

Abu Zaid Al-Balkhi's Psychotherapy from the Perspective of the Qur'an

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ABSTRACT

This study aims to explore Abu Zaid Al-Balkhi's psychotherapy in the perspective of Qur'anic values relevant to mental health. The background of this research focuses on the urgency of mental health which has a significant impact on the quality of life of individuals. The research method used a combined quantitative and qualitative approach with an in-depth literature study of Al-Balkhi's main work, *Mashâlih al-Abdân wa al-Anfus*. The results showed that the Qur'an provides a description of the condition of the human soul, both in a normal state and mental disorders such as fear, evil thoughts, anxiety, and despair. The psychotherapeutic solutions offered by Al-Balkhi include strengthening faith, worship, and ethics integrated with Qur'anic values. The research conclusion confirms that Al-Balkhi's concept of psychotherapy is relevant to current mental health needs and provides practical guidance in maintaining physical, mental, spiritual and social well-being. This psychotherapy can contribute to the development of productive human resources through a holistic and humanist approach.

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Introduction

Humans are created with grace in the form of physical potential as well as psychological potential. Humans are born carrying potential in the form of a collection of fitrah which becomes a self-mover consisting of spirit, reason, heart, and lust (Masduki & Warsah, 2020, p. 63). Quoting Ramayulis by Damayanti et al. (2021) humans have the privilege of being both physical and psychological beings. One form of the psychic dimension that is no less important is mental. There is a difference between psychic and mental. Mental is part of the psychic (soul) (Jannah, 2022). It is necessary to study more specifically about mental discussion because mental health is a form of life harmony. This harmony is realized by the function of the soul, skills in dealing with problems, and the ability to bring oneself to positive things according to Zakiyah Daradjat in (Fakhriani, 2019, p. 10). This journal will focus on discussions related to mental health issues.

Humans are endowed with both physical and psychological potentials, forming an integral part of their existence. Among these, mental health stands as a cornerstone for achieving harmony

in life. Mental health encompasses the soul's functionality, the ability to manage problems, and the capacity to engage in positive endeavors. According to Zakiyah Daradjat, mental health is not merely the absence of mental disorders but is integral to human well-being and productivity. This becomes particularly significant given the alarming statistics from the (Rokom, 2021). Basic Health Research, which reported that over 19 million Indonesians experience emotional disorders, with 12 million suffering from depression. These figures highlight the urgent need for mental health interventions to safeguard human resources and enhance national development.

This study adopts the mental health theory proposed by Abu Zaid Al-Balkhi, an Islamic scholar with profound expertise in medicine and psychology. His theory is crucial as it integrates Islamic principles with practical approaches to mental well-being, offering a holistic framework that addresses mental, physical, spiritual, and social aspects of health. Al-Balkhi's emphasis on Qur'anic values in psychotherapy provides timeless solutions to contemporary mental health challenges, such as anxiety, depression, and despair, which are prevalent in modern societies.

The objectives of this research are to analyze and explore Abu Zaid Al-Balkhi's mental health theory from a Qur'anic perspective and to examine its relevance and application in addressing current mental health issues. By doing so, this study aims to contribute to the broader discourse on integrating Islamic teachings with modern psychological practices, thus offering a comprehensive model for mental health interventions. This research not only enriches the field of Islamic psychology but also serves as a foundation for developing practical strategies to enhance individual and societal well-being.

Research Methods

This journal is written using a combination of quantitative and descriptive qualitative research. The data collection technique is by studying literature from various sources with the main book *masalih al-abdan wa al-anfus* by Abu Zaid Al-Balkhi. Data analysis begins with extracting sources and collecting information, then with data selection, then proceeds to data display, and finally drawing conclusions by presenting it in the form of a journal report.

Results and Discussion

1. Mental Health in Qur'anic Perspective

a. The Essence of Mental Health

Mental health is broadly defined as the state or condition of an individual's psyche that can generally be normal or abnormal (Ibrahim, 2014, p. 17). David Mechanic argues that the term "*mental health*" does not have a consistent meaning because it is not just about the absence of disease or disorder, but involves self-esteem and the ability to maintain meaningful relationships (Scheid & Brown, 2010, p. 1). Mental health includes the condition of the elements that make up a person as a whole, including body and mind.

Mental health consists of the word health and the word mental, with the word health coming from the basic word "sehat" which means good in the whole body and its parts (free from illness); sane, and also that which brings goodness to the body and mind. Meanwhile, mental has a meaning

related to the mind and character of humans, not bodily or energetic (KBBI, n.d.). It can be concluded that mental health in terms of language means a normal or good state of the human body, mind, mind and character.

Mental health according to the World Health Organization (WHO) (2013) is a condition of well-being that makes a person realize the ability to cope with life's pressures and be able to manage stress in order to work productively and have a role. Law of the Republic of Indonesia Number 17 of 2023 concerning Health provides a definition of mental health as a condition that makes a person able to develop, both physically, mentally, spiritually, and also socially. With this condition humans can realize the ability to cope with pressure, can work productively, and contribute to society (Central Government of Indonesia, 2023, p. 39). Thus, mental health in term is a mental condition followed by physical, spiritual, and social conditions that affect a person's well-being in the ability to manage various problems and pressures of life in order to become a useful and productive person.

Mental health in Islam is reflected by the Qur'anic depiction of the human soul. The condition of the human soul in the Qur'an is categorized into several conditions, namely (1) the condition of the soul that leads to evil, (2) the condition of the soul that likes to blame, and (3) the condition of the soul that fears (loves) God and carries out His commands (Farihat, 2005, p. 93). These three conditions of the soul are often mentioned as types of lust, namely lust *amârah*, lust *lawwâmah*, and lust *muthma`innah*. These three forms can be seen in Q.S. Āli 'Imrân/3:14, Q.S. Yûsuf/12:53, Q.S. al-Qiyâmah/75:2, Q.S. al-Fajr/89:27-30, and Q.S. an-Nâzi'ât/79:40-41.

b. Verses and Tafsir on Mental Health

Mental health in the Qur'anic perspective in this study will use verses containing the terms صدر (*shadrûn*) and قلب (*qalbun*). These two terms are used to look at mental health based on the elements that make up mental health as explained earlier that mental health includes physical, mental, spiritual, and social. The interpretation used is the interpretation of contemporary mufasir.

1. Surah Yunus/10:57

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ.

O people, indeed there has come to you a lesson (the Qur'ân) from your Lord, a cure for that which is in the breast, and guidance and mercy for the believers. (Yûnus/10:57)

Tafsir Al-Azhar explains about this verse that no matter how difficult life is, it will definitely be overcome. Haji Abdulmalik Abdulkarim Amrullah (Hamka) draws four important conclusions in the verse, namely, (1) the Qur'an is a guide or guideline for building morals, life attitudes, and education to refine the soul; (2) the Qur'an is a medicine for the heart, the heart here is intended as reason, reason, subtle feelings, and knowledge, as well as instincts and forces that affect a person's life force; (3) the Qur'an is guidance, guiding reason, religion, and society; (4) the Qur'an is a mercy. Furthermore, Hamka explained that the interpretation of this verse is closely related to the condition of one's mental health. Many feelings of the heart need to be treated so as not to become a protracted disease. Heartache can be the beginning of physical and spiritual illness. A sick heart will make the body sick, even to the point of affecting the condition of one's soul

(Amrullah, 1989, pp. 3314-3320). In modern medicine it is also said that physical and spiritual illnesses are interrelated. This proves that the body and mind are an intertwined unity to be called healthy.

2. Surah Ar-Ra'd/13:28-29

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۗ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ الْمَمْنُونِ

(That is) those who believe and their hearts are calmed by the remembrance of Allah. Remember, that only with the remembrance of Allah will the heart always be at ease. Those who believe and do righteous deeds, for them is happiness and a good return. (ar-Ra'd/13:28-29)

In addition to the word *قلب* or heart which is closely related to psychological or spiritual, in the verse there are words related to the condition of the soul, namely serene. Quraish Shihab in Tafsîr *Al-Mishbâh* elaborates more broadly on the words *ذَكَرَ* (*dhikr*), *تَطْمَئِنُّ* (*tathma'inn*), and *ثُوبًا* (*thûbâ*). The meaning of remembrance in this verse is to mention the Name of Allah which includes majesty, heaven or hell, mercy or punishment, commands and prohibitions, as well as His revelations. The general understanding of remembrance is capable of providing peace of mind. Dhikr is not just speech, but dhikr that is able to encourage the heart to realize the greatness and power of Allah (Shihab, 2021, pp. 271-274). Dhikr leads to peace of mind, and this peace leads to happiness.

Furthermore, Quraish Shihab by quoting the opinion of Thabathaba'i provides an explanation that the word *tathma'inn* is related to faith. Faith is not just knowledge, but also awareness. The continuity and stability implied in the form of the word *tathma'inn* does not describe a particular period. Finally, the word *thûbâ* means *good, pleasant, or joyful*. As an adjective that describes the state of an object, in this context it is *life*. Thus, no life is called good except with peace of mind (Shihab, 2021, pp. 272-274). This term is relevant to every situation that occurs from time to time. It even has an impact on a good place of return. It can be said that a person's faith can help him realize his life. This awareness includes awareness of the condition of his own soul so that it can guide towards a good life and a peaceful heart.

The conclusion that can be drawn from the two verses above about the condition of the human soul is the importance of mental health. Both as human nature created in the best possible form and the purpose of human creation. Since a dozen centuries, the Qur'an has provided a clear understanding of the human psychological condition and its impact on life. This mental health includes life attitude, intellect, subtle feelings, knowledge, and life force. In addition, the Qur'an also provides a solution about mental health that this life actually requires tranquility. One of the important points in maintaining the serene condition of the soul is with dhikr, which includes a broad meaning.

c. Mental Health Disorders in the Qur'an

In the Qur'an there are verses that explain mental disorders such as fear, evil thoughts, anxiety, and despair. These will be discussed as follows.

1. Fear

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

We will surely test you with a little fear and hunger, shortage of wealth, souls, and fruits. Convey (O Prophet Muhammad) glad tidings to the patient people. (al-Baqarah/2:155)

The word الْخَوْفِ in the verse refers to the condition of the human soul. According to Imam Shafi'i, the meaning of *al-khauf* in this verse is the fear of Allah (Ubab, 2023). Imam Shafi'i's opinion is the same as one of the mental attitudes in Sufism. However, the meaning of *al-khauf* is not only associated with Sufism. The word الْأَنْفُسِ which is identical to the meaning of the soul makes this verse close to the explanation of human mental state. It is also necessary to expand the horizon of thinking about the word *al-khauf* in contemporary studies can be categorized as one form of mental disorder symptoms. Excessive fear and triggering anxiety can be a mental *disorder* that is often referred to as *anxiety disorder*. This mental *anxiety disorder* will make someone experience fear and even affect their physical condition so that they experience stiffness and are unable to function their limbs (Rastafary & Tondok, 2022, p. 153). A person's mental state is indeed very influential on a person's physical condition.

In the verse, the position of fear (*al-khauf*) is part of the forms of trials (*bisyai'in*) given by Allah. Likewise, the state of the soul (*al-anfus*) is still part of the trial. So it cannot make mental disorders a judgment on one's faith. Although it is said that patience (a form of faith) can provide good news for people who experience these trials, this is not a form of conclusion that people who experience mental disorders are not patient people. On the contrary, this verse can be a motivation for someone who is given trials to be patient so that they are entitled to good news from Allah.

2. Evil Mind

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

Verily, those who are pious, when they have evil thoughts (of sin) from the devil, they immediately remember (Allah). So, immediately they see (their faults). (al-A'raf/7:201)

Evil thoughts can be a sense of anxiety or doubt that triggers one of the mental disorders. Malicious thoughts are thoughts or urges that can cause distress and repetitive behaviors due to indecision, stimulation, and images of mental states (Rahmawati & Legiani, 2019, p. 695). This mental *disorder* is referred to as *obsessive compulsive disorder (OCD)*. This mental disorder includes behaviors performed to reduce anxiety that arises from obsessions or intrusive thoughts (Widiandari et al., 2022, p. 1435). Despite being the answer to anxiety from being anxious, this disorder also becomes a new problem that causes inconvenience in dealing with everything.

It has been mentioned in various sources, both in the Qur'an and hadith that these evil thoughts or wassas are a disturbance from Satan. This disturbance has a great impact on the condition of the human soul. Evil thoughts and misgivings make people experience jealousy, envy, and doubt so that it becomes difficult to face a happy life. With these evil thoughts, humans will weaken their hearts or the condition of their souls (Ahmad, 2018, p. 11). Humans should be able to fight evil thoughts in order to have a quality life with a strong heart and soul.

3. Restless

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خِلافَكَ إِلَّا قَلِيلًا

Indeed they almost made you (Prophet Muhammad) restless in the country (Makkah) to expel you from it. If that had been the case, they would not have remained after you except for a short time. (al-Isra'/17:76)

This verse does not specifically provide a detailed explanation of anxiety, but it is still related to the state of anxiety caused by feelings of threat and anxiety. In Tafsir Al-Mishbah it is said that the anxiety referred to in this verse is the compulsion to leave Mecca by provoking the Prophet's anger. He also had to face the persecution of the Muslims and the evil plans of the polytheists. Of course, the plan of coercion (*istifzâz*) failed due to the strong personality of the Messenger of Allah and also the guardianship of Allah *subhanahu wata'ala* (Shihab, 2021, pp. 522-524). Based on this interpretation, it is concluded that the Messenger of Allah was almost nervous because of the pressure and coercion, let alone humans in general who do not recognize the condition of their own souls.

Modern mental health science introduces a type of mental *disorder* called *anxiety disorder*. It is a type of mental disorder characterized by excessive fear and worry. The anxiety caused appears continuously, even characterized by physical symptoms such as palpitations, excessive sweating, as well as discomfort in the stomach and chest (Fauziah et al., 2023). Although the term *anxiety disorder* is not explicitly found in the Qur'an, it can be understood through the symptoms that exist and adjusted to the interpretation of the Qur'an, a red thread will be drawn. Among some of its characteristics are excessive restlessness and anxiety.

4. Discouraged

لَا يَسْتَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ

People never tire of asking for good, but when calamity strikes, they despair and lose hope. (Fushshilat/41:49)

This verse reveals that despair is a bad human trait. The despair that is intended is the loss of hope due to the distress and suffering experienced so that it can close all the blessings that Allah has bestowed (Amrullah, 1989, p. 6489). Despair is a form of emotion characterized by a lack of hope, optimism, and passion for life (Savitri, 2023). This can cause a person to lose hope in life, give up, not even have the confidence to get better. In other terms, it can be said that someone who experiences this despair can feel that they have no future.

Loss of hope and a sense of having no future can lead a person to commit suicide. Suicide is an important concern in the study of mental disorders. Hopelessness is an important symptom in cases of depression and leads to suicide. Despite its popularity, the term depression is still difficult to define as it describes a mental state with many nuances. Among them is a state of sadness or

unhappiness and leads to despair (Lubis, 2009, p. 12). It is this hopelessness that will drive a person to choose wrong actions such as suicide.

Having fear, anxiety, negative thinking, and feeling hopeless is not an easy thing to live with. Unacceptance from yourself and others can also add to the severity. So, complete acceptance is needed so that you can recover yourself and others more wisely. The above four mental health disorders will also be the focus of study in the next chapter. Fear, evil thoughts, *anxiety* and despair represent the disorders of anxiety, fear and anxiety in the form of anger, *anxiety*, depression and obsessive compulsive. All of these are studies that are also discussed in Abu Zaid Al-Balkhi's theory. The solution offered is psychotherapy.

d. Psychotherapy as a Recovery Measure for Mental Health Disorders

The Qur'an teaches noble values for thinking and living so as to direct humans to good and healthy behavior. Psychotherapy in the Qur'an refers to several things, namely belief and faith, reforming the soul through worship, and ethics or morals (Muhammad, 2015). In Islam, faith has an important role in the treatment of diseases in the human soul. It is none other than because faith will make a person's confidence higher so that he is able to be patient and diligent to endure various difficulties in life so that he will feel happy and serene. Likewise with worship, both verbal and deed worship will create a sense of comfort in the soul. In addition, it will eliminate guilt, anxiety, tension, anger, pressure, doubt, and so on. Furthermore, ethics or morals are an inseparable part of human endeavors in healing and instilling moral principles of virtue in each individual soul. With ethics and morals humans will respect and maintain human dignity. Of course, this is a form of perfection in the application of religious practices that are not only fixated on vertical relationships achieved through spiritual worship, but also horizontal or social worship.

The following chart illustrates the concept of psychotherapy in the Qur'an based on the arguments that have been described.

Table 1. Psychotherapy in the Qur'an

No.	Psychotherapy Curriculum in the Qur'an	The verse that is the argument
1	Aspects of belief (faith)	<ol style="list-style-type: none"> 1. Faith will make peace (ar-Ra'd/13:28) 2. Faith removes fear and sorrow (<u>al-Ahqâf/46:13</u>). 3. Faith gives guidance (at-Tagâbun/64:11) 4. Piety provides a way out of many problems (ath-Thalâq/65:2-3)
2	Aspects of worship	<ol style="list-style-type: none"> 1. Prayer prevents from evil and unlawful deeds (al-'Ankabût/29:45). 2. Fasting as an effort of piety (al-Baqarah/2:183) 3. Faith, charity, prayer, and zakat remove fear and sorrow (al-Baqarah/2:277).
3	Ethical/moral aspects	<ol style="list-style-type: none"> 1. Patience (al-Baqarah/2:155) 2. Not easily angered, forgiving, and polite (Âli 'Imrân/3:134)

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3. No envy, jealousy, and jealousy (an-Nisâ'/4:32)
 4. Do good to others (an-Nisâ'/4:36)
 5. Guarding the tongue (an-Nisâ'/4:114)
 6. Have good prejudice and do not be prejudiced easily (al-Hujurât/49:12)
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The Qur'anic perspective is understood as an Islamic point of view in studying and discussing a problem so that a solution can be found. In the field of mental health in particular, the Qur'an provides many sources and instructions in handling it. It cannot be denied that the Qur'an is a guiding guide in the development of the quality of human life. Among these are the development of morals and attitudes of life and refining the soul and intellect. The Qur'an is also a physical and spiritual medicine with such a broad domain covering the elements of human formation that will make smooth feelings and knowledge. With its guidance, humans are guided in using reason, spirituality, and ethics in social life. This is why the Qur'ân is called a mercy, because of its limitless range of gifts.

In relation to the condition of the human soul, the Qur'an provides a description of the state of the human soul as well as various examples of cases of forms of mental disorders. The human soul consists of conditions that lead to evil and good. It depends on how humans can endeavor to reach the highest tomb, namely *muthma'innah*, which is the condition of the soul that fears (loves) God by carrying out commands and staying away from prohibitions. The forms of disturbance that can affect the condition of the human soul discussed in this literature research are fear, evil thoughts, anxiety, and despair. All of these forms of disturbance, if not handled properly, will become severe mental problems and illnesses, even leading to death or suicide.

2. Abu Zaid Al-Balkhi's Psychotherapy in Qur'anic Review

a. Life History and Contributions of Abu Zaid Al-Balkhi

Abu Zaid Al-Balkhi was born in 235 Hijri or coinciding with 849 AD, about a century before the emergence of the Father of Modern Medicine (Irawan, 2015). His homeland is called Syamistiyan, an area near the city of Balkh which is now known as part of Afghanistan. His full name is Abu Zaid Ahmad ibn Sahal Al-Balkhi (Al-Balkhi, 2003, p. 9). The source taken from Yaqut Al-Hamawi does not detail Al-Balkhi's childhood. It says that Al-Balkhi's father was a teacher. Al-Balkhi studied Shari'ah in Baghdad for eight years during his teenage years. Then he studied with the famous scientist Abu Yusuf Yaqub bin Ishaq AL-Kindi and studied in other fields of scientific study (Musfihin, 2019). In the city of Baghdad, Al-Balkhi closed his life in 934 AD (322 AH) (Nasr, 2020, p. 29). Living in a time and region when knowledge was highly valued and also an educated family, influenced Al-Balkhi's great enthusiasm for seeking knowledge and developing himself.

Al-Balkhi's thinking is inseparable from the influence of his teachers. Some who are known are Abu Yusuf Ya'qub bin Ishaq Al-Kindi, Muhammad Ibn Fadhl Al-Balkhi, and Muhammad Ibn Aslam (Al-Balkhi, 2005, p. 67). From these teachers Abu Zaid Al-Balkhi learned philosophy,

Sufism, and hadith science. Al-Balkhi had 41 works in the fields of Qur'an, kalam, comparative religion, mathematics, medicine, psychology, philosophy, literature, linguistics, history, politics, geography, and astronomy. The works that still survive today are *Mashâlih Al-Abdân wa Al-Anfus* and *Shuwar al-Aqalim*. Another source states that there are more than 60 books and manuscripts that were successfully written during his lifetime (Badri, 2013, p. 1). One of his works on *maqashid* discusses the purposes of worship practices, as included in the conception of *maqashid* traced by Jasser Auda (Rosidin, 2020, p. 42).

Al-Balkhi's book entitled *Mashâlih al-Abdân wa al-Anfus* consists of two volumes, and the reference in this study focuses on the second volume on mental health or mental. The second volume is a continuation of the first volume which in detail discusses the knowledge and practice of maintaining a healthy body and recovering from illness or physical disorders (Al-Balkhi, 2005, p. 114). Before describing in detail about mental health issues, Al-Balkhi focuses on general discussions as an introduction to more specific discussions. The discussion is about the importance of maintaining mental health, what nutrients are needed to maintain mental health, how strategies to restore mental health, and what psychological symptoms are mental health problems.

In particular, Al-Balkhi divides soul nutrition into two types, namely internal nutrition that comes from within and external, namely persuasion from outside. The following is an explanation of these two factors.

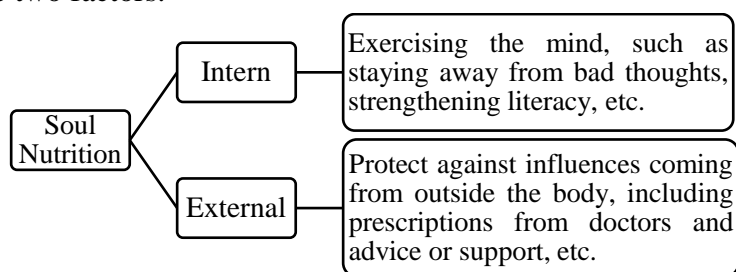


Figure 1. Soul Nutrition According to Al-Balkhi

The most important nutrient for the soul is faith. This belief is the connection of everything to God. Believing that God is the only eternal, will make humans understand that everything other than God is mortal, including the pleasures of the world. The important thing to do when humans are in a calm or peaceful period is to convince themselves that the world was not created to fulfill all their hopes (Al-Balkhi, 2005, p. 119). Worldly problems and difficulties are natural, because that is how humans can develop their potential. It is necessary to train the mind to good prejudices. Humans should also not force themselves into something that cannot be achieved.

Al-Balkhi suggests that there are emotional differences in each individual (Al-Balkhi, 2005, p. 120). Nowadays we know that there are indeed many factors that influence these individual emotional differences. There are several factors that cause emotional regulation including age, gender, social context, location, and personality (Tang & Huang, 2019). Therefore, the treatment of psychiatric and mental problems must also be adapted to different levels of endurance. Thus, it can be known the right steps in action and resolution.

b. A Review of Abu Zaid Al-Balkhi's Qur'anic Interpretation and Psychotherapy Theory

1) Reducing Anger

One of the common psychological symptoms that afflicts a person and causes harm is anger. The harm caused by anger can be to the person expressing the anger as well as to others and the surrounding environment. Care needs to be taken in expressing anger, otherwise it will cause harm that can be sustained. Anger can happen to anyone, from ordinary people to even leaders. This anger has a strong attack and is often experienced in excess by people who are violent and intolerant. Al-Balkhi argues that anger can be a chronic symptom that controls one's behavior (Al-Balkhi, 2005, p. 129).

Furthermore, Al-Balkhi offers treatments to reduce anger in several ways. Treatment of the psychological symptom of anger can be done from within and also from outside. Treatment from outside the self is by assistance, advice, and guidance from professionals. In the advice, the importance of giving forgiveness is emphasized. As for how to reduce anger from within is by training the mind, contemplation, reflection, positive thinking, strengthening belief in the dangers of anger, and focusing negative emotions appropriately (Al-Balkhi, 2005, pp. 130-134). Al-Balkhi's description of tempering anger is in line with what is explained in the Qur'an.

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْعَظِيمِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ.

(i.e.) those who give alms in plenty and want, those who control their anger, and those who forgive others. Allah loves those who do good. (Āli 'Imrân/3:134)

2) Relieve Fear and Panic

It is still normal for someone to experience fear. For example, the fear of leaders, the fear of the rich of poverty, and others. The dangerous symptom of fear is when it reaches a threatening level. Threat or terror is an extreme form of fear. This excessive fear arises when a person experiences and encounters the feared event, such as death, or severe pain. Even this situation can be very terrible and affect the physical condition (Al-Balkhi, 2005, p. 135)

The actions that can be taken to eliminate fear according to Al-Balkhi are several steps related to inner strength. *First*, it must be realized that the threat is actually not as bad as reality. *Secondly*, to get rid of the disturbing shadows of threats and replace them with positive thoughts so as not to succumb to fear and panic. *Third*, excessive fear must be countered with pride and confidence. *Fourth*, strengthening self-confidence and building shame in cowardly and weak behavior. *Fifth*, the belief that people who give in to fear are inexperienced fools. *Sixth*, habituation to fear or something scary in order to be trained to face it because you already know the symptoms. *Sixth*, learning a lot of knowledge from fear and keeping hearing and sight open to things that are dangerous (Al-Balkhi, 2005, pp. 136-140). This sixth step is related to strengthening literacy.

The description of this fear and panic in the Qur'ān is found in the thirtieth verse of the forty-first surah.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ.

Indeed, those who say, "Our Lord is Allah," and then remain steadfast, angels will descend upon them saying, "Fear not, grieve not, and rejoice in the Paradise which has been promised to you." (Fushshilat/41:30)

3) Overcoming Sadness and Depression

Al-Balkhi argues that the symptoms of sadness and depression have a truly pivotal position because they are so harmful and trigger intense reactions. Sadness and depression are the most powerful symptoms among other psychological symptoms (Al-Balkhi, 2005). When a person is depressed there will be a drain on energy resulting in fatigue. Depression not only takes away the passion and spirit of life, but there is also the threat of the breaking point of human suffering and the extreme point of despair, namely suicide (Cahyono, 2021, p. 28). Before the threat of suicide occurs, there must be awareness and proper handling.

Al-Balkhi not only said that these symptoms of sadness and depression are natural, but also managed to make a classification of the types of sadness, namely mild depression and severe depression. Mild depression is a reactive mood with a known or obvious cause. While major depression is related to a dysfunction of the body's chemistry, in this case the brain, and the cause is not clear. The treatment offered by Al-Balkhi is psychotherapy, while severe depression requires extra treatment with the help of physical treatment (Al-Balkhi, 2005, p. 142). Al-Balkhi clarified the forms of depression treatment with consultations and gentle, soul-touching talks to build and restore happiness. Eleven centuries after Al-Balkhi's death, the world of psychology recognized him with the term "psychotherapy". In this explanation, Al-Balkhi added the following quotation from a Qur'anic verse.

فَلَمَّا اهْبَطُوا مِنْهَا جَمِيعًا فَأَمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ.

We said, "Come down all of you from heaven! Then, when My guidance comes to you, whoever follows My guidance, no fear shall befall them nor shall they grieve." (al-Baqarah/2:38)

Al-Balkhi explains this verse as Allah's repeated affirmation that happy people are those who do not fear anything, whether it will happen in the future or has happened in the past. Although they do not expect to be spared from sadness and anxiety, because this world is not a life free from fear and sadness (Al-Balkhi, 2005, pp. 141-142).

There are many ways to provide support to people with depression. Here is another verse that serves as protection and advice in dealing with sadness.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

Do not be weak and do not grieve, for you are the highest if you are believers. (Āli 'Imrân/3:139)

4) Counteracting Obsessive Compulsive

Al-Balkhi states that obsessive compulsive symptoms are not purely mental disorders, but also include physical aspects. This is also proven by modern research which states that behind obsessive compulsive disorder sufferers are neurological derivatives and etiologies (Al-Balkhi,

2005, p. 146). Obsessive compulsive disorder affects brain function, so sufferers have different brain function compared to those who do not. There are changes in neurochemical serotonin and also in neurochemical dopamine or glutamate in the brains of people with obsessive compulsive disorder (Makarim, 2023). A study from the University of Cambridge, UK, based on brain imaging to diagnose disorders in obsessive compulsive patients, showed that the orbitofrontal cortex was not working properly (R.S. Jiwa Grhasia, 2023). While it is unclear whether these neurochemical changes are cause or effect, it remains clear that obsessive compulsive disorder is neurologically related.

Treatment for obsessive compulsive disorder is more serious than other symptoms. It involves not only mental strategies, but also medication-assisted treatment or physical behaviors. Treatment is done both externally and internally because the disorder affects not only the psyche but also the nerves. Al-Balkhi offers therapeutic techniques of avoiding solitude and occupying the mind with positive things. Equally important is to reflect on the fact that Allah has the attributes of Rahman and Rahim, enabling humans to find cures for diseases all over the earth. Allah's grace is vast for the good and welfare of creation (Al-Balkhi, 2005, pp. 163-164). There is always a cure for all diseases, just as food cures hunger and water cures thirst. Keep in mind that for every difficulty there is ease.

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ وَوَضَعْنَا عَنَّا وِزْرَكَ الَّذِي أَنقَضَ ظَهْرَكَ وَرَفَعْنَا لَكَ ذِكْرَكَ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا فَإِذَا فَرَغْتَ فَانصَبْ وَإِلَىٰ رَبِّكَ فَارْغَبْ.

Have We not made your (Prophet Muhammad's) chest easy, lightened your burden (of prophetic duties) from you, which was burdensome on your back, and exalted you (by constantly) mentioning your (name)? So, indeed, with difficulty there is ease. Indeed, with hardship there is ease. When you have finished (with a virtue), continue to labor (for another virtue), and only to your Lord hope. (Ash-Sharh/94:1-8)

5) Suicide Prevention

The extreme point of one's inability to handle mental disorders as described is the final threat of human unproductivity, namely suicide. It is clear that maintaining mental and physical health is an effort to protect the human soul and its right to life. The mental problems that have been discussed must be dealt with and given appropriate solutions, so that they do not lead to death. Explicitly, suicide is described in the Qur'an including the following verse.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونُوا تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

O you who have believed, do not eat your neighbor's wealth by unlawful means, except in the form of consensual trade between you. Do not kill yourselves. Verily, Allah is Most Merciful to you (an-Nisâ'/4:29).

This verse provides an explanation of the condition of the human body and soul, *do not kill yourself* is very clearly emphasized as a prohibition. This is also supported in another verse which

explains that killing is a great sin and is even compared to destroying the earth. Inner suffering contributes greatly to a person's decision to survive. A life that feels cramped and even hopeless can influence the feeling to kill oneself to escape the burden and suffering (Amrullah, 1989, p. 1176). In order to prevent these bad thoughts from happening, people should remember that Allah's mercy is vast, as at the end of the verse it is said that *Allah is the Most Merciful*.

This prohibition against killing oneself is the same as the prohibition against killing others wrongfully (Shihab, 2021, p. 412). This prohibition of killing includes things that are forbidden by Allah, being busy committing sins, and eating one's neighbor's wealth in an unrighteous manner. As for suicide, it is a great injustice, disobedience and sin, and transgression (Abdullah bin Muhammad bin Abdurahman bin Ishaq Al-Sheikh, n.d.). This act of destroying the soul will be rewarded more grievously on the Day of Judgment. In relation to the next verse, suicide is a violation of rights and an act of persecution (Syakir & Syakir, 2007, p. 803). It is clear that suicide is an act that is strongly condemned. In fact, in addition to damaging life in this world, the consequences of suicide also damage the afterlife of the perpetrator of the murder. Prevention efforts must be carried out by individuals, families and all elements of society.

Al-Balkhi's offer of handling mental disorders needs to be maximized by socialization and strengthening literacy. The following is a description of the efforts that can be made in preventing suicide based on the conclusions of the book *Mashâlih al-Abdân wa al-Anfus* by Abu Zaid Al-Balkhi.

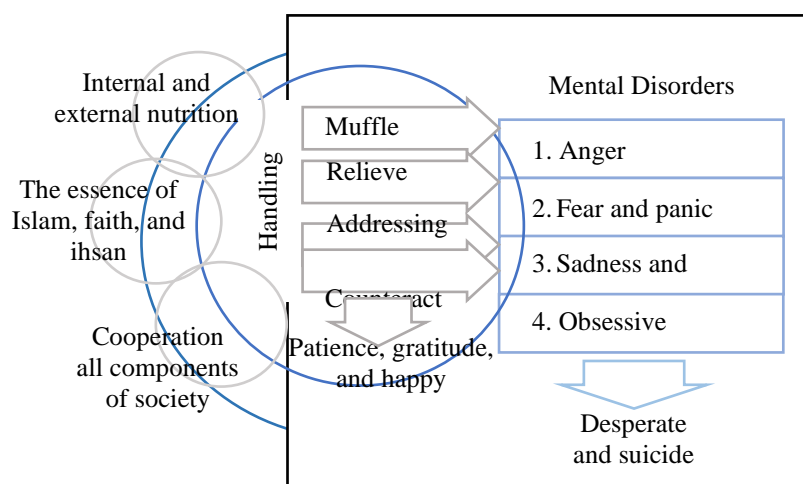


Figure 2. Suicide prevention efforts

c. Psychosomatic Treatment in Abu Zaid Al-Balkhi's Theory

Al-Balkhi's view on psychosomatics is emphasized in his statement about the position of humans, which is closely related to the interaction between body and soul. A sick body can eliminate cognitive abilities and lose a sense of comfort. A sick soul will make humans lose pleasure and physical reactions (Balkhi, 2022, pp. 36-37). Al-Balkhi has mentioned symptoms of mental health disorders such as anger, fear and panic, sadness and depression, and obsessive

compulsive. All of these symptoms of mental disorders have physical symptoms, or what is called psychosomatics in medical terms.

1) Angry

Anger gives the body a reaction in the form of a nervous system that works all the time, causing a sense of tension and blood flow that is not smooth. When angry, the body experiences a reaction and involves hormones, releasing adrenaline resulting in human shortness of breath, muscle tension, red color on the skin, tightened jaws, and stiffness in several limbs such as the stomach, hands, and shoulders (Findiani, 2020, pp. 14-15). Meanwhile, Al-Balkhi explains that the physical disturbances caused by anger are rising body temperature, body trembling (Balkhi, 2022, p. 94), and will be followed by other psychological symptoms such as fear and anxiety. Al-Balkhi includes the importance of contemplating the dangers of physical distress in the steps to reduce anger.

2) Fear and panic

The body has reactions to fear such as changes in facial expressions and body language (Parengkuan, 2020). In addition, fear can also cause thought reactions, increased heart rate, and anxiety. The increased heart rate and shortness of breath are caused by the release of the hormones cortisol and adrenaline (Pawestri, 2023). Increased heart rate and blood pressure as well as heartburn are the result of the release of *neurotransmitters* from both fear hormones (Baker & Stauth, 2006, p. 63). Al-Balkhi does not specify what physical symptoms are experienced by someone suffering from fear and panic. It is only mentioned that fear has adverse effects and serious threats to the body, as well as reactions that appear on the face and gestures (Balkhi, 2022, pp. 104-105). Of course, the limitations of research tools at that time were one of the reasons why the observation of physical symptoms due to fear was less detailed. Regardless, Al-Balkhi's ideas made a major contribution to psychosomatic studies and were affirmed by psychologists centuries later.

3) Sadness and depression

Extreme sadness will make humans at the level of depression and result in the emergence of physical symptoms such as fatigue, weakness, lack of energy, and disturbances in eating patterns and sleep patterns (Fitriani, 2017, p. 78). In addition, someone who is depressed will tend to be moody and appear sad for a long time, as well as losing concentration and decreased endurance (Lubis, 2016, p. 21). Depression can also cause vague pain, such as pain in the joints, back, and other limbs. The pain and mood during depression are caused by dysregulation of the *neurotransmitters* serotonin and norepinephrine (Indra, 2019, p. 127). Al-Balkhi explains the physical symptoms of this depression symptom is the loss of light in the body so that it is overwhelmed by gloom and does not feel pleasure in doing activities. More interestingly, Al-Balkhi provides an explanation that this depression results in changes in body mechanisms and symptoms such as dirty blood, cold blood, and others (Balkhi, 2022, pp. 118-120). Of course, the dirty blood and cold blood referred to by Al-Balkhi are terms that need to be interpreted carefully. This is supported by his subsequent explanation that physical symptoms can be alleviated by purifying and improving blood flow.

4) Obsessive compulsive

Obsessions in the form of disturbing and uncontrollable thoughts, giving rise to compulsions in the form of behaviors or rituals that are carried out repeatedly can take any form and what can usually be clearly identified is physical behavior. In cognitive theory, obsessions caused by anxiety and panic can trigger dizziness and tightness (Nevid, 2021, p. 26). Although the physical pain felt by people with obsessive compulsive disorder is not specifically shown, there are still physical consequences. A person who washes their hands hundreds of times to cover their anxious thoughts can cause their skin to crack (Goleman, 1996, p. 320). There is also obsessive compulsive disorder in the form of trichotillomania that causes damage and loss of hair on the body (Brown & burns, 2005, p. 199). These are some cases of obsessive compulsive disorder that can be used as examples. Al-Balkhi provides an explanation that the reactions of people with psychological symptoms that are mood-destroying trajectories are similar to the responses of people with physical illnesses. There are two kinds of pain felt: mild symptoms and excruciating pain symptoms. Mild symptoms can disappear on their own without the need for treatment because they have become accustomed to it, such as headaches, chest pains, stomach pains, or earaches. Meanwhile, excruciating pain is the effect of pain that comes suddenly (Balkhi, 2022, pp. 131-132).

Based on the description of the four mental disorders along with their physical symptoms, it can be concluded that Al-Balkhi's thoughts on the close relationship between body and soul are consistent. Al-Balkhi always links the causes and effects of an illness to the physical and psychological aspects. Every step of the treatment offered in reducing anger, relieving pain and panic, overcoming sadness and depression, and warding off obsessive compulsive, Al-Balkhi slips the stage of physical healing or treatment.

d. Al-Balkhi's Thought on Maqashid Al-Shari'ah

Explored from his book *mashâlih al-Abdân wa al-Anfus*, it can be understood that part of Al-Balkhi's thinking about maqashid based on the health of the human body and soul to contribute to legal products as follows.

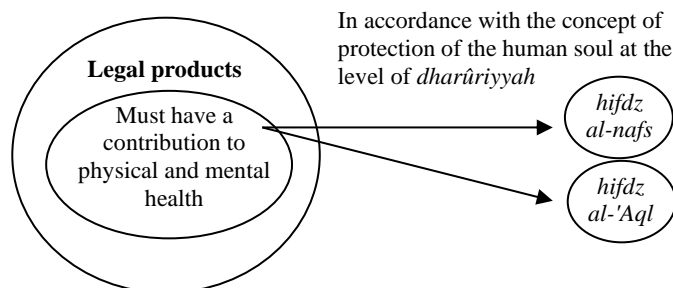


Figure 3. Maqâshid in Al-Balkhi's Thought

Legal consideration of the safeguarding of human life must be there for the realization of maslahat. If it is not considered important, it will clearly cause harm, damage and even loss of life. This leads to the important conclusion that maintaining mental health is an emergency measure in

the interest of mankind. Al-Balkhi managed to give cohesiveness to his thinking by not only thinking about the scientific aspects but also the legal aspects. This means that as a brilliant scientist with a mastery of various knowledge, Al-Balkhi also managed to become a scholar who is concerned with humanist aspects.

The results of the exploration of Abu Zaid Al-Balkhi's psychotherapy in Qur'anic review provide great awareness of Islam's contribution to human mental health including mental, physical, social and spiritual health. Al-Balkhi succeeded in highlighting Qur'anic values in the psychotherapy he developed. Among these are the essence of faith, Islam, and ihsan. In addition, the internal and external forms of nutrition referred to as mental health care measures are actually a form of preventive measures against mental health disorders. It can be ascertained that Al-Balkhi's seriousness in this regard is his consistency in including awareness steps towards belief (faith) and the message of tawhid in the form of affirmation that God is the mouth of all forms of consciousness that are awakened from positive thoughts.

Some important points that are concluded in this chapter are, *first*, the contribution of Al-Balkhi as a scholar in particular and a *polymath* scientist in general is proof that religious knowledge is inseparable from general knowledge so that being a wise Muslim means also being a humanist and paying attention to public benefits. *Second*, the background of political life that existed during the decline of the Abbasid dynasty did not weaken Al-Balkhi's enthusiasm in developing science. In fact, the impact of political chaos shown from incompetent caliphs made Al-Balkhi further strengthen the argument about the importance of maintaining the integrity of the human element which is likened to political power by maintaining mental health. *Third*, Al-Balkhi's thoughts in the concept of psychotherapy that he confirmed did not contradict the values of the Qur'an, but rather strengthened and reinforced by the study of interpretations of verses about mental conditions, mental health, mental disorders, and treatment of various forms of mental disorders which include mental, physical, social, and spiritual well-being.

The forms of mental disorders that make anxiety the main source of disturbance in the form of symptoms of anger, fear and panic, sadness and depression, and obsessive compulsive are presented with detailed recovery or treatment steps. Thus, Al-Balkhi's psychotherapy can be the right choice to treat a variety of mental disorders that can undermine human mental health. In this way, it is hoped that it can reduce the extreme impact of the peak symptoms of mental disorders that lead to suicide. Of course, this form of treatment will be successful if there is good cooperation from all elements of society such as individual awareness, families, health workers, society in general, and even the government. The key to awareness is about strengthening literacy so that people have adequate knowledge and information about mental health.

Maintaining the well-being of life by maintaining mental health will affect the quality of human resources so that Indonesian people become a productive society because they are not disturbed by threats to the quality of life. Women and children, who are vulnerable to mental health problems and at the same time make a major contribution to development as shown in the demographics, are of great concern in this study. The next chapter discusses in detail the phenomenon of women and children with mental health problems. The case of polygyny is chosen

as one of the impacts of mental health problems caused by psychological violence in cases of domestic violence. As is known, domestic violence is a scourge because it is the largest source of violence that is still neglected. In fact, households are the foundation of education that will have a major impact on the human development of a nation.

Conclusion

The solution offered by the Qur'an for mental health in this study includes fostering morals and attitudes to life and refining the soul and intellect. The Qur'an is not only able to be a physical and psychological medicine but includes the realm of forming humans to be able to use reason, spirituality, and ethics in social life. The Qur'an provides a description of the state of the human soul that leads to evil and good to be able to reach the highest tomb, namely *muthma'innah*, which is the condition of the soul that fears (loves) God. Fear, evil thoughts, anxiety, and despair are forms of disturbance that can be handled appropriately so that they do not become severe mental problems and illnesses, even leading to death or suicide.

The role of religion that does not depart from the identity of a Muslim has a significant impact on physical and mental health. One of them is psychotherapy to offer solutions to mental disorders experienced by humans. Three main points, namely aspects of faith or faith, aspects of worship, and ethical aspects (morals) become a big red thread between the concept of mental health in the Qur'anic perspective and Abu Zaid Al-Balkhi's psychotherapy.

Abu Zaid Al-Balkhi successfully represents Islam's contribution to human mental health, including mental, physical, social, and spiritual health. The values of the Qur'an are inseparable from the psychotherapy he developed. Al-Balkhi is consistent in incorporating awareness of faith and the message of tawhid in the form of affirmation that God is the center of all human power and effort to build complete health. Al-Balkhi is an all-round brilliant scholar and scientist who understands the concept of humanizing humans with his attention to the public good. The forms of mental disorders in which anxiety is the main source of disturbance according to Al-Balkhi consist of symptoms of anger, fear and panic, sadness and depression, and obsessive compulsive.

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