Reorientation of Spiritual Educational Thought in Islam And its Correlation to Mental Health

Yayat Hidayat[1*], Noor Hafizah[2], Sumedi[3], Muchamad Toif Chasani[4]

Abstract

Epistemology in Islam and its relation to the content and process of Muslim education is the subject of study in this article. Perceptions related to Islamic revivalism that spread in several regions of the world demand an integrated education system based on Islam. Spiritual education provides religious and academic currents with various implications for forming mental health. This article examines the reorientation of spiritual education thought in Islam. This study is interesting to do considering the thought of spiritual education from the point of view of the Al-Quran and Sunnah does not appear as a disconnected educational thought but a living and dynamic thought construction. This study is a literature study with a qualitative approach, while the theory used was the theory of Islamic education initiated by educational thinkers. Hence, spiritual education's ultimate goal is identical to creating servants in realizing servitude, giving rise to mental health as a parameter of happiness in life.

Keywords: spiritual education, mental health, happiness in life

Introduction

Islamization of Knowledge was written by Ismail Raji al-Faruqi (1984). In his view, Muslims around the 1900s had experienced a phase known as "the lame duck" or "the paralyzed phase." Therefore, Muslims need to improve in politics and education. Science has become a secular Western hegemony. At that time, Muslims only consumed Western knowledge, which epistemologically was not based on religious values.

Aims and Objectives of Islamic Education Al-Attas (1979) also critically analyzed that the science in Islam results from secular Western civilization. An epistemological step is needed to push monotheism and adab in science (Muhammad David & Eni Fariyatul, 2020). Even though they have different approaches, both have the same enthusiasm to carry out the Islamization of Knowledge in the education system in Muslim countries to enlighten Muslims.

Al-Faruqi took a more practical approach in responding to the hegemony of Western science in Muslim countries by making subjects that rival Western science, such as by discussing Islamic economics, Islamic medicine, Islamic law, Islamic politics, and others (Syamsul Rizal, 2018). This step was followed up by establishing Islamic campuses and faculties that studied science using an Islamic perspective.

Meanwhile, Al-Attas used a more philosophical approach that the problem with Western science is its epistemological framework. Then Al-Attas founded the Institute for the Study of Islamic Thought and Civilization (ISTAC), which emphasizes philosophical studies in every branch of knowledge. This institution has invited many leading Muslim thinkers to teach and produced many Islamic scholars. Azyumardi Azra (1999: 90-91) stated that the pattern of study and theory of Islamic education essentially tries to develop a comprehensive conception of Islamic education by

focusing on several basic Islamic views and combining them with modern (Western) education. There is an aspiration among Islamic education thinkers to make intellectual breakthroughs to reconstruct contemporary conceptions of Islamic education. Islamic education must be regressive-oriented and progressive-oriented or future-oriented.

Jalaludin Rahmat (1989: 3) mentioned that Islamic education is not just a process of inculcating moral values to fortify oneself from harmful access to globalization. More than that, the most important thing is how the moral values instilled in Islamic education can act as a liberating force from the crush of poverty, ignorance, and socio-economic and cultural backwardness. Therefore, education must be holistic in terms of life aspects. There is no need to be dichotomous between religious and general education because knowledge in education is whole-integral-integrative, religion, and public.

Various studies have been carried out to reveal the problem of psychological or mental symptoms or in religious language often called heart (*qalb*), both religious and general that are not directly related to religion. Al-Ghazali's work, *Ihya Ulum al-Din* for example, was appointed as a dissertation by DR. Yahya Jaya with the title Islamic Spiritualization in developing Personality and Mental Health according to the perspective of Imam al-Ghazali published by CV. Ruhama. Prof. Dr. Abdul 'Aziz El-Qūsi, an Egyptian psychologist and educator, has written a book about soul or mental issues with the title Usus al-Sihhah al-Nafsiyyah which is general, not according to the vision of revelation. The same thing has also been done by Prof. Dr. Musthafa Fahmi with the title al-Sihhah al-Nafsiyyah fi al-Usrah wa al-Madrasah wa al-Mujtama' which also has a general style.

Another researcher or writer who discusses psychological or mental issues with a combination of religious and general views is Prof. Dr. Hasan Langgulung (1992) wrote a book titled "Mental Health Theory". It states that perhaps those who speak most about psychology or the science of the soul, as science has known it before, are the group of philosophers. In addition, he said, scholars of kalam, jurisprudence and Sufism also talk a lot about happiness and harm to the soul and body and in this regard he said the teachings of the Quran say that the soul and body will be happy. or miserable followed by the jurist. Ahl kalam belongs to the Mu'tazilah group, and the Sufism group.

As for mental health, it is largely determined by a person's childhood education. From the research conducted on patients suffering from mental disorders and diseases, as well as on people who cannot experience happiness in life, it is proven that the widespread cause lies in the education they receive, especially the education of children (Zakiyah Drajat (1993), family environment .and mental health.

Resulut and Discussion
Education in Islam and its orientation

Each scientific discipline has specific tasks and functions per the specifications of the study and the philosophy of Islamic education. In this regard, Arifin (1987: x) describes the three dimensions of the task of the philosophy of Islamic education as follows; first, providing the foundation while directing the process of implementing education based on Islamic teachings; second, criticizing and correcting the process of implementing Islamic education; third, evaluating the Islamic education process to achieve the goal.

With a philosophical approach, the problems of Islamic education are corrected, and solutions are sought. Al-Faruqi stated that the most excellent task of a Muslim is to solve educational problems that Western caricatures have poisoned.

Thus, to achieve modernization, Islamic education must lead to an integrative curriculum (classical-modern; general religion), a continuous process (the never-ending process), and the goals of the present and future good (world-afterlife). In John Dewey's terms (1950: 11), education is "preparing or getting ready for some future duty or privilege" (preparing or getting ready for many tasks or responsibilities in the future). The responsibility of Islamic education for its people is the world (outwardly) and the hereafter (ukhrowi).

In Paulo Freire's theory (2000: 45), the educational process must contain elements: (a) Methods that are active, dialogical, critical, and evoke a critical attitude; (b) Changing the content of educational programs (the formation of mental health); (c) Using techniques such as selecting themes. Thus, the priority process in education is dialogic, which is a horizontal relationship between humans, for the sake of humanizing humans (humanization).

According to Zuhairini et al. (1995: 134-135), besides playing a role in developing Islamic philosophical thought, the philosophy of Islamic education also enriches knowledge. In addition, education science will be equipped with educational theories with an Islamic philosophical style. So practically, the philosophy of Islamic education has many roles in providing a basic framework or philosophical foundation of Islamic education and alternative solutions to various problems in Islamic education.

According to Arifin (1987: 28), the philosophy of Islamic education is not on operational or technical matters because it is a specific part of Islamic education. It includes everything that underlies and colors the system of thought called philosophy and is more concerned with the aspects of values in Islamic education. Thus, education is closely related and difficult to separate from philosophy.

A series of processes of educational activities indeed lead to specific goals, which are then called educational goals. Educational goals are a direction aimed at a series of educational activities. The purpose of education is to bring children (subjects) to maturity (Sutari Imam Barnadib, 1995: 47). According to Al-Faruqi (1984: xiii), the teaching activity of Muslims is a process in life where educators and students continuously live and work together for one goal, namely the articulation of Allah's patterns in creation (mental health). The pedagogy lies in educators who are beyond reproach and must be made role models by students.

Another purpose is to provide provisions for humans to achieve happiness in this world and the hereafter (Arifin, 1987, p. 119). Muhammad Atiya Al-Abrashi (1991: 1) stated; Islamic educators agree that the purpose of education is not just to fill students' brains with facts but also to improve them by educating their souls (mental health). Meanwhile, according to Al-Attas (1990: 47), seeking knowledge in Islam instills goodness in humans.

Mental Health From an Islamic Education Point of View

Islamic education so far tends to be more perennial, while Western education is progressive. Perennialism tends to increase faith and devotion to God through education. Meanwhile, progressivism tends to solve mundane problems. Educational perennialism is oriented towards moral transcendence, while educational progressivism is oriented towards liberation and humanization. Meanwhile, education oriented towards the divine and worldly dimensions has been laid down by the teachings of "essentialism" (see Imam Barnadib, 1997).

In the World Conference I on Islamic education in Mecca outlining the goals of Islamic education, Al-Attas (1979) said that "education must aim at the growth of a complete and balanced human personality through training of the soul, intellect, and reason, feelings and the senses of the human body. (mental health). The training given to a Muslim who must become such a believer is injected into his entire personality and creates in him an emotional love for Islam and enables him to follow the Qur'an and Sunnah and be governed by the Islamic value system sincerely and happily so that he can carry out his status consciousness as the caliph of God, to whom God promised dominion in the universe.

Education must develop in man the impulse to govern himself and the universe as a faithful servant of God, not by opposing and entering into conflict with nature, but by understanding its laws and using its powers to grow a personality that is in harmony with it. The thought of Islamic education from the Al-Quran and Sunnah does not appear as a disconnected educational thought but a construction of thought alive and dynamic within the general paradigm for society as Islam desires. John Dewey (1950) views education as a process of forming fundamental basic abilities, both concerning thinking (intellectual) and feeling (mental) powers, towards human nature.

Meanwhile, Arifin (1987: 57) implied that the educational process takes place at the point where 3 (three) aspects develop; head (reason), heart (moral), and hand (skill).

Mental Health Education Concept

Mental is aqli in Arabic as opposed to physical. Western psychologists use mental. Meanwhile, psychologists in Islam use *qalb* or *qulub*. However, *aqli* and *qalb* have more or less the same meaning because they are mentally ill or have sick minds. In Islam, it is not the brain but the thinking power contained in the human soul (Harun Nasution, 1986), and something to understand (al-'Araf: 179 and al-Haj: 46), ponder (Muhammad: 24), knowing (al-Taubah: 93), which is inside *qalb* or *qulub*. Al-Mawardi, the author of *Adab al-Dun-ya wa al-Din*, mentioned that reason is the light (*nur*) in the heart with which one can distinguish right and wrong. So *qalb* and *aql* are the same in the Islamic view.

Muslim thinkers, especially in the spiritual field, will use a term from the Qur'an and al-Sunnah. Therefore, the author uses the term *qalb* with a mental meaning in this article. So the mental state is another term for the state of the heart. The mental term often used in Western psychology is *aqli* instead of the body.

Meanwhile, the term qalb or qulub is often used in Islamic psychology. However, in several in-depth studies, *qalb* or *qulub* have the same meaning (Harun Nasution. 1986). Muslim scientists, the term "mental" originates from the Qur'an and al-Sunnah, *qalb*, which means mind or heart. So the mental state is another term for the state of the heart.

Qalb, or heart towards all limbs, is like a king towards his people (Ibn Qayyim al-Jawziyyah, 1988), which understands that everything his limbs do comes from the orders of his heart. Judging from the mental state, humans, according to Ibn Qayyim al-Jawziyyah, are divided into three parts. First is a person whose heart is dead. Second, a person with a heart that is alive and ready but does not hear the verses being read in which Allah informs about the verses because the verses have not touched him, but his heart is busy with other than Him. Thirdly, the person whose heart is alive and ready to accept the verses read to him.

Thoughts related to the qalb are further decomposed in Ibn Qayyim's thoughts in a book that explicitly examines the qalb or heart. Ibn Qayyim al-Jawziyyah said that the mental state or heart is divided into three types: one, mentally healthy (*al-Qalb al-Salim*), which is also called (*al-Qalb al-sahih*), secondly, mentally dead (*al-Qalb al-mayyit*), and thirdly, mentally ill (*al- Qalb al-marid*), which is also called *al-Qalb al-Saqim* or *al-Qalb al-Alil* (Ibn Qayyim, 1975).

According to Ibn Qayyim (1975: 7), even though people use different expressions to explain the meaning of a healthy mind, *qalb* (mental) means first, free from all lustful desires that are contrary to God's commands and prohibitions; second, doubtful doubts that are contrary to news from Him; third, servitude to others other than Him; fifth, judging other than His messenger.

A healthy mind always follows Allah's will to do good deeds (Wan Mohd Nor Wan Daud, 2003). The goals of Islamic education in strengthening a healthy mentality are as follows.

a) An awareness of God's universal oneness and omnipotence in all thoughts and actions

b) Awareness of the Islamic worldview, the positions of each, and the relationship of its components to one another

c) Awareness of the position and fate of humans on earth and their relationship with God, the universe, and fellow human beings

d) Awareness of the importance of, and respect for, all involved in pursuing knowledge, learning, and teaching

e) A commitment to actively participate in learning, teaching, and related activities as an essential religious duty and virtue

f) A readiness of strength and a preference for discriminating between ethical and axiological perspectives of Islam in responding to one's individual and collective life

g) Sincerity to follow known Islamic instructions

h) The feeling of pleasure and love in carrying out work for other people

i) Patience and fortitude in the face of trials and temptations in achieving the goals of Islam

j) Desire, responsibility, and courage to seek, express and defend what is right, just, and humane

k) Hatred, and commitment to correct, all that is not good, injustice, and the opponents of knowledge wisely and appropriately

According to Ibn Qayyim al-Jauziyyah (1998: 273), a fool is seen as a person whose mental or heart is dead even though his body is alive. In other words, fools are the infidels.

Mental Health and Modern Life

Mental health is a condition that enables each individual to understand their potential, overcome various problems in life, work productively, and share with others in their community. Mental problems have opened many people's eyes after mental disorders in various layers of society, despite poor, developing, and developed countries. These disturbances range from simple factors, such as stress, to depression and disorientation, to severe mental disorders that result in suicide. The WHO data showed that in 2002 alone, no less than 154 million world's population were depressed, 25 million had schizophrenia, 91 million experienced mental disorders due to alcohol, 15 million had mental disorders due to drug abuse, 50 million had epilepsy, and 24 million had Alzheimer's and dementia. What is even more astonishing is that an average of 877,000 people commit suicide every year (Derwis Hude, 2017).

The data above showed how necessary mental health treatment is done quickly and accurately to not exacerbate other conditions, as in the case above. Therefore, Qur'an can guide people to live a healthy life physically and spiritually (QS. An-Nisa: 29). Mental health is crucial because it is one of the components of healthy criteria. If every individual lives a healthy life, then the family and society as a community of a nation will also be healthy.

Indonesia already has legal products specifically regulating mental health, Law no. 3 of 1966. This law was later amended to be replaced by Law no. 23 of 1992 concerning health, with details in article 24, paragraphs 1-3 stating: first, mental health is carried out to realize an optimally healthy soul, both intellectually and emotionally. Secondly, mental health includes maintaining and improving mental health, preventing and overcoming psychosocial problems and mental disorders, and healing and recovery for mental disorder patients. Third, mental health is carried out individually, in the family, school, work, and community environments, supported by mental health service facilities and other facilities.

The legal product above firmly mandates all parties to pay attention to the realization of mental health for all levels of society. It has become a world agreement that what is called healthy is physical, mental, and social health. Recognizing physically and socially healthy people is more straightforward than recognizing them as mentally healthy.

Conclusion

Education in Islam is based on understanding human tasks and missions. The duties and missions consist of serving or worshipping Allah (ʿibādah), becoming caliph on earth, and being merciful to all nature. These three commands and mandates from God to human beings are related and cannot be separated. Spiritual education should be designed and aimed at producing pious (as ʿabd) Muslims, capable of realizing their mission as caliphs who benefit others and can be hospitable to the universe.

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