INTEGRATION OF ISLAMIC SPIRITUALITY, MENTAL HEALTH RESILIENCE, AND EDUCATIONAL SUCCESS

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Abstract

This paper compares Western scientific epistemology with Islamic epistemology in the context of mental health. Qualitative methods are employed through philosophical analysis, literature review, and interviews with relevant practitioners. Findings indicate that Western epistemology, grounded in dualism, materialism, and secular humanism, tends to offer limited solutions to mental health issues, often neglecting the spiritual dimension and denying the existence of God. Conversely, Islamic epistemology, rooted in the concept of tawhid, presents a holistic approach acknowledging the spiritual dimension, resulting in more sustainable and integrated solutions. The significance of monotheism in shaping Muslim identity and supporting a holistic understanding of mental health in the era of secularization is underscored. This conclusion highlights the urgency of integrating the spiritual dimension into mental health practices and advocating for Islam as a relevant framework to understand and address mental health challenges in modern society. In this context, Islamic thought offers a rich and profound approach, providing a more comprehensive and sustainable perspective on human mental health, reinforcing the idea of considering the spiritual dimension in addressing mental health issues in society.

Keyword: Islam, Mental Health, Spirituality.

INTRODUCTION

Modern life provides endless multi-dimensional crises. The enormous influence of globalization, modernization and de-humanization has an impact on the instability of human life, both from mental and spiritual aspects. The CDC report stated that more than 40% of respondents experienced increased symptoms of mental disorders (30.9%), acute trauma disorder/trauma stressor related disorder TSRD (26.3% emotional instability and substance abuse/increased substance use with emotions (13 %) is excessive, so that the presentation of suicide attempts threatens to be greater (10.7%) than in 2019. In a cultural context, the lifestyle of consumerism and materialism has given rise to a new form of madness for which it is difficult to find a solution. This crisis is welcomed with human independence without religious beliefs, so that the negation of God's existence becomes inevitable. The life of modern society is increasingly lost, directionless, has a secular humanist character and is far from spiritual values. So it is not surprising, in this era the terms 'mental illness' and 'mental disorder' appears as a manifestation of the complexity of life in modern society.(Al Afify, 2018)

The question is, does belief really have an effect on a person's mental health? How does Islam define mental health and its correlation with a person's health? This paper will attempt to discuss the conception of health and illness, the position of the mental in the human psychological structure and the implementation of the Islamic Worldview to achieve mental health for those who want it.

Mental Health Discourse from Classical to Modern

There are various definitions of health in the Western world. According to WHO, health is 'a state of excellence and well-being, both physical and mental, and the absence of disease in the body, as well as the ability to lead socially and economically, in order to achieve a life of independence. This independence is quite strange because it starts from the observations of doctors understanding naturalism at that time guided by the myths of gods and goddesses. From the definitions above, health can be interpreted as a stable body condition and avoidance of various diseases. This condition illustrates that human health is formed from empirical phenomena, referring to human interactions with nature and their interactions in society.(Abdul Rohman, Amir Reza Kusuma, 2022)

Philosophically, health is a state that is the opposite of illness, a person who is able to fulfill his list of desires in life. This desire is mutually related to adequate environmental conditions and is an indicator of a person's health and vice versa. In the ancient Greek health tradition, nature influences the health conditions of a person and society, this understanding is called naturalism. This environment has balances that make it easier for humans to fulfill their goalsBoth the profile and the repertoire are well suited to one other, forming a mutually beneficial connection. This is how a healthy person's condition might be defined as a balance. So, a person's illness can be caused by not fulfilling the desired goals, especially in the environment and circumstances around him.(Fadillah et al., 2022)

In classical times, it was influenced by mysticism which used symbolic methods, had a paganistic pattern and was closely related to the ancient Greek tradition of worshiping gods and goddesses.(Fadillah et al., 2023)The source of disease comes from supernatural forces and ways of healing through unreasonable ritual activities, such as someone who is sick should stay in the castle and wait for the arrival of the gods to come and provide medicine for the disease they are suffering from. Towards the rise of Religion and religious institutions in Europe, religion began to play a major role in individual and public health interventions. However, there is a process of secularization in these practices. Religion was marginalized, the personification of Jesus as a human made people think that humans could be blessed with spiritual powers that could form dominant ideas regarding the quality and condition of their health. Apart from that, the Christian tradition also makes it possible for someone's illness to be healed with miraculous therapies in the style of Jesus' power. Around the 1820s, diseases that were not recognized categorically began to be recognized as a conceptual system between diseases of the brain, bones, and nerves, which was also called sclerosis.(Arroisi, 2020)

Meanwhile, according to Thomas Schramme, pain (illness) is a systematic disease and affects the organism as a whole. For Christopher Boorse, this disease is having a condition severe enough to cause some disability, which lends credence to ethical assessments of care and accountability. This illustrates that if there is a serious illness that has an impact on a person's behavioral incapacity, it can be cured by considering

'treatment' based on the responsibility of a psychologist or psychiatrist. Illness refers more to the physical (external) condition of humans, while disorder is the internal (mental) scope of the human personality. The problem is, the meaning of health and disease in the West is not value-free, but full of values (value-laden), one of which is the understanding of naturalism that the formation of a person's health begins with physiological, biological and natural environmental elements. Borrowing the words of Daniel Hausman, naturalism is seen as an evolutionary process of 'survival, living other things and reproduction', the measurement of human health is interpreted as a process of 'survival', 'natural life' and a process of biological 'reproduction' only, without any moral considerations. and religious teachings.(Elida Prayitno, 2006)

The mental definition is closely correlated with the mind. In the Big Indonesian Dictionary (KBBI), mental can be interpreted as a condition that concerns the mind, nature of mind and state of a person's soul. A person's mental and emotional reactions to the world around them are described by the Merriam-Webster definition of the adjective "mental," which means "mind" in English. Since the word "mental" is generally taken to signify a cognitive process from a psychological and human mind perspective, the author employs cognitive psychology as a guiding principle in developing the idea of mental health. The term "mental" refers to the entirety of the human intellectual system in cognitive psychology. This system systematically develops from the brain and includes things like memory, perception, imagination, and language. Canadian cognitive psychologist and psycholinguist Steven Pinker also provided an explanation along these lines. The mind, in his view, is the product of our evolutionary forebears' strategies for survival and is hence the computational system of the brain. 'Metaphorical' describes what the brain does computationally because it draws parallels between the material intelligence of a computer and the immaterial neurological processes that make up the human mind. Thus, in western psychological tradition, the term "mind" or "mental" takes on a materialistic connotation, and discussions about the human mind centre on the brain.(Sigmund Freud, 2013)

Research on the link between the brain, the mind, and mental abilities began in earnest in the middle of the 2000s. A key tenet of evolutionary psychology's theory of mind is that mental operations are the physical source of all thoughts. The human mind and its responses to other individuals are shaped by the connections between neurons in the brain. What this means is that mental performance is a mirror image of the brain's cognitive nature, which strives to express ideas by printing and modulating them. An article titled "Modularity of Mind" by cognitive psychologist and philosopher Jerry Fodor explains something along these lines. He thinks that the human mind is consistent with the fact that the systems of perception and language in the brain are modular. What we have here is essentially a group of modules that can function autonomously and with domain specific expertise.

The brain is mostly composed of physicochemical processes that operate in accordance with physicochemical laws. They can represent "symbols" and "syntax" well enough for computation, but they will never have true intentionality, which is simply a personal interpretation of what those symbols signify.

The author sees that mental is always interpreted as the result of the work of the brain which translates 'symbols' and 'syntax' from computational processes in the brain, but is still unable to reveal the origins of being and the form of human intentionality. As a result, the brain provides an explanation for the meaning and occurrences of

environmental formation. However, since the brain is only a "tool" or "module," it can't always process irrational things like metaphysics, supernatural occurrences, or miracles. as well as the spiritual aspect.(Ihsan et al., tt)

Dualism: The Epistemology of Cognitive Psychology

In the contemporary era of Western science, there have been numerous changes in the dominant paradigm. Kuhn argues that scientists' perceptions of reality have undergone profound shifts as a result of the scientific revolution in the epistemology of contemporary Western science.Kazrasyi (2012)Modern society's view of natural occurrences and their origins and effects underwent a shift with the advent of Cartesian dualism. Two substances, "res extensa" and "res cogitans," are distinguished in a unique manner according to this idea. A geometric, material, autonomous, and objective shape is the world as perceived. Mind, on the other hand, is abstract, non-physical, and fundamentally subjective. According to Cartesian dualism, there are two parts to every human being: the physical body and the intellect. The former is considered as part of nature and the latter as an instrument for evaluating the whole scope of human comprehension of the material universe. The idea that immaterial mental processes may causally impact matter—more especially the body and the brain—or how this could work in reverse has long been a mystery, according to the book Mind, Meaning, and Mental Disorder. It didn't make sense that it could be impacted by or influence events in a parallel realm within itself. There can be no separation between the mind and matter, according to Cartesian thought, which includes the physical body and behavior. According to this line of thinking, the mental world and the physical world are conceptually quite different in the Cartesian dualism view. Because psychologists have not been able to establish a connection between the mind and the body, these two concepts contribute to our incomplete understanding of reality.(Kusuma, 2022)

Next, there is the shift toward post-empiricism. This viewpoint offers a fresh approach for scientists to challenge the 'old paradigm' of modern scientific thought, which includes modern psychological theories. As a fresh approach to studying mental health issues, this paradigm clarifies features of human cognition including ideas, language, and mentality. If the dominant paradigm in contemporary Western science is based on experimentation and scientific observational reasoning, then post-empirical epistemology offers an alternative, non-observable way of looking at scientific phenomena (particularly in the social sciences).

Mental Disorder: A Disease of Modern Society

There are several definitions of mental disorder. In the world of psychology, according to Victoria, mental disorder is a general term that explains the instability of affective aspects, cognitive aspects and emotional aspects of human daily behavior. This instability is major depression, anxiety disorders, schizophrenia, bipolar disorder and hyperactivity disorder. Mental disorders originate from biological and psychological aspects and have implications for the daily functionality of the mind and body. It also comes from thoughts, feelings, moods and external activities such as a person's sexual life, family life and socio-economic life. The symptoms are episodic, stressful and can even threaten the normality of a person's life. Today, the world of medicine is unable to treat mental disorders,(Abu Hamid al-Ghazali, 1999)although many conditions such as schizophrenia and bipolar disorder can be treated. According to George Graham, A person is said to have a mental disorder if they are unable to

"reasonably" operate or exercise one or more of their basic psychological capacities. Additionally, the handicap has its own unique origin, genesis, or set of predisposition factors. Here, mental disorder is interpreted as a form of disability and an incompatibility of the mind's response to something that has the potential to disrupt a person's mental stability. This disability originates from neuro mechanisms which are a combination of 'logic/reason' activities as the main response to reality. Again, mental disorders for Graham are depicted neurotically or more empirically through a portrait of the nerves involved in the mechanisms of body movement, slowing down the mind's response to environmental situations.(Wahyudi & Bakri, 2021)

Graham also continued that mental disorders result in symptoms of addiction, depression, dysfunctional anxiety, thought disorders and mental stress. According to Freud, as quoted by Graham, 'our body is doomed to decay and dissolution, the external world (rages) against us". The anguish that emanates from this source, he went on to say, "may be more excruciating to us than any other." The human body is destined to decay and rot, because of the madness of the outside world which is against the human self.

Mental disorders are always assumed to be 'brain disorders', primarily disorders of the brain. Abigail Meisel said a similar thing, that "chemical imbalances in the brain impact mood, perception, and conduct, this condition is caused by problematic interactions between the brain and the individual which influence their environment. Biological and genetic influences also influence a person's mental disorders. Some of the symptoms that arise from mental disorders are anxiety disorder, mood disorder, psychotic disorder (perception and behavior disorders), personality disorder, eating disorder, substance addiction. disorder (addiction disorder for ideal things), neurodevelopmental disorder (neurological development disorder), and post traumatic stress disorder (post traumatic stress disorder). Thus, the main indicator that causes mental disorders to arise is due to irregularities in the functioning of the brain and the nervous systems within it - aggression, to borrow the words of Erich Fromm - and the brain is also the basis for aggressive behavior. In the world of neuropsychology, this conception concentrates the main regions in the brain and nerve impulses are activated through electrical stimulation of various regions of the brain.(Zarkasyi et al., 2019)

At the end of the 19th century, mental disorders were related to pathological problems, such as psychosis, mania (insanity), or depression. Emil Kraeplin divided them into 3 main categories: schizophrenia, depressive illness, and paranoia. Then, in the early 20th century, the diagnosis of mental illness and the treatment of human psychology underwent a dramatic transformation. Sigmund Freud changed the classical treatment system to more practical clinical methods and therapeutic sources. Allan Horwitz, wrote that 'the most basic ways of thinking about mental disorders have changed'. Psychiatry has special characteristics that are distinctively different from medical science, because the therapy offered touches more on the mental cognitive aspects of humans which move from the phenomenon of neurons in the brain.[1] States of anxiety, obsession and sexual desire, which are understood as awareness - consciousness - are forms of illness that are commonly interpreted as mental disorders that often occur. Furthermore, Freud's theories regarding consciousness, mental faculty and mental disorders and their relationship to human neurotic interactions are increasingly being abandoned. This is due to the inability of Freudian psychology to understand how much 'treatment' is used in a person's psychosis. Psychiatry also

developed more practical, external, biomedical and specific'. In the 21st century, the concept of mental illness is categorized as 'language of mind', an integration between the disciplines of brain, language, cognitive psychology and neuropsychiatry.

(Zaharuddin, 2017)

Mental Health Today: A Misconception

In this era, the author sees three main debates that form the discourse on mental health. The debate is the problem of dualism, the problem of values and the problem of religion. The current scientific paradigm is characterized by dualism, which leads to conceptual confusion when trying to build the concept of mental health because it interprets the approach to achieving mental health as separate and dichotically involving the mind and body, immaterial reality and material reality, and subject and object. As long as they continue to impact people, diseases will remain troublesome empirical facts of the human body that necessitate scientific and experimental approaches to treatment. A dualistic paradigm, which does not significantly impact human behavior in the outside world, is used to talk about immaterial realities like a shaky mind and an imbalance of affective, cognitive, and psychomotor awareness as causes of mental diseases. It follows that a person's inherent beliefs and thoughts have nothing to do with the onset of disorder or disease; rather, the disease itself what Matthew calls "biologically harmful dysfunction" is only a therapeutic symptom that poses problems from an empirical and phenomenological perspective.(Uthman Najati, 2002)

The second problem is the problem of value. The values that form mental health concepts today are seen as value-free, valid concepts

According to him, 'Universal values' arerespect caring for oneself and all other forms of life; fostering relationships among individuals; preserving natural resources; and honoring the autonomy of all individuals.

However, the universality of values understood here is not truly universal, because there are central ideas that are hegemonic and cannot be separated from the worldview. These worldviews are naturalism – as the author explained previously – and environmentalism. Health is achieved using relational measures with nature and connectedness with the environment. Many promotions of balance in a person's health condition are measured by how long he can be alone by living on a mountain, how much nutrition he gets from the sun and fresh air, or the extent to which he travels to find the meaning of his identity that has been lost due to life's problems. This conception makes nature and empirical reality the source of the formation of human mental health, without involving divine dimensions and religious authority that regulate human behavior.

The third problem is the relational relationship between mental health and religion. This debate is quite lively in the world of psychology, psychiatry and modern medicine. In this modern era filled with secular values, religion is no longer believed to be the main source for measuring whether a person is healthy or not. The measure used is the level of spirituality or connectedness to supra-rational entities and not God. So it is not surprising that a new form of term has emerged from modern humans' inability to understand the essence of God. Because religion is understood as a rigid and restrictive doctrine, modern humans use this 'secular spirituality' to connect and experience connectedness to others, in order to achieve 'a sense of self-

transcendence'. They believe that the human desire to experience peace of mind, comfort in life and a safe environment is enough to carry out rituals of 'mindfulness' or 'self-pacification' which are not found in religion. For Sigmund Freud, religion is a phenomenon of cultural neurosis and in particular a compulsive and obsessive type of personality, formed in a fashion to 'reprint reality' which, according to Mills,(Al-'Alam, 2017)Freud concluded that religion for humanity is a division of the delusions of a large mass of collective humanity in life. Cultivating mental roles without God's intervention will be totally healthy, and involving God will bring problems in the future. Furthermore, Charles Taylor, in his book The Secular, said that in a secular society, the absence of religion necessitates a fertile understanding of secular spirituality to achieve self-transcendence. The impact of this phenomenon is that there are many holistic mind-feeling therapies, contemplative higher awareness to achieve personal growth. Thus, religion is no longer considered the main authority in viewing the concept of human mental health, its influence has disappeared and been replaced by a new style of syncretism with a humanist-secular pattern.

Theoretically, mental health is interpreted as self-autonomy which includes elements of controlling unrestricted conduct, healthy individual development, the capacity for empathy and social sensitivity, and the capacity for self-integration with one's surroundings. Psychological well-being is synonymous with how capable a person is of perceiving empirical reality well. The existence of harmony in human nature and empirical phenomena in the environment is a benchmark for humans to be mentally and fiscally healthy. The concept above explains that mental health today is far from religious values, especially when viewed through an Islamic perspective. Metaphysical reality, which includes God, angels, spiritual and immaterial things, is not discussed. This is based on the foundation of the concept of mental health which originates from the contemporary psychological tradition which relies on empirical epistemology and rational methodology. Metaphysical occurrences and religious experiences are under-discussed in the modern Western scientific tradition, but the main characteristics of its studies are sensory, materialistic, objective and quantitative. The Western scientific tradition which is dominated by the paradigm of dualism, materialism and empiricism denies the metaphysical aspects which in Islam are integral in seeing the complexity of human personality. So it is not surprising that this situation also influences the situation of meaningful life and deeper consciousness which prioritizes universal good values, has a secular dimension and even tends towards mystical and atheistic things.

Tawhid as Social Science Epistemology

In the Islamic scientific tradition,(Ismail Raji' al-Faruqi, 1988) As the central principle of Islam, Tawhid is integral, united, and anti-dualistic, hence a Muslim's viewpoint is not separate, distinct, partial, or dichotomous. The universe's phenomena and the microcosm, with all its constituent parts, are nothing more than manifestations of the Almighty. This viewpoint constitutes the "worldview," "fundamental belief," and "basic trust" of Muslims, and it forms the bedrock of Islamic teachings that require a thorough interpretation. Additionally, the oneness of God is the foundation of Islamic thought, which is marked by an integrated and harmonious paradigm model. According to tawheed, a Muslim is one who acknowledges Allah as the one and only God, the one and only source of all things, and the one and only substance. It is via this tawhidic worldview that one is led back to the 'existence' of the one true God.Islam provides a reliable way for believers to learn about the world. These differ from the Western science epistemology model, which is dichotomous, placing an emphasis on empirical

phenomena and ratios; it is dynamic and subject to humanist society value additions; and it is based on revelation and hadith (Al-Qur'an and As-Sunnah), as well as ratios and experiences. as well as a lack of stability regarding religious (secular) principles. Islam holds that the truth contained in the Al-Quran and Hadith is khabar shadiq, which is a vast system of ideas that explains all aspects of reality. Humans have the capacity to acquire knowledge through the psychological faculty known as ratio or reason.(Al-Attas, 1993) The Arabic word for "intellect" (aqal-ya'qilu-aqlan) denotes the ability to constrain, prevent, and control. The intellect is not sufficient on its own; it must have some connection to naql, a textual reference grounded in God's word in Therefore, reason is the mental phenomena that allows people to cognitively grasp the physical reality of an event, abstracting general concepts that provide the certainty of knowledge (Hamid, psychological perspective).(Ulfatun Wahidatun Nisa, 2023a)

Whereas Western knowledge is limited to the functioning of the brain and neurological processes, Islam holds that the mind is multi-dimensional and has several meanings as a result of mental labor. The primary mental form that takes in both the tangible and intangible aspects of existence is the mind, which Al-Attas claims to have both material and immaterial components. A person's reason is like their heart; it's a tiny organ that controls their actions.(Syed Muhammad Naquib Al-Attas, 2015)

"Its many accidental modes or states (ahwal)" are the reason for its many names. Intellect ('aql)' denotes its involvement in cognition and understanding; soul (nafs) denotes its control over the physical body; heart (qalb) denotes its reception of intuitive illumination; and spirit (ruh) denotes its return to its own realm of abstract entities. To be sure, it is actually always involved in

In Islam, the four terms reason, qalb, nafs, and spirit are inseparable. Reason refers to thinking and intelligence, nafs to the soul's regulatory role in the body, qalb to the soul's illumination into intuitive form, and ruh to the soul's transformation into a complex abstract entity. Therefore, rationality in Islamic psychological discourse is all-encompassing.

In Islam, there are multiple levels of thought that are called tadhakkur, tafakkur, and tadabbur d. The term dhikr appears in various forms in over 256 verses of the Al-Qur'an. When the heart is healthy, the mind is able to function at its best, and this tazhakkur activity is a sign of that. a moral compass for believers who submit to and revere Allah (SWT). The root of the term "tafakkur" is "fakara," meaning "power," which indicates that the path to wisdom begins with comprehension. Tafakkur is a kind of thinking that can tell the difference between right and wrong, good and evil, says Ibn Qayyim. According to Raghib Al-Asfahani, tafakkur is closely related to the heart since it is through the heart that one can discover the wisdom underlying events and, ultimately, the truth (Tadabbur denotes orders and the reasoning behind things). The heart is the gate that leads to thought, so that when an event occurs, the mind can be alert and able to understand it under Allah SWT's supervision. Finally, ta'aqqul implies binding or an aqil is someone who is able to control their appetites, refrain from shameful behavior, and not do what He forbids. Here, the heart is aql, and reason is a constraint on lust, according to Ibn Madhkur. Like Abbas Mahmud Aqqad said, reason is a tool that can stop people from making mistakes and bring them to salvation; it can also help them distinguish between guidance and dolalah.

Mental Health in Islam

In Islam, belief in God has a big influence in building a healthy human soul and body. Psychologically, health in Islam is not seen empirically and biologically and environmentally phenomenologically, but mental health, inner health is the main cause of a person's health and illness. Achieving a healthy mentality can be done by deeply digesting the word of Allah in the Koran and Al-Faith in God, the Last Day and Destiny makes humans feel psychologically safe, mentally healthy, spiritually calm so that their physical bodies are also healthy and prosperous. Mental health in Islam is discussed comprehensively, comprehensively, discussing transcendental and holistic dimensions that are oriented towards the absoluteness of the One Being of God.(Abu Hamid al-Ghazali, 2004)

The author attaches several opinions about health and happiness from several Muslim scholars, such as Ikhwanu Al-Shafa, Imam Al-Ghazali and Al-Mahdi Jenkins. For Ikhwanu Shaf, the greatest happiness in this world is having knowledge, science and the essence of everything that is true. Knowledge of religious laws, awareness of the problems of the afterlife, are all fundamental teachings for psychological, mental, emotional and spiritual health. So, the greatest human happiness in this world is faith in Allah SWT, belief in the day of resurrection and reckoning, belief in things that make Allah pleased with His servants so that they can obtain happiness in this world and in the afterlife.(Al-Farabi, n.d.)

This is Imam Abu Ahmad Al-Ghazali's second opinion. It is intriguing to note how Al-Ghazali approaches the idea of human health in his book Ihya Ulumuddin, where he describes the integration of mind (Aql) and how it affects human behavior (al-akhlak). Healthy behavior will be greatly influenced by common sense. Conversely, a negative mindset will have a detrimental effect on life. Here Al-Ghazali refers to reason as 'Al-Nasih Al-Masyir', a general and advisor who governs human conduct. "Aql is not alone because he is descended from the qalb who serves as Al-Malik, 'the king who leads all state governance along with soldiers for the welfare of his people'." Al-askar al-dzahir and Al-askar al-batin are practically the two armies of 'Qalb'. Lust and ghadab, found in human hands, feet, eyes, ears, and every part of the body, are the dzahir. The inner is found in quwa al-khayal, al-tafakkur, al-hifz, al-tadzakkur, and al- If all of these soldiers become weak, unequal, imbalanced, and lose their divine values, then the state of humanity as a whole will likewise deteriorate. and in the hereafter. Pain is a given. Al-Ghazali therefore strikes a balance between the potential of the mind, qalb, and nafs, which together will give rise to a spirit or soul (Al-I'tidal). All of these components are also focused on al-akhlak al-karimah. Humans will radiate Al-Hikmah (kindness), Al-Syaja'ah (courage), and Al-Iffah (finally, Imam Al-Ghazali states that mental health, or Al-Sihhah Al-Nafsiyya, is the secret to happiness if Al-Karimah Al-akhlak is established. People who are self-aware and consistently in line with moral principles can attain this bliss. A fundamental and all-encompassing Islamic worldview serves as the foundation for achieving the meaning of life (Al-Hayah Al-Nafia'ah), which is founded on psychological, psychological, emotional, and human spirituality.(Achmad Khudori Soleh, 2022)

The third opinion comes from Jenkins, a Muslim positive psychologist from Malaysia. He provides a model that is appropriate to apply in human life in order to achieve mental excellence and the happiness you want to achieve. This begins with three life balances, namely: the physical environment, the social environment and the inner

environment. This model will elaborate on the dominant influence on our spiritual aspects (ruh), emotional aspects (qalb), mental aspects (reason), and physical aspects that are within the scope of space and time in human life. From the aspect of the physical environment, human needs for everything around them, such as food and drink, are things that absolutely exist in human life.(Ulfatun Wahidatun Nisa, 2020)Nutritious food certainly has a positive impact on a person's mental health. The need for adequate clothing and food is a necessity, because the existence of these two things is a guarantee for the emergence of a standard quality of human life. From a social aspect, humans as individuals who live in society need adequate interaction with their surroundings, because this is how communication will be established and social attachment will emerge which can make a person's relationship with their environment good and holistic. From the aspect of the inner environment, transcendent human dimensions such as spiritual, emotional and mental will be influential indicators in the formation of excellent happiness in life.(Ulfatun Wahidatun Nisa, 2023b)

The balance of the three things above provides perception and becomes a basic reference, so that we can achieve happiness, peace and success in the 21st century. In Islam, it is also explained that happiness will be achieved with elements that are very close to the world of education, which include three things: (1), Self, such as knowledge and good morals, (2) Body, such as excellent health and security, (3) External things, such as wealth (sufficiency) and a supportive environment. With the three elements above, it can be believed that happiness will be realized and can be achieved by all elements of society, which starts from a perfect understanding of Religion.

CONCLUSION

Western scientific epistemology which is dualistic, materialistic and has a humanistic-secular pattern is generally unable to provide constructive solutions to human psychological problems. Apart from thatthe narrow definition of reason is unable to describe what information sources can solve the issue of mental illness in contemporary humanity. This epistemological approach requires the construction of brittle conceptions, a partial reduction of mental reality, and the denial of some aspects of the fundamental transcendental dimension namely, God's presence. This viewpoint essentially offers a traditional interpretation of Western philosophy of mind, which is rife with dichotomizations of reality; each substance of existence is explained independently, and it is far from being a comprehensive knowledge of science. Insofar as the idea of mental health as a universal ideal for humanity still persists in the paradigm of secular psychologists, psychiatrists, and medical professionals, it is by no means hopeless. It is therefore not surprising that different definitions of illness, definitions of mental disorders, and depictions of life's disharmony reflect the instability of human mental disorders that are challenging to treat. The various treatment models offered by various parties again adopt a dualistic and humanist perspective. Although this approach appears holistic at first, it actually leads modern humans into a deeper and deeper fallacy and misleads the human soul from an epistemological perspective. Errors in perception also result in a reductionist interpretation of reality, which disproves the presence of God and supports a new kind of secular independence devoid of religious principles. While spiritual discourses are regaining popularity as a response to psychological issues in people, the health benefits they provide are just

another manifestation of the new secular modernity norms.Islam has given rise to a tawhidic perspective of reality since its fall. The ideals of divinity, prophesy, sanctity, and religious teachings that have been ingrained in society for generations are inextricably linked to this viewpoint. In particular, God has long since disclosed fundamental ideas included in the holy book Al-Qur'an, including those pertaining to the soul, mind, health, causes of disease, and variables influencing mental health. In order for Islam to regain its former splendor, a number of traditional Islamic intellectuals, including Al-Ghazali and the Sufi Ikhwan Al-Shafa group, created numerous holistic-integrative therapy models with a Tawhid dimension. More significantly, the psychological foundation of the idea of mental health is greatly influenced by the existence of God. The state of one's body, mind, and "the health of the human relationship with God" are all components of one's overall health. This relationship dialectic with each other, complete, mutually supportive, anti-partial, and continuing to grow in harmony with the human self that knows God is the foundation of human health. The different sciences that humans have studied come to a close when they reach the spiritual realm, which is God's spectrum. Modern health science is quite thorough in its research on topics related to human psychological health, but it would be very useless if it did not address the spiritual dimension. Islam holds that good health is based on following God's instructions, accepting His will, and being obedient to His destiny. It also emphasizes the importance of thoroughly researching scientific discoveries as a way of showing thanks for everything that God has given to humanity. Ultimately, the author believes that the importance of monotheism is still important in today's secularized world and that being a Muslim means having an Islamic worldview.

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