1-30-2018

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ABSTRACT

Nowadays, mental health issues are growing problems in the society. Many people experience a disruption in achieving ideal conditions in which they can live physically, mentally, spiritually, and socially healthy, but can also appreciate the potential that makes them productive. This study aims to discuss the mental health in Islamic perspective based on the thoughts of Imam Al-Ghazali. This study is a literature study using content analysis techniques. Mental health can be seen as a model consisting of the *aqidah* solidity, the liberation from the heart disease, the development of noble character, good morality built in social relations, and the achievement of happiness in the world and the hereafter. This article discusses the psychodynamics of Al-Ghazali that shows how humans fight the lust to become a better person. This article discusses the principles of *mujahadah, riyadhah* and *tazkiyatun nafs* methods to achieve mental health based on Imam al-Ghazali's thought, adjusted to the needs of counseling guidance. The various benefits of applied mental health concepts in counseling guidance are also described in this study.

Keywords: Islamic psychology; mental health; Islamic education

1. Introduction

Mental health is an important capital and development goal for a country. Citizens who have proper mental health are expected to participate productively in their communities. However, the World Bank (1995) study indicated that 8.1% of the Disability Adjusted Life Years (DALY's) of the Global Burden of Disease was caused by mental health problems. For comparison, this figure is higher than the impact caused by other diseases, such as tuberculosis (7.2%), cancer (5.8%), heart disease (4.4%) and malaria (2.6%). In 2010, the major proportions of the global burden of disease are mental disorders, neurological disorders, and drug abuse. The high numbers show that mental health problems are one of the major problems compared to other health problems in the society. In Indonesia, there is a tendency of increasing mental disorder. Data from Household Health Survey (SK-RT) conducted by Research and Development Agency of the Ministry of Health of the Republic of Indonesia in 1995 estimated that there were 264 of 1000

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household members who suffered mental health problems. The number is increasing due to the various crises such as economic, social and other crises that occur continuously.

The spirituality dimension cannot be ignored in mental health education. The abandonment of spiritual dimension in the modern age creates a spiritual crisis (Purpel & McLaurin, 2014) with the emergence of alienation in the modern world, including in the world of education. This spiritual crisis creates a hidden depression that can make individuals commit suicide in a floating despair. Often, extraordinary events become a burden that causes psychological disorders, such as anxiety and panic (Grof & Grof, 1989). This suffering cannot be ignored, because it blocks the spiritual transformation and development (Paloutzian, 2005).

To overcome the spiritual crisis, individuals needs help from the surrounding. Individuals can learn to transcend themselves. One of the methods to overcome spiritual crisis is through a sufistic approach. The sufistic approach is considered to answer the essential questions in human life. This method is not only practiced in the Eastern world, but also in the Western world.

Abu Hamid Al Ghazali (1058-1111) is one of the greatest Muslim Sufi figures whose views are quite influential to date. He is a theologian and mythical thinker. He studied various traditions in Islam in his hometown Thus, and then in Gurgan and Nishapur. He practiced Sufi practice from an early age. Nizam al-Mulk of the Seljuk empire, asked him to teach the Nizamiyyah Sufi group in Baghdad (484H / 1091). As the leader of the scholars at the time, he was busy teaching and answering questions from various people. Four years later, he experienced a spiritual crisis and left Baghdad to begin his wandering to Syria and Palestine. After performing the pilgrimage in Mecca, he returned to Thus to write and teach in his hometown.

Al-Ghazali's thought has a high relevance in addressing humanitarian issues to date. His thinking is still widely discussed in various books and scientific journals. His book *Ihya Ulum al-Din* consists of four chapters containing studies about *Rub 'al-ibadat, Rub' al-adat, Rub 'al-muhlikat,* and *Rub' al-munjiyat*. *Rub 'al ibadat* discusses the relationship between man and Allah SWT. *Rub 'al-adat* discusses the relationship between man and his neighbour, including his environment. *Rub 'al-muhlikat* contains the discussion of disgraceful traits that can destroy humanity. *Rub 'al-munjiyat* examines the commendable qualities that can help and save people. Thus, it is interesting to see the relevance of Al-Ghazali's thought for mental health education in Indonesia.

2. The Mental Health Concept of Al-Ghazali

Mental health is the realization of harmonious mental functions, which is marked by the creation of self-adjustment between a man and himself and also his environment. Mental health is not only limited to the absence of psychiatric disorders in a person, but also a person who has a good personality, physical and psychological development, self-integrity, the unity of view, the endurance of pressures, self-reliance, the perception of reality that is free from deviation, empathy and social sensitivity, as well as the ability to adapt and integrate with the environment. In the perspective of Islam, mental health is achieved based on faith and piety, and aims to achieve the meaningful life with happiness in the world and in the hereafter.

Based on the categorization of Al-Ghazali's thought, mental health is seen as a model consisting of the *aqidah* solidity, the liberation from the heart disease, the development of noble character, good morality built in social relations, and the achievement of happiness in the world and the hereafter.

2.1   The Aqidah Solidity

Aqidah is the foundation of human life. Those who have a strong *aqidah* know the purpose of life. Those who know the roots of their life, they will not experience alienation in their life. As stated in Ar-Ra'd verse 28-29: "Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by remembering Allah, hearts are assured. As for those who believe and do good deeds for them happiness and a good return place. Those who have believed and done righteous deeds - a good state is theirs and a good return." These verses explain that *aqidah* plays a role in mental health. For people who believe, remembering Allah SWT is something that can be reassured when experiencing psychological problems, shocks, calamities, and so on.

2.2   The Liberation from the Heart Disease

Those who are mentally healthy are free from the heart disease. Heart disease is a source of tension in life. With the liberation from the heart disease, people can live more realistically and peacefully. If treating illness is by meeting something with its opposite, so is the heart disease. It is different for each individual, because the characters are different.

2.3. Noble Character

Those who live by practicing noble character have a better mental health. Morals *(akhlaq)* come from the soul of a person who produces real actions in his life. Then, the action can also affect a person's soul. According to Al-Ghazali, morality refers to the inner state of man *(ash-shuratal-bathina)*, and is a sedentary and pervasive behavior in the soul that cultivates deeds that arise naturally and easily without requiring much thought and consideration. Simply put, morality *(akhlaq)* can be interpreted as manners, temperament, behaviour, or nature that is Islamic. Al-Ghazali explains *akhlaq* is a temperament, character, or character that settles firmly in one's soul and is the source of the emergence of certain acts of someone spontaneously, without any thought or plan. If nature causes positive actions according to reason and *syara'* then the character is called noble *akhlaq*. Meanwhile, if the character is causing a negative action then it is called a bad *akhlaq*.

Mental health disorders are sourced from bad morals. Good morality is categorized as the nature of God's prophets, the most important act of *al-Siddiqin*. Meanwhile, bad morality is expressed as deadly venomous poison or a dirt that can keep someone from Allah SWT. Bad morality is regarded as a temptation that can plunge human into traps. The mentally disturbed person has characters such as *nifak*, the indulgence of lust, exaggeration in speech, anger, jealousy or envy, love the world, money oriented, show-off, arrogant, and *ghurur*. *Al-akhlak al-mazmummah* (bad *akhlaq*) is seen as a psychiatric disorder because such morality can damage the peace and tranquility of the soul.

2.4 Productive Social Relations

A healthy person is a person who is able to face the challenges of life, and can accept others as they are to be empathetic and not a priori negating themselves and others (Main, 2013). He feels comfortable with other people, is able to love others, can appreciate the opinions of others who are different, and belong to a certain group. He is able to fulfill the demands of life in his social environment, set realistic goals, a decision-maker, capable of accepting responsibilities, able to design the future, accept new ideas and experiences, and satisfied with his work. *Adab* is an important thing in a productive social relationship. Al-Ghazali saw the importance of a good *adab* in relationships with parents, family, teachers, friends, and others.

2.5 Happiness in the World and the Hereafter

A healthy person is a person who feels healthy and happy. He is happy with himself, able to cope with situations, able to overcome disappointments in life, content with his daily life, has

reasonable self-esteem, able to judge realistically without exaggeration nor disrespectful. According to Al-Ghazali, the psychological condition of a person is very decisive in human life. Only people with healthy mental can be happy, capable, useful, and able to cope with difficulties and obstacles in life. If the mental health is disturbed, symptoms will appear in various aspects of life, including thoughts, feelings, behaviour, and physical health.

3. Psychodynamics of Al-Ghazali

According to Al-Ghazali, mental health should be nurtured since childhood. Man is born in a state of pure and faithful nature, but the environment affects human beings in such a way. By treating nature, human will grow and develop properly without any mental health problems. The role of religion, both in childhood and after adulthood, is very important. Religion provides guidance in maintaining human nature.

Al-Ghazali analogized man as a kingdom. The soul is the king, the body is the territory, the senses and the other limbs are the armies, the mind is vizier, as well as the lust and the anger are the police. The king and the vizier tried to bring men to a good way and blessed by God, while the lust and the anger invite men to the ungodly and wrathful path. For the sake of creation of tranquillity and happiness in the kingdom of human, the power of the king and vizier must be above the power of lust and anger. If the opposite happens, then the kingdom will be collapsed and perished. According to Al-Ghazali, the body is a tool for the soul. The soul is *baqa* while the body is mortal.

In fighting against lust, humans are divided into 3 groups. They are the group who fights against the lust, the group who follows the lust, and the group who are within the devil's grip.

3.1 The group who fights against the lust

In fighting against the lust, there are times when this group achieves victory and sometimes they lose. However, if they fall into the trap of error they will soon repent. Likewise, if they commit immorality they will soon realize and regret, then seek forgiveness from Allah SWT. The description of this group is described in Ali 'Imran verse 135, "And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? - and [who] do not persist in what they have done while they know."

3.2   The group who follows the lust

This group forgot and neglected the greatness and favor of God, then God also let them alone. This is as stated in Q.S. Al Jatsiyah 23, "Have you seen he who has taken as his god his [own] desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So, who will guide him after Allah? Then will you not be reminded?"

3.3   The group who are within the devil's grip

This group live with disobedience on earth and feel that their immorality makes them eternal in the world. They are the unbelievers and the people who follow them. They will live eternally in hell.

4. The Methods of Achieving Mental Health

Al-Ghazali was seen using a combination of various teaching methods in his education. He adopted a system based on the balance between rational ability and the power of God, reasoning ability and mystical experience that gives the intellectual workspace, and a balance between logical deductive thinking and human empirical experience. In essence, the method used is based on the principle of *mujahadah* and *riyadlah*. Specifically, for improving mental health Al-Ghazali used a special method of *tazkiyatun nafs*.

4.1   Mujahadah

Mujâhadah derived from the word *jahada*, similar to *jihad*, which means being earnest to get to the goal. *Mujahadah* is a *shigat* of *isim maf'ul* of *mazid tsulatsi* because it declares an endless process. *Mujâhadah al-nafs* is an act of resistance to lust, as it attempts to combat all the bad attitudes and behaviors aroused by the anger. More broadly, *mujâhadah* is a genuine effort in combating lust, desires, and all kinds of personal ambitions to make the soul pure.

Just like a glass that immediately captures anything sacred, the one who performs a *mujahadah* deserves the essential knowledge of God and His greatness. As declared in Al-Ankabut verse 69: "And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good." This can be summarized by Al-Ghazali by saying: "God relies *hidayah* on the conduct of jihad. Thus, someone who gets the best *hidayah* is someone who does the greatest jihadic behaviours. The most *fardhu* jihad is jihad against passion, lust, satan, and the temptation of the world. The one who is earnest in the jihad against these four things, Allah will

show him grace which will lead him to the door of His heaven. On the contrary, who abandons jihad, he will be kept away from *hidayah*."

4.2 Riyâdhah

Riyâdhah means exercise. *Riyâdhah* is a spiritual practice to purify the soul by fighting the desires of the body. The process is done by cleansing or emptying the soul from everything other than Allah, then decorate his soul with zikr, worship, charity, and virtuous morals. The acts that include *riyâdhah* practice are eating less, sleep deprivation for night prayer, avoidance of useless utterances, and staying away from the crowds and filled it with the worship, in order to avoid sinful acts.

The purpose of *riyâdhah* is self-control both soul and body to keep the spirit holy. *Riyadhah* must be done in earnest and willingly. *Riyâdhah* done with sincerity can keep someone from making mistakes, either against humans or other creatures, especially against Allah SWT. *Riyadhah* is a means to bring someone to self-perfecting. According to Al-Ghazali, *riyadhah* can be done by always advising ourselves, which can be a self-dialogue to the enlightenment and appreciation of Allah's existence.

4.3 Tazkiyah An-Nafs

Tazkiyah etymologically has two meanings, they are sanctification and growth. *Tazkiyatun-nafs* means cleansing the soul from idolatry and its branches, realizing its holiness with monotheism and its branches, and making God's good names as our morals. In terms of morality Sufism, there are experts who interpret *tazkiyatun-nafs* as*takhliyat al-nafs* (emptying of the disgraceful morals) and then *tahliyat al-nafs* (fill it with noble morality). That way, people can get closer to God. *Tazkiyatun nafs* is a perfect *ubudiyah* to Allah by freeing himself from the confession of *rububiyah*. All of that through the example of Rasulullah.

To etscape from various diseases (*takhliyah*) through the purification effort (*tathahhur*) and adorn ourselves with noble character (*tahliyah*) are the realization of worship to Allah (*tahaqquq*) and morals with the names of Allah (*takhaluq*) with Prophet Muhammad as his example. The results of self-purification can be seen from the controlled speech and moral preservation in various community relationships. The purification effort (*tathahhur*) is mainly done against the negative behaviour. This behaviour includes all denial (*kufr, nifaq, fasiq* and *bid'ah*), associating God with others (*musyrik*, including *riya'*), loving the throne and power,

malice (*hasad*), admiration (*'ujub*), arrogance (*takabbur* and *kibr*), stinginess (*bakhil*), misguided behaviours (*ghurur* and *waham*), arbitrary (anger and unjust), loving the world, and follow the lust.

Noble character is realized by worshiping Allah (*tahaqquq*). The worship realization is divided into *tauhid*and worship (*ubudiyah*), sincerity, honesty (*shidiq*), generosity (*zuhud*), surrender (*tawakal*), loving Allah (*mahabatullah*), fear (*raja'*) and hope (*khauf*), fear of sin (*taqwa* and *wara'*), grateful, endurance and willingness (patience, *taslim*, and *ridha*), always feel watched by Allah (*muraqabah*) and feel to see Allah (*musyahadah*), and repentance (*taubatun nasuha*).

The Muslims recognize that there is nothing equal to Allah. However, the Muslims are taught to try to behave in the names of Allah (*takhaluq*). Allah has many names (*asma'ul husna*) whose image can be imitated by humans. In this case, Prophet Muhammad is the role model.

Imam al-Ghazali discusses the parent tool for self-purification. It consists of prayer, *zakat* and *infaq*, fasting, pilgrimage, recitation of the Qur'an, *zikr*, contemplation (*tafakur*), remembrance of death and limiting imagination, supervision (*muraqabah*), contemplation (*muhasabah*), sincerity (*mujahadah*), self-punishment for deficiency (*mu'aqabah*), jihad in the goodness of preventing evil (*amar ma'ruf nahi munkar*), devotion and *tawadhu*, and enduring the temptations of the satans.

The result of soul purification (*tazkiyatun nafs*) is reflected in a speech that affects social behavior. A person who performs this process has a controlled tongue. He will avoid useless talk, over-talk, engage in false talks, arguments, a fights, forced rhymes, fake eloquence, abominable slurs and scolds, curse, idle songs and poems, exaggerated jokes, ridicule, spreading secrets, false promises, lying in words and vows, gossiping, inciting, excessive flattery, lack of scrutiny, and stupid involvement in some difficult knowledge and questions. All these words have consequences on social interaction.

5. The Implementation of Al-Ghazali's Mental Health Concept in Counseling Guidance

Imam Al-Ghazali's mental health concept can be applied in the counseling guidance process. Counseling guidance basically serves to help the individual to perfect himself. Self-improvement can be achieved in various ways. The methods of *mujahadah, riyadah,* and *tazkiyatun nafs*, with certain adjustments, are applicable in the counselling guidance process. The

adjustmentsare done in accordance with the purpose of counselling guidance, as well as the character of the learners.

Al-Ghazali has an optimistic view of human behaviour change. Al-Ghazali states that morality can be changed and improved because the human soul was created in the process of becoming perfect. Thus, the human soul is always open and able to accept improvement efforts. Such reforms, according to Al-Ghazali, can be done through education and coaching on constructive attitudes and behaviours. Mental health must be developed from infancy to adulthood, in various stages of development. This endeavour must include coaching that seeks to achieve the *aqidah* solidity, the liberation from the heart disease, the development of noble character, good morality built in social relations, and the achievement of happiness in the world and the hereafter.

The counselling guidance process can use Al-Qur'an in its implementation. Islam teaches people to seek guidance in the Qur'an in facing essential issues, pressures, and challenges in life. The guidance in the Qur'an can heal various illnesses of the heart such as arrogance, jealousy, miserliness, and so on that undermine human's mental health. In addition, it can also encourage the formation of noble character. In this case, *mujahadah, riyadhah,* and *tazkiyatun nafs* can be done according to the character of the learners.

The Al-Ghazali method can be applied in counselling guidance in various spheres. Inabah Boarding School has applied the concept of Sufism for drug addicts' mental health.It has changed the addicts' behaviour to a healthier behaviour. Counselling guidance in various places with various mental health problems can attempt to apply the Al-Ghazali's mental health concept.

By trying to apply Al-Ghazali's thought in mental health education, especially in counselling guidance program, it is expected that the program can reach various spiritual crisis problems. The application of the concept of *mujâhadah, riyâdhah,* and *tazkiyatun nafs* can overcome various problems such as the disappearance of *adab* in the society, various emotional problems in facing problems, and various slanders arising in the society. It is applicable because the thought of Al-Ghazali is based on Islamic teachings. Guidance and improvement of mental health is something that must be carried out continuously with full responsibility.

6. Conclusion

The thoughts of Imam Al-Ghazali can be applied in the process of Islamic counselling guidance. The Islamic counselling guidance should be seen as a part of Islamic education. Al-Ghazali's thoughts about *mujâhadah, tazkiyah an-nafs,* and *riyâdhah* are still relevant to be studied and applied in the modern world and it can reinforce beliefs about the importance of moral coaching in an effort to form the humans' mentality.

Al-Ghazali's thoughts are interesting to be applied to mental health education based on Islamic thought. The purpose and evaluation of mental health education based on Islamic thought, not only to increase the knowledge about mental health but also to see whether a person can apply his knowledge to achieve mental health for himself. Therefore, it is necessary to evaluate several aspects, such as of the *aqidah* solidity, the liberation from the heart disease, the development of noble character, good morality built in social relations, and the achievement of happiness in the world and the hereafter. Al-Ghazali also equips mental health education with methods of *mujahadah, riyadah,* and *tazkiyatun nafs* which can be organized into mental health education programs.

Al-Ghazali's thoughts are still relevant to be studied and applied in the Islamic education system, including in Indonesia today. Islamic education that emphasizes the importance of human spirituality is expected to answer the problem of materialism that is currently strong and can affect the mental health of the society. Mental health based on theology can be learned for the good of human beings. This is in accordance with the ultimate goals of Islamic education, they are the realization of human belief and noble character, harmonious humans, as well as physical and spiritual balance.

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