THE RELATIONSHIP BETWEEN THE RELIGIOSITY OF ISLAMIC TEACHINGS TO THE MENTAL HEALTH OF MODERN HUMANS

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ABSTRACT
The prevalence of depression is mainly experienced by people aged over 75 years at 8.9, and the least prevalence is experienced by people aged 25-34 years at 5.4. If viewed by province, the population in Central Sulawesi Province who have cases of depression is 12.3%, and the least is in Jambi Province, as much as 1.8%. Overall in Indonesia, the population experiencing depression is 6.1% of the total population. Writing this manuscript aims to find out how the role of religion in the psychological or mental health development of modern humans through the approach of Islamic teachings. The method in a manuscript is to use a literature study or literature study by looking for existing sources, such as books and journals. Based on literature sources, it can be seen that mental health disorders are very diverse and can occur at any time and to anyone. It was also found that there was a relationship between applying Islamic teachings and mental health. Al-Quran functions as ash-Syifa or medicine to cure physical and spiritual ailments. In the Qur'an, there is a lot that explains health. Peace of mind can be achieved by remembrance (remembrance) of Allah. Prevention of poor mental health can be done through Islamic approaches.

Keywords: Disorders, mental health, Islam

INTRODUCTION
Allah SWT. created humans with perfect conditions than the creation of other living things. This happens because several things make the difference between humans and Allah's creation other. The difference is in the form of a healthy mind and a mind that should remain healthy until death. However, humans also cannot escape from several problems that can cause mental health disorders. According to WHO, mental health is the basis for our collective and individual abilities as humans to think, feel
emotions, interact with society, earn income, and enjoy life (1). Meanwhile, according to the field of Health Promotion at the Ministry of Health, mental health has two types, namely the first, positive mental health, where all demands can be appropriately resolved and produce positive results, and the second is adverse mental health which can cause mental health disorders, such as stress, depression, anxiety disorders, and so on because a person cannot meet the demands in his life (2).

In the era before the COVID-19 Pandemic, mental health cases were already considered troubling. According to WHO in 2017, the dominant mental disorders are anxiety and depression. Globally, WHO estimates that 4.4% of the world's population suffers from depression and 3.6% have an anxiety disorder. There is variation in this global prevalence rate according to the region that joins the WHO. The highest depression rate is in Africa, with a prevalence of 5.4%, and the lowest depression rate is in the West Pacific region at 3.6%.

Meanwhile, the most cases of anxiety disorders occurred in the Americas at 5.8% and the least in the West Pacific region at 2.9% (3). According to data from WHO (2020) and research by Saxena (2016), billions of the world's population have been affected by this COVID-19 Pandemic and have experienced mental health problems (4). According to research conducted by Ilpaj and Nurwati (2020), it was concluded that it was confirmed that the COVID-19 Pandemic greatly affected mental health disorders, such as excessive fear and anxiety (5).

In addition to the world or globally, of course, Indonesia itself also has mental health cases, both before and after the COVID-19 Pandemic. According to data from the Institute for Health Metrics and Evolution (IHME), in 2017, in Indonesia, there were 13.4% of the population of the year living with disability contributed by mental disorders at 13.4%. According to Riskesdas data in 2018, the prevalence of depression was most experienced by residents over 75 years at 8.9 and the lowest prevalence experienced by residents aged 25-34 years at 5.4. If viewed by province, the population in Central Sulawesi Province who have cases of depression is 12.3%, and the least is in Jambi Province, as much as 1.8%. Overall in Indonesia, the population experiencing depression is 6.1% of the total population.

Unexpectedly, according to Riskesdas (2018), DKI Jakarta, the capital city, ranks in the middle, having cases of depression at the age of more than 15 years by 5.9%. Meanwhile, Banten was ranked sixth; 8.7% of the population experienced depression in those aged 15 years and over. According to Riskesdas data (2018), in Banten Province, the most people experiencing depression in the population old 15 years and over at 10.49% in South Tangerang City and the least in Serang City at 2.85%.

Based on the results of the data conducted by the relevant parties, it can be interpreted that maintaining mental health in the 21st century is very important. Moreover, since the end of 2019, the world has been affected by the COVID-19 Pandemic, which has caused humanity to become more anxious and afraid of something that is not certain to happen. One way that can be done to avoid mental health is to draw closer to Allah SWT. This is proven by a study that can be concluded that Islamic
activities, such as dhikr, can make students more able to control themselves and make other people relax too amidst the anxiety that occurs due to the COVID-19 Pandemic.

The relationship between religion and human mental health has been widely studied even before entering the modernization period. Religion is also an essential aspect in the development of human personality, especially in Indonesia, because the practice of religious values has been instilled since childhood. Today, the role of religion is quite influential in organizing or directing life for modern humans to be more selective about how they socialize in their environment, so they don't fall into negative things. Therefore, the author created this manuscript to help and make modern society more aware of taking religion seriously and earnestly so that they can live as humans who are mentally, psychologically, socially, and spiritually healthy following the healthy understanding according to the Indonesian Ministry of Health.

METHOD

The author uses a literature study or literature review to write this manuscript. Literature study is scientific writing that only uses data and references by making them from existing scientific and research works. In this manuscript, the author uses library sources derived from Riskesdas data in 2018, WHO (World Health Organization) articles, Ministry of Health articles, and journals with a period of not less than 2012 and no later than 2022. The following table lists the literature used as a reference in this study.

<table>
<thead>
<tr>
<th>No</th>
<th>Researcher Name</th>
<th>Title</th>
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<tbody>
<tr>
<td>1</td>
<td>Purmansyah Ariadi</td>
<td>Mental Health in Islamic Perspective</td>
<td>Syifa’ Medika Vol. 3 No. 2 Year 2013 Pages 33-58</td>
<td>Mental health is the avoidance of a person from complaints and mental disorders so that they can carry out worship, be it neurosis or psychosis. Then, mental health is self-control and self-control, realizing that religion and mental health are essential to maintain. Human nature is a living creature created by Allah SWT. Understands and will be monotheistic to Allah SWT. in the case of mental health disorders, some humans are still closer to Allah SWT. This can show that the essence itself is a human being who was created and has a god.</td>
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<td>2</td>
<td>Suhaimi</td>
<td>Mental Disorders in Islamic Mental Health Perspective</td>
<td>Journal Minutes Vol. 26 No. 4 of 2015 Pages 118-127</td>
<td>Psychiatric disorders occur due to a lack of public knowledge about effective thinking health. All of this happens because people still adhere to many local cultures and customs that are still deeply rooted in their environment and belief in spirits, and all of that can trigger mental disorders because local people are far from Islamic teachings, making it easier for local people to experience problems—mental and psychiatric disorders.</td>
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<td>3</td>
<td>Imron</td>
<td>Physiological, Psychic, and Spiritual Encouragement in the Qur’an</td>
<td>Tarbiyatuna Vol. 6 No. 1 Year 2015 Pages 22-29</td>
<td>Willingness is the driving force that causes behavior and the will to do things. In Islam, great humans benefit others by doing voluntary work for the surrounding community and sports to keep the body healthy. In the Qur’an, behavioral impulses, including physiological, psychological, and spiritual patterns, keep positioning themselves in worship.</td>
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<td>4</td>
<td>Askolan Lubis</td>
<td>The Role of Religion in Mental Health</td>
<td>Journal of Language and Religious Education Vol. 14 the Year 2016 Pages 18-22</td>
<td>For Muslims, the Qur'an is a guide for their life and also makes the Qur'an a guide for intellectual development. The Qur'an is also a guide and a remedy for all things, including psychiatric therapy. Al-Qur'an is curative and preventive in providing psychological treatment. The existence of Allah's commands and prohibitions in the Qur'an is nothing but to maintain ukhuwah; basically, the purpose of applying the Qur'an and Allah's commands in it is so that humans regularly live.</td>
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<td>5</td>
<td>Asriyanti Rosmalina</td>
<td>Islamic Counseling Guidance Approach in Improving Adolescent Mental Health</td>
<td>Holistic: <em>Journal for Islamic Social Science</em> Vol. 1 No. 1 the Year 2016 Pages 70-85</td>
<td>In the teachings of Islam and the treatises that Rasulullah SAW has taught, we, as Muslims, have a guide, namely the Al-Quran. Because the Qur'an itself can be a drug that soothes readers and listeners. Then, prayer is a weapon for Muslims to get help and convenience so that patience, prayer, and the Qur'an are always a grip that should not be left behind. So that the Qur'an is a therapeutic tool for anxiety and tranquility due to sins that have been committed.</td>
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<td>6</td>
<td>Nature Budi Kusuma</td>
<td>Psychotherapy Approach to Mental Health Disorders</td>
<td><em>Journal of Islamic Communication and Education</em> Vol. 6 No. 1 the Year 2017 Pages 129-156</td>
<td>Many concepts about mental calm, mental health, and therapy for mental health disorders are contained in the Qur'an verses. The Qur'anic approach to treating mental health disorders is to perform prayer, fasting, zakat, and ruqyah (14).</td>
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<td>7</td>
<td>Mas'udi</td>
<td>Qur'anic Therapy for Healing Mental Disorders</td>
<td><em>Journal of Islamic Counseling Guidance</em> Vol. 8 No. 1 the Year 2017 Pages 133-150</td>
<td>The Qur'an is the holy book of Muslims in which there are teachings of monotheism of the oneness of Allah SWT, as a guide to a good life and can bring goodness to those who apply it. Muhammad Uthman Najati pointed to the Qur'an as therapy and treatment to avoid mental illness. Muhammad Uthman Najatijuta explained that therapy with the Qur'anic method could heal the soul and lead the practitioner to faith in Allah SWT (15).</td>
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<td>8</td>
<td>Maslina Daulay</td>
<td>The Urgency of Islamic Counseling Guidance in Establishing Healthy Mental Health</td>
<td>Journal of Wisdom Vol. 12 No. 1 the Year 2018 Pages 146-159</td>
<td>Efforts to assist in carrying out life's tasks using a religious approach to a person or group of people in need by awakening faith in themselves is a form of Islamic counseling guidance. The definition of a healthy mentality is the avoidance of symptoms of mental disorders, having harmony between the functions of the soul and having a sense of being able to face problems in life, having the ability to be himself in adapting to the environment based on his faith and piety, and aiming to achieve a life that means Happiness in this world and the hereafter (16).</td>
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<td>9</td>
<td>Ratnawati</td>
<td>Health Treatment Methods in Islam</td>
<td><em>Islamic Counseling</em> Journal of Islamic Guidance and Counseling Vol. 3 No. 1 the Year 2019 Pages 69-90</td>
<td>Religion is considered therapy for mental health. There are 3 methods in Islam to maintain health: the tahalli, takhalli, and tajalli (17).</td>
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<td>10</td>
<td>Muhammad Mushfi El Iq Ball and Mohammad Fajar Sodik Fadli</td>
<td>Implementation of Islamic Boarding School Educational Values in Improving Santri's Mental Health</td>
<td>Palapa Journal Vol. 7 No. 1 of 2019 Pages 1-14</td>
<td>Education is the main factor in forming personality, character, and human mentality, especially in the current era of globalization. One of the educational institutions that can shape these processes is a modern boarding school. In Islamic boarding schools, we learn about the values of aqidah, monotheism, morality, and science so that pesantren are not left behind in the current era of globalization. Pesantren also teaches students to apply and familiarize the educational values that have been taught to form a better mentality for students. The Islamic boarding school implements a dormitory system that limits the possibility of meeting male and female students, this is intended so that the students focus on learning and looking for an identity to have a good and tough personality (18).</td>
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<td>11</td>
<td>Ilham Akhsanu Ridlo</td>
<td>The COVID-19 Pandemic and Mental Health Policy Challenges in Indonesia</td>
<td>INSAN Journal of Psychology and Mental Health Vol. 5 No. 2 the Year 2020 Pages 162-171</td>
<td>Policy making on mental health is essential to developing a COVID-19 response strategy. The potential for post-pandemic losses will be even more significant if the government does not pay attention to mental health issues, especially if it integrates the implementation of policies related to handling the COVID-19 Pandemic. The basic participatory empowerment model is the right choice to overcome resource issues and stigma as obstacles to the success of Indonesia's mental health programs (4).</td>
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<td>12</td>
<td>Risdawati Siregar</td>
<td>Islamic Approaches to Achieving Mental Health</td>
<td>Al-Irsyad: Journal of Islamic Counseling Guidance Vol. 2 No. 2 the Year 2020 Pages 251-264</td>
<td>The approach in Islam is an activity where counselors can attract patients to share their problems with Islam. By adopting an Islamic approach, it is hoped that the patient can renew himself again to become a healthy person. In Islam, patients can also perform prayer, remembrance, read the Qur’an, fast, and pilgrimage (19).</td>
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<td>13</td>
<td>Samain and Budihardjo</td>
<td>The Concept of Mental Health in the Al-Qur’an and Its Implications for Adversity Quotient Perspective of Tafsir Al-Misbah</td>
<td>Atta'dib Journal of Islamic Religious Education Vol. 1 No. 2 the Year 2020 Pages 18-29</td>
<td>The concept of mental health efforts is to avoid mental disorders, either psychologically or neurosis. In the holy book Al-Qur’an some directions can be practiced sincerely. In the Qur’anic view, psychotherapy is the healing of mental health through the concepts of faith and patience. All of this is oriented toward forming a good mental psychic from the last thing that can damage the mental (20).</td>
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<td>14</td>
<td>Desti Azania</td>
<td>Spiritual Role for Student Mental Health Amid the COVID-19 Pandemic</td>
<td>Humanistic: Islamic Journal Vol 7 No. 1 the Year 2021 Pages 26-44</td>
<td>Students have carried out spiritual activities to maintain their mental health. The activity is in the form of remembrance, which is considered successful in calming student panic during the COVID-19 Pandemic (8).</td>
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<td>15</td>
<td>Awang Saputra and Ahmad Suryadi Nomi</td>
<td>Principles of Islamic-Based Mental Health</td>
<td>Journal of Perspectives Vol. 1 No. 4 the Year 2022 Pages 412-427</td>
<td>Nowadays, Mental Health is a problem faced by various nations and countries; a teenager suffering from mental health can make it</td>
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RESULTS AND DISCUSSION

Various literature review results found that Islam is very closely related to maintaining individual mental health. In the Qur'an, many verses describe maintaining mental health. According to Islam, activities that protect the human mind include remembrance, prayer, reading the Qur'an, and other worship.

According to Najati (1985) in Lubis (2016), the toughness that makes humans extraordinary is due to their faith in Allah SWT. This is because the emergence of spiritual strength will strengthen individuals in bearing the burdens of life and prevent the anxiety that occurs to them (12).

Based on the research of adolescents who study and apply the principles of the Islamic religion in their daily life, they can overcome the problems of life that are experienced themselves, are always grateful, can adapt to the environment, and maintain relationships with the environment and God; thus adolescents who study religion tend to have a healthy mind. One of the efforts that adolescents can make is to conduct Islamic counseling. By conducting Islamic counseling guidance, it is expected that someone has been able to reduce the possibility of mental disorders experienced because counseling guidance is essential in developing individual potential (16).

Mental health is a component that develops in human life, starting from childhood, adolescence, and adulthood. Therefore, it is essential to have stable mental health from a young age, and it is also related to the parenting pattern of parents in educating their children. Riskesdes 2007 data shows that Indonesia has a prevalence of mental-emotional disorders such as anxiety disorders and depression in 11.6% of adults. With these data, it is clear that if the total population of Indonesia is approximately 150,000,000, there are 1,740,000 who experience emotional disorders (22).
Mental health is divided into two groups, namely mental health with a positive connotation where the individual has a stable mentality so that he can blend in with the social environment in a peaceful manner. There are characteristics of the group of people who are categorized as having a good or stable mentality, and the following are six of them:

1) Have a good attitude toward himself.
2) Able to self-actualize.
3) Perform integration with psychic functions.
4) Independent.
5) The objective on reality.
6) Able to adapt to the environment (23).

Other types of mental health are negative; namely, mental health, which has a bad influence on individuals who suffer from it, people who suffer from poor mental health will find it difficult to control emotions, so someone who has this personality tends to have a bad reputation towards those around him. Here are some types of diseases related to social; anxiety disorder (paranoid), depression, schizophrenia, bipolar mood disorder, personality disorder, eating disorders, and trauma (24).

The most common social ailments are paranoia and depression. This is triggered because too strong pressure is experienced by the individual, which causes early symptoms of depression or anxiety disorder and is quite disturbing in carrying out social and environmental-related activities. Other types of mental illness are associated with insanity (psychosis); examples of this type of psychosis are; schizophrenia, schizoaffective, and delusional disorder (25).

In the era of modernization like now, many things have changed, and these changes can be seen clearly in the technology field. The influence of the progress of the times and technology not only gives us easy access to information and social relations but also hurts human mental health. Excessive use of technology is unsuitable for humans because it will interfere with psychological health or worsen previously suffered psychological disorders. The following are examples of the effects of excessive technology use:

1) Anti-social
   Personality disorders tend to avoid contact with others and are more comfortable interacting with their virtual world or social media.

2) Anorexia and Bulimia Nervosa
   Disturbance in food behavior, people with Bumilia, will eat a lot of food but will vomit again. At the same time, anorexic is obsessed with being very thin. The trigger for this eating disorder was the body-shaming comments he had experienced.
3) Megalomania

People with this disorder are obsessed with themselves. People with disorders always want to be the center of attention, feel great, and always look down on others. Social media can be a place for someone to show themselves off.

4) Nomophobia

This patient has a psychological deviation toward dependence on using gadgets. The danger of nomophobia is that sufferers will spend more time with devices, so their social time will be taken up.

5) Gaming disorder

People with this disorder will prioritize playing games over other activities. Usually, these disturbances last long and are of frequent intensity (26).

Mental health can be said to be a practical science because humans observe it every day as the object of research. Many experts say that the relationship between religion in mental health is significant concerning the passage of human life in modern times, besides that scientists also say that the best therapy for mental health is faith in God because the bond between God and the soul of a person who adheres to it is vital. It will not break. Another opinion says that a religious individual will be protected from life’s problems because of his obedience in practicing the commands of his religion (12).

Adolescent groups are the groups that receive the most impact on changes from the times because adolescence is a critical period in the process of human development. To prevent the adverse effects of the times and Islamic religious values, it is necessary to investigate the changes in adolescent characteristics so that adolescents can go through this perfectly. Modern youth groups have great potential to learn something; they should be groups with these competencies. Adolescents can be developed through worship and Islamic rules so that their lives are directed and do not fall into negative things due to the times (16).

These characteristics are usually formed by teaching religious values, manners, and behaviors that are usually carried out in everyday life. However, with the development of technology, many younger generations are starting to forget or leave the teachings of Islam. Poor mental health is a significant factor in the growth and development of adolescents in modern times, making educational institutions; one of the efforts to eradicate mental disorders in an individual, so it is essential to manage mental health education (21).

Education is a top priority for all people. It is also reinforced that, as Muslims, it is imperative to seek knowledge. The Messenger of Allah (saw) said: “Seeking knowledge is an obligation for every Muslim.” The Prophet said that only with ability will one gain the world. In Islam, children are the next generation and spreaders of Islam itself. Therefore, parents must provide extensive knowledge about Islam so that Islam continues to grow and continues to spread widely.
One of the Islamic Education Institutions in Indonesia is Pesantren. The success of the pesantren in nurturing its students in applying Islamic values, besides several dimensions are used as references in the individual or organizational performance system in the form of; values, beliefs, culture, and behavior. As a religious educational institution, Pesantren has succeeded in realizing the lives of students with a strong holy spirit, with a basic understanding based on Islamic learning and values. The Islamic values include: The value of I'tiqodiyah education, the value of amaliyah education, and the value of khuluqiyyah education (18).

In addition to educational media such as Islamic boarding schools, even in Islam, a person with a mental disorder can use the holy Qur'an as an alternative therapy that is believed to be reliable and can cure people suffering from mental or mental illness, provided that he believes and can fulfill the following conditions: conditions that apply to the therapy he is undergoing. The Qur'an explains many things that define the causes of deviations from mental problems and the methods of coaching and healing the soul (15).

Religion and everyday life are two things that cannot be separated. However, in reality, how many people do not obey their religious teachings due to several factors, one of which is environmental factors. However, all of that can be corrected by deepening the teachings of his religion, and we, as Muslims, have no reason to disobey the rules Allah has made. If we can absorb religious teachings in such a way, our mental health will hopefully form by itself (13).

CONCLUSIONS AND SUGGESTIONS

Mental health is the avoidance of a person from complaints and mental disorders in the form of neurosis and psychosis (adjustment to the social environment). A mentally healthy person will always feel safe and happy in any condition; he will also introspect on everything he does so that he can control himself. Religion cannot be separated from human life. Human denial of faith may be due to certain factors caused by their respective personalities and environments.

Human nature as a creature created by Allah SWT is that humans are created to have religious instincts, namely the religion of monotheism. If people do not believe in monotheism, then it is not natural; they do not believe in monotheism, and it is only because of environmental influences. In various cases, many people with mental health conditions are cured using a religious approach. This proves that humans are essentially God-fearing creatures and will return to God at some point. Al-Quran functions as ash-Syifa or medicine to cure physical and spiritual ailments. In the Qur'an, there is a lot that explains health. Peace of mind can be achieved by remembrance (remembrance) of Allah. Taqwa and good deeds are methods of preventing fear and sadness.

Therefore, the author suggests to all humankind and Muslims Allah SWT. Blesses to read, understand, and practice the Qur'an so they can live in peace and, God willing, will be kept from mental
disorders. In addition to reading the Qur’an, of course, it is also hoped that you will continue to do dhikr so that you can always remember Allah SWT in every action.

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REFERENCES


