



Theory of Mind on Ghazali and Ibn Qayyim Al Jauzi Perspective: Analysis Model on Islamic Psychology

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Abstract

Exploration of Cognitive Psychology is fascinating issues to be revealed. Apparently, two prominent Muslim Scholars such Imam al-Ghazali and Ibn Qayyim al-Jauziyyah had an immersive discussion regarding human mind and thinking activity. This paper will have scientific outlook on the essence of Mind's theory respectfully from the perspective of Islamic Psychology. This study uses library research with content analysis methods. Hence, this study produces various fundamental ideas. According to Imam al-Ghazali, the human mind has a very influential role in the dynamic movement of human psychology because the mind is a power of knowledge that determines the quality of life. The human mind is called aql, it has a holistic dimension and is interrelated with other spiritual organs. These spiritual organs are called the heart (qalb), spirit (ruh), and soul (nafs). The balance of mind at work affects the mental health that wanted to be achieved. Meanwhile, Ibn Qayyim explained that the human mind is a gift given to humans as a guide for life. If this gift is not used correctly, humans will lose their identity and overlook many problems. The dimensions of thinking according to Ibn Qayyim are tafakkur, tadabbur, and ta'aqqul as contemplative efforts in shaping mental health. This effort can be likened to mindfulness in today's psychology, as clarity of mind with a focus on the present moment. In this way, both of them contribute scientifically with quite strategic exertions, combining the dynamics of the mind holistically to shape human health and well-being.

Keywords: Mind, Islamic Psychology, Mental Health, Spiritual Organs

Abstrak

Eksplorasi Psikologi Kognitif merupakan isu yang menarik untuk diungkap. Rupanya, dua Ulama terkemuka seperti Imam al-Ghazali dan Ibnu Qayyim al-Jauziyyah memiliki diskusi mendalam mengenai pikiran dan aktivitas berpikir manusia. Makalah ini akan memiliki pandangan ilmiah tentang esensi teori Akal dari perspektif Psikologi Islam. Penelitian ini menggunakan penelitian kepustakaan dengan metode analisis isi. Oleh karena itu, penelitian ini menghasilkan berbagai gagasan mendasar. Menurut Imam al-Ghazali, akal manusia memiliki peran yang sangat berpengaruh dalam dinamika gerak psikologi manusia karena akal merupakan kekuatan pengetahuan yang menentukan kualitas hidup. Akal manusia disebut aql, memiliki dimensi holistik dan saling terkait dengan organ spiritual lainnya. Organ-organ spiritual ini disebut hati (qalb), roh (ruh), dan jiwa (nafs). Keseimbangan pikiran di tempat kerja mempengaruhi kesehatan mental yang ingin dicapai. Sementara itu, Ibnu Qayyim al-Jauziyyah menjelaskan bahwa akal manusia merupakan anugerah yang diberikan kepada manusia sebagai pedoman hidup. Jika karunia ini tidak digunakan dengan benar, manusia akan kehilangan identitasnya dan mengabaikan banyak masalah. Dimensi berpikir menurut Ibnu Qayyim adalah tafakkur, tadabbur, dan ta'aqqul sebagai upaya kontemplatif dalam membentuk kesehatan jiwa. Upaya ini dapat disamakan dengan mindfulness dalam psikologi masa kini, sebagai kejernihan pikiran dengan fokus pada saat ini. Dengan cara ini, keduanya berkontribusi secara ilmiah dengan upaya yang cukup strategis, menggabungkan dinamika pikiran secara holistik untuk membentuk kesehatan dan kesejahteraan manusia.

Kata kunci: Pikiran; Psikologi Islam; Kesehatan mental; Organ Rohani



INTRODUCTION

Mental health problem has been considered the most exacerbated issue during the pandemic Covid-19 (Editorial, 2022). During these outbreaks, a pertinent reporting stated that graphic has increasingly 59% arises of anxiety, 25,4% symptoms of stress, 20,4% symptoms of depression (Izzatika, 2021) 48% of young adults with mental health issues (Adams et al., 2022), and 9% them would have suicidal thought (Iqbal & Rizqulloh, 2020). Depression is one of the highest causes of mental disorder symptoms is rapidly growing, where the feeling of sadness, cognitive impairment, meaninglessness, and guilt occurred for an extensive period (Dirgayunita, 2016). The quarantined individuals have a psychological risk of irritation, stress, insomnia, and post-traumatic symptoms (Brooks et al., 2020) where fear and somatic tension with neurotic disability reached an uncertain stage (Annisa & Ildil, 2016). Whereas a modern systemic illness is described as a narcissistic (Jean, 2011) and hedonistic (Lampe, 2015) lifestyle appears and is referred to as a 'sick society' (Boyd, 2000). Modern society was also stated to have a 'compulsive fallacious character,' behaving freely and discarding spiritual ideals. To put it another way, in the coming years, modern society will be confronted with a spate of major mental health challenges.

During the end of 20 century, any scientific explanation of postmodernism also assesses the deconstruction of spirit which Richard stated as the decline of metaphysics (Tarnas, 2010). An ultimate untestable substance failed to account for the subject phenomenology of human consciousness and man's sense of being a personal volitional entity from an unconscious impersonal external world (Tarnas, 2010). Modern western science represented the common modern experience of disjunction between the

objective psychical universe and subjective human awareness (Madsen, 2014). The impact of globalization, on the other hand, acquiring modern human life needs transformation for identity, where the vulnerability may have occurred and life meanings are vanishing (Baudlarie, 2010; Habermas, 1985; Hobsbawm, 1962; Ritzer, 2011; Simmel, 1971). This led to the highly problematic coherent metaphysical conception, including the conception of the mind.

Furthermore, the external physical world in its dehumanized objectification suggests the powerful effect of culture and psychological distress. Materialism, as the born-made implication of this case, attaches the extrinsic goals such as fame, fortune, and glamour which broadly equate with consumerism, excessive consumption, and intangible meaninglessness (Eckersley, 2006). Psychological disorders such as dissatisfaction, depression, schizophrenia, anger, isolation, and polluted madness are rapidly grown and characterized more by jealousy and less by trust and caring (Adler, 2003; Foucault, 1977; Gold, 2014). Eventually, this modern inspired-western culture is not so much a collapse but a loss of moral clarity; a heightened moral ambivalence and ambiguity, a dissonance of insecurity and freedom of choice. This crisis was built by the independence of man without religious beliefs so their life begins to be alienated from sacred divine values. The life of modern society is getting lost, disoriented, and they have been distanced from spiritual values away.

A preliminary study has been conducted in 2020. The study aimed to explain Ghazali's psychological construct of Nafsu (Fachrunnisa, 2020). Nafsu is a psychological state which is influenced by three major components of nafsu, namely the intellect ('*aql*'), desire (*syahwat*), and anger (*had*). Rahma explains Nafsu has the



role of human existence not just in worldly life, but also in The Hereafter. Three master motives are the basic nature of human beings to recognize, interact, and serve God. The balance of three elements will lead humans into psychological well-being, and the excessive point from all these components leads to psychological dysfunction or can be described as the downfall tendency of a human being by not fulfilling serving God Nature. Furthermore, regarding the human soul, al-Ghazali introduced two ways to maximize the intellect's (*'aql*) functions. The first way is by self-controlling the desire (*syahwat*) and the anger or other things which could harm the serving God's motives. Meanwhile, according to Ghufran, those who had diverse activities that were both collective and consistent experienced fewer symptomatic symptoms, anxiety, depression, and social dysfunction than others (Ghufran, 2020). Consistent practice of religiosity turns out to have a great influence on a person's mental well-being. In addition, self-esteem vulnerabilities, lack of self-cohesion, and integration can be reduced easily, and everything will be replaced with greater identity stability, self-esteem, and the absence of mental health issues.

Hence, by providing philosophical issues of related topics on human psychology, the metaphysical discourse is all about to be discussed comprehensively and based on the reference of prominent Muslim Scholars. The mind is a significant issue in cognitive psychology, a branch of evolutionary psychology that has been extensive discussion in recent years by psychologists and psychoneurologists. This article will concern several critical concepts in Islamic psychology: reason and mind. Both will discuss al-Ghazali's and Ibn Qayyim's ideas by their conceptual paradigm and could be a solution for academic contribution to the concept of mind with its discourse.

METHODS

This research aims to look into the compilations of different types of literature. This study drew on various primary and secondary sources to expound on the information acquired. Original research projects or works are primary sources. The writings include empirical research, scientific analysis, and pertinent reporting. Secondary articles are supplied, which can assist in highlighting the major elements found in journals, publications, and encyclopedias. This study is qualitative, as it examines a variety of books in libraries and various narrative component (Lapan, 2012). This research uses a qualitative method with literature review. Researcher then provides a significant narration, finding constructive ideas to illustrate each ideas each stated theory. The researcher then used available variables, categories, and content tabulations to conduct a content analysis deductively from the reference material (Mayring, 2014; Tracy, 2013).

RESULTS

Definition of Mind

Mind definition has various meanings. In the Merriam-Webster dictionary, mental is an adjective for the mind. Cognitive Psychology states mental is the scope of the basic human intellectual system and consists of memory, perception, imagination, and language, which emerge systematically from the working system of the brain (Groome, 2006). Steven Pinker, a cognitive and psycholinguistic psychologist from Canada, explains the same thing. For him, the mind is a computing system that works for the brain and results from the evolutionary thought processes of human ancestors in survival. Computing the brain's work is a metaphorical term because there are similarities in the intelligence work of a material computer

and neurological processes in the immaterial human mind (Steven Pinker, 1997). Thus, the term mind and mental in the western psychological tradition is materialistic and the brain becomes a cognitive patron in the discussion of human psychology. In the mid-2000s, there was a study on the correlation between the mind, mental faculties, and the human brain.

In his theory *Frames of Mind*, Howard Gardner describes that a mind is a form of intelligence and competence of a person. Gardner also developed eight types that are the primary candidates for intelligence that are the basis of the scientific diversity of human varieties (White, 2004). These types are linguistic, mathematical-logical, musical, interpersonal, intrapersonal, aesthetics of gestures, and spatial transformation (Davies, 2011). The brain consists of psychochemical processes, following physicochemical laws. As such, they may well be able to instantiate 'symbols' and 'syntax' sufficient for computational purposes, but they never could possess genuine intentionality, which essentially involves a subjective understanding of their meaning (Bolton, 2003). Since the emergence of the evolutionary paradigm in modern psychology, mental processes in human psychological activities have begun to be studied in scientific frameworks that enter into neuronal activity and cell activity in the brain (Bachtiar, 2021).

DISCUSSION

Al-Ghazali Psychological Model of Mind

Al-Ghazali was born in Thus, Khurasan, and later died in the same place. He was a philosopher, a theologian, and a jurist. While he was a renowned scholar and achieved great respect in Baghdad, he left Baghdad and retired to Damascus. Some of his great works include *Ihya*

'Ulūmuddīn (Revival of The Religious Sciences), *al-Munqidz min al-Dhalāl* (The Savior from Error), *Tahāfut al-Falāsifa* (Destruction of the Philosophy), *Kimiya al-Sa'ādah* (Alchemy of Felicity), *Yā Ayyuhal Walad* (O Young Man), *Mishkāṭ al-Anwār* (The Niche of The Light), to be summarized, he wrote all 70 books.

In his book *Ihya 'Ulūmuddīn*, it is interesting to see Al-Ghazali's approach to the concept of human health in a hierarchical and integrative concept (Al-Ghazali, 2005). Al-Ghazali explained the integration of the mind (*'Aql*) and its influence on human behavior (*al-akhlāk*). Common sense will have a significant influence on healthy behavior. With a Sufistic approach, Ghāzali explains that the mind who thinks negatively will have a bad influence on life. Here, Al-Ghazali termed the mind as '*al-Nāsīh al-Masyūr*', an advisor and general who regulates human behavior. 'Aql is not alone because he is related to the qalb who acts as al-Malik, 'the king who leads all state administration and soldiers for the welfare of his people (Al-Ghazali, 2005). Practically, '*Qalb*' also has two armies, *al-Azkar al-Dzāhir* and *al-Askar al-bāthin*. The *zahir* is lust and Nadab, located in the two hands of humans, the two feet, the two eyes, the two ears, and all the limbs. While the inner one lies in *quwā al-khayal*, *al-tafakkur*, *al-hifz*, *al-tadzakkur*, and *al-wahm* (Al-Ghazali, 2005). If all these warriors are unbalanced, weak, disorganized, and lose religious values, then the human condition will be weak in this world and the hereafter. Pain becomes certain. So Al-Ghazali balances the existence of balance (*al-l'tidāl*) the potential of reason, qalb, as will create a good spirit/soul. Furthermore, all of these elements are oriented towards *al-akhlāk al-karimah*. If *al-akhlāk al-Karīmāh* is formed, then humans will radiate *al-Hikmah* (kindness), *al-Syaja'ah* (courage), *al-Iffah* (honor), and *al-Adl*

(justice). (Imam Abu Haamid Al-Ghazali, 2005) In the end, al-Sihhah al-Nafsiyyah, or mental well-being, (Imam Abu Haamid Al-Ghazali, n.d.) according to Imam Al-Ghazali is the key to achieving happiness. This happiness is achieved by humans who recognize their potential, always coherent with sacred values of goodness. The goal is to achieve the meaning of life (*al-Hayāh al-Nāfi'ah*) based on humans' psychological, psychic, emotional, and spiritual aspects based on a comprehensive monotheistic paradigm in viewing human psychological-psychological faculties

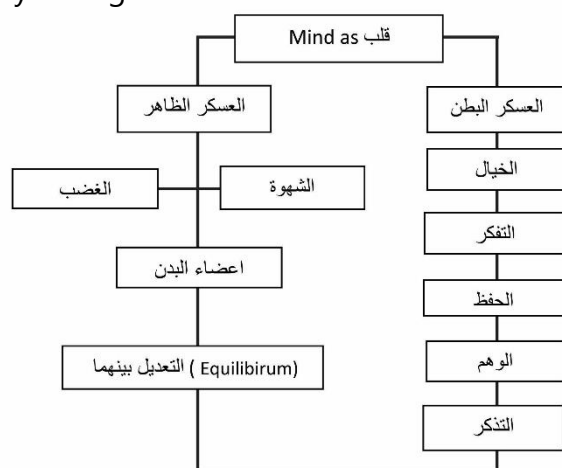


Diagram 1. Mind as Qalb is the Psychological Model of Mind according to Imam Abu Hāmid al-Ghazālī. In *Ihya' 'Ulumuddīn* (Al-Ghazali, 2005)

Furthermore, as the Islamic scientific tradition, the paradigm of a Muslim is not dichotomous, distinctive and partial, but is based on integral, unified, non-dualistic symbols as the core of the Islamic worldview (Al-Attas, 1995; Acikgence, 2006; Quthb, 1997; Mawdudi, 1967; al-Zayn, 1989). The reality of the macrocosm such as the phenomena of the universe or the microcosm like humans and their anatomical elements is nothing but the form of His Most Great signs (Haris, 2013). This perspective becomes a 'worldview', 'basic belief', and the basic 'belief' of a Muslim is also the core of the

teachings of Islam which must be interpreted wholeheartedly (Utsaimin, 1421). The materialistic aspects, evolutionary aspects, and secular spirituality of Western Psychology are not suitable to be applied in Muslim life so it requires Islamization or reformulation of important concepts contained in psychology itself (Agilkaya-Sahin, 2019). In Islamic Psychology, the concept building that is built is characterized by an integrative, harmonious paradigm model, and rooted in the oneness of God. A tawhid Muslim is a Muslim who believes that Allah is the only God and has no partners, the source of all things and there is no single essence other than Himself (*Majma' Al-Lughah Al-'Arabiyyah, Al-Mu'jam Al-Wasīth*, 2005). This tawhidic view of life will make a person return to the 'existence' of the one God, a standard value based on revelation (Mahmud, 1969; al-Faruqi, 1988). According to al-Attas, reason has material and immaterial dimensions, the main form in the mind that perceives visible and invisible realities. The term reason is a synonym for the heart, a small organ in the body that regulates human behavior.

'It has many names because of its accidental modes or states (ahwal). Thus when it is involved in intellection and apprehension it is called 'intellect' ('aql): when it governs the body it is called 'soul' (nafs): when it is engaged in receiving intuitive illumination it is called 'heart' (qalb): and when it reverts to its world of abstract entities it is called 'spirit' (ruh). Indeed, it is in reality always engaged in manifesting itself in all its states' (Al-Attas, 1995).

Thus, with four terms – '*Aql*, '*Qalb*, '*Nafs*, and '*Ruh* – in Islam, it cannot be separated, when it enters into thinking and intelligence, this soul is called '*aql* (intellect), when it acts as a regulator of the human body it is called soul (nafs). When illuminated into an intuitive form, it is

called the heart (qalb), and when it enters into a complex abstract entity, it is called a spirit (ruh). Thus, reason in Islamic psychology discourse has comprehensive and comprehensive characteristics. Meanwhile, the dimensions of thinking in Islam can be referred to as Thakur, tafakkur, tadabbur, and ta'akkul. Tadzakkur is a derivation of the word dhikr which means keeping something that has been understood, and dhikr is everything that has been spoken by mouth. (Ibnu Mandzur, n.d.) In the Qur'an, there are more than 256 verses that contain the word dhikr with all its derivations. (Ar-Raghib Al-Asfahani, n.d.) This tazhakkur activity is a manifestation of the heart's function, with which the mind can work with the guidance of the heart for those who are obedient and pious to Allah SWT. Tafakkur comes from the word *fakara*, or power which leads to understanding and power to knowledge.

Prayer as Cognitive Repair (*Sālat as 'Ilā'j Fikr*)

One method to maintain mental health is a thickness in praying. In Islam, prayer is something a Muslim needs (QS: 35:15) Prayer is the pillar of religion (Imam Tirmidhi: 2007) the first worship to be accounted for, (Imam Tirmidhi: 2007) and it is an essential worshipping activity. Ibn Sīnā conceptualized the primacy of this devotion as previously theorized by al-Farabi, namely that prayer is a reminder of the existence of God and resolves the fate of humans on the Final Day (Musa, 2019). In philosophical terms, the action of prayer is a reminder to man of the volume of his intellectual faculties in accepting eternal something in various forms that originate from immaterial existence, i.e. from the First Intellect. When a human being accomplishes not using his rational mind completely, he will feel fear and bewilderment in life. Prayer will supply peace, tranquillity, and inner contentment

so that the mental state ripens clean and directs him always to think clearly (Musa, 2019).

In modern research, it can be displayed that prayer is a therapy for several mental illnesses and is very much needed to preserve human mental health stability. Sujūd and ruku' activities are movements that serve to strengthen the spine and are helpful to relax it. *Ruku'*, as a standing straight, and prostration strengthen the abdominal and back muscles (Ijaz et al., 2017; Sayeed & Prakash, 2013). Prostration helps conserve the symptoms of swelling in the stomach, which is caused by the contraction of the muscles due to GERD, stomach acid, and nervous exhaustion. In this case, Prayer has a direct impact on the nervous system. It relieves tension, calms mental agitation, and is, at the same time, effective therapy for people with cognitive disruptions. Prayer can heal people with insomnia due to pressure on their nerves. Edwin Frederick once stated, "There are thousands of doctors, but not one of them is famous. Most of them have low intelligence.

However, there is a glimmer of expectancy. They can convalesce and maintain their mental health through a miracle. It is prayings (Salāt)." Cassius Carl, who won the Nobel Prize in Medicine in the USA, once said, "When patients have fallen in their healing restorative by taking drugs, a doctor raises his hand solemnly and hopefully with capitulation. When he prayed, suddenly, his illness disappeared." Among all forms of complementary medicine, prayer is the single most widely practiced healing modality (Dossey, 1997).

Eventually, the experts expressed their opinion that salāt also directly impacts the nervous system. It can strengthen blood circulation, discourage passivity, and eliminate tiredness. If the Prayer is ended, the condition of the soul evolves calm, comfy, and reenergized.

Prayer is a spiritual sport, an activity where the spirit of the servant meets the Creator who holds messages of goodness, willingness, and peace in the world and the hereafter. Meanwhile, anxiety has also become a chronic disease in modern humans in recent years (Bystritsky et al., 2013). Laziness and protracted anxiety will disrupt several essential organs in the body, one of which is the brain. When the brain is disturbed, human feelings and sensations will become dull. Brainpower will be weakened due to the strength of the reaction in the brain and the activity of the nerves in it so that the brain becomes unresponsive. The neurotransmitter system in the brain that transmits dopamine, serotonin, and norepinephrine becomes weak and gives sufferers pathological symptoms. Then, this situation will damage the middle layer of the brain (cerebral cortex) (Bystritsky et al., 2013).

The part responsible for thinking, sensing (knowing), and nervous arbitration. As a result, the sense of taste will not function, the balance will be shocked, and the consciousness will decrease and gradually disappear. The psychological aspect will be endangered further because the brain is the most vital human central organ, the center of the spirit (*pneuma/vital spirit*) (Al-Ghazali, 2005).

Anxiety here ultimately poses risks, both physical or bodily, or mental condition. Disrupted forms of psychic interaction can cause irregular muscle movements. The disease of the stomach, changes in the place of hair on the eyes behind the whites, and loss of eyesight are known as glaucoma/disease that causes blindness. This can be driven by immoral thoughts that can cause pain and complaints about the sufferer. These sufferers also feel anxious, depressed, upheavals, shortness of breath, and restlessness. Similarly, with *Salāṭ*, al-Qur'ān

is a possible source of therapy to treat the symptoms of mental illness that humans feel. This is evidenced by research that 98% of the survey conducted by Ali stated that quranic therapy is part of a person's remedy process and is an essential aid for curing many diseases, even is one of taking medicine. His research also shows that having deep faith in Allah and believing the Qur'an as the people's remedy shows a willingness to receive treatment through the Qur'an (Saged, 2020).

Ibn Qayyim's View on Mind

His full name is Muhammad bin Abi Bakr bin Ayyūb bin Sa'ad bin Haris Az-Zar'i Ad-Damasqy. His laqab is Syamsudin. His Kunyah was is Ab Abdillah. he is more known as Ibn Qayyim al-Jauziyah. Ibn Qayyim al Jauziyyah was born on 7 Shafar 691 H or 4 February 1292 AD in a farming village called Hauran. The village is about 55 miles, southeast of the city of Damascus, Syria. Then he migrated to Damascus in search of science there.

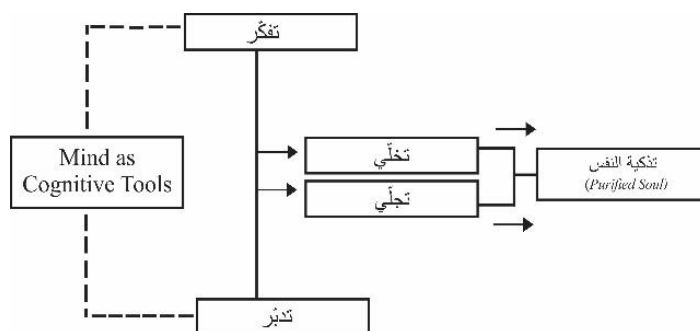


Diagram 2. Mind as a Cognitive Tools according to Ibn Qayyim al-Jauziyah. Ibnu Qayyim al-Jauziyyah (Fathuddin, 2016)

According to Ibn Qayyim, tafakkur is a thought process that can distinguish between good and evil, right and wrong. Raghīb Al-Asfahani added that tafakkur has a close correlation with the heart because it can find wisdom behind the events that occur and, of course, lead to the truth (*haqq*). Tadabbur means

ordering and thinking behind something. Before thinking, the gate is the heart so that the mind can be awake to interpret an event with the supervision of Allah SWT. The last one is Ta'aqqul, which means binding or captivating. Aql is a tool that can bind and restrain his passions, avoid despicable acts, and do not do things that he forbids. For Ibn Madhkur, aql in this context is the heart, and reason functions as a barrier to lust.

According to Abbas Mahmud Aqqad, the reason is a guide to distinguish between guidance and prayer, an instrument that can save people from misguidance and lead to salvation. From the above understanding, the conception of the mind in Islam is closely related to the heart as a regulator of human morals and behavior. The reason that thinks is a mind that follows the guidance of revelation does not stand alone, let alone be free unilaterally with the totality of human independence, which will be misleading in the future. The cognitive process of reason in perceiving knowledge is uniquely interpreted by Malik Badri, namely the process of contemplation. According to Ibn Qayyim, as quoted by Malik Badri, the deliberative thought process is 'the key to all goodness that comes from the functioning of the heart that works optimally' (al-Jawziyyah, n.d.).

In Islam, the Qur'an is a possible source of therapy to treat the symptoms of mental illness that humans feel. This is evidenced by research that 98% of the survey conducted by Ali stated that quranic therapy is part of a person's remedy process and is an essential aid for curing many diseases, even is one of taking medicine. His research also shows that having deep faith in Allah and believing the Qur'an as the people's remedy shows a willingness to receive treatment through the Qur'an (Saged, 2020).

Remembering God (*Dzikrullāh*)

Today's most mental illness problems stems from anxiety, overthinking, and uncontrollable delusional thoughts that lead to feelings of misery and excessive worry. His *Tibb ar-Rūhānī*, recommends that humans do not always think beyond the level of their abilities and think that something uncontrollable will be dangerous and even affect the soul, physical and emotional abilities they have. On the other hand, humans should think about something that they can control, reaching the physical capacity they have to maintain their mental health (Al-Jawzi, 2011).

In his book *Wābil al-Shayyib*, Ibn Qayyim explains about a hundred virtues and rules of dhikr. Dhikr can act as medicine for a sick human mind, humans can protect themselves from evil deeds, dhikr brings rewards and forgiveness, dhikr is the garden of heaven and the hereafter, dhikr is the key to victory, and dhikr acts as a barometer of faith. Ibn Taymiyyah further explains that remembrance is like food for the body. The body will not taste food if the body is experiencing the disease. Likewise, the heart cannot taste the sweetness of faith when it forgets dhikr and is deceived by the world's love.

According to Ibn Qayyim, Dhikr aims to remember Allah and make the heart calm. Dhikr is recommended to be said as much as possible to purify oneself. The same thing is conveyed in the Koran, that a believer is recommended to do dhikr as much as possible and performed in any condition, whether standing, sitting, or lying down. Dhikr can strengthen the heart, form peace of mind, nourish the heart, and give happiness to the perpetrator (Makmudi et al., 2018).



Cognitive Psychology and The Holistic Mind

Human cognitive psychology involves gaining knowledge, arranging, and using knowledge and other activities such as thinking, remembering, understanding, considering, observing, analyzing, synthesizing, evaluating, and breaking problems through interaction with the environment (Chaer et al., 2021). The concept according to both Muslim Scholars is ultimately conceptualized as the idea of a holistic mind, which combines aql, nafs, qalb, and ruh, and it can construct a meaningful life in the worldly life and The Hereafter. Epistemology of western science, which is dualistic, materialistic, and humanistic-secular in general, has not provided a constructive solution to the construct of human mental health.

In addition, the meaning of the concept of mind that has been reduced cannot explain what sources of knowledge are capable of unraveling the mental illness problems of modern humans. This epistemological model requires building a fragile concept, reducing the reality of the mind part and denying the element of an essential transcendental dimension, namely the form of God. This perspective provides a classical understanding of the philosophy of mind in the West, which is full of dichotomization of reality.

Table 1. An Overview of al-Ghazali and Ibn Qayyim al-Jauziyah and both Concept of Mind.

No	Main Topics	Abu Hāmid al-Ghazālī	Ibn Qayyim al-Jauziyah
1	The Concept of Mind	Mind as Qalb	Mind as Cognitive Tool
2	Psychological Function	Mind as Regulator of Inner (<i>ʿaskār al-bāṭin</i>) and External Senses (<i>ʿaskar dẓāhir</i>)	Mind as Decisive Maker (<i>Tafakkur</i> and <i>Tadabbur</i>) to gain Prolonged Wisdom in the Worldly and Hereafter
3	Mental Health Attainment	The State of Equilibrium (<i>taʿdīl</i>) between Psychological and Biological Aspects	<i>Tahalli</i> and <i>Tajalli</i> to attain a Purified Soul (<i>Tadzkiyah an-Nafs</i>)

CONCLUSION

Both classical Islamic scholars such as Al-Ghazali and Ibn Qayyim formed dozens of holistic-integrative meanings of mind with the *tawhid* dimension so that Islam can restore mental illness problems experienced by humans. More importantly, psychologically, the existence of God is fundamental in building the structure of the concept of mental health. Human health combines mental health, physical health, mental health, and 'health of the human relationship with God'.

Human health based on this relationship is dialectical to one another, comprehensively supports each other, is anti-partial, and continues to grow in harmony with humans who know their God. Modern health science is very diligent in researching carefully matters relating to human psychic health. However, it would be useless if it did not discuss the spiritual dimension, which ends on the spectrum of God as the finalization of various sciences studied by humans.

Islamic Mental Health is built by obedience to His commands, obedient to His destiny, loyal to His will, coupled with a comprehensive effort to learn scientific insights as a form of gratitude for what God has given to humans. In the end, in this modern era full of secularization, the author sees the urgency of monotheism as relevant enough to be echoed again as the identity of a Muslim who has an Islamic worldview.

Mental health maintenance could be achieved by remembering God, *Dzikr*, 'Payer, and acknowledging one's self as the creature of God. Hence, the condition of mind, boy, soul, and body are obeyed by the offer of God and leads to eternal happiness in the world and hereafter. The author suggests that further research should be implemented in the wide range of the concept of holistic, the psychology of the human soul, and the actual



implication of building mental health
conditions.

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