

Theory of Mind in Ghazali and Ibn Qayyim Al Jauzi Perspective (Analysis Model on Islamic Psychology)

Jarman Arroisi, Muhammad Alif Rahmadi
Universitas Darussalam Gontor

The concept of mind was the main issue of philosophical debates on human psychology. In Islamic Psychology, this concept has been discussed long ago by prominent scholars in Islam, both are explained well by Imam al-Ghazali and Ibn Qayyim al-Jauziyyah. 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 al-Jauziyyah 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 methods of thinking can enrich the discourse of Islamic cognitive Psychology whereas sharpening cognitive flexibility of human mind is the fundamental way to recognize the existence of God and close to Him. 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

Received April 25, 2022; Accepted September 26, 2022; Published September 28, 2022.

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 48% of young adults with mental health issues (Izzatika, 2021; 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 where fear and somatic tension with neurotic disability reached an uncertain stage (Brooks et al., 2020; Annisa & Ifdil, 2016). Whereas a modern systemic illness is described as a narcissistic and hedonistic lifestyle

appears and is referred to as a 'sick society' (Twenge Jean, 2011; Lampe, 2015; 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 meaning

Correspondence concerning this article should be addressed to Jarman Arroisi. Universitas Darussalam Gontor. Email: jarman@unida.gontor.ac.id

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). *Nafs* 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 (*'all*) 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 Ghufuran, those who had diverse activities that were both collective and consistent experienced fewer symptomatic symptoms, anxiety, depression, and social dysfunction than others

(Ghufuran, 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.

Methodology

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 components (Lapan, 2012).

This work used a grounded theory, where the question of 'what is happening here?' collecting data that target the elucidation of what and from whose point of view a given experience, process, or relative reality is important, how understanding emerges, under what conditions and by whom control of the process is exited, how meaning is attributed, and how it changes (Charmaz, 2006). This work also used a descriptive and analytical approach. The purpose of this research is to look into the issues covered and extract information from the references that have been gathered (Hardani, 2020). Researchers are the most important tool for gathering, inventorying, and extracting data from the resources that have been established (Mayring, 2014). The researchers utilize a descriptive model in each passage (Mayring, 2014). The researchers attempt to find, choose, and

formulate relevant, constructive narratives to illustrate each stated theory (Tracy, 2013). The researchers then used the available variables, categories, and content tabulations to conduct a content analysis deductively from the reference material.

Results

1. 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 (David 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 the perspective of evolutionary psychology, the mind comes from the brain's working in the head. There are interactions of neurons of the human brain about how the mind works and responds to other people. In other words, the performance of the mind is a reflection of the cognitive nature of the brain that tries to print and modulate the ideas that will be conveyed from the brain (Drew Rendal, Hugh Notman, 2007). The same thing is also explained by Jerry Fodor, a philosopher and cognitive psychologist in his writings *Modularity of Mind*. The human mind aligns with the modularity of the brain's perceptual and language systems. This mind is nothing but a module or set that works independently and specialized in specific domains in the brain (Dicky Hastjarjo, 2003; Jerry Alan Fodor, n.d.).

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 (John White, 2004). These types are linguistic, mathematical-logical, musical, interpersonal, intrapersonal, aesthetics of gestures, and spatial transformation (Katie 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 (Derek 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 (M. Anis Bachtiar, 2021). Therefore, the brain essentially explains the meaning and phenomena of the formation of the environment, but the limitations of the brain which are only considered as 'tools' or 'modules', the brain sometimes cannot digest things that are not logical, such as supernatural events, miracles, metaphysics, and spiritual dimension.

2. A Shifting Paradigm of Mind

In line with changing paradigms between psychology schools across the century, (Gandhi et al., 2021) there have been many paradigms that prove that the paradigm of western scientific tradition is continuously changing. According to Kuhn, the scientific revolution in the epistemology of modern Western science has caused a fundamental change in how a scientist sees the reality of life (Thomas Kuhn, 1996). Cartesian dualism initiated a change in the perspective of modern society towards natural phenomena and the causes and effects that occur in them. This theory distinguishes the two substances 'res extensa' and 'res cogitans' differently (Armada Riyanto, 2008; Joko siswanto, 1995). The world is seen as geometric, material, independent, and objective forms. At the same time, the mind is immaterial, non-spatial, and essentially subjective. Cartesian dualism divides human existence and existence into two, the human body is seen as external material in nature, while the mind is a unique tool that comprehensively measures human understanding of the material world. Mind is a different thing that lies in its material condition. In the book *Mind, Meaning, and Mental Disorder*, it is written: 'It always was unclear how mental processes, being immaterial, could causally influence matter, specifically the body and the brain, or vice versa. It seems impossible that events within it should be affected by, or should affect, events in a different kind of reality altogether. The Cartesian concepts of mind and matter

(including the body and behavior) stand or fall together (Derek Bolton, 2003). Thus, it is clear that in the conception of Cartesian dualism, there is a reasonably apparent dichotomy of how the construction of the mental world and the world of material nature is understood. These two entities – mind and body – make reality understood partially and differently.

The second change is post-empiricism. This perspective is a new way for a scientist to fight the 'old paradigm' of the concept of modern science, and contemporary psychology has no exception (Patrick J. Bracken, n.d.). He explains human cognition, such as thought, language, and mental, which are observed and formed into a new methodology for analyzing human psychological problems. If experimental methods and scientific observational reasoning become the general paradigm of modern western science, post-empirical epistemology provides a new offer for meta-empirical and non-observable methodologies in viewing scientific phenomena, especially social science (Aliyu et al., 2014). Explanation on things above born three central debates on the discourse of contemporary mind. The debate is about the epistemological, value, and spiritual aspects of its nature. Due to the dualism that hegemony the contemporary scientific paradigm, various approaches in the construction of the mind are interpreted separately and dichotomously: between subject and object, mind and body, and separation between immaterial and material reality (Walter Glannon, 2020; William R. Uttal, n.d.; Zarkasyi, 2018). Every psychic disease and illness is categorized as empirical realities of the problematic human body, and therapy also is carried out through scientific and experimental methods. Immaterial realities such as unstable thoughts, and unbalanced affective, cognitive, and psychometrical unconscious conditions are discussed through a dualistic paradigm that does not have a significant effect on external human behavior. So it can be seen, if there is a disorder or disease that afflicts a person, it is not related to the thoughts or innate beliefs but to borrow Matthew's words – biologically harmful dysfunction – is only therapeutic empirical symptoms that are biologically problematic and analyzed from dysfunction of the human body (Eric Matthews, 2017).

Several figures have become the focus of the shifting paradigm of philosophy towards psychology. The first consistency is Christian Wolff (1679-1754), the early figure who popularized psychology by studying the human mind. Wolff diverged it into a discipline of rational psychology and empirical psychology. The data about the human mind that he

studied resulted in that research on us as humans belongs to empirical psychology, while rational psychology refers to interpreting empirical research data through human thought processes through logic. All psychology is represented as knowledge gained either through practical experience or by using the mind to process the results of these experiences.

The following figure is Immanuel Kant (1724-1804), who rejects the validity of the truth of rational psychology because rational mental processes must be activated first through the experiences of human observers (Fuchs & Milar, 2003). For him, empirical psychology cannot be a fragment of knowledge (natural knowledge) because human mental activities cannot be verified, identified, measured, and weighed; therefore, the existing data cannot be calculated mathematically or stand predisposed to manipulation of objects. Kant believed that the method of knowing the human mind by introspective observation could distort objective facts about the object under study. He offers that psychology can rise to the status of empirical knowledge only if it can adopt an anthropological methodology that examines human activity through realistic settings. Therefore, Leary (1978) collects literature, history, and information about the manifestations of the human mind in its various activities so that psychology becomes more observatory knowledge in public knowledge and can avoid the limitations of empirical psychology, which can only be seen through internal observations. The existence of empirical psychology has negated the existence of several key concepts in human psychology, especially those related to human thoughts, feelings, and metaphysical dimensions comprehensively in reading human reality. Empirical psychology is also inseparable from the dichotomized form of human nature, because humans will not be meaningful unless they can be observed empirically and through speculative-subjective methods with scientist ratio as the ultimate source in psychology. Human being partially read by the view to the secular and humanistic level of scientific curiosity.

Shortly after, a response emerged from Friedrich Fries (1773-1843) about the introspective method, which was increasingly problematic in the psychological tradition of the time. If psychology becomes increasingly troubled by the observation of external phenomena, then the process of observation itself does not become the main principle for considering psychology as a science (Fuchs & Milar, 2003). It is also different from Friedrich Herbart (1776-1841), who offers an empirical and mathematical psychological system (Fuchs & Milar, 2003).

Presumed psychology wants to be like mathematics as actual science. In that case, Herbart proposes numbers associated with mental events that occur in various intensities of the human mind so that a mathematical description is formed as a formula for this empirical knowledge. Herbart could have assigned different numbers to each number coming from a different intensity, but he could not measure the subjective intensity according to the objective standards he studied.

Another character is Eduard Friederich Beneke. He also said it is still too premature to assign a mathematical calculation to the mental event understudy because empirical observations may achieve this. Here, psychology evolves into an experimental scientific specialization that looks at empirical results and theoretical hypotheses under controlled and systematic circumstances that vary from the various variables offered. What Fries, Kant, Beneke, and Leary propose from the above analysis suggests that psychology will be more contributive if included in the scientific conference discourse through arguments equivalent to scientific science and the mathematical formulations built. This is where psychology becomes a separate branch of science and separates from philosophy.

To the analysis above, western psychological tradition, the paradigm shift which was initially a metaphysical and scientifically conceptualized, has changed into a scientific discipline that can be studied through observation within the framework of scientific thought. The change in the paradigm of psychology from philosophy has caused psychology to become a science that only examines external aspects of the human self, physical aspects, and empirical materials known by the senses. Modern psychology denies aspects of humans' transcendent and metaphysical dimensions, such as the discussion of the soul and mental dimensions. Psychologists generally make psychology a behavioral science discipline, similar to the decision of the APA (*American Psychological Association*), which designed the years 2000-2010 as the decade of behavior (Weiner, 2003).

This modern western approach to the study of nature gives rise to the tendencies of isolationism and reductionism. Man declared himself free from Allah SWT just to become enslaved by speculation, conjecture, metaphysical ignorance, desires, fantasies, guesswork, and imagination. All this led to a destructive philosophy of dualism that presupposed a complete separation of matter from the spiritual substance, the epistemological alienation that gave rise

to a flood of pseudo-problems in modern western philosophical thought. This turned into a stage in which the destiny of mankind was to be decided in isolation from Allah SWT. Nature was reduced to the level of pure quantity and a soulless machine. The reality was determined to be what can be measured quantitatively. The claim was made that the channel of modern western empirical science has exclusive access to reality. There was a denial of meaning and value in and of nature. There was an exclusion of Allah SWT from the world of nature. It was a perpetuation of the myth of neutrality and freedom through a universal set of values. Meanwhile, the notion that some chemical and biological elements influence the human mind was spread. Nature was projected as a pure material existence devoid of meaning alongside the claim of man's absolute domination over nature. The myth and assumption that they determine (Ali, 2016).

3. 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 *Ihyā '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), *Mishkāt 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 (Imam Abu Haamid Al-Ghazali, 2005). Al-Ghazālī 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-Nāsih 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 (Imam Abu Haamid Al-Ghazali, 2005). Practically, *'Qalb'* also has two armies, *al-Azkar al-Dzāhir* (external organs) and *al-Askar al-bāthin* (internal organs). The *zahir* is lust and *ghadab*, 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* (imaginative faculty), *al-tafakkur*

(contemplative faculty), *al-hifz* (memory faculty), *al-tadzakkur* (remembering faculty), and *al-wahm* (delutional faculty) (Imam Abu Haamid 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-Ghazālī balances the existence of balance (*al-I'tidāl*) the potential of reason, *qalb*, as will create a good spirit/soul. Furthermore, all of these elements are oriented towards *al-akhlak 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 faculties.

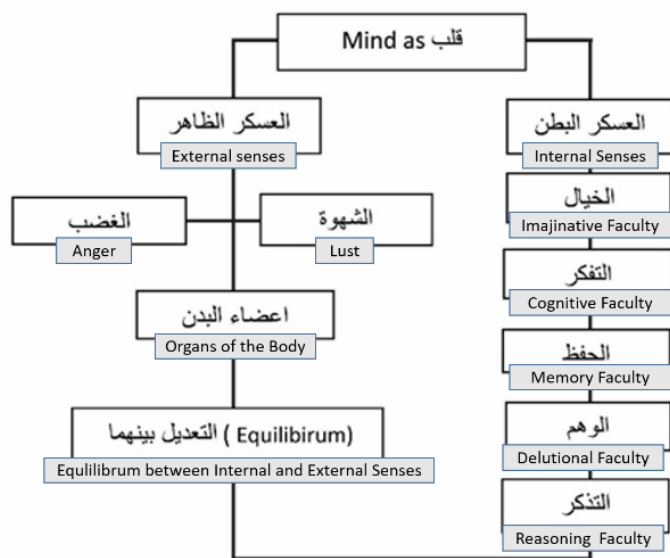


Diagram 1. Mind as Qalb is the Psychological Model of Mind according to Imam Abu Hāmid al-Ghazālī. Imam al-Ghazali, Ihyā 'Ulumuddīn (Imam Abu Hamid Al-Ghazali, 2005)

Meanwhile, in 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; Alparslan

Acikgence, 2006; M Sayyid Quthb, 1997; Mawdudi, 1967; Syeikh Atif 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 (Syaikh Salih Bin 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-'Arabiyah, 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 (Abdul Halim Mahmud, 1969; Ismail Raji' al-Faruqi, 1988).

When it comes to reality, Islam has an authoritative source to gain knowledge. The sources are a revelation (*wahy*) Prophetic Tradition (*Sunnah*), reason, experience, and intuition (Syamsuddin Arif, 2007; Zarkasyi, 2018). This source is different from the epistemological model of Western Science, which is dichotomous, prioritizes ratio and empirical phenomena, is constantly changing and has dimensions of humanist societal values, and does not have a firm grip on (secular) religious values. In Islam, the truth of the Qur'an and al-Hadith is Khabar Sadiq, in which there is a comprehensive network of concepts, both regarding visible and invisible realities (Syamsuddin Arif, 2007).

Ratio or reason is the human mental faculty by which humans have the potential to gain knowledge. Intellect in Arabic – '*Aqaba-ya'qilu-alan* - means binding, restraining, preventing, and controlling. Epistemologically, this *Aqal* can be referred to as the process of human *tadhakkur*, *tafakkur*, *tadabbur*, and *ta'akkul* (*Al-Quran*, n.d.). Intellect does not stand alone, and it must be related to nail, a textual reference based on the word of God in the Qur'an (Mohd Zaidi Bin Ismail, 2018). Thus, as quoted by Hamid, psychologically, the human mind

is a mental existence that cognitively perceives physical reality in a phenomenon, abstracting universal ideas that guarantee the certainty of knowledge. (Zarkasyi, 2018). In Islamic psychology, the mind is the result of the work of the mind, which is multi-dimensional and has a variety of meanings, unlike the understanding of the western world, which only revolves around the work of the brain and neurological processes (Eric Matthews, 2017). 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.

3.1 Knowing One's Self (*Ma'rifat and-Nafs*)

According to Helwa, there are seven components of self-acknowledged attainment that can benefit benefitted in human psychological state (Helwa, 2017). The first component of knowing one's

self is the knowledge of the qualities of the human self. One of these inherent qualities is the humility of the human self. When al-Ghazālī describes the remedy for pride (*kibr*), he links the knowledge of Allāh and the knowledge of this humility in a comparative way. He says: In removing pride, it is sufficient for [one] to know himself and know his Lord (the Exalted). As he knows himself the true knowledge, he knows that he is the lowest and the most abase and that nothing suits him except humility, abasement, and smallness. Here, as easily observed, al-Ghazālī combines some knowledge of Allāh and some knowing of oneself in the cure for one disease of the heart (Al-Ghazali, 2013).

The second component of knowing the self is knowing the value of oneself. This comes in al-Ghazālī's remedy for self-delusion (*al-ghurūr*) when he describes the relationship between the self and the bestial appetites by the relation between one and a thing foreign to him. He thinks that only knowing God in addition to seeing Him in the afterlife is what suits the human's spiritual entity (Al-Ghazali, 2013). Psychologically, this knowledge makes one respect himself. It also leads him to not become excessively involved in that appetite that does not fit to be his final objective (Al-Ghazali, 2013).

The third component of knowing oneself is knowing that the self has tricks. Al-Ghazālī points out this component. And one of these tricks, mentioned by him, is the saying of the self that the availability of a lot of helpers on doing good made it easy in the previous ages, but, now, be like the rest of the people of your age lest they mock you. And it also says that you and they will share the same consequences. The response to this trick is that one will save his life and use the opportunity to take a ship if he knows that there is a torrent even if the other people do not know nor be ready for the torrent. So it is more pressing to care about the protection from the Fire. Thus, knowing the tricks of the self helps one be cautious and return to the relevant knowledge to give the right and just judgment and not be deceived by the wrong ideas.

The fourth component is knowing the defects of one's self (Al-Ghazali, 2013) establishes this knowledge in more than one instance. In stating the required knowledge to attain the praiseworthy quality of the fear of God, al-Ghazālī argues that this knowledge includes being acquainted with the defects of one's self. When realizing these defects in addition to the risky consequences faced afterward by the self, fear of God becomes accessible. As another example, al-Ghazālī argues that one of the treatments for the scholar who feels pride (*kibr*) above the big sinners is to remember his previous sins. And as a result, this

pride is abolished from the heart. The fifth component of knowing one's self, as inferred from al-Ghazālī's method of self-purification, is knowing one's motives. Here are two illustrative cases. For example, according to al-Ghazālī, one of the remedies for the quality of excessive anger is to not result in violating the divine law and the intellect is the reflection to know the cause that ignites this anger and the desire for taking revenge. One cause -whispered by Satan- maybe that repelling your anger means to be considered unable and hence scorned in the people's opinions. In this sense, al-Ghazālī reminds one of relevant religious information such as the good consequence of pardoning ('afw) and adopting the repressing of fury (kazm al-ghayz) for the sake of God. And in this way, one will gain a higher rank before God, which is much more important than the peoples' opinions (Al-Ghazālī, 2013). As a psychological benefit here in dealing with one's self, one is advised to take some time to reflect and know the causes of his blameworthy state of heart and remember the right thoughts to oppose the wrong ones. And perhaps to effectively bring a positive change in the state of heart, al-Ghazālī (2013), in the same previous context related to anger, advises one's repeating in his heart the just mentioned knowings that work against the anger.

The sixth component comes in al-Ghazālī's attention to knowing the signs of the blameworthy and praiseworthy qualities of the heart. These signs can be inside the self or in the person's outward behaviors. At the aggregate level, al-Ghazālī clarifies that the origins of the diseases of the heart share some signs, which are loving another thing more than Allāh and finding difficulty in performing the original heart's job which includes knowing, loving God, and preferring the felicity of obeying Him and closeness to Him over any other felicity. At the disaggregated level, for instance, one of the signs of self-delusion (al-ghurūr), mentioned by al-Ghazālī, is to slacken in worship depending on hope in Allāh's mercy (rajā' fi raḥmat Allāh). And in the same context, he considers repentance (al-tawbah) and being diligent in worship as signs of the same praiseworthy quality of hope in Allāh. Knowing these signs and the like, one can assess himself and realize his position. Al-Ghazālī pays the attention to realizing the signs of the blameworthy qualities as well as knowing the definitions and causes of these qualities in the same context where he refers to the significance of knowing the evil to avoid it. In this respect of the importance for one to know the evil, he says in another context: Know, for the one who does not know the evil does not avoid it, and the one who does not realize the disease does not cure it (Al-Ghazali, 2013). In the end,

knowing these seven components have some psychological benefits for the person. One can think that al-Ghazālī provides a good estimation of the self by having an overall look at its truth. This appears through making a balance between realizing the weakness and need of the human being as well as knowing his value as a creature. This helps in protecting one from the diseases associated with the extreme of the high estimation of self like the disease of pride or those related to the extreme of the low estimation of self like the disease of self-contempt. The significance of the deep understanding of oneself is referred to by al-Ghazālī when he mentions that knowing one's true intention (*niyyah*) requires, among other things, that the person truly knows the following: secrets of the deeds and depths of the self (*aghwār al-nafs*) (Al-Ghazali, 2013).

3.2 Prayer as Cognitive Repair (*Sālat as 'Ilāj 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).

Prayer is one of the teachings of the Shari'a conveyed by the Prophet as a figure who has an elevated rational soul and an influential imaginative faculty because the Prophet is a person who can communicate with the universal intellect of the Supreme Being. Not everyone can carry out this mandate, so since his embodiment on the mission, he must prepare the best scenario even if the Prophet's presence is gone (*dabbara mā yasunuhu was yasra'uhu fi umūri al-mashālih al-insāniyah tadbīran 'ādzīman*) (Musa, 2019). With Prayer, man performs his duty to always continue his knowledge of God and life after death (*istimrār al-nās 'alā ma'rifatihim bi al-ṣhōni' was al-mā'ād*). Every cause that makes people forget this – humans are called *Nissan* – makes the Prophet carry the mission of heaven to preserve religious

teachings through prayer. To achieve this degree, humans must carry out several activities (*al-af'āl*) and practices (*al-a'māl*) that are imposed on them. Ibn Sīnā then suggested that this worship activity should be performed repeatedly shortly (*tikrāruha alaihim fi mudding mutaḡōribatin*) so that human memory of God and the Last Day is permanently attached and does not just disappear (Musa, 2019).

In Shalat, there must be a binder (*maqrūnah*) by which humans can remember the existence of God and the Last Day. If not, then the human loses something valuable (*wa illā, falā fā'idah fīha*). Prayer is a reminder (*al-tadhkīr*) that is achieved through words (*al-alfādz*) which begin with intention (*niyyat*) in the form of imagination (*al-khayal*). Furthermore, a Prophet must communicate that this activity brings them closer (*tuḡarrib*) to God and will be rewarded (*we yastawjib bihā al-jazā' al-Karīm*). Ibn Sīnā also added that this activity is obligatory worship for humans (*al-'Ibādah al-mafrūdah 'ala an-nās*) (Fazlurrahman, 1979).

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*) (Imam Abu Haamid 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 *Salāt*, 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 (Ali Ali Gobaili Saged, 2020).

From all the grounds overhead, it becomes clear that scientific miracles in the psychological and nervous aspects are contained in the verses of the Qur'an in overpowering psychological and nervous anxieties. This follows what Allah SWT said: only by remembering Him would human compassion be at peace. (QS 13:28) Furthermore, the help of Allah SWT tranquil people's hearts and become calm because of Him. The influence of the Qur'an is quite significant on

stress disorders, depression, mental fatigue, and emotional upheavals so that it can have a positive impact on the body and restore it to its original endurance. Thus, by making the Qur'an a guide for life, the possibility of healing becomes greater and optimal, regardless of the medical efforts made.

4. Ibn Qayyim's View on Mind

His full name is Muhammad bin Abī 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-Jauziyyah. 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.

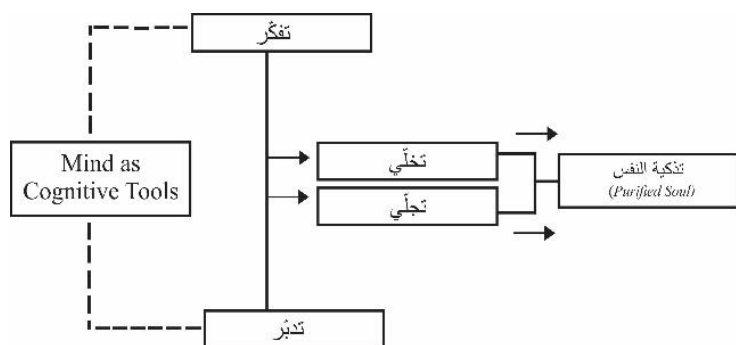


Diagram 2. Mind as a Cognitive Tools according to Ibn Qayyim al-Jauziyyah. Ibnu Qayyim al-Jauziyyah (Fathuddin, 2016)

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. Aqal 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' (Ibn Qayyim 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 (Ali Ali Gobaili Saged, 2020).

4.1. Purification of The Soul (*Tadzkīyah an-Nafs*)

According to Ibn Qayyim al-Jauziyyah, there are several ways to purify oneself. This method is called *tazkiyat an-Nafs*, purifying humans from various kinds of dirt, evil deeds, and deviant behavior. With this self-cleaning method, the soul thinks and influences the formation of human behavior. Humans have tendencies and attitudes towards good and evil. The soul was not created with the ideal. Instead, it has many drawbacks. Weaknesses that arise will make the soul do things it does not want, so soul worship must always be done. The method of stretching the soul, according to Ibn Qayyim, is done in two ways, namely *takhallī* and *tahallī*. These two methods will be defined clearly and precisely so that they are expected to influence maintaining human mental health. Furthermore, according to Ibn Qayyim, keeping one's passions is a surefire way to form a pure soul. This is explained in his book *Madārij al-Sālikīn* that by knowing Allah SWT, humans will feel that they have nothing and are helpless when they are in front of Him. Introduction to God will form a clean human soul because humans know the figure of His creator (Fathuddin, 2016).

4.2 Remembering God (*Dzikrullāh*)

Today's most mental illness problems stem 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).

5. 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. All substances of existence are explained separately and far from an integral understanding of science. Suppose the hegemony of this perspective still exists in the paradigm of secular psychologists, psychiatrists, and medical activists. In that case, the

conception of mental health as a universal human goal is far from being expected. Various treatment models offered by various parties again use a dualistic and humanist view, so no doubt, various definitions of illness, definitions of mental disorders, and portraits of life incompatibility that reflect the instability of human mental disorders are difficult to treat. At first glance, the treatment looks holistic, but epistemologically it misleads the human soul and practically leads modern humans into a deeper error hole.

Furthermore, the error in seeing reality causes a reductionist understanding of existence, negates the existence of God's form, and legitimizes a new form of independence without any religious values. Although spiritual discourses are re-emerging as a responsive stimulus to the problems of the human psyche, the health achieved is another form of the new style of secular modernity values. Since its descent, Islam has provided a tawhidic view of reality. According to Bakar, as quoted by Nielsen, Science in Islam is not simply the observation and experimentation of western science but also involves logical thinking, mathematical analysis, and the rational interpretation of all sacred books (Osman Bin Bakar, 2008, pp. 81–95). Science is done not for its own sake but the betterment of life and understanding of the world around us. As a result, science is helpful in the quest for the soul's perfection, which is a necessary condition for happiness in this world and the life hereafter. Therefore, every human being must engage in science, at least on some level, to develop their soul and gain happiness, likewise with Islamic Science, which contains a perspective and cannot be separated from religious values, sacred values, and religious teachings that have been established since centuries ago. Primarily, key concepts such as the soul, reason, health, causes of illness, and factors for the formation of mental health have been revealed long ago by God through various seminal concepts in the Holy Qur'an.

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>'askār al-bāṭhin</i>) and External Senses (<i>'askar 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>ta'dil</i>) between Psychological and Biological Aspects	<i>Tahalli</i> and <i>Tajalli</i> to attain a Purified Soul (<i>Tadzkiyah an-Nafs</i>)

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

The understanding of the nature of reality and epistemology are all interpreted from a secular point of view. Hence, the Western modern worldview is based on human reason and sense perception independent of true, authentic, and universal. Descartes, suggests the idea of dualism, according to which the reality consists of the two-dimension, one being the world of extension or matter, and the other the world of consciousness or thought, this led to the materialistic interpretation of the world, according to which material substance is real and everything else unreal. The psychic world is an independent reality that can be studied and known in an ultimate sense without any reference to a higher level of reality (Ali, 2016). Henceforth, it was meaningless from point of view of modern western psychology to see the cosmos as a book containing divine wisdom and phenomena as signs of Allah SWT. By this view, it can be said that refusing to accept the possibility of any other kind of knowledge, where reduce reality and truth to a mere matter of private conscience and destroys the reality of spirituality. The misperception of reality caused by the damaged logical thinking affects the behavioral impact of man's life.

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, Dzikir, '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.

Reference

- Abdul Halim Mahmud. (1969). *Al-Aqidah Al-Islamiyah, Kama Ja'a Fi Al-qur'an Al-Karim*. Majma' Al-Buhuts Al-Islamiyah.
- Adams, S. H., Schaub, J. P., Nagata, J., Park, M. J., Brindis, C. D., & Irwin, C. E. (2022). Young Adult Anxiety or Depressive Symptoms and Mental Health Service Utilization During the COVID-19 Pandemic. *Journal of Adolescent Health*. <https://doi.org/10.1016/j.jadohealth.2022.02.023>
- Adler, M. (2003). *The Great Books of The Western World*. Encyclopedia Britannica.
- Agilkaya-Sahin, Z. (2019). *Have The Muslim Psychologists Left The Lizard hole? Development In Islamic Psychology*. Turkish Studies.
- Al-Attas, S. M. N. (1995). *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Element of the World View of Islam*. International Institute of Islamic Thought and Civilization.
- Al-Ghazali, I. A. H. (2013). *Ihya Ulumuddin*. Darussalam.
- Al-Jawzi, A.-F. ibn. (2011). *Tibb al-Ruhani, Trans. Ayman ibn Khalid, Disciplining The Soul*. Dar as-Sunnah Publishers.
- Al-Quran*. (n.d.).
- Ali Ali Gobaili Saged. (2020). Impact of Quran in Treatment of the Psychological 4 Disorder and Spiritual Illness. *Journal of Religion and Health*, 59(1), 1824–1837. <https://doi.org/https://doi.org/10.1007/s10943-018-0572-8>
- Ali, M. M. (2016). *Islamization of Modern Science and Its Philosophy, A Contemporary Civilizational Discourse*. IIUM Press.
- Aliyu, A. A., Bello, M. U., Kasim, R., & Martin, D. (2014). Positivist and Non-Positivist Paradigm in Social Science Research: Conflicting Paradigms or Perfect Partners? *Journal of Management and Sustainability*, 4(3). <https://doi.org/10.5539/jms.v4n3p79>

- Alparslan Acikgence. (2006). *Islamic Science Towards a Definition*. ISTAC.
- Annisa, D. F., & Ifdil, I. (2016). Konsep Kecemasan (Anxiety) pada Lanjut Usia (Lansia). *Konselor*, 5(2), 93. <https://doi.org/10.24036/02016526480-0-00>
- Ar-Raghib Al-Asfahani. (n.d.). *Al-Mufradat Fi Alfadzi Al-Qur'an*.
- Armada Riyanto. (2008). The Union Of Mind and Body In The Cartesian Dualism. *An International Journal of Philosophy and Religion*, 24(1), 39–55.
- Baudlarie, C. (2010). *The Painter of Modern Life*. Pinguin Classic.
- Boyd, K. M. (2000). Disease, illness, sickness, health, healing, and wholeness: exploring some elusive concepts. *Medical Humanities*, 26(1), 9–17. <https://doi.org/10.1136/mh.26.1.9>
- Brooks, S. K., Webster, R. K., Smith, L. E., Woodland, L., Wessely, S., Greenberg, N., & Rubin, G. J. (2020). The psychological impact of quarantine and how to reduce it: a rapid review of the evidence. *The Lancet*, 395(10227), 912–920. [https://doi.org/10.1016/S0140-6736\(20\)30460-8](https://doi.org/10.1016/S0140-6736(20)30460-8)
- Bystritsky, A., Khalsa, S. S., Cameron, M. E., & Schiffman, J. (2013). Current diagnosis and treatment of anxiety disorders. *P & T: A Peer-Reviewed Journal for Formulary Management*, 38(1), 30–57. <http://www.ncbi.nlm.nih.gov/pubmed/23599668>
- Chaer, M. T., Wahidah, E. Y., Salim, A., & Rozi, A. (2021). Cognitive Psychology of Islamic Perspective. *Syaikhuna: Jurnal Pendidikan Dan Pranata Islam*, 12(2), 134–147. <https://doi.org/10.36835/syaikhuna.v12i2.4624>
- Charmaz, K. (2006). *Constructing Grounded Theory, A Practical Guide Through Qualitative Analysis*. Sage Publication.
- David Groome. (2006). *An Introduction to Cognitive Psychology, Process, and Disorders*. Psychology Press, Taylor and Francis Group.
- Derek Bolton, J. H. (2003). *Mind, Meaning, and Mental Disorder, The Nature of Causal Explanation in Psychology and Psychiatry*. Oxford University Press.
- Dicky Hastjarjo. (2003). Mengenal Sepintas Psikologi Evolusioner. *Buletin Psikologi Volume, XI*(2).
- Dirgayunita, A. (2016). Depresi: Ciri, Penyebab dan Penangannya. *Journal An-Nafs: Kajian Penelitian Psikologi*, 1(1), 1–14. <https://doi.org/10.33367/psi.v1i1.235>
- Dossey, L. (1997). The return of prayer. *Alternative Therapies in Health and Medicine*, 3(6), 10–17, 113–120. <http://www.ncbi.nlm.nih.gov/pubmed/9375420>
- Drew Rendal, Hugh Notman, J. r. V. (2007). *Homologizing the Mind, Dalam Framework for understanding the evolution of mind*, Ed, R.I.M Dunbar, et al di *Oxford Handbook of Evolutionary Psychology*. United Kingdom: University Press.
- Eckersley, R. (2006). Is modern Western culture a health hazard? *International Journal of Epidemiology*, 35(2), 252–258. <https://doi.org/10.1093/ije/dyi235>
- Editorial. (2022). *Mental Health an Issue for Everyone*. <https://www.miningjournal.net/opinion/editorial/2022/04/mental-health-an-issue-for-everyone/>
- Eric Matthews. (2017). Mind-Brain Dualism and Its Place In Mental Health Care, dalam T.Schramme dan S. Edwards, *Handbook of The Philosophy of Medicine*. (*Jurnal Springer Science + Bussiness Media Dordrecht*, 345).
- Fachrunnisa, R. A. (2020). Al-Ghazali's Psychological Construct of Nafsu. *Internation Journal of Islamic Psychology*, 3(1).
- Fathuddin, A. H. (2016). Konsep Tadzkayatun Nafs menurut Ibnu Qayyim al-Jauziyyah dalam Kitab Madarij Salikin serta implikasinya terhadap Pendidikan. *Jurnal Ta'dibi*, 5(2). <https://doi.org/https://doi.org/10.30997/jtm.v5i2.332>
- Fazlurrahman, M. (1979). *Prophecy in Islam: Philosophy and Orthodoxy*. Chicago University Press.
- Foucault, M. (1977). *Madness and Civilization*. Vintage Book.
- Fuchs, A. H., & Milar, K. S. (2003). Psychology as a Science. In *Handbook of Psychology*. John Wiley & Sons, Inc. <https://doi.org/10.1002/0471264385.wei0101>
- Gandhi, N., Wedanthi, P. H., & Alfinuha, S. (2021). Pelatihan Emotional Intelligence untuk Meningkatkan Kemampuan Manajemen Konflik Pada Siswa SMA. *Journal An-Nafs: Kajian Penelitian Psikologi*, 6(2), 165–178. <https://doi.org/10.33367/psi.v6i2.1465>
- Ghufran. (2020). Spirituality and Health about Religious Internalization and Collective Religious Practices. *Internation Journal of Islamic Psychology*, 3(1).
- Gold, J. (2014). *Suspicious Mind, How Culture Shapes Madness*. Simon & Schuster.
- Habermas, J. (1985). *The Philosophical Discourse of Modernity, Twelve Lectures*. Polity Press.

- Hardani. (2020). *Buku Metode Penelitian Kualitatif Kuantitatif*. CV Pustaka Ilmu Grup.
- Haris, M. (2013). Spiritualitas Islam dalam Trilogi Kosmos. *Ulumuna: Jurnal Studi Keislaman*, 17(2), 325.
- Helwa, S. A. (2017). *al-Ghazali's Conception of The Purification of The Self, Reflection from Ihya Ulumuddin*.
- Hobsbawm, E. (1962). *The Age of Revolution 1789-1848*. Vintage Books.
- Ibn Qayyim al-Jawziyyah. (n.d.). *Miftah Dar al-Sa'adah*. Riyasat Al-Ifta'.
- Ibnu Mandzur. (n.d.). *Lisanul Arab, Vol.11*. Darul Ma'arif.
- Ijaz, S., Khalily, M. T., & Ahmad, I. (2017). Mindfulness in Salah Prayer and its Association with Mental Health. *Journal of Religion and Health*, 56(6), 2297–2307. <https://doi.org/10.1007/s10943-017-0413-1>
- Imam Abu Haamid Al-Ghazali. (n.d.). *Kimia Al-Sa'adah*. Darul Ma'arif.
- Imam Abu Haamid Al-Ghazali. (2005). *Ihya Ulumuddin, Wa Ma'ahu Al-Magna An Hamli Al-Asfaar Fi Al-Asfaari*. Daar Ibn Al-Hazz.
- Iqbal, M., & Rizqulloh, L. (2020). Deteksi Dini Kesehatan Mental Akibat Pandemi Covid-19 Pada Unnes Sex Care Community Melalui Metode Self Reporting Questionnaire. *PRAXIS*, 3(1), 20. <https://doi.org/10.24167/praxis.v3i1.2730>
- Ismail Raji' al-Faruqi. (1988). *Tauhid, terj. Rahmani Astuti*. Pustaka.
- Izzatika, M. (2021). Indonesia's Mental Health Status during the Covid-19 Pandemic. *Jurnal Ilmiah Psikologi*, 6(2), 78–92. <https://doi.org/dx.doi.org/10.23917/indigenous.v6i2.11945>
- Jerry Alan Fodor. (n.d.). *The modularity of Mind*. The MIT Press.
- John White, H. G. (2004). *The Myth of Multiple Intelligences*. Institute of Education.
- Joko siswanto. (1995). Metafisika substansi. *Jurnal Filsafat Universitas Gajah Mada, Mei*, 35.
- Katie Davies, H. G. (2011). *The Theory of Multiple Intelligence dalam Cambridge Handbook of Intelligence*. Cambridge University Press.
- Lampe, K. (2015). *The Birth of Hedonism, The Cyrenaic Philosophers and Pleasure as A Way of Life*. Princeton University Press.
- Lapan, S. D. (2012). *Qualitative Research, An Introduction to Methods and Designs*. John Wiley & Son, Inc.
- M. Anis Bachtiar, A. F. F. (2021). Self Healing sebagai metode pengendalian emosi. *Jurnal An-Nafs, Vol 6*(No1), 50. <https://doi.org/https://doi.org/10.33367/psi.v6i1.1327>
- M Sayyid Quthb. (1997). *Muqowamat At-tashawwur Al-Islami*. Darul Syuruq.
- Madsen, O. J. (2014). Modernity. In *Encyclopedia of Critical Psychology* (pp. 1199–1204). Springer New York. https://doi.org/10.1007/978-1-4614-5583-7_190
- Majma' al-Lughah al-'Arabiyyah, al-Mu'jam al-Wasûth*. (2005). Maktabah al-Syurûq al-Dauliyah.
- Makmudi, M., Tafsir, A., Bahrudin, E., & Alim, A. (2018). Pendidikan Jiwa Perspektif Ibn Qayyim Al-Jauziyyah. *Ta'dibuna: Jurnal Pendidikan Islam*, 7(1), 42. <https://doi.org/10.32832/tadibuna.v7i1.1366>
- Mawdudi, A. al-A. (1967). *The Process of Islamic Revolution*.
- Mayring, P. (2014). *Qualitative content analysis: theoretical foundation, basic procedures, and software solution*. <https://nbn-resolving.org/urn:nbn:de:0168-ssoar-395173>
- Mohd Zaidi Bin Ismail. (2018). *Aqal Dalam Islam*. IKIM Cetakan Ketiga.
- Musa, M. Y. (2019). *al-Nāhiyah al-Ijtima'iyah wa al-Siyāsiyyah fī falsafati Ibnu Sīnā*. Hindawi Foundation CIC.
- Osman Bin Bakar. (2008). History of Islamic Philosophy, Part II, edited by Seyyed Hossein Nasr and Oliver Leaman, dalam Katherine Nielsen, The Philosophy of Osman bin Bakar. *Journal of International Studies in The Philosophy of Science*, Vol.22(No.1), 81–95. <https://doi.org/DOI:10.1080/02698590802280936>
- Patrick J. Bracken. (n.d.). Post-Empiricism In Philosophy of Science, dalam Post Empiricism And Psychiatry: Meaning and Methodology in Cross-Cultural Research. *Jurnal Social Science and Medicine*.
- Ritzer, G. (2011). *Globalization: The Essentials*. Wiley & Blackwell, Ltd. Publishing.
- Sayeed, S., & Prakash, A. (2013). The Islamic prayer (Salah/Namaaz) and yoga togetherness in mental health. *Indian Journal of Psychiatry*, 55(6), 224. <https://doi.org/10.4103/0019-5545.105537>

- Simmel, G. (1971). *The Metropolis and Mental Life in Levine*. In *On Individuality and Social Forms*. Chicago University Press.
- Steven Pinker. (1997). *How The Minds Works*. Penguin Books.
- Syaikh Salih Bin Utsaimin. (1421). *Al-Aqidah Al-Wasathiyah Jilid 1*. Dar Ibnu Jauzi.
- Syamsuddin Arif. (2007). Prinsip-Prinsip Epistemologi Islam. *Islamia*, 5(April – Juni), 27.
- Syeikh Atif al-Zayn. (1989). *Al-Islam Waddulujyyat Al-Insan*. Darul Kitab Allubna.
- Tarnas, R. (2010). *The History of Western Mind*. The Random House Group.
- Thomas Kuhn. (1996). *The Structure Of Scientific Revolution*. The University of Chicago Press.
- Tracy, S. J. (2013). *Qualitative Research Methods, Collecting Evidence, Crafting Analysis, Communicating Impact*. John Wiley & Sons, Ltd.
- TwengeJean, M. (2011). *Narcissism and Narcissistic Personality Disorder, Theoretical Approach, Empirical Findings, and Treatments* (K. Campbell (Ed.)). John Wiley & Sons.
- Walter Glannon. (2020). Mind-Brain Dualism in Psychiatry: Ethical Implication. *Jurnal Frontiers In Psychiatry*, 85. <https://doi.org/DOI:10.3389/fpsyt.2020.00085>
- Weiner, I. B. (2003). *Handbook of Psychology* (Vol. 9). John Wiley and Sons.
- William R. Uttal. (n.d.). *Dualism, The Original Sin of Cognitivism*. Lauren Erlbaum Associates.
- Zarkasyi, H. F. (2018). *Kausalitas, Hukum Alam atau Hukum Tuhan*. UNIDA Gontor Press.