

Mental Health in Sufism from the Perspective of Ibn Qayyim Al-Jauziyyah

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Abstract

Mental health is a psychiatric state that shows the ability to adapt and solve problems that exist within oneself and the external environment. Religion as a communal view of life provides guidance in all areas of life, including the formation and development of a healthy mindset. One of them is the Sufi approach. Ibn Qayyim Al-Jauziyyah was one of the great scholars in the field of Sufism who shaped mental health. He explained, starting with an approach to classifying the state of the human heart, because the soul is very closely related to the heart. The purpose of this study is to find out the mental health in Sufism Ibn Qayyim Al-Jauziyyah and the methods he applied to achieve mental health. This research is a library research. The results of the study can be concluded that mental health in Sufism is a person's ability to control his psychological functions, in order to adapt well to each other, to other people, to the environment, the universe or to God. Ibn Qayyim Al Jauziyyah proposed a concept that can achieve mental health more comprehensively and fundamentally. Especially by maintaining the most basic element of humanity, namely the heart. The values of Sufism can be used as a cure for all diseases, both psychological and physical. Because Sufism is a part of Islam that emphasizes a personal approach to Allah Swt. The path to Allah is closely related to the station of the heart.

Keywords: Ibn Qayyim Al-Jauziyyah; Mental Health; Sufism

Introduction

Mental health is currently one of the most interesting fields of psychology for scientists and the general public. Because achieving a certain level of mental health is everyone's dream. However, when studying mental health problems, scientists and psychologists sometimes only focus

on biological and social aspects and easily ignore the spiritual aspect. The lack of interest of modern psychologists in observing the spiritual aspect has led to an incomplete understanding of human personality, especially in Indonesia, where the majority of the population is Muslim. Of course, from an Islamic perspective, a good understanding of a person should not only focus on the biological aspect or socio-cultural conditions inherent in a person, but must also focus on the integration of all elements that form personality, including the spiritual dimension of personality (Ikhwan, 2016).

Many studies have examined this matter, one of which is a study conducted by Aziz (2024), "The Concept of Patience and Its Relevance in Contemporary Life from the Perspective of Ibn Qayyim Al-Jauziyyah" *UIN Syarif Hidayatullah Jakarta*. This study aims to explore Ibn Qayyim's views on patience and its application in modern life. This study found that the concept of patience according to Ibn Qayyim Al-Jauziyyah has high relevance in modern life. The teachings of patience conveyed by Ibn Qayyim include mental and spiritual dimensions that can help individuals face the pressures and challenges of everyday life. The application of this concept can increase mental resilience, maintain emotional balance, and help achieve happiness and inner peace. This study also shows that by understanding and practicing the teachings of patience, individuals can be better prepared to face various difficult situations and live life more positively and meaningfully. Therefore, the classical teachings about patience taught by Ibnu Qayyim Al-Jauziyyah are not only relevant for religious contexts, but are also very applicable in aspects of contemporary life (Azis, 2024). If previous research discussed the concept of patience according to Ibnu Qayyim, then this research discusses mental health according to Ibnu Qayyim, this is what differentiates it from previous research.

The Sufi view that the root cause of human psychosis is spiritual emptiness, consumerism and individualism is becoming increasingly prevalent in most parts of the world today. People who experience spiritual emptiness lead to the development of mental disorders such as confusion and stress. This disease is often difficult to cure with medical treatment. Of course, mental illness can only be cured by spiritual methods or Sufi medicine (Sabiq, 2016). As the breath of spiritual life, Sufism helps humans to purify their souls from reprehensible behavior and acts as a self-protector, a life filter to avoid the negative influences of modernization of today's life. Discussing mental health in more detail, Ibn Qayyim explains by starting to use an approach to classify the state of the human heart because the soul is very closely related to the heart (Novieta, 2022).

Ibn Qayyim Al-Jauziyyah was a Persian who was an expert in the science of *manqul* and *ma'qul*. He was an absolute mujtahid, expert in the

field of ushul science, superior theologian and linguist (S. I. Q. Al-Jauziyyah, 2019). His full name is Muhammad bin Abu Bakar bin Ayyub bin Sa'ad bin Hariz az-Zur'i ad-Dimasyqi, alias Abu Abdillah, better known by the nickname "Syamsuddin" (Jauziyyah, 2012).

He was born on 7 Safar 691 AH in Damascus, Syria. He was educated and raised by his father, Abu Bakr bin Ayyub bin Sa'ad Az-Zar'i. To facilitate his studies and benefit from a good education, his father always encouraged him to pursue various scientific studies. Before he was ten years old, he practiced this tradition. As a result, he also produced great works in the fields he researched. Apart from his extensive knowledge, he remembers a lot about Allah, often performs night prayers, has a gentle character and a pure heart (Fawaid, 2012).

The environment in which he grew up was so influential that he was willing to devote his entire life to learning. He grew up in a respectable, lively environment with a scholarly feel. He grew up in an environment that loved science and scholars. It was natural that he later assumed the noble title "al-Imam" and became a very capable and superior teacher.

His father, Abu Bakar, was in charge of Madrasah Al-Jauziyyah, Damascus. This madrasa was built by Muhyiddin bin al-'Allamah al-Hafizh Abdurrahman Al-Jauziyyah. From there, the name "Al-Jauziyyah" was attached to his father so that he was better known as Qayyim Al-Jauziyyah (person in charge of the Al-Jauziyyah madrasa). Automatically, his son, Muhammad, also got his father's surname, becoming Ibnu Qayyim Al-Jauziyyah (son of the head of the Al-Jauziyyah madrasa). Furthermore, he is better known by the name Ibnu Qayyim Al-Jauziyyah rather than his real name (Jauziyyah, 2012).

Mental health is a mental or psychological condition that shows a person's ability to adapt or solve problems within themselves and their external environment. Mental health means thinking, feeling, and acting appropriately in facing life's challenges and stressors (Nisa, 2019). Mental health comes from English, namely mental hygiene. Mental comes from the word *mens*, *mentis* which means soul, life, spirit, spirit, and spirit. While hygiene means health science. According to the World Federation of Mental Health, mental health is (1) a condition that allows optimal physical, intellectual, and emotional development as long as it is in harmony with the conditions of others (2) a good society is a society that allows everything to develop for its members, while at the same time ensuring development and tolerance for other members of society (Ardiansyah, 2023).

The meaning of Sufism and the origin of the word have been debated among linguists. Half of them say that the word is taken from the word *shifa'* which means holy and clean, like glass light. The word *moety* comes from the word *shuf* which means animal fur. Because the followers of Sufism wear animal fur, they hate good clothes or 'worldly' clothes. And

the word half is taken from the word *shuffah* a group of the prophet's companions who took refuge in a remote place next to the prophet's mosque. The word half also comes from the word *shufanah* which is marsik wood that grows in the Arabian desert. In essence, Sufism is an effort by experts to develop a type of spiritual, psychological, scientific, and physical discipline (riyadhah) which is said to be able to help purify the soul or heart (Bagir, 2005). Sufism pays great attention to aspects of the heart and soul. However, Sufism does not ignore aspects of physical worship and wealth (Isa, 2005).

In reality there is no difference between mental disorders and mental disorders, because both are similar conditions. Both of these disorders require proper treatment so that a person can live in prosperity. Mental disorders can occur when a person's mental disorder is not treated properly so that the mental health condition worsens (Makarim, 2022). At least mental health must meet 4 dimensions, namely: physical, mental, spiritual, and social (Ansori, 2020).

As stated in the Qur'an, the Qur'an has a Qur'anic method to overcome the dangers of mental disorders if they occur among us, especially a Muslim and the methods offered by the Qur'an include the following; First, dhikr and tazkiyat an-nafs. Second, awareness, namely by recognizing mental disorders that develop from low morals and can be cured in ways that have been recommended in the Qur'an. Third, be aware (self-aware) of things that are close to mental disorders, fourth, repentance and fifth, pray sincerely to Allah Swt. so that all diseases can be cured permanently with the permission of Allah Swt. (Meldayanti, 2010).

Research Method

This study uses a qualitative research method, a study of figures, namely a systematic study of the thoughts or ideas of a thinker, in whole or in part. In this case, the object of research is the thoughts of a figure, namely Ibn Qayyim Al-Jauziyyah. When viewed from the place and method of collecting data, this researcher is included in library research, namely a study in which secondary data or materials needed to complete the research results are obtained from libraries, either from sources in the form of books, encyclopedias, dictionaries, journals, documents, magazines related to this title. This means that the data needed in this study is excavated from library studies, especially by reviewing sources of information from written materials that are directly or indirectly related to the problem of Mental Health in Sufism from the Perspective of Ibn Qayyim Al-Jauziyyah.

Result and Discussion

1. Mental Health According to Sufism Ibnu Qayyim Al-Jauziyyah

According to Sufism, mental health is the self's ability to control psychological functions, so that one can adjust oneself well, between oneself, with other people, the environment, the universe or with God (Husniati et al., 2023). Ibn Qayyim emphasized the importance of mental health which is termed "soul happiness" or "a good and healthy lifestyle" in relation to humans (Al Ahmad, 2005). Ibn Qayyim uses the term healthy life or soul happiness as an expression of mental health. He stated, "Revelation is the source of spiritual life, while the spirit is the source of physical life. Therefore, people who lose their spirit will lose a useful life in this world and the hereafter. Allah gives a good (healthy) life to His servants who have insight and love and worship Him" (Al Ahmad, 2005).

According to Ibn Qayyim, the concept of health is closely related to the purpose of human life, namely *ubudiyah* towards Allah, which is expressed in fulfilling the commands and rejecting the prohibitions of Allah. If people can achieve this, peace of mind and peace of mind will be achieved. When the soul feels at peace in the eyes of Allah. Peace with dhikr and repentance, and the desire to welcome it, then that is a soul that is *muthmainah*. In relation to a calm soul, Ibn Qayyim said, "A healthy soul is a soul that is not controlled by lust that violates orders and prohibitions and syubhat (unclear laws or conditions) that are contrary to revelation. A healthy soul is a soul that is not contaminated with shirk in any form, but sincerely worships Allah because of will, love, trust, repentance, fear, and hope. A healthy soul will also submit and make decisions in accordance with the teachings brought by the Prophet Muhammad (Al Ahmad, 2005). In addition, a healthy life is closely related to obedience to Allah's commands and avoiding His prohibitions. Ibn Qayyim said, "If Allah's commands or prohibitions are violated, it will have negative consequences, such as imperfection, damage, fragility, decline, humiliation, and a life that is increasingly narrow and dark (Al Ahmad, 2005).

Deepening Sufism is closely related to mental health issues. However, it does not mean that deepening Sufism is only to achieve mental health. The reason is, first, Sufism has existed long before the science of mental health was born. Second, the Sufis talk about "shihhah anafs" (sanity). Although the nature, content and purpose of the mental health of the Sufis are not always the same as the content and purpose of mental health from a current scientific study. Because in essence, the Sufis when living their Sufi life never care, let alone whether they are sane or not. The Sufis only want to get "Closeness and willingness from Allah as close as possible and as willing as possible" (Bakar, 2013).

Furthermore, the relationship between mental and Sufism can be seen in "The goals to be achieved from both". Sufism wants to achieve happiness and peace in the world and the hereafter. Meanwhile, mental health is an effort to gain happiness and peace in life in the world. Erich Fromm argues that mental health problems are closely related to moral problems. Talking about morality is certainly closely related to psychological problems. Good ethics (morality) reflects a pure soul. If a pure soul is a requirement for forming mental health, then a person with good morals is a person with a healthy mind. Yusuf Musa argued that goodness will calm the soul (*thuma'ninah*), while evil causes the soul to suffer. This statement strengthens the intersection between Sufism and mental health (Misy, 2021).

A person who is mentally healthy is someone who can feel happiness in life and peace in his heart. However, those whose souls are sick will not be calm, so they turn away from their Lord. This anxiety turns into bad behavior and deviates from the existing norm (Ramaiah, 2003).

From this explanation, it is clear that Ibn Qayyim links the concept of health with the side of creation and basic behavior "fitrah" and the object and purpose of humans "hereafter," so that health cannot be separated from *ubudiyah* to Allah with all the connotations contained in the expression. The concept of health according to Ibn Qayyim in implementing *ubudiyah* is: Knowing and obeying Allah; Knowing oneself and one's needs to Allah; Comprehensive in faith in life meeting God; Fair and moral in interacting; Balanced in fulfilling needs, nutrition, and lust; Charity and seriousness.

The more an individual realizes that *Ubudiyah* consists of six elements, the more health is realized in him. Conversely, the less a person applies the feeling of *ubudiyah*, the healthier his heart (which tends to be disturbed) (Al Ahmad, 2005). Mental health also means avoiding various mental illnesses. Discussing this in more detail, Ibn Qayyim explains by starting by using an approach to classify the state of the human heart because the soul is very closely related to the heart (Novieta, 2022).

First, Healthy Heart, a healthy heart is a clean heart, which is a heart that must be possessed by a person in order to be safe facing Allah Swt. It is mentioned in His word. The meaning of *As-Salim* is healthy because it is expressed with characteristics such as *Ath-Thawi* (long), *Al-Qashir* (short) and *Az-Zhahrif* (good). *As-Salim* is a safe heart, such as *Al-Alim* (Knowing Everything), *Al-Qadir* (The Almighty), and is the opposite of *Al-Maridh* (sick person), *As-Saqim* (wretched person) and *Al-Alil* (sick).

Second, Dead Heart, a dead heart has no life in it. He does not know his Lord, does not worship according to the command of his Lord, and God does not love him and is not pleased with him. In fact, he always acts according to his desires and pleasures, even though his Lord is angry and hates him. He does not care whether his Lord is pleased or displeased with

the fulfillment of his desires and wishes. He worships other than Allah, from the aspects of love, fear, joy, hatred, glory and humiliation. When he loves, he loves because of his desires. When he hates, he hates because of his desires. When he gives, he gives because of desire and when he forbids, it is forbidden because of his desires.

Third, Sick Heart, a heart that has life but is affected by disease. It has two elements where occasionally one will attract the other and then it will lead to the dominant one.

There is still life in it, namely love for Allah, faith, sincerity and trust. There are also elements that are destructive and destructive, namely previous lust (pleasure), greed for it, envy, arrogance, haughtiness, and the ideals of worldly greatness. So it is tested with two invitations, namely: First, an invitation inviting him to return to Allah, His Messenger, and the hereafter. Second, inviting him to a world of error. He will then respond to the invitation from the nearest and lowest door next to him.

In the book *Madarij as-Salikin* it is mentioned that the foundation of a sick and dead heart is built on four pillars, namely ignorance (towards knowledge of deeds), injustice, lust, and anger. The source of these four things comes from two types. First, an excessively weak soul, which gives birth to ignorance, humiliation, stinginess, stinginess, blame, damage and dwarfism. Second, an excessively strong soul which gives birth to injustice, anger, violence, cruelty, and tyranny (Al-Jauziyah, 1998).

2. Mental Illness According to Sufism Ibn Qayyim Al-Jauziyyah

Diseases that start in the heart are of two types; namely the disease of doubt which accompanies doubts and lust with error (Al-Jauziyah, 1998). The Qur'an mentions these two diseases in the words of Allah Swt. as follows:

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ۗ

"In their hearts is a disease, so Allah increased their disease." (QS Al-Baqarah: 10)

وَلِيَقُولَ الَّذِينَ كَفَرُوا مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۗ

"So that those in whose hearts there is disease and those who disbelieve say: 'What did Allah want with this parable?'" (QS Al-Muddatstsir: 31)

According to Ibn Qayyim, the definition of disorder is expressed by the term "disease" especially in relation to the mental, because mental illness is the beginning of mental disorders. He analogized it with a physical illness. He said, "when the physical suffers from illness due to unhealthy conditions, then basically the physical is in a normal condition that is being damaged which can have a negative impact on the physical as a whole, such

as blindness, deafness, paralysis, and weakening of the digestive ability." Likewise with mental illness or disorder which is one type of damage to the system in the soul that can interfere with an individual's perception of truth and interests.

Ibn Qayyim stated that there are two types of illness, namely; physical illness (physical) and spiritual illness (reason). Both of these illnesses interfere with the comfort of our lives. If a person's physical health is disturbed, then his life activities will also be disturbed. Likewise, if a person is overwhelmed by the psyche (soul), he will not be able to carry out his duties as a human being properly (S. I. Q. Al-Jauziyyah, 2019).

According to him, the emergence of mental disorders or mental disorders in humans is caused by a heart or soul that does not know and does not love God. Then when the soul is dry of spiritual values, it will be easily controlled by lust, causing illness and death. A person who experiences spiritual emptiness will lead to the emergence of mental disorders in him, such as confusion and stress. Because of the difficulty of this disease being cured with medical treatment. So, mental illness can only be cured with spiritual methods or Sufi healing.

Ibnu Qayyim Al-Jauziyyah also believes that people who suffer from mental disorders are caused by an imbalance between the physical dimension and the inner dimension that exists in a person. The inner dimension is the root that influences the physical dimension. The inner dimensions that influence a person's psychological state, namely reason, nafs, physical and heart. Of these four dimensions, nafs and heart are the dominant dimensions that dominate the other dimensions. If the direction of the heart succeeds in controlling the heart, then the state of the soul is not calm (*nafs lawwamah* and *nafs ammarah*).

Based on the description above, it can be concluded that there are three characteristics of the nafs that greatly affect a person's psychological state. If the state of his soul is calm then he becomes a person who is psychologically prosperous, on the other hand if the state of his soul is unstable because it is influenced by animal factors and traits in him, he will become a person who is mentally disturbed (experiencing psychopathology). The three characteristics of the soul according to Ibn Qayyim Al-Jauziyyah are:

1. The soul of *muthma'innah*. *Muthma'innah* soul is a calm soul. A person's calmness towards His Lord with worship, love, trust, sincerity, and pleasure in Him. A person's love for Allah will make him not need love other than Him. A person's remembrance of Allah will make him not need to remember other than Him. A person's longing to meet Allah will make him not long for a meeting other than Him. The attitude of *thuma'ninah* towards Allah is the abundant essence of the Lord to His servants that makes a person close to Him, so that the heart that was

- confused will return to Allah Swt. so that it is as if he is sitting in front of Him... (Al-Jauziyah, 1998). So *thuma'ninah* is the peace and tranquility of the heart, which is marked by the disappearance of anxiety, worry, and shock from the heart. This condition will not occur except with the help of Allah and dhikr remembering Him (Al-Jauziyah, 1998).
2. The soul of *lawwamah*. The *lawwamah* soul is the soul with which Allah swears in His words, "I swear by the Day of Resurrection, and I swear by the soul that deeply regrets (itself)" (QS Al-Qiyamah (75): 1-2). Regarding the definition of the *lawwamah* soul, there are several differences of opinion, namely: There are some groups who interpret that the *lawwamah* soul is a soul that is not fixed in one state, which is interpreted from the word *talawwum* which means hesitant or moving back and forth, namely a soul that is not fixed and changing. Another group is of the opinion that the word *lawwamah* is taken from the word *laum* (to criticize). However, they have different opinions. Some argue that it means the soul of a believer and this is one of its characteristics. Another said, "*(nafs lawwamah)* is the soul of a believer who is drawn into sin, then he reproaches himself. This reproach is part of faith, which is different from a wretched person, who does not want to reproach himself for the sins he has committed. In fact, he reproaches himself for missing the sins he has not committed." (Al-Jauziyah, 1998).
 3. The soul of *ammarah*. The soul of *ammarah*, namely the soul that always commands evil, is a despicable soul. A soul that always commands evil. This is the true nature of the soul, except for the soul that receives the grace and help of Allah Swt. No one can be freed from the evil of his soul except by the grace of Allah (Al-Jauziyah, 1998).

Therefore, it can be concluded that there are three characteristics of the soul that will affect the condition of other parts of the body, such as the heart and mind. The three types of souls that affect it are the souls of *muthma'innah*, *lawwamah*, and *ammarah*. The first soul will radiate the light of tranquility in the heart and will have an impact on mental health. The second and third souls are the source of all slander, and the darkness of the heart has psychopathological consequences. According to Ibn Qayyim al-Jauziyyah, mental disorders will have an impact on non-Muslim behavior such as bad emotions (arrogance, anger, lying, envy, anxiety, doubt, fear, etc.), hesitation, doubt, and others. His lust will lead to all things that are forbidden (gambling and adultery) and also other major sins (infidelity, misguidance, etc.).

From the perspective of Sufism, mental disorders that occur in a person are caused by two factors: First, internal factors. This internal factor occurs because of an imbalance in the soul, causing problems with human reason, making it weak in faith and full of lust. Second, external factors

occur due to the seduction or trickery of Satan, resulting in cruel and unjust actions.

3. Sufism's Method for Achieving Mental Health according to the Views of Ibn Qayyim Al-Jauziyyah

The Qur'an has emphasized the importance of maintaining health, because many rituals of worship require good health to be performed. Regarding illness or disease, Islam has a special view on this matter. According to Ibn Qayyim, illness is divided into two, namely mental illness (heart, soul) and physical illness. Therefore, there are also two ways to treat it, mental or spiritual treatment and physical treatment.

As a perfect religion, Islam has established manners (*at-tadawi*) for all Muslims. Islam provides signs of treatment. So, when trying to find healing, we do not need to seek treatment with things and methods that are prohibited by Allah Swt. (S. I. Q. Al-Jauziyyah, 2019). There are many ways to achieve mental health. Ibn Qayyim Al-Jauziyyah, one of the scholars in Islam, came up with a concept that can realize mental health in a more holistic and fundamental way, namely by maintaining the most basic human element, namely the heart (Amin, 2022). Because in fact all diseases of the heart come from lust. Damaged materials always come from it, then from it spread to all parts of the body. And the first to be attacked is the heart (al-Jauziyyah, 2005).

Ibn Qayyim followed what the Prophet exemplified in his sunnah to treat a disease. In the instructions do not use chemical drugs because they are harmful to the body, make patients dependent so as to reduce closeness to Allah, prioritize plants that are efficacious, cupping and trusting in Allah through *dhikr*, prayer, reciting the Koran, prayer, fasting, repentance, doing good to others, and charity. It has been proven to rejuvenate body cells to help patients in the healing process (Idris, 2021).

As for the intention here, it is mentioned that the treatment of heart disease is by controlling the desire for *ammarah bis suu'*. And for that there are two treatments: (First), always doing *muhasabah* (calculation) of desire. And (second), always going against desire. Because the destruction of the heart is by underestimating the problem of *muhasabah* and agreeing and following desire (al-Jauziyyah, 2005).

The values of Sufism can be used as a cure for all diseases, both psychological and physical. Because Sufism is part of Islam, which focuses on a personal approach to Allah SWT. The path to Allah is closely related to the stations in the heart, such as repentance, *wara'*, *zuhud*, patience, contentment, *tawakal*, pleasure, *mahabbah* and *ma'rifah*, and is related to commendable qualities such as *shiddiq*, sincerity, *khauf* and *raja'*.

According to Ibn Qayyim's view, *Tazkiyatun an-Nafs* is a process that can purify the bad spirit (*nafs ammarah* and *nafs lawwamah*) to the spirit

of happiness (*nafs muthma'innah*). The stages of *tazkiyatun an-nafs* according to Ibnu Qayyim Al-Jauziyyah written in the book of *Madarijus Salikin* are:

Knowledge, Knowledge is the basis that is proof of guidance, and what is useful from knowledge is what the Prophet *sallallaahu alaihi wa Sallam* brought. Knowledge is better than position. Knowledge is the determinant of laws and positions given legal provisions. Knowledge is guidance and the position that follows it. Knowledge is what rules and forbids... (Al-Jauziyah, 1998). If someone is not accompanied by knowledge, then he will walk towards a damaged place. The position of wealth, which can be in the hands of good people but can also be in the hands of bad people. If it is not accompanied by the light of knowledge, it will be a disaster for the perpetrator. A position without knowledge is like a fire without a blower. The area of knowledge covers the world and the hereafter, while the area of position does not leave its owner or is even narrower. Knowledge is the difference between doubt and belief, deviation and straightness, guidance and error. Allah can be known with knowledge, then He is worshipped, acknowledged, praised and glorified. With knowledge, people who walk can reach Allah (Al-Jauziyah, 1998).

Tadzakur, Tadzakur means taking lessons. *Tadzakur* is a contemplation of worship, which is a place where the heart stops. *Tadzakur* is a special characteristic for people who want to think and be rational. *Tadzakur* is an active word from *dhikr* (remember), the opposite of forget. Which means the presence of an image that is remembered and known in the heart (Al-Jauziyah, 1998).

Riyadhah, Author *Manazilus-Sa'irin* said in the book *Madarijus Salikin* by Ibnu Qayyim that, "*Riyadhah* means training the soul to accept the truth." This can have two meanings, namely: First, training him to accept the truth, if this truth is given to him, regarding his words, actions and will. When this truth was offered to him, he immediately accepted it. Second, accept the truth from the person who offers it to him. There are three levels of *Riyadhah*:

1. *Riyadhah* of the layman, namely educating morals with knowledge, purifying deeds with sincerity and fixing the heart in *mu'amalah*.
2. *Riyadhah* of the special person, namely by preventing separation, not looking back at what has been passed and letting knowledge continue to flow.
3. *Riyadhah* of the more special person than the special person is by freeing testimony, rising to the level of unification, rejecting opposition and deciding all forms of exchange (Al-Jauziyah, 1998).

Several stages of *tazkiyatun an-nafs* are the key to achieving the next,

cleaning the body, cleaning the soul, cleaning the soul and at the final level cleaning the secrets of the self. The essence of worship according to Islam is aimed at improving the quality of spirituality. Several stages carried out in the implementation of tazkiyatun an-nafs are as follows.

Repentance, Repentance is understood as a request for forgiveness for all sins and mistakes made, accompanied by a sincere promise not to repeat the same sin or mistake, and then accompanied by good deeds (Zulkifli & Jamaluddin, 2018). One of the keys to spiritual healing is through repentance, this treatment can be said to be the most important media. Repentance is the first station in Qut al-Qulub to take the spiritual path (Muhsin, 2012). The repentance achieved by a Sufi in mental health is an effort to improve and straighten the path of life towards a more perfect and better goal. Transformation from bad to good, and from good to better. This repentance experience is the most difficult level because it changes something that is common, especially from a distant or preventive perspective. Yahya Jalal explains that repentance in terms of mental health has the functions of treatment, prevention, and guidance. In psychiatric treatment, according to him, it is a treatment by clearing the mind, with the method of the patient expressing attitudes, feelings of guilt, guilt to the counselor. Thus, the patient will feel safe, because his attitude and feelings will be noticed and understood to find inner peace. With repentance, a person will get inner relief and feel that his mistakes are forgiven and forgiven by God. While the function of coaching, every time someone repents means every time he builds himself with inner relief. The more often a person repents, the cleaner his soul is from sin, guilt and devotion will affect the peace of his soul.

Zuhud, *Zuhud* is a feeling of disliking the world and turning away from it from the heart. The heart has nothing to do with the world at all. Thus, *zuhud* can be achieved by leaving all worldly possessions and only sincerely worshipping Allah Swt. (Muhsin, 2012). Sufism does not mean leaving the world as reflected in the teachings of *zuhud*, but rather reducing the pleasures of life and turning away from its charms. Thus, the implementation of human freedom manifests itself in restraining oneself from lust.

Wara'. Among the Sufis, *wara'* means avoiding or allowing anything that is unclear about what is halal (syubhat). With this, a Sufi will try (mujahadah) to live in what is halal, afraid of falling into what is haram. Therefore, he will also avoid things that are vague or still questionable, not sure whether they are halal (Muhsin, 2012). In Sufism, *wara'* is the second step after repentance. In addition to developing reason, *wara'* is also the first step to purify the heart from attachment to the world. Ibn Qayyim Jauziyah divides *wara'* into several levels: (1) abandoning evil, (2) avoiding

things that are permitted because of fear of falling into things that are forbidden, and (3) avoiding things that are forbidden.

Al-Faqr, Faqr means not asking for more and being sufficient with what you already have so as not to ask for anything else. A wrong mental attitude is a strong defense against the influences of dealing with material life. Through this characteristic, a Sufi can project or position himself in poverty among God's riches. The implication of this attitude is to produce grateful servants who serve their God. The essence of poverty is that nothing is intended for oneself, but everything is for Allah. If you allocate it for yourself, it means that it is possession and sufficiency, which means making you poor (Al-Jauziyah, 1998).

Patience, *Patience* is restraining oneself from lust and emphasizing oneself to be diligent in doing good deeds. Patience can also be understood as an attitude of being serious in facing trials and tribulations that occur in life. Therefore, the seriousness of a servant in restraining oneself from lust and facing difficulties will strengthen steadfastness to Allah Swt., in addition to patience in improving bad morals, becoming noble in relationships and behavior. Patience means being consistent in carrying out all of Allah's commands, facing difficulties and being steadfast in facing challenges while struggling to achieve goals. Patience is closely related to self-control, attitude, and emotions. If you can control your desires, then patience will be created.

Tawakal, Tawakal is a person's dependence and trust completely on Allah Swt. without relying on anything other than Him, patient in all His trials, satisfied with what He provides, always thinking well of Him and always remembering what He provides for everything that happens in life. *Tawakal* is a person's mental attitude resulting from complete faith in Allah, because according to tauhid he is taught to believe that only Allah created everything, His knowledge is very broad, He controls and regulates this universe. This belief is what drives him to entrust all his affairs to God. His heart is calm and peaceful without doubt, because Allah is All-Wise and All-Wise.

Ridha. Ridha is understood as a teaching to achieve and change all forms of suffering, unhappiness, and misery into happiness. *Ridha* means accepting whatever happens to him with an open heart and happiness, and believing that whatever happens is in accordance with the will of Allah Swt. *Ridha* can also be understood as a feeling of joy or happiness when accepting Allah's decision, whatever the decision, even though the decision makes him upset or dislikes him. *Ridha* reflects peace of mind. People who behave with *ridha* will also be patient and patient in accepting the difficulties or disasters that come to him.

Conclusion

In Sufism, mental health is a person's ability to control their mental functions, where they can adapt well between themselves, others, the environment, the universe or their God. Where Ibn Qayyim himself as one of the figures of Sufism who once discussed health, for the expression of mental health he uses the term healthy life or happiness of the soul. Ibn Qayyim explained that this concept of health is very close to the purpose of human life, namely *ubudiyah* towards Allah which is manifested in fulfilling the commands and rejecting the prohibitions of Allah. He explained by starting to use an approach to classify the state of the human heart because the soul is very closely related to the heart.

The method of Ibn Qayyim Al-Jauziyyah in realizing mental health is through *tazkiyatun an-nafs* and to reach *tazkiyatun an-nafs* through the path of knowledge, *tadzakkur*, and *riyadhah*. The stages of *tazkiyatun an-nafs* are the key to achieving other things. The stages in implementing *tazkiyatun an-nafs* are with, repentance, *zuhud*, *wara'*, *al-faqr*, patience, *tawakal*, and *ridha*. It is hoped that this research can be useful for the community. However, there are still many shortcomings in this study. There are various opportunities to re-examine mental health from a different perspective.

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