الْأَرْضِ فِي الْفَسَادِ تَبِعَ وَلَا إِلَيْكَ اللَّهُ أَحْسَنَ كَمَا وَأَحْسَنُ الدُّنْيَا مِنْ تَصِيْبِكَ تَنْسَ وَلَا الْأَجْرَةَ الدَّارِ اللَّهُ أَنْتَكَ فِيمَا وَابْتِغِ

Meaning: “And seek in what has bestowed upon you (the happiness) of the Hereafter, and do not forget your share of the pleasures of this worldly life, and do unto others as has done unto you, and do not cause corruption on the earth, for loves not those who cause corruption.” (QS. Al-Qashash [28] verse 77)

In this verse, commands Muslims to strive for the happiness of the hereafter and find pleasure in this world by performing good deeds and refraining from sinful actions.

الْمُفْلِحُونَ هُمْ وَأَوْلَيْكَ ۗ الْمُنْكَرِ عَنِ وَيَتَّهَوْنَ بِالْمَعْرُوفِ وَيَأْمُرُونَ بِرِأْدِ إِلَىٰ يَدْعُونَ أُمَّةً مِنْكُمْ وَلَتَكُنَّ

Meaning: “And let there be among you a group of people who call to virtue, enjoining the good and forbidding the evil; they are the fortunate ones.” (QS. Ali Imran [3] verse 104)

In this verse promises victory to those who invite to goodness, call to the good and prevent from the evil. Faith, piety, good deeds, doing what is right and avoiding evil deeds and what is forbidden are important factors in mental health development efforts.

2) Peace of Mind

الْقُلُوبُ تَطْمَئِنُّ بِاللَّهِ بِذِكْرِ أَلَا ۗ اللَّهُ بِذِكْرِ قُلُوبِهِمْ وَتَطْمَئِنُّ آمَنُوا الَّذِينَ

Meaning: “Those who believe and their hearts are calmed by the remembrance of . Only with the remembrance of will the heart be at ease.” (QS. Ar-Rad [13] verse 28)

To bring peace of mind can be achieved with the remembrance of

يَعْمَهُونَ طَغْيَانِهِمْ فِي وَيَمْدُهُمْ بِهِمْ يَسْتَهْزِئُ اللَّهُ

Meaning: “ will (reward) their mockery and leave them to drift in their misguidance.” (QS. Al-Baqarah verse 15)

To be able to overcome the difficulties and problems of daily life is with patience and prayer

حَكِيمًا عَلِيمًا اللَّهُ وَكَانَ وَالْأَرْضِ السَّمَوَاتِ جُنُودٌ وَلِلَّهِ ۗ إِيْمَانِهِمْ مَعَ نَائِمًا لِيَزِدَادُوا الْمُؤْمِنِينَ قُلُوبِ فِي السَّكِينَةَ أَنْزَلَ الَّذِي هُوَ

Meaning: “It is He who sends tranquility into the hearts of the believers so that their faith may increase in addition to their existing faith. And to belongs the army of the heavens and the earth [1394] and He is the All-knowing, the All-wise.” (QS. Al- Fath [48] verse 4)

characterizes Himself as the All-Knowing and Wise and can bring peace of mind to the hearts of those who believe.

يَخْرَنُونَ هُمْ وَلَا عَلَيْهِمْ خَوْفٌ فَلَا وَأَصْلَحَ اتَّقَى فَمَنْ آتَيْتِ عَلَيْكُمْ يَفْصَحُونَ مِنْكُمْ رُسُلًا يَأْتِيَنَّكُمْ إِمَّا دَمًا بَيْنِي

Meaning: “O children of Adam, when Messengers come to you from among yourselves to tell you of My verses, then whoever fears and makes amends, there is no fear for them, nor do they grieve. So, whoever fears and makes amends, there will be no fear for them nor will they grieve.” (QS. Al-Araf [7] verse 35)

Piety and good behavior are steps to prevent and eliminate fear and sadness.

b. Al-Hadith

Hadith, which is the source of teachings in Belief after the Community, has something to do with mental health. Here are some Hadiths related to mental health, namely:

1) A sense of security

The Prophet said

Meaning: “And Ubaid Ibn Muhanshan al-Khitmi said that the Messenger of said: Whoever among you is secure in his neighborhood or social group, healthy in his body and is able to feed himself every day, then for him it is equivalent to owning the world and everything in it.” (hadith narrated by Tirmidhi)

Happiness and serenity can be achieved if humans can feel that they are accepted in their environment, have a healthy body, avoid disease and can fulfill all primary needs.

2) *Qanaah* and sincerely accept what SWT has willed.

The Prophet's said that:

Meaning: “From Abu Hurairah the Messenger of said: The rich man is not because of abundant wealth, but the rich man is because of the richness of his soul.” (hadith narrated by Tarmidzi and Saikhan)

Based on the above Hadith, among the factors that can calm the soul is the attitude of accepting the sustenance that has given. If someone does not have an attitude of *qanaah* and sincerity, then all that happens is feeling restless, angry, and distressed. Rasulullah saw. Has ordered his companions to have an attitude of *qanaah* and sincerity in order to achieve peace of mind.

3) Patience and Gratitude

The Prophet's words:

Meaning: "What a wonderful thing the believer will get because his whole life is full of good. There is no one who can match the believer. If he is given a hardship, then he is grateful and that gratitude is a good thing for him." (hadith narrated by Muslim)

The hadith above mentions the determination to face hardships and trials as well as patience in the face of all trials. A person who experiences various calamities and difficult circumstances with full patience and greatness of heart is the characteristics of a mentally healthy person.

4) A Sense of Responsibility

The Prophet's words:

Meaning: "From Ibn Umar ra. The Apostle said: Each of you is a shepherd and is responsible for his shepherding. A leader (of the state) is the shepherd of his family and is responsible for his family. A wife is a shepherd of her husband's family home and is responsible for her family. A slave is the custodian of his master's property and is responsible for it. Remember each of you is a shepherd and each of you is responsible for his shepherding." (hadith narrated by Tarmidhi, Abu Daud, and Nasa'i)

The Hadith conveys the importance of individuals in a social environment having a sense of responsibility towards their fellow human beings. Ordinary people recognize their intellectual and social obligations within society and often possess a willingness to help and show kindness to others.

The Prophet Muhammad (peace be upon him) serves as the perfect role model for all of humanity. His emotions and conduct were consistently controlled and restrained. Companion Anas (may be pleased with him) said, "I served the Prophet for ten years, and throughout that time, he never once scolded me."

This shows that the Prophet's emotions were very stable. He was angry only when it was related to religion, for example because 's rules or prohibitions were violated. Even Abdullah bin Umar ra. once said that the Prophet never behaved inappropriately and never said anything inappropriate. A hadith narrated by Abu Nu'alim ra the Prophet said:

"Whoever experiences a lot of anxiety (stress) and sadness, his body will become sick".

Whenever the companions of the Prophet met him, they would always observe a radiant face and a constant smile on his lips. Despite the heavy daily tasks that burdened him, he never appeared tired or overwhelmed.

The Prophet had numerous responsibilities such as preaching, caring for the people, managing family affairs, giving instructions, receiving delegations, entertaining guests from other lands, and even engaging in battles against non-believers. He carried out all of these duties with grace, solely seeking the mercy and pleasure of SWT. As a result, the Prophet never exhibited signs of anxiety, worry, or stress.

When individuals possess sincerity and genuineness in their actions, they experience a sense of spaciousness. Just like Prophet Muhammad (peace be upon him), who remained composed when being stoned, spat upon, or having animal dung piled on his back, he did not react impulsively.

Within the Prophet's heart, there existed the realization that every unpleasant event serves as a lesson and carries benefits for those who experience it. Therefore, in the face of such mistreatment, the Prophet maintained an open heart, forgave others, and offered prayers for those who despised him, even visiting those who had spat on him. Conversely, when a person is filled with selfishness in their actions, their heart becomes constricted.

Analysis of the Contribution of Belief to Mental Health

In the Community perspective, being healthy encompasses both physical and mental well-being. Physical health is characterized by the proper functioning of all bodily components. Inner health involves safeguarding one's spiritual and psychological well-being, while a healthy soul is free from any mental disorders. A healthy spirit refers to a soul that is cleansed from various spiritual ailments.

All these aspects are complemented by the ability to fulfill guidance and obligations. From the standpoint of mental health in Belief, individuals may possess physical and mental health, but if they are unable to fulfill provisions and obligations, they can be considered spiritually unwell.

Belief, faith, and experiences have a significant impact on both physical and mental health. In general, it can be observed that individuals tend to have better overall health compared to those who are not. More specifically, individuals who exhibit piety and actively engage in activities are associated with improved mental well-being. By placing trust in and consistently exhibiting righteous behavior, individuals can experience peace of mind, unlock their potential, and find happiness in accordance with SWT's promise for His faithful servants: a good life in this world and rewards in the hereafter.

Mental health aligns closely with one of the concepts of *maqasid al-syariah*, which is the preservation of reason and intellect within the Community context. Consequently, mental health has become a growing area of research that is intricately linked to spirituality and religion (Carey et al., 2021; Tanhan, 2019). The study of mental health and its connection to religion, particularly from the perspective of *maqasid al-syariah*, continues to evolve and expand over time. The debate and development of literature on the science of *maqasid al-syariah* have primarily occurred among past scholars and continue among contemporary scholars and experts. This progression demonstrates the maturity of the science of *maqasid al-syariah*, which has been underway for a considerable period (Baharuddin et al., 2020).

Violence, discrimination, cultural norms, and social obligations are just a few of the many social factors that contribute to mental illness (Alibudbud, 2022). However, in the past two years, there has been an increasing focus on the Covid-19 pandemic as a triggering factor for mental disorders. The pandemic has had a significant impact on public mental health (Cui et al., 2022). Several factors associated with mental disorders have emerged in relation to the Covid-19 pandemic, including the consumption of misinformation online (Verma et al., 2022), financial hardships, reduced income (Yalcin et al., 2022), and the fear of future consequences stemming from the pandemic, particularly among the younger generation (Wu et al., 2022).

According to Aripin et al. (2021), the increase in mental health issues is closely associated with various factors, including crime cases, social symptoms, drug abuse, incest, rape cases, and more. Furthermore, research indicates that persistent psychosocial stress, such as discrimination, negative attitudes, and physical and verbal attacks, also contribute to mental health problems (Tanhan, 2019). This situation has led to many Muslims experiencing mental health issues, particularly those living in Muslim minority countries (including Muslim-majority countries), as demonstrated in a study conducted by Koenig and Al Shohaib (2019). The study reported that 62 percent of Muslims living in the United States exhibit symptoms of mental illnesses such as depression.

These findings illustrate that studies on mental health related to *maqasid al-syariah*, particularly the examination of the relationship between mental health and religion, are still in the early stages. Specifically, researchers are investigating the involvement of components in *maqasid al-syariah*, such as *daruriyyat*, *hajiyyat*, *tahsiniyyat*, and *kamaliyat*. The aspect is chosen because mental health is closely tied to the spiritual dimension (Rasool et al., 2020).

The following is the author's analysis of the influence of religion on mental health, namely:

a. Developing and utilizing self-potential

Self-potential is the physical and mental ability and strength possessed by a person, which has the potential to be developed through training and support.

Human potential refers to the fundamental power or ability inherent in every individual, waiting to be realized as genuine strength and bring benefits to human life on Earth, in accordance with the purpose of human creation by the Supreme Creator, SWT. Humans were created by God Almighty as the most perfect creatures among all other beings. They are endowed with creativity, emotions, and volition, which are considered as the fundamental aspects of their potential.

Through creativity, humans are capable of producing things that are beneficial for their own lives or can be utilized by others. Through emotions, humans are able to discern between what is good and what is bad.

Meanwhile, volition empowers humans with the will to engage in certain actions or refrain from doing something.

تَقْوِيمَ أَحْسَنَ فِي الْإِنْسَانَ خَلَقْنَا لَقَدْ

Meaning: "Indeed We have created man in the best possible form." (QS. At-Tin [95] verse 4)

One of the greatest gifts bestowed upon us by SWT is our creation as human beings. As honored creatures of SWT, humans are created with perfection. Our potentials hold the ability to bring about glory, virtue, and fulfill our responsibilities. These diverse advantages bestow upon humans a position of honor.

As beings who occupy a noble status, we should express gratitude for this blessing by recognizing and developing our potential for the benefit of ourselves and others. Since has created us, our gratitude is expressed through worship and performing good deeds. As Muslims, we must realize our relationship with and strive to maximize the gifts bestowed upon us, thereby enhancing our worship as an expression of gratitude. SWT has endowed humans with advantages and virtues over other creatures, granting us a noble position and the responsibility to protect and manage the natural world and its contents.

تَفْضِيلًا خَلَقْنَا مِمَّنْ كَثِيرٍ عَلَى وَفَضَّلْنَاهُمْ بِتِلْكَ الْأَرْضِ مِنَ وَرَزَقْنَاهُمْ وَالْبَحْرَ الْبَرِّ فِي وَحَمَلْنَاهُمْ أَدَمَ بَنِي كَرَمْنَا وَلَقَدْ

Meaning: "And indeed We have honored the sons of Adam, We have taken them on the land and on the sea, We have provided them with good things and We have favored them with a perfect surplus over most of the creatures We have created." (QS. Al-Isra' [17] : 70)

وَلَا هُدًى وَلَا عِلْمٍ يَغَيِّرُ اللَّهُ فِي يُجَادِلُ مِنَ النَّاسِ ۗ وَمِنْ وَبَاطِنَةً ظَاهِرَةً نِعْمَةً عَلَيْكُمْ وَأَسْتَعِ الْأَرْضِ فِي وَمَا السَّمَوَاتِ فِي مَا لَكُمْ سَخَّرَ اللَّهُ أَنْ تَرَوْا أَلَمْ
مُنِيرٍ كِتَابٍ

Meaning: "Have you not seen that has subjected for your benefit what is in the heavens and what is in the earth, and has perfected for you His favors inwardly and outwardly. And among men there are those who dispute about the Oneness of without knowledge or guidance, and without a book to enlighten them?" (QS. Luqman [31] : 20)

b. Gaining peace and tranquility of mind

In life, people often encounter problems that affect them. When faced with these challenges, humans can experience unrest, stress, and various ailments due to a lack of calmness and control over their minds. During such times, it is crucial to achieve a state of tranquility in both our hearts and minds. It is not uncommon for a problem to remain unsolved not because there is no solution, but rather due to a lack of clear and calm thinking. Therefore, cultivating a calm attitude in life is essential to enable clear thinking and effective action. As SWT has stated, there is no problem that does not have a solution.

Calmness is not merely a destination to be reached. In life, there will always be moments of turbulence and challenges that come our way. However, if we maintain a calm demeanor in the face of adversity, we can navigate through and overcome them.

حَكِيمًا عَلِيمًا اللَّهُ وَكَانَ رُضًّا وَالْأَسْمَوَاتِ جُنُودٌ وَلِلَّهِ ۗ إِيْمَانِهِمْ مَعَ إِيْمَانًا لِيَزِدَادُوا الْمُؤْمِنِينَ قُلُوبٍ فِي السَّكِينَةَ أَنْزَلَ الَّذِي هُوَ

Meaning: "It is He Who has sent tranquility into the hearts of the believers so that their faith may increase in addition to their existing faith. And to belong the armies of the heavens and the earth, and He is the All-Knowing, the All-Wise" (al-Fath [48] verse 4).

The aforementioned verse demonstrates that SWT bestows tranquility upon us and makes it a means to enhance our faith. Naturally, has endowed humans with the ability to cultivate tranquility. Peace and serenity are experienced by individuals who possess unwavering belief in the power of God, constantly remember His mercy and compassion, possess knowledge founded upon awareness of His greatness, and have confidence in His assistance through patience and piety.

The growth of a calm soul arises from the capacity to place things in their proper perspective and to anchor them in faith. With a foundation of faith, humans can accept all that they encounter in life—both joyful and challenging moments, triumphs and losses—with a sense of contentment, faith, and gratitude for what they receive.

When a person receives blessings, achieves success, or attains glory, they do not engage in excessive jubilation. Conversely, when faced with disasters, misfortunes, or defeats, they do not mourn, let alone despair.

Therefore, in the face of an increasingly tough and competitive life, serenity and peace of mind are crucial. It is why everyone aspires to possess peace of mind. With a calm soul, life can be lived in an organized and righteous manner as desired by Allah and His Messenger. The Pious sentences, our guide as Muslims, offers practical advice for attaining peace of mind, such as through remembrance of Allah (Dhikrullah), belief in His help, contemplating the evidence of His power, expressing gratitude, reciting and reflecting upon the Pious sentences (*Tilawah, Tasmi'*, and *Tadabbur* Al-Community).

c. Gaining Happiness

Happiness is a state of calmness, peace, contentment, and acceptance of Allah SWT decree. True happiness lies in having faith in Allah and possessing a profound understanding of worship, comprehending its meaning fully, and applying it to all aspects of life, both general and specific.

Happiness is the outcome of actions in the present world that are immediately felt. However, there is also happiness that awaits us in the hereafter, specifically in Paradise, where pleasures are uninterrupted. Conversely, there are individuals who may experience success or happiness in the worldly life but suffer or become miserable in the afterlife, ultimately destined for a place in Hell. This is explained in the words of Allah SWT in Surah Hud (11), verses 105-108:

وَسَعِيدٌ فِي سَعِيدٍ مِّنْهُمْ ۖ بِإِذْنِ اللَّهِ لَا تَكَلِّمُ لَا يَأْتِ يَوْمَ
وَشَهِيْقٌ رَّزِيْقٌ فِيهَا لَهُمُ النَّارُ فَيَقِي شَقْوَا الَّذِيْنَ فَأَمَّا
يُرِيْدُ لِمَا فَعَالَ رَبُّكَ إِنَّ رَبُّكَ شَاءَ مَا إِلَّا وَالْأَرْضُ السَّمُوْتُ دَامَتْ مَا فِيهَا خُلْدِيْنَ
مَجْدُوْدٍ غَيْرِ عَطَاءٍ ۗ رَبُّكَ شَاءَ مَا إِلَّا وَالْأَرْضُ السَّمُوْتُ دَامَتْ مَا فِيهَا خُلْدِيْنَ بِأَلْحَدٍ فَيَقِي سَعْدُوا الَّذِيْنَ وَأَمَّا

Meaning: “When that Day comes, no one will speak except by His permission; so among them will be the wretched and among them the blessed. As for those who are wretched, then (their place is) in Hell, therein they breathe out and breathe in (with groaning); they shall abide therein as long as there is heaven and earth, unless your Lord wills (otherwise). Verily your Lord is Executor of what He wills. As for those who are blessed, then their place is in Paradise; they shall abide therein as long as there is a heaven and an earth, unless your Lord wills otherwise; as an unailing bounty.” (QS. Hud [11] verses 105-108)

The happiness of a believer increases when they draw closer to their Lord, become more sincere, and follow His guidance. A believer's happiness diminishes when they lack these elements.

A true believer consistently experiences peace in their heart and tranquility in their soul. They recognize that they have a God who governs everything according to His will. The Prophet (peace be upon him) said:

“How marvelous is the state of those who believe! The affairs of a believer are always beneficial for them. This is true only for the believers. When they experience happiness, they express gratitude, which is good for them. And when they face hardship, they remain patient, which is also good for them.” (Reported by Muslim, narrated by Abu Hurairah)

This is the pinnacle of happiness. Happiness is an abstract concept that cannot be seen with the eyes, measured with specific numbers, or purchased with money. It is something that a person feels within themselves—a tranquil heart, an expansive mind, and a soul untouched by misfortune. That is true happiness. Happiness originates from within and cannot be acquired from external sources.

In the Community, the term that best encompasses happiness is "*Aflaha*." *Aflaha* is derived from the root word "*falaha*," which signifies prosperity, success, comfort, or a state of life characterized by continuous goodness and blessings. Happiness encompasses more than just peace and comfort, as those alone cannot bring about lasting happiness. To attain a state of happiness, it requires the continual effort to preserve and cultivate feelings of contentment and pleasure within oneself.

All of SWT's commandments are intended to bring happiness to our lives by guiding us towards actions that can lead to happiness. One such action is bringing happiness to others. This aligns with the Hadith narrating that the Prophet was once asked about the most significant act of charity, to which he responded, "It is to bring happiness to others."

"You put happiness in the heart of a believer, you relieve his difficulties, you comfort his heart, and you pay off his debts."

Every teaching requires its adherents to regularly practice its teachings for their own benefit. The form and practice of religion have an effect in instilling nobility of character, which ultimately leads to a sense of success as a devoted servant of God. Acts of worship provide a sense of purpose and meaning.

Faith, worship, and seeking forgiveness from SWT are all pathways to inner relief that restore peace and tranquility to those who engage in them. Various forms of worship serve as remedies for different spiritual needs, such as prayer, fasting, remembrance of (*dhikr*), and other positive and beneficial acts of worship that contribute to personal and environmental well-being. They are means to shape and improve mental health.

It can be concluded that the role of religion is highly significant in shaping mentally healthy individuals and even in providing healing for those experiencing mental disorders. Daily experiences can fortify individuals against symptoms of illness and restore mental health to those who are anxious. The closer a person is to God and the more they engage in worship, the more serenity they will find within themselves, enabling them to cope with life's disappointments and challenges. Conversely, distancing oneself from religion can make it more difficult to find peace of mind.

Religion serves as a provision in facing and overcoming various desires and urges that arise. teachings and internalized values automatically regulate attitudes and behavior. education must remain a priority, especially in the face of changing socio-cultural conditions. Religion provides moral values, ethics, and timeless guidelines for a healthy life. Without education, individuals can easily be swayed by the pressures and stresses caused by rapid social change.

Belief, with its comprehensive teachings, offers contributions to mental health by addressing two aspects: faith (*aqidah*) and worship. Aqidah represents belief, while worship embodies the implementation of that belief. Those who believe will have correct community, and the outcomes of their worship will impact their lives. Through strong belief and sincere dedication to worship, individuals will reap the rewards promised by in the Community. Believers who adhere to the guidance of His book remember and manifest their faith through humble and devoted worship. By achieving submission and solemnity in worship, they will attain their aspirations in this life according to 's promise.

5. Conclusion

Belief possesses its own distinct concept of mental health. The Community perspective on mental health is based on principles and philosophical reflections found within Community teachings. Building upon these ideas, there are at least six principles and philosophical thoughts that form the foundation of Belief's understanding and concept of mental health. It is important to highlight that faith and piety hold significant relevance to psychological matters. In Belief, faith and piety represent the true essence of psychology and mental well-being for individuals. The guidance provided by Community teachings compels humans to cultivate a positive relationship with SWT, other people, as well as with nature and the environment. The role of Belief can aid individuals in nurturing their souls, preventing mental disorders, and fostering conditions of mental health. By embracing and practicing the teachings of Belief, individuals can attain happiness and prosperity in both this world and the hereafter.

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