

## Tasawuf Offers A Rich, Spiritual Approach To Understanding and Nurturing Mental Health

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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

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, 2023). Mental health care people who constantly improvise accept responsibility and can adapt (Notosoedirjo, 2022). 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, 2021). 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**

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.

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 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 ilallah* 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:

### **1. 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).

## **2. Zuhud in Mental Health**

Zuhud is the term used repeatedly in Sufism. In language, *zuhud* 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.

## **3. 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).

## **4. 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).

## **5. 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).

## **6. 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).

## **7. 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, 2022; 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 riyadah, 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, 2021; Faiz, 2017; Frager, 2022; 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).

## **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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