

## **ISLAMIC RELIGIOSITY GUIDANCE APPROACHES ON MENTAL HEALTH DISORDER**

**<sup>1</sup>Awang Saputra, <sup>2</sup>Adi Fahrudin, <sup>3</sup>Munaya Fauziah, <sup>4</sup>Saiful Bahri, <sup>5</sup>Muhammad Fachri**

<sup>1,2,4</sup>Doctoral Post Graduate School, Universitas Muhammadiyah Jakarta

<sup>3</sup>Faculty of Public Health, Universitas Muhammadiyah Jakarta

<sup>5</sup>Faculty of Medicine and Health, Universitas Muhammadiyah Jakarta

K.H. Ahmad Dahlan St, Cirendeu, East of Ciputat, South Tangerang, 15419

Email: [20210530170001@student.umj.ac.id](mailto:20210530170001@student.umj.ac.id)

### **ABSTRACT**

*The productive age population in Indonesia in 2022 will reach 69%, with great potential for increasing economic growth. However, there is an increasing threat of mental disorders, which results in low productivity and hinders economic growth. Mental health disorders have psychologically weak conditions that need strengthening through religious guidance. Muslims believe that a religious guidance approach can help solve problems of mental health disorders. Unfortunately, they do not understand practical Islamic guidance as an effort to prevent and promote mental health disorders. This study aims to analyse the Islamic religious guidance approach for mental health disorders. This research uses qualitative methods with a literature study approach. The data collection strategy was sourced from seven published Scopus-indexed journal literature in 2018-2023 using the keywords "Islamic religion and mental health". The study found practical variations of Islamic religious guidance for mental health disorders, including religious lectures, Al-Quran therapy, prayer therapy, psycho-spiritual therapy, therapy for majelis taklim activities, zikir and shalawat therapy, tawba and istighfar therapy. The practical implications of research with Islamic religious guidance can help treat mental health disorders gradually and sustainably.*

**Keywords:** Approach, Disorder, Guidance, Islamic Religiosity, Mental Health

### **ABSTRAK**

Populasi usia produktif di Indonesia tahun 2022 mencapai 69% berpotensi besar terhadap peningkatan pertumbuhan ekonomi. Namun dibalik itu terdapat ancaman peningkatan gangguan jiwa yang berakibat pada rendahnya produktivitas dan menghambat pertumbuhan ekonomi. Gangguan kesehatan mental memiliki kondisi yang lemah secara psikologi perlu penguatan melalui bimbingan keagamaan. Muslim memiliki pandangan bahwa pendekatan bimbingan keagamaan dapat membantu menyelesaikan masalah gangguan kesehatan mental, sayangnya belum memahami bimbingan Islam secara praktis sebagai upaya pencegahan dan promosi terhadap gangguan kesehatan mental. Penelitian bertujuan menganalisis pendekatan bimbingan keagamaan Islam bagi gangguan kesehatan mental. Penelitian menggunakan metode kualitatif dengan pendekatan studi literatur. Strategi pengumpulan data bersumber dari tujuh literatur jurnal terindeks Scopus terpublikasi tahun 2018-2023 menggunakan kata kunci "keagamaan Islam dan kesehatan mental". Penelitian menemukan adanya variasi bimbingan keagamaan Islam bagi gangguan kesehatan mental secara praktis antara lain melalui ceramah agama, terapi Al-Quran, terapi doa, terapi psiko-spiritual, terapi sholat, terapi kegiatan *majelis taklim*, terapi *zikir* dan *shalawat*, terapi taubat dan *istighfar*. Implikasi penelitian dengan bimbingan keagamaan Islam secara praktis dapat membantu terapi penyembuhan gangguan kesehatan mental secara bertahap dan berkelanjutan.

**Kata Kunci:** Bimbingan, Gangguan, Keagamaan Islam, Kesehatan Mental, Pendekatan

### **INTRODUCTION**

As social beings, humans are always in touch with other humans in social life. The modern life of human life, which presents increasingly complex life arrangements that humans must face, has the potential to shake humans, ultimately making them live out of harmony with life in general.

Mental health disorders have a psychologically weak condition. Humans carry out activities with

responsibility and awareness, so mental health is of particular concern because it can affect their hearts, thoughts, and actions. These conditions indicate that some individuals are ignorant of the genuine meaning of mental health disorders [1]. Because it is something that can happen to anyone at any time, it is vital to establish a decent education. Mental health disorders are recognised as a phenomenon that requires clinical evaluation and treatment as a rational observation classification, then some belief in supernatural consequences [2]. Mental health is a person's emotional, psychological, and social state characterised by positive interpersonal interactions, behaviour and effective treatment [3].

Religious guidance for clients with mental health disorders is a powerful weapon for fostering religion which will be embedded and grow within oneself to control destructive impulses and desires [4]. The socialisation of religious value guidance for spiritual and mental health is crucial because religious guidance aims to direct so that it can change attitudes for the better in social life [5]. These components indicate the importance of Islamic religious guidance for mental health disorders.

Religious guidance is an effort to form a dynamic unanimity of movements by the values of Islamic teachings [6]. Meanwhile, in a broad sense, religious guidance is part of da'wah, which is an effort to realise Islamic teachings in all aspects of human life [7]. In Islam, the role of religious guidance starts from faith education to physical and mental education to moral education [8]. Islamic spiritual attention therapy can be used as a psychotherapeutic intervention by mental health nurses [9].

Prevention and Islamic religious attitudes are applied in promoting mental health and preventing mental health disorders [10]. Islamic religious teachings in various forms can help individuals and communities implement mental health plans. These religiously inspired and human-centred teachings can help individuals, communities, and families [11]. As a result, the role of Islam can assist humans in caring for their souls, preventing mental health disorders, and fostering their mental health conditions [12].

Efforts to develop a religious dimension can be made through religious teaching and stages of worship that instil faith and monotheism [13]. A strong personality will be formed if this stage is carried out effectively. Ultimately it will bring individuals happiness and mental health, as well as the ability to realise their potential to the fullest [14]. The obstacle faced in religious guidance is the character of mental health disorders for some people who live on the streets, so sometimes they only hear lectures. However, in social interactions, they often clash with other people [15]. Emotional factors that are difficult to control become an obstacle to applying Islamic religious guidance that is taught, in addition to psychological conditions [16]. The inconsistency of Islamic-based mental health services and the absence of systematic management of mental health guidance with Islamic principles while Islam is concerned with human mentality [17].

The difference between this study and previous research is that the word approach used in the search is Islamic religion and mental health disorders. In contrast, the subject of literature uses Scopus-indexed journals. The main problem with mental health disorders is that people are weak, so they need to be strengthened with religious guidance with a practical Islamic approach that is easy to implement—the

purpose of a literature review with an Islamic religious guidance approach to mental health disorders.

## **METHOD**

The research method used in this study uses the type of literature review method. The research article search strategy is to use the articles. The journals obtained have gone through various ways of selecting the keywords, namely Islamic mental health, guidance, religiosity, mental disorder, and have collected articles used for the literature review. The inclusion criteria used to search for literature review sources are the research articles used within the last five years (2018-2023). Moreover, the contents of the journal are complete without any missing parts, consisting of title, name authors, research methods, results and discussion, and research implications. This is done to ensure that the existing data is not too old or insufficient.

## **RESULTS AND DISCUSSION**

This study summarised the seven articles analysed, then summarised to discuss how practical Islamic religious approaches are carried out to help overcome mental health disorders. The author explains and describes the research results of seven reputable international journals indexed by Scopus which are in the paragraph and table below.

Most Muslims believe that a religious approach is a principled solution in life. The problems and difficulties humans face are required to follow the instructions of the Creator, namely Allah, who knows all of His creation. For this reason, faith is the basic foundation of a Muslim living life to the best of his ability. The potential for mental health disorders can be anyone, for those with low self-motivation and an environment that does not support them.

Religious lectures demonstrate a practical Islamic religious approach by inviting ustad or clerics interactively through invitations to follow what is ordered, including saying a prayer or two sentences of *syahadah*. Practically giving strengthening of memory to Allah will support sufferers of mental health disorders regarding their true nature as human beings and servants of Allah. The impact of religious lecture activities carried out regularly gradually gives them self-confidence and belief in the religion they profess.

The practical approach to Al-Qur'an therapy is to repeatedly read letters or verses of the Al-Qur'an to give an emotional feeling to return to one's true values. Most of these methods are called *ruqyah*, namely by reading verses from the holy Al-Qur'an, which are interpreted to influence self-calm and peace, thus creating a more mystical atmosphere. People frequently hold this view with mental health disorders. The impact that Al-Qur'an therapy emotionally produces is power or an attitude that is not aggressive and listens carefully, even though some refuse or rebel. Generally, it gives better results.

For most Muslims, prayer therapy is a power to defeat all distractions within. The practice of prayer is carried out with a concentration approach so that the prayer guide, namely an ustad or cleric, directs sufferers of mental health disorders to questions about good expectations about themselves and

the future. This will encourage sufferers of mental health disorders to be motivated not to follow their excessive desires or vice versa to lack self-confidence. The impact of this prayer therapy is that sufferers of mental health disorders continue to pray and mention their wishes and hopes for themselves.

The psycho-spiritual therapy approach integrates psychology with spirituality in understanding, predicting and controlling human behaviour to improve physical and psychological well-being. Psychospiritual is a theory that combines psychology and spirituality, where the psychological dimension affects spiritual experience and vice versa; the spiritual dimension can influence psychology.

The psychology of religion seems to have begun to realise the potential and human psychic powers related to spiritual life. Then place the potential and psychic power as something important in human life. In addition, a new awareness grows regarding the relationship between potential and psychic power with attitudes and patterns of human behaviour. Psychospiritual is also related to psychology. A healthy soul is generally sourced from commendable morals. Otherwise, a sick soul comes from despicable morals. Practically, the psycho-spiritual approach with commendable morals is the main character and charity of the apostles and *al-Siddiqi*. Conversely, despicable morals are the nature and work of Satan and keep people away from Allah SWT. Height and good morals, as well as the health of the soul, among other things, can also be maintained by maintaining the power of reason, the perfection of wisdom, the strength of anger and passions, and the obedience of these two powers to reason and religion.

The therapeutic approach to *shalawat* and *zikir*, where remembrance is a way to remember Allah, should be done at any time, both orally and silently. This means that any activity carried out by a Muslim should always remember Allah. The definition of remembrance is mentioning, remembering, paying attention to, reminiscing, telling, guarding, taking lessons, knowing, and understanding.

Then *shalawat* is part of remembrance, where *shalawat* is also a form of gratitude to Allah and respect for the Prophet SAW. Forms of obedience to God's command to pray, imitate Allah SWT and the angels in prayer, get blessings from Allah for one prayer recited to Rasulullah SAW, elevate degrees, make it easier for prayers to be answered, become a guarantee of intercession, become a factor causing forgiveness of sins and closure disgrace, being the glue of closeness to the Prophet SAW, became the cause of the outpouring of Allah's grace.

The impact of *shalawat* and *zikir* has a positive impact, one of which can provide peace of mind and a means to get closer to Allah through His Messenger. That way, anxiety and fearful behaviour can be reduced to make the heart calmer—*Tawba* and *istighfar* therapy approach with a decrease in anxiety after *istighfar* and repentance therapy. Based on training and trainer evaluations, they were judged from the implementation results during the therapy of *istighfar* and repentance. In the trainer evaluation results, one person rated it very well for the whole category; five said it was good, and three said it was enough.

For the results of the research evaluation, several participants stated that they had better

understood the meaning of *istighfar*, were better able to identify the problems they faced and handled them using *istighfar* as a trigger for *tawba* and *istighfar*, especially *istighfar* [18].

In practice, this *istighfar* and repentance therapy is carried out in two meetings, different from what is planned in the module, which is carried out in three meetings. This is due to time constraints on the therapy provider. However, in practice, all sessions were given according to what was previously directed.

The explanations above link the relationship between the medical role and the religious approach so that mental health disorders arise from various perspectives, and there is pressure on oneself, creating instability in society. The table below describes in detail a strong literature approach regarding the perspective of handling mental health disorders according to Islamic religious practices.

**Table 1. The Journal Articles Scopus Indexed**

No	Title	Authors	Method & Sample/Population	Results	Implication
1	How do Muslim service users, caregivers, and community members in Malappuram, Kerala, use their faith to address the challenges associated with mental ill health? [19]	Raghu Raghavan, Brian Brown, Saliyah Hussain, Sanjana Kumar, Amanda Wilson, Nadia Svirydzienka, Manoj Kumar, Ameer Ali, Anagha Chandrasekharan, Asha Banu Soletti, Monica Lakhanpaul, Meena Iyer, Chitra Venkateswaran, Chandra Dasan, Muthusamy Sivakami, Sam Manickam, Andy Barrett, and Mike Wilson	Qualitative research with interview approach. The 23 interviews were conducted with patients of the Islamic faith diagnosed with a mental health condition.	Four key themes were derived: attribution to intangible factors, relying on “God’s will,” prayer, and traditional healing.	More pious participants disapproved of the reliance on local traditional healers and belief systems.
2	Repentance and seeking forgiveness: The effects of spiritual therapy based on Islamic tenets to improve mental health [20]	Qurotul Uyun, Irwan Nuryana, Kurniawan and Nahdhata Jaufalaily	The quantitative method with experiment approach. The participants consisted of 32 Muslim college students. Their age ranged from 18–23. Participants were asked to rate each item on a five-point Likert scale	The practising <i>tawba</i> and reciting <i>istighfar</i> helped them find solutions to various issues, from academia to relationships to psychological problems. They could handle family and social conflicts with understanding, acceptance, and patience. Some experienced better emotional connections	The program was successful in improving the overall mental and even physical health of our select group of Islam practising and integration of religion into mental health treatment

No	Title	Authors	Method & Sample/Population	Results	Implication
				with God, happiness, and acceptance, while others reported becoming more diligent and excited at prayer.	
3	Prediction of hope, physical health, and mental health by the mediating variable of religious and spiritual well-being in the elderly [21]	Neda Abdolahrezaee, Arsalan Khanmohammadi, Mahboubeh Dadfar, Vahid Rashedi & Liela Behnam	The quantitative method with survey approach. All participants completed a demographic and clinical questionnaire are 100 participants. Analysed using descriptive statistics, Pearson correlation coefficient, and multivariate regression analysis	The hope immanent, the immanent component (including forgiveness, hope immanent, and experiences of sense and meaning dimensions), and religious-spiritual well-being influenced mental health. A higher religious, spiritual, and well-being score reported lower mental symptoms, indicating better mental health.	Promoting religious and spiritual well-being could help increase hope, physical health, and mental health through integrating spirituality into healthcare plans by healthcare professionals with psycho-educational courses that develop intellectual and behavioural patterns focused on spirituality and mental health.
4	Effect of Islamic psycho-spiritual Therapy in managing craving, withdrawal symptoms, and mental health problems among Cannabis users [22]	Irfan Ahmad Wani and Bhupinder Singh	The quantitative method with experiment approach  A single group of 40 Muslim male cannabis user patients were taken as a sample whose ages ranged between 14 and 37 years. T	Islamic psycho-spiritual therapy is effective in reducing craving withdrawal symptoms and mental health with significant changes in compulsivity, emotionality, expectancy, purposefulness, withdrawal intensity, the negative impact of withdrawal symptoms, anxiety, depression, loss of behavioural/emotional control, emotional ties, life satisfaction, psychological distress, psychological well-being, and Mental Health Index in the respective scales. There is a significant impact on patients using Islamic religion and spirituality within the psychiatric clinical practice.	Mental health professionals should take advantage of their respective religious beliefs in treating mental and behavioural problems when providing therapy to cannabis users.

No	Title	Authors	Method & Sample/Population	Results	Implication
5	Quranic Mental Health amidst pandemic: a cultural hermeneutic reading to the Salawat Community in Indonesia [23]	D. I. Ansusa Putra, Umma Farida, Dani Sartika, Abdurrohman Kasdi & Silvia Handayani	The qualitative research with a phenomenology approach. Data was collected from the Salawat communities through in-depth interviews and observations.	The members of Salawat understood the concept of Quranic Mental Health in three levels: mystical prophecy, prophetic symbolisation, and religious rhetoric. The tradition of reading Salawat has a good impact on health and disease-healing therapy.	The Quranic Mental Health concept produces spiritual and cognitive power to produce calm, peaceful and harmonious behaviour.
6	Religiosity and mental health outcomes among Indonesian Moslems: evidence for different age groups. [24]	Ahmad Amir Aziz, Muh Salahuddin, and Muhammad Syifaun Muntafi	The quantitative method with survey approach. Data from the Indonesian Family Life Survey (IFLS) Wave 5, with a sample of 27,246 individuals.	Perceived religiosity has a more significant effect on positive affect, negative affect, happiness, and life satisfaction in young than in adults and older Moslems. Meanwhile, the frequency of attending <i>Majelis taklim</i> influences happiness and life satisfaction more strongly in the older Moslems than in the young and adult Moslems. Perceived religiosity and frequency of attending Moslem forums only have a significant negative association with depression in all the age groups, and surprisingly frequency of attending <i>majelis taklim</i> is positively associated with depression in younger and older Muslims.	The role of the <i>Majelis taklim</i> as an active stimulant reduces the burden on mental health and increases happiness and satisfaction
7	The relationships between religiosity, stress, and mental health for Muslim immigrant youth [25]	Jaimee Stuart and Colleen Ward	The quantitative method with a survey approach. Participants were recruited for the survey by snowballing. In total, 155 participants (aged 16–27 years).	The relationships between religiosity and mental health finding that greater religiosity is generally positive for Muslim youth outcomes, but it also carries the risk of lowering levels of mental health through its interactions with acculturative stress.	Islam can sustain mental health and adaptive behaviours for Muslim youth and support emotional health.

In all categories of prerequisites, it is necessary to carry out medical professionals. It is important that medically, the treatment of mental health disorders is an integrated approach that cannot stand alone. Religious leaders argue that the medical approach is important in subsequent therapies. Medical advice and therapy are absolute things to do besides a religious approach.

Thus, the Islamic religious approach and mental health disorders become a guide for how all Muslims provide practical guidelines to be carried out according to the abilities that are appropriate to the sufferer. The medical approach is of the same concern as an integrated effort to prevent and cure it more quickly.

## CONCLUSION AND SUGGESTIONS

The author concludes that the Islamic religious approach for Muslims is the main guide in efforts to prevent and treat mental health disorders. The findings of practical variations of Islamic religious guidance for mental health disorders include religious lectures, Al-Quran therapy, psycho-spiritual therapy, prayer therapy, therapy for *majelis taklim* activities, therapy of *shalawat* and *zikir*, *tawba* and *istighfar* therapy. Most Muslims demand a professional medical approach because medical and non-medical or Islamic religious healing are inseparable. Research has implications that the greater the practical approach to the Islamic religion, the greater the need for a professional medical approach. Research suggestions require practical guidelines or guidelines that can be disseminated to the public regarding Islamic religious approaches that provide prevention and healing for sufferers of mental health disorders Muslims.

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