

Mental Health of Modern Society Based on The Perspective of Hadith

La Ode Ismail Ahmad¹, Risna Mosiba², Muhammad Amri³ and Muhammad Yusuf Assagaf⁴

Abstract

In modern society, we discover that mental health in each society cannot be generalized. This condition then creates the urgency of discussing mental health, which leads to society's empowerment and how its efforts can optimize their mental health conditions in carrying out their daily lives. Mental health is marked by optimal emotional, intellectual, and physical development and is aligned with daily life. Based on the background above, the writer will try to conduct a study on mental health development based on the hadiths of the Prophet Muhammad, which are confined to the following problem statements: 1) What is the substance of mental health? 2) How is the redaction and quality of the hadiths about mental health? 3) How is the hadith perspective on mental health? The writer used a multidisciplinary approach, such as hadith science, sociology, and normative theology. This study was classified as field research; the data was collected by adapting and analyzing the information that the writer got from the respondents and focusing on qualitative aspects, then reviewing and concluding the data. Mental health is a mental condition that is calm, comfortable, serene, and peaceful. Then, it depends on internal factors and influences external factors. In addition, mental health is also closely related to all dimensions of human life, such as spiritual, psychological, biological, and social. This paper leads to the conclusion that the heart has an important role in terms of mental health development, and it is even highly recommended for Muslims to carry out guidance on mental health. In addition, the hadith of the Prophet also appealed to Muslims to always improve their spirituality by strengthening their mental health.

Keywords: *Mental Health, Modern Society, Perspective of Hadith*

INTRODUCTION

Humans, as social beings, cannot get away from or ignore the environment, especially when interacting with other people. Humans are social creatures; it is very important to maintain good relationships between fellow humans; it requires various supporting aspects for each individual, both internally and externally.

Internal supporting aspects are shown, as every individual needs mental health to engage with all aspects of life. Mental health has a very important role for each individual to play in building and establishing interactions with the surrounding environment. When mental health is problematic, an individual will easily encounter negative things, such as depression, stress, negative thinking, and so on (Aprilia, A., & Aminatun, D., 2022; Sanderson et al., 2020; Ibrahim et al., 2019; Chen J et al., 2020; Eyuboglu et al., 2021; Maydych, 2019).

The condition that needs attention at this time is mental health and its implications for modern society. Modern society is a complex life, starting with life patterns, irrational ways of thinking, and people's behavior that have changed. This kind of situation can have an impact on psychological burdens that not only occur on individuals but also become a burden on families and wider society.⁵

In modern society, we discover that mental health in each society cannot be generalized. This condition then creates the urgency of discussing mental health, which leads to society's empowerment and how its efforts can

¹ Faculty of Tarbiyah and Teachers Training of UIN Alauddin Makassar E-mail: laode.ismail@uin-alauddin.ac.id

² Faculty of Ushuluddin, Philosophy, and Politics of UIN Alauddin Makassar E-mail: risna.mosiba@uin-alauddin.ac.id

³ Faculty of Tarbiyah and Teachers Training of UIN Alauddin Makassar E-mail: muhhammadamri73@gmail.com

⁴ Faculty of Ushuluddin, Philosophy, and Politics of UIN Alauddin Makassar E-mail: yusufsegaf2@gmail.com

⁵ Abdul Aziz. (2022). Kesehatan Mental dan Implikasinya Bagi Masyarakat Modern, *Jurnal Counselle* (Institut Agama Islam Negeri Pontianak Indonesia), 2(2), p 105.

optimize their mental health conditions in carrying out their daily lives.⁶ Mental health is marked by optimal emotional, intellectual, and physical development and is aligned with daily life.⁷

Over the decades, there has been an increase in the percentage of mental disorders, one of which is caused by a lack of attention to mental health. Mental health has become one of the most neglected areas of public health. It happens because a wider society thinks that physical health has a more important role than mental health in human life.⁸

We perceive that mental health is knowledge and deeds that aim to utilize and develop all one's potential and abilities. Religious activities can be an important means of building a healthy mentality (Das, et al., 2020; Garssen, et al., 2021; Putra, et al., 2023; Koenig, et al., 2020). The phenomenon of mental health that occurs in modern society, especially among students, is quite concerning, such as stress, depression, anti-social behavior, and other psychological problems that are often experienced by modern society.⁹

Mental disorders will be difficult to avoid if an individual is mentally weak and spiritually tough. Therefore, religion plays an important role in moral development because the moral values in religion are static and universal.¹⁰ The Qur'an and hadith, as the main sources of Islamic knowledge, guide humans in maintaining their nature to achieve true bliss. This kind of nature needs something that maintains and makes it grow better, and the religious law of Allah can embody it.¹¹

The hadith perspective on mental health has *ma'mul bib* characteristics as a basis for Muslims to maintain mental health, namely drawing closer to Allah, dhikr, repenting, and always praying to Him, thus forming Muslims with a positive and good view of themselves and others. The importance of mental health from a hadith perspective can be seen in the hadith of sharah and the reasons for *nurud*.¹²

Therefore, the process of understanding religious scripts, especially hadith, requires integrity between social sciences and qualified religious understanding. These two scientific dimensions are useful for revealing the original meaning of the redaction without forgetting one of the dimensions, namely the divinity and human dimensions.¹³ In facing the modern era, mental health is essential because the output will build bliss with good mental health: being grateful and getting closer to Allah, enriching the heart by avoiding jealousy and envy, keeping away from heart disease as much as possible, thinking positively about the will of Allah, and keeping to be endeavor.¹⁴

Referring to the points in the previous line, it is very important to enliven mental health development programs to overcome social inequality. Social psychological or spiritual can be embodied in various ways. In a spiritual approach, the Qur'an or hadiths of the Prophet are used as a basis because both of these things not only contain

⁶ Widiya A. Radiani. (2019). Kesehatan Mental Masa Kini dan Penanganan Gangguannya Secara Islami, *Journal of Islamic and Law Studies* (Universitas Islam Negeri Antasari), 3(1), p. 89.

⁷ Salsabila Putri Suwijik & Qurrota A'yun (2022). Pengaruh Kesehatan Mental dalam Upaya Memperbaiki dan Mengoptimalkan Kualitas Hidup Perempuan, *Journal of Feminism and Gender Studies* (Universitas Jember), 2(2), p. 109-123.

⁸ Ellyna Dwi Farisandy. (2023). Peningkatan Pengetahuan dan Kesadaran Masyarakat Mengenai Kesehatan Mental, *Deseminasi: Jurnal Pengabdian Kepada Masyarakat* (Universitas Pembangunan Jaya), 5 (1), p. 82.

⁹ Ummu Habibah Rahmah, et al., (2022). Pembinaan Kesehatan Mental Peserta Didik melalui Kegiatan Keagamaan, *Jurnal Bulletin of Counseling and Psychotherapy*, (Kuras Institute), 4 (3), p. 688.

¹⁰ Zahra Yasmin. (2022). Indeks Kesehatan Mental Menurut Rasulullah saw.: Studi Takhrij dan Syarah Hadis dengan Pendekatan Psikologis, *The 2nd Conference on Ushuluddin Studies*, (Universitas Islam Negeri Sunan Gunung Djati Bandung), Vol 8, p. 13.

¹¹ Ikhwani Fuad. (2016). Menjaga Kesehatan Mental Perspektif Al-Qur'an dan Hadits, *Journal An-Nafs: Kajian dan Penelitian Psikologi*, (Sekolah Tinggi Ilmu Tarbiyah Muhammadiyah Pacitan), vol 1 (1), p. 33.

¹² Mukoyah & Agus Suyadi Raharusun. (2022). Studi Kritik Hadis Kesehatan Mental, *The 2nd Conference on Ushuluddin Studies*, (Universitas Islam Negeri Sunan Gunung Djati Bandung), Vol. 8, p. 1107.

¹³ Nanda Dwi Sabriana. (2022). Korelasi Hadis Nabi dan Integritas Diri sebagai Konsep Kesehatan Mental Masyarakat Melayu Riau, *Jurnal Tabdis*, (Universitas Islam Negeri Alauddin Sunan Kalijaga Yogyakarta), 13 (1).

¹⁴ Misbakhussudur & Kholila Mukaromah. (2022). Kajian Tematis Hadis tentang Kebahagiaan dan Relevansinya dalam Membangun Kesehatan Mental di Era Digital, *Jurnal FUDA*, (Institut Agama Islam Negeri Kediri), 1 (1), p. 55.

issues of monotheism or worship but also pay attention to various aspects of human life, including mental health.

Based on the background above, the writer will try to conduct a study on mental health development based on the hadiths of the Prophet Muhammad, which are confined to the following problem statements: 1) What is the substance of mental health? 2) How is the redaction and quality of the hadiths about mental health? 3) How is the hadith perspective on mental health?

Theoretical Review

The Substance of Mental Health

According to WHO, as quoted by Ikhwan Fuad, "mental health is defined as a state of well-being in which every individual realizes his or her own potential, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to her or his community".¹⁵

According to Zakiah Darajat, peace of life, peace of mind, or inner bliss does not depend much on external factors—social, economic, political, customs, and so on—but rather depends more on the way and attitude of dealing with these factors. Based on the results of research she conducted on patients with mental health issues, she concluded that mental health issues can affect a person's entire life. These influences refer to feelings, thoughts, behavior, and physical health, while those classified as mental illnesses (psychoses) are even more severe.¹⁶

Based on the definition above, it can be understood that mental health is basically a good mental condition with a calm, comfortable, serene, and peaceful life. Meanwhile, mental health depends on internal factors and affects the external side. In addition, mental health is also closely related to all dimensions of human life, such as spiritual, psychological, biological, and social.

Health cannot be separated from the topic of disease because these two words are opposite each other. When a person lacks health, disease comes as a result.

The Qur'an, when talking about disease, sometimes uses the term مَرَضٌ and sometimes the term مَرِيضٌ. These terms are from the same root, but their content is different. The term مرض is used in the Qur'an to discuss non-physical illnesses; it can be seen in the review in Qur'an Surah Al-Baqarah/02:10, as follows:

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ

Meaning;

In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie.¹⁷

The verse above explains that disease can infect the heart. Then, the objects in the verse refer to infidels who were mentioned in verse 6. The further explanation of them as hypocrites can be seen in the next verse, named verses 13–14. This non-physical illness is well known as a mental illness.

Meanwhile, the term مَرِيضٌ is used in the Qur'an to explain physical illness; for example, in Qur'an Surah Al-Baqarah/02:184 as follows:

أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيعُونَهُ فِدْيَةٌ طَعَامٍ مَسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

Translation:

[Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] – then an equal number of days [are to be made up]. And upon those who are able [to fast, but with

¹⁵ Ikhwan Fuad. (2016). Menjaga Kesehatan Mental, *Jurnal An-Nafs*, (Sekolah Tinggi Ilmu Tarbiyah Muhammadiyah Pacitan), 1 (1), p. 34.

¹⁶ Zakiah Darajat. (1990). *Kesehatan Mental*, Jakarta: C.V. Mas Agung, p. 15-16.

¹⁷ Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, p. 3.

hardship] – a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess – it is better for him. But to fast is best for you, if you only knew.¹⁸

The verse above is an affirmation of the order for Muslims to fast; it is a worship that has also been ordered to the previous mankind. However, this verse generally explains the liberation of those who are sick or on their way from sin when they do not fast at that time. Even so, they are still required to cover it on another day (aside from Ramadan) according to the number of fasts missed, or they can pay the fidyah when they are unable to fast.

The explanation above shows that in Islam there are two forms of illness, namely physical and non-physical (mental) disease. According to Zakiah Darajat, there are two kinds of diseases: first, mental illness from protracted mental disorders, which reaches its peak without a reasonable solution. In other words, a complete loss of mental balance due to stressful environmental conditions and mental tension triggers mental health to emerge. Second, limb damage, for instance, to the brain, central nervous system, or other physical organs can cause mental illness. It may be caused by poisoning due to drinking, stimulant drugs, or narcotics as the result of a disease like syphilis and so on.¹⁹ Thus, it can portray that physical illness and the surrounding environment affect mental health.

As the most glorious human being, the Prophet Muhammad did not miss the mental tests. Even when he was a toddler, he experienced these tests with various events that are unusual for children his age. He was once evacuated and entrusted to a woman named Halimah al-Sa'adiyah to be breastfed and guarded from the Jews who wanted to kidnap him. In addition, the Prophet's mentality was tested by losing his loved ones—his mother, grandfather, and uncle. After growing up, the Prophet's mentality was tested when he spread Islam in a distant environment in Mecca. Then, he was deported from a city to an isolated settlement, and in the end, he had to move to Medina. However, the Prophet was able to pass this tough test until he was successful in grounding Islam.

The importance of maintaining mental health leads society to acknowledge that it is essential to provide foundations for mental health. Islam, through the spoken hadith of Rasulullah himself, did not miss it. For instance, a hadith explains that there is a lump of flesh (the heart) in the human body, and if it is good (healthy), then the whole body will also be healthy. However, if it is broken (sick), then the whole body is also broken. Therefore, it is essential for each individual to maintain their mental health.

The Redaction and Quality of Hadith on Mental Health Development

Mental health from an Islamic perspective is basically related to the heart, because the heart is an organ of the human body that has an important role in various aspects of human life. Therefore, in providing mental health development, we will focus on the heart's matter.

The Identification Of Mental Health Development Hadith

The explanation above escorts the writer to use a thematic identification technique that determines hadiths related to the heart, using the spelling of *al-s}adr*, *al-qalb*, *al-fu'a>d* ataupun *al-luba>b* based on the exploration through the book of *Tarti>b Ab}a>di>s\ S}ab}i>b} al-Ja>mi' al-S}agi>r wa al-Zawa>'id*, the collective work of three scholars, namely Jala>l al-Di>n al-Suyu>t}i>, Yu>suf al-Nabha>ni> and Muh}ammad Na>s}ir al-Di>n al-Alba>ni>. The hadiths that relate to mental health development is:

أ..... ألا وإن في الجسد مضغة إذا صلحت صلح الجسد كله وإذا فسدت فسد الجسد كله ألا وهي القلب.

ب. "إن قلوب بني آدم كلها بين أصبعين من أصابع الرحمن كقلب واحد يصفه كيف شاء".²⁰

¹⁸Kementerian Agama Republik Indonesia, (2009). *Al-Qur'an dan Terjemahnya*, (Ed. I; t.t., PT Tiga Serangkai Pustaka Mandiri, 1430 H), p. 28.

¹⁹Zakiah Darajat. (1990). *Kesehatan Mental*, Jakarta: C.V. Mas Agung, p. 56.

²⁰Jala>l al-Di>n al-Suyu>t}i> dkk, *Tarti>b Ab}a>di>s\ S}ab}i>b} al-Ja>mi' al-S}agi>r wa al-Zawa>'id*, Juz I, (Ed. I; Riya>d): Maktabah al-Ma'a>rif, 1406 H), p. 152-153.

Based on the process of identifying hadiths related to mental health development, the writer finds two redactions of related hadiths, namely: a) the existence of the heart as a determinant of good or poor physical condition; and b) the heart situation can change at any time. These hadiths will be the focus of this study.

The Redaction Of Health Development Hadith

- a. Hadith about the existence of the heart as a determinant of good and poor physical conditions.

حَدَّثَنَا أَبُو نَعْمٍ، حَدَّثَنَا زَكَرِيَّا، عَنْ غَامِرٍ، قَالَ: سَمِعْتُ الثَّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " الْحَلَالُ بَيْنَ، وَالْحَرَامُ بَيْنَ، وَبَيْنَهُمَا مُشَبَّهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الْمُشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ: كَرَاعَ يَزْعَى حَوْلَ الْحَيِّ، يُوشِكُ أَنْ يُوَفِّقَهُ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمِّي، أَلَا إِنَّ حِمِّيَ اللَّهِ فِي أَرْضِهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً: إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ.²¹

The rule of hadith validation that the writer uses is the rule of validity from Ibn al-S}alah}. It is taken from the results of his study on the books of *S}ab}i>h} al-Bukha>ri>* and Muslims. In Islam, it is considered the most authentic book after the the Qur'an.²² The rules of validity that Ibn al-S}alah} have formulated in his book are as follows:

الْحَدِيثُ الْمُسْنَدُ الَّذِي يَتَّصِلُ إِسْنَادُهُ بِتَقْلٍ الْعَدْلِ الصَّابِرِ عَنِ الْعَدْلِ الصَّابِرِ إِلَى مُتَبَاهٍ وَلَا يَكُونُ شَاذًا وَلَا مُعَلَّلًا.²³

“A valid hadith is a hadith in which its sanad is continued to the narration of the hadith from (the narrator who is) equitable (and) *d}a>bit}* from (the narrator who is) equitable and *dabit* (also), (until the) last path of (sanad), and does not contain syaz\ and 'illat”.

The rules of validity by Ibn al-S}alah} are also used as benchmarks or requirements for the validity of sanad and matan hadith by the majority of clerics. From this rule, *ittis}a>l al-sanad* (continuation of the sanad), *al-'adl* (the fair narrator), and *d}a>bit}* (the strong preservation narrator) are used as criteria for the validity of the sanad, avoiding the contradictions (*syaz*) and defects (*'illah*) in its meaning as a criterion for the validity of the matan hadith. The rule refers to the applicative used in the book of *S}ab}i>h} al-Bukha>ri>* and Muslim, and it leads the writer to consider that it is no longer necessary to study the sanad of hadith, which is narrated by Imam al-Bukha>ri> and Imam Muslim, and will focus more on matan research.

After conducting study on the quality of the matan hadith on the existence of the heart as a determinant of good or poor physical condition, the writer found many differences in the hadith redaction in terms of the beginning of the sentences, additions, subtractions, insertions, twists of spelling, and so on. However, none of these redaction differences disrupts the meaning of the substance of the hadith, so that the hadith can be inferred from *'illah* and even narrated in meaning (*bi al-ma'a>*). In terms of content, these hadiths are in line with the Qur'an, valid hadiths, historical facts, and logic. So that, it can be concluded that the hadith avoids conflict (*syaz*).

Based on the descriptions above, the hadith about the existence of the heart as a determinant of good or poor physical condition can be assessed with *s}ab}i>h}* quality and can be used as a proof.

- b. The hadith about the situation of the fickle heart at any time

After searching for clues to trace the location of the hadith in the source books through two methods, the writer discovers several clues that could lead to various source books. The indications above show that this hadith is only found in the *S}ab}i>h} Muslim, Sunan al-Turmu>zi>, Sunan al-Nasa>'i>, Sunan Ibn Ma>jab, and Musnad Ab}mad bin H}anbal*. This hadith is not written in *S}ab}i>h} al-Bukha>ri>, Sunan Abi> Da>wud, Sunan al-Da>rimi>, and al-Muwat}t}a' Malik*. The texts of the hadith are found in the *S}ab}i>h} Muslim* book.

²¹Al-Bukha>ri>, *Al-Ja>mi' al-S}ab}i>h} al-Musnad min H}adi>s\ Rasu>lillah SAW wa Sunanu-bu wa Ayya>mu-bu*, Juz I, (Cet. I; Kairo: al-Mat}ba'ah al-Salafiyyah, 1400 H), h. 34.

²²Lihat Abu> al-Fida>' Isma>'i> bin 'Amr bin Kas>i>r al-Qurasyi> al-Bas>ri>, *Iktis}a>r 'Ulu>m al-H}adi>s*, (Cet. II; Bairut: Da>r Kutub al-'Ilmiyyah t.th.), h. 25.

²³Lihat Ibn al-S}alah} 'Us>ma>n bin 'Abd al-Rah}man Abu> 'Amr, *Ma'rifah Anna>' 'Ulu>m al-H}adi>s*, (Beirut: Da>r al-Fikr, 1406 H/1986 M), h. 11.

حَدَّثَنِي هُرَيْرٌ بْنُ حَرْبٍ، وَابْنُ نَعْمَانَ كِلَاهُمَا، عَنِ الْمَقْرِيِّ - قَالَ هُرَيْرٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ تَرِيذٍ الْمَقْرِيُّ - قَالَ: حَدَّثَنَا حَيْوَةُ، أَحْبَرَنِي أَبُو هَالِيٍّ، أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْأَنْبَلِيَّ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِ، يَقُولُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ إصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ، كَقَلْبٍ وَاحِدٍ، يُصْرَفُهُ حَيْثُ يَشَاءُ» ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُمَّ مُصْرَفِ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ».²⁴

The writer found twenty lines of narration based on the aggregation of hadith as the objects of study in the source books. One narration in the book *S}ab}ib} Muslim*, two narrations in the book *Sunan al-Turmu}i>*, five narrations in the book of *Kitab Sunan al-Nasa>i>*, one narration in the book of *Sunan Ibn Ma>jab*, and eleven narrations in the book of *Musnad Ab}mad bin H}anbal*.

These narrations were quoted from six sahabah, namely ‘Abdullah bin ‘Amr al-‘A<s}, Anas bin Ma>lik, al-Nawwa>s bin Sam‘a>ni>, Ummu Salamah, and ‘A<}syah dan al-Jarmi>. It also shows that the hadith has *yya>hid*. There were nine people who accepted this hadith in tabi‘in, namely, al-H}asan, Abu> Salamah bin ‘Abd al-Rah}man, Ummi Muh}ammad, Syahr bin H}ausyab, Kulaib, Abu> ‘Ad al-Tah}man al-H}ubuli>, Yazid al-Raqa>syi>, Abi> Sufya>n, and Abu> Idri>s al-H}aula>ni>, which are *muta>bi‘* of the hadith.

The qualities of the hadiths assert that the hadiths of fickle hearts are also narrated by Muslim priests. There is no need to do research on the sanads. Apart from that, the involvement of six sahabah in the narration of this hadith also strengthens the hadith's sanad because it has many *syahid*. After conducting research on the fickle heart hadiths, the writer saw various narrations, such as the length of the narrations, the variety of spelling, the order of the sentences, or the description of the events where the hadith was conveyed. However, in substance, these hadiths do not consist of an *illab*; even with the many sahabah who narrated this hadith, it confirms that the Prophet practiced and taught it to other sahabah, especially his wife. Thus, it can be said that a fickle heart is not affected by *'illab*, and it is narrated in meaning starting from sahabah. Meanwhile, in terms of their content, these hadiths are in line with the Qur'an, valid hadith, historical facts, and logic. So it can be concluded that this hadith is free from contradiction (*yya>h}il*).

Based on the descriptions above, the meaning of the hadith regarding the fickle heart can be judged by the quality of *s}ab}i>b}* and can be used as *hujjah*.

Hadith Perspective on Mental Health Development

Legitimacy Of The Prophet's Hadith Regarding Mental Health Development

Mental development is an effort to improve and renew a person's actions or behavior through mental or spiritual guidance so that he has a healthy personality, commendable morals, and responsibility in living his life. It is essential to do so because mental health greatly influences the physical health of each individual and also influences social relationships.

The important role of mental health toward physical health is basically explained in one of the hadiths of the Prophet Muhammad, as narrated by one sahabah named al-Nu‘ma>n bin Basyi>r, that:

عَنِ الشَّعْبِيِّ، قَالَ: سَمِعْتُ التَّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ عَلَى الْمِنْبَرِ، وَأَهْوَى بِإصْبَعَيْهِ إِلَى أُذُنَيْهِ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «الْحَلَالُ بَيْنَ، وَالْحَرَامُ بَيْنَ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّعَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِزِّهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْجَنَى، يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ جَمِي، أَلَا وَإِنَّ جَمِي اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ، فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ».²⁵ (رواه ابن ماجه).

Meaning;

From al-Sya'bi>, he said; I heard al-Nu‘ma>n bin Basyi>r say; on the pulpit and gesturing with his fingers in both of his ears, "I heard the Prophet Muhammad say: "(Something) that is permitted and forbidden is obvious, and there are matters of syubhat (vague) between these two that most people do not know about. Whoever can protect himself from matters of skepticism means he has protected his religion and honor, and whoever falls into matters of doubt means he has fallen into prohibition. Like shepherds who herd their livestock around prohibited areas, others can worry that the animals will enter the prohibited area.

²⁴Muslim bin al-H}ajja>j, *Al-Musnad al-S}ab}i>b} al-Mukhtas}ar.....*, Juz IV, p. 2045.

²⁵Ibn Ma>jah, Muh}ammad bin Yazid>d Abu> ‘Abdillah al-Qazawaini>, *Sunan Ibn Ma>jah*, (Ed. I; Riya>d): Maktabah al-Ma‘a>rif li al-Nasyr wa al-Tawzi>’, 1418 H) p. 658.

People should know that every king has prohibitions, and Allah's prohibitions are things that He has forbidden. People should know that there is a clot of blood in the body; if it is good, then the whole body will be good. However, if it is broken, the whole body will also be broken. People should know that the clot of blood is the heart." (Hadith of Ibn Ma>jah).

The hadith above discusses three essential issues for humans. It pertains to the issues of permitted and forbidden things with clear boundaries; doubtful things with unclear status that most people do not know about; and role of the heart in influencing physical health.

According to Ibn Daqi>q, the meaning of *al-mudgah* in the hadith above is a lump of flesh; it has the same size as the food that can be chewed in the mouth. It intends that the size of the meat be tiny, but it has an enormous influence. The lump of flesh named *al-qalb* (heart) is the noblest organ among others because of the agility of the ideas in it and the vacillation that exists in it. Basically, Allah specializes these organs in each kind of animal and sets the system based on their needs. Therefore, there are various kinds of animals that are able to meet their needs and distinguish between the dangers and benefits of this lump of flesh. Then Allah specialized humans among all types of animals by owning their minds based on their hearts.²⁶ Meanwhile, according to Imam al-Nawawi>, in his syarah S}ah}i>h} Muslim book, "a good heart condition will affect the good condition of the body, while a poor heart condition will affect the poor condition of the body."²⁷

The explanation above shows that *al-mudgah* in humans is called *al-qalb*, which physically means heart. The flesh is basically found in every living creature. However, in order to distinguish between the hearts of humans and animals, Allah gives mind to the hearts of humans. It has also been confirmed in Qur'an Surah Al-H} ajj/22:46, as follows:

أَقَلَمٌ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّمَا لَا تَعْنَى الْأَبْصَارُ وَلَكِن تَعْنَى الْقُلُوبِ الَّتِي فِي الصُّدُورِ

Meaning;

So have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts.²⁸

According to al-Mawardi>, al-Sam'a>ni> dan Fakhr al-Di>n al-Ra>zi>, the fragment of the verse فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا shows two things, such as that the mind is the source of knowledge and that it is right in the heart. Fakhr al-Di>n al-Ra>zi> adds that the verse fragment seems to show that the heart is a tool for understanding.²⁹ Thus, this explanation shows that the mind, which functions to conceive things, lies in the heart. It is further strengthened by Qur'an Surah Al-A'ra>f/07:179, which states:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ

Meaning;

And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.³⁰

²⁶Look at Ibn Daqi>q Taqi> al-Di>n Abu> al-Fath} Muh}ammad bin 'Ali> bin Wahb bin Mut}i>' al-Qusyairi>, *Syarh al-Arba'i>n al-Nawawiyah fi> al-H}adi>s\ al-S}ab}i>b}ah al-Nabawiyah*, (Ed. VI; t.t.: Mu'assasah al-Rayya>n, 1424 H/2003 M), p. 48.

²⁷Look at Abu> Zakariya> Mah}yi> al-Di>n Yah}ya> bin Syarh al-Nawawi>, *Al-Minhaj} Syarh} S}ab}i>b} Muslim*, JuzXI, (Ed. II; Bairu>t: Da>r Ih}ya> al-Tura>s\ al-'Arabi>, 1329), p. 27.

²⁸Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, p. 337.

²⁹Look at Abu> al-H}asan 'Ali> bin Muh}ammad bin Muh}ammad bin H}abi>b al-Bas}ri> al-Bagda>di> al-Ma>wardi>, *Al-Nukat wa al-Uyu>n*, Juz IV, (Bairu>t: Da>r al-Kutub al-'Ilmiah, t.th.), p. 32, also look at Abu> al-Muz}affar Mans}u>r bin Muh}ammad bin 'Abd al-Jabba>r bin Ah}mad al-Marwazi> al-Sam'a>ni>, *Tafsi>r al-Qur'a>n*, Juz III, (Ed. I; Riya>d}: Da>r al-Wat}n, 1418 H/1997 M), h. 445., Abu> 'Abdillah Muh}ammad bin 'Umar bin al-H}asan bin al-H}usain al-Tami>mi> Fakhr al-Di>n al-Ra>zi>, *Mafu>ti>b} al-Gaib*, Juz 23, (Ed. III; Bairu>t: Da>r Ih}ya>\ al-Tura>s\ al-'Arabi>, 1420 H), p. 233.

³⁰Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, p. 174.

The verse above also explains the function of the heart as a tool for gaining knowledge. This verse is closely related to Ibn Daqi>q's explanation of the specificity of mind placed in the human heart as a distinction between humans and animals' hearts: animals act based on their urges or desires, while humans should act based on their thoughts or minds. When humans do not use their minds in undertaking things, they are called misguided. They are even more misguided than animals that do not have the ability to discover the right and wrong things.

Based on the explanations above, the writer figures out that physically, the heart is a lump of flesh and becomes the center that drives other body organs. A good or bad deed from a body organ depends on the heart's quality, which has the mind to conceive the truth. Therefore, formatively, the heart affects the good or bad condition of other body parts, which is related to health or disease. Meanwhile, whether the heart is normatively good or bad, it influences the actions of other parts of the body, whether they are related to actions that are in accordance with religious knowledge or instead violate it.

Apart from the words above, it is also known that the heart is like a king in a kingdom who has subordinates or soldiers. The decent king will have good soldiers; meanwhile, the poor king will have bad soldiers because, basically, the soldiers will not do anything except for the king's command.

Implicitly, the hadith about the existence of the heart as a determinant of good or bad physical condition also contains legitimacy for the development of mental health because it cannot be separated from heart matters, which is the place where various abstract things reside, such as truth, feelings, and others.

The Relation Of Mental Health And Spiritual

Events in life that have a large impact on a person's personality and behavior can affect their mental health. These events can be in the form of domestic violence, child abuse, or long-term severe stress. If someone experiences a mental health issue, then mental disorders or mental illnesses emerge.³¹ Mental disorders can change the way people handle stress, relate to others, make choices, and trigger themselves to self-harm. It shows that mental health begins with a person's external, which then affects his internal (soul), so that it has an impact on someone's personality.

The explanation above emphasizes the fickle heart, starting from feeling happy to sad, liking to hating, believing to doubting, and so on. This changeable condition of the heart has been explained in a hadith of the Prophet Muhammad as follows:

أَنَّ عَائِشَةَ قَالَتْ: دَعَاكَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَكْثُرُ أَنْ يَدْعُوَ بِنَا: «يَا مُغَلَّبَ الْقُلُوبِ ثَبِّثْ قَلْبِي عَلَى دِينِكَ»، قَالَتْ: فَكُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ تَكْثِرُ تَدْعُوَ بِهَذَا الدُّعَاءِ، فَقَالَ: «إِنَّ قَلْبَ الْآدَمِيِّ بَيْنَ أُصْبُعَيْنِ مِنْ أَصَابِعِ اللَّهِ عَزَّ وَجَلَّ، فَإِذَا شَاءَ أَرَاعَهُ، وَإِذَا شَاءَ أَقَامَهُ». (رواه أحمد).³²

Meaning;

That, 'A<'ishah said, "The prayers that the Prophet often said were: *YA< MUQALLIB AL-QULU<B S|ABBIT QALBI< `ALA< DI<NI-KA* (O, Dzat who holds the heart, strengthen our faith in your religion)." (Aisyah) said; "O Rasulullah! Why do you often send this prayer?". Then he said, "Indeed, the heart of the son of Adam is between the two fingers of Allah 'Azza wa Jalla. If Allah has intention in it, He will incline it, and if Allah will, He will align it." (Hadith of Ahmad)

The hadith explains that Allah can turn the human heart back and forth, so Muslims are strongly advised to pray for steadfastness in religion (Islam). In other narrations, it is mentioned about steadfastness in obedience. However, there are words from the Prophet in the hadith that explain that the heart is between the knuckles of Allah. Therefore, the heart can change at any time if Allah wills it, both in terms of tendency and straightness.

The existence of the heart as the driver of all activities of the body's organs, which is equipped with a reasoning device in the form of the mind, is basically the controller or binder of *al-nafs*, which refers to human character

³¹<https://www.halodoc.com/kesehatan/kesehatan-mental>.

³²Ah}mad bin H}anbal, *Al-Musnad*, Juz XVII, h. 380. Hadis tersebut berjumlah 20 riwayat yang tersebar di antara 5 kitab sumber dari *al-kutub al-tis'ah* (kitab 9 imam), yaitu; S}ah}i>b} Muslim, *Musnad Ab}mad bin H}anbal*, *Sunan al-Nasa>'i>*, *Sunan Ibn Ma>jab* dan *Sunan al-Turmu>zi>*.

and identity as well as the great foe of the mind. Sufism scholars generally describe *al-nafs* as a dimension of despicable nature (opposite to the heart) located around *al-s}adr* (the wall of the heart).

Al-nafs has a despicable nature if *al-hawa*> and *syahwat* have authority over it. *Al-Hawa* is the palate, passion, or desire that leads to the problem of soul satisfaction and is inclined to the inner aspect. While *al-Syahwah* is inclined to the delicacy or enjoyment of the five senses,³³ such as the enjoyment of the eyes in seeing beauty, however, *al-Nafs* also has potential in the goodness aspect. It is explained in Qur'an Surah Al-Syams (91:07-08) that;

وَنَفْسٍ وَمَا سَوَّاهَا (7) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (8)

Meaning;

And [by] the soul and He who proportioned it (07) And inspired it [with discernment of] its wickedness and its righteousness.³⁴

Al-Qairawa>ni> explained that the meaning of verse 07 is the soul and its completion, while verse 08 explains what people should do, whether wickedness or righteousness.³⁵ Al-Jurja>ni> defines *al-nafs* as a subtle element that contains elements of the passion of life, feelings, and arbitrary movements (ego); al-H}a>kim al-Tirmiz\i> intends these things as the animal nature of the human.³⁶ Thus, *al-nafs* also has good potential and cannot be removed from human beings because it becomes a motivation for visible body organs to move, for instance, appetite for food, sexual intercourse, and so on. Therefore, *al-hawa*> and *al-syahwah* are two things that humans should be aware of and tame using their mind (in the heart) so that the heart is not negligent.

Based on the explanations above, it can be understood that mental health is also closely related to the spiritual aspect; it refers to filling the soul with qualified religious understanding. This religious understanding is essential because religion exists to control human behavior, both toward oneself, other people, the environment, and so on. Spiritual understanding is the main stronghold in maintaining mental health because someone can filter their negative thoughts or external factors that affect their mind at any time.

CONCLUSION

Based on the explanations in the previous chapter, the writer concluded that: a) Mental health is a mental condition that is calm, comfortable, serene, and peaceful. Then, it depends on internal factors and influences external factors. In addition, mental health is also closely related to all dimensions of human life, such as spiritual, psychological, biological, and social. b) There are two hadiths discussed in this paper: **first**, the hadith about the existence of the heart as a determinant of good or poor physical conditions. It has sixteen lines of narration: two narrations in the book of *S}ab}ib} al-Bukhari*>, one narration in the book of *S}ab}ib} Muslim*, two narrations in the book of *Sunan Abi> Da>ud*, one narration in the book of *Sunan al-Turmu}z\i>*, two narrations in the book of *Sunan al-Nasa>'i>*, one history in the book of *Sunan Ibn Ma>jah*, one history in the book of *Sunan al-Da>rimi*, and six narrations in the book of *Musnad Ab}mad bin H}anbal*. **Second**, the hadiths about fickle hearts have twenty lines of narration, namely, one narration in the book of *S}ab}ib} Muslim*, two narrations in the book of *Sunan al-Turmu}z\i>*, five narrations in the book of *Sunan al-Nasa>'i>*, one narration in the book of *Sunan Ibn Ma>jah*, and eleven narrations in the book of *Musnad Ab}mad bin H}anbal*. The two hadiths are valid both from the *sanad* and *matan* sides, so they can be used as evidence; c) This paper leads to the conclusion that the heart has an important role in terms of mental health development, and it is even highly recommended for Muslims to carry out the guidance on mental health. In addition, the hadith of the Prophet also appealed to Muslims to always improve their spirituality by strengthening their mental health. After conducting a study on the hadith regarding mental health development, the writer can be aware that the health

³³Look at Abu> Hila>l al-H}asan bin 'Abdillah bin Sahl bin Sa'>d bin Yah}ya> bin Mihra>n al-'Askari>, *Mu'jam al-Furu>q al-Lugawi*>, (Ed. I; t.t.: Mu'assasah al-Nasyr al-Isla>mi>, 1412 H), p. 562.

³⁴Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, p. 595.

³⁵Look at Abu> Muh}ammad al-Qairawa>ni>, *Al-Hida>yah ila> Bulu>g al-Niha>yah..*, Juz XII, p. 8293.

³⁶Look at al-Jurja>ni>, *Al-Ta'ri>fa>t*, p. 242.

of the heart is the main base for mental health, so mental development needs to be done by improving the heart itself.

REFERENCES

- Aziz, A. (2022). Kesehatan Mental dan Implikasinya Bagi Masyarakat Modern. *Jurnal Counselle*. Institut Agama Islam Negeri Pontianak Indonesia, 2 (2).
- al-‘Askari>, Abu> Hila>l al-H}asan bin ‘Abdillah bin Sahl bin Sa’i>d bin Yah}ya> bin Mihra>n. Mu‘jam al-Furu>q al-Lugawi>. Ed. I; t.t.: Mu‘assasah al-Nasyr al-Isla>mi>, 1412 H.
- al-Bas}ri>, Abu> al-Fida>’ Isma>’i>l bin ‘Amr bin Kas}i>r al-Qurasyi>. Ikhtis}a>r ‘Ulu>m al-H}adi>s\ . Ed. II; Bairut: Da>r Kutub al-‘Ilmiyyah t.th.
- al-Bukha>ri>. Al-Ja>mi‘al-S}ah}i>h} al-Musnad min H}adi>s\ Rasu>lillah SAW wa Sunanu-hu wa Ayya>mu-hu. Juz 1 dan 2. Ed. I; Kairo: al-Mat}ba‘ah al-Salafiyyah, 1400 H.
- al-Da>rimi>, Abu> Muh}ammad ‘Abdullah bin ‘Abd al-Rah}man bin al-Fad}l bin Bahra>m bin ‘Àbd al-S}amad al-Tami>mi> al-Samaraqandi>. Sunan al-Da>rimi>. Juz 3. Ed. I; Saudi Arabiyyah: Da>r al-Mugni> li al-Nasyr wa al-Tawzi>’, 1412 H/2000 M.
- al-Ma>wardi>, Abu> al-H}asan ‘Ali> bin Muh}ammad bin Muh}ammad bin H}abi>b al-Bas}ri> al-Bagda>di>. Al-Nukat wa al-‘Uyu>n. Juz 4. Bairu>t: Da>r al-Kutub al-‘Ilmiyah, t.th.
- al-Naisabu>ri>, Abu> al-H}usain Muslim bin al-H}ajja>j bin al-Qusyairi>. Musnad al-S}ah}i>h} al-Mukhtas}ar bi Naql al-‘Adl ‘an al-‘Adl ila> Rasu>lillah SAW. Juz 3. Bairut: Da>r Ih}ya> al-Tura>s\ al-‘Arabi>, t.th.
- al-Nasa>’i>, Abu> ‘Abd al-Rah}ma>n Ah}mad bin Syu‘aib bin ‘Ali> al-Khura>sa>ni>. Al-Sunan al-Kubra> li al-Nasa>i. Juz 5 and 6. Ed. I; Bairut: Mu‘assasah al-Risa>lah. 1421 H/2001 M.
- al-Nawawi>, Abu> Zakariya> Mah}yi> al-Di>n Yah}ya> bin Syarf. Al-Minha>j Syarh} S}ah}i>h} Muslim. Juz 11. Ed. II; Bairu>t: Da>r Ih}ya> al-Tura>s\ al-‘Arabi>, 1329.
- al-Ra>zi>, Abu> ‘Abdillah Muh}ammad bin ‘Umar bin al-H}asan bin al-H}usain al-Tami>mi> Fakhr al-Di>n. Mafa>ti>h} al-Gaib. Juz 23. Ed. III; Bairu>t: Da>r Ih}ya>’ al-Tura>s\ al-‘Arabi>, 1420 H.
- al-Sam‘a>ni>, Abu> al-Muz}affar Mans}u>r bin Muh}ammad bin ‘Abd al-Jabba>r bin Ah}mad al-Marwazi>. Tafsi>r al-Qur‘a>n. Juz 3. Ed. I; Riya>d: Da>r al-Wat}n, 1418 H/1997 M.
- al-Sijista>ni>, Abu> Da>wu>d Sulaima>n bin al-‘Asy‘as\ bin Ish}a>q bin Basyi>r bin Syida>d bin ‘Amr al-Azadi>. Sunan Abi> Da>wu>d. Juz 3. Ed. I; Bairut: Da>r Ibn H}azm, 1418 H/1998 M.
- al-Suyu>t}i>, Jala>l al-Di>n et. al. Tarti>b Ah}a>di>s\ S}ah}i>h} al-Ja>mi‘ al-S}agi>r wa al-Zawa>’id. Juz 1. Ed. I; Riya>d: Maktabah al-Ma‘a>rif, 1406 H.
- al-Syaiba>ni>, Abu> ‘Abdillah Ah}mad bin Muh}ammad bin H}anbal. Al-Musnad li Ima>m Ah}mad bin H}anbal. Juz 6, 9, 10, 11, 12, 14 dan 18. Cet’ I; Kairo: Da>r al-H}adi>s\, 1416 H/1995 M.
- al-Turmuz}i>, Abu> ‘I<sa> Muh}ammad bin ‘I<sa> bin Saurah. Al-Ja>mi‘ al-S}ah}i>h}. Juz 3. Ed. II; Mesir: Syarikah Maktabah, 1388 H/1968 M.
- Darajat, Z. (1990). Kesehatan Mental. Jakarta: C.V. Mas Agung.
- Farisandy, E.D, Asihputri, A., & Pontoh, J.S. (2023). Peningkatan Pengetahuan dan Kesadaran Masyarakat Mengenai Kesehatan Mental. *Deseminasi: Jurnal Pengabdian Kepada Masyarakat*. Universitas Pembangunan Jaya, 5 (1). <https://www.halodoc.com/kesehatan/kesehatan-mental>
- Ibn al-S}ala>h}, ‘Us\ma>n bin ‘Abd al-Rah}man Abu> ‘Amr. Ma‘rifah Anwa>’ ‘Ulu>m al-H}adi>s\ . Beirut: Da>r al-Fikr, 1406 H/1986 M.
- Ibn Daqi>q, Taqi> al-Di>n Abu> al-Fath} Muh}ammad bin ‘Ali> bin Wahb bin Mut}i>’ al-Qusyairi>. Syarh al-Arba‘i>n al-Nawawiyah fi> al-H}adi>s\ al-S}ah}i>h}ah al-Nabawiyah. Ed. VI; t.t.: Mu‘assasah al-Rayya>n, 1424 H/2003 M.
- Ibn Ma>ja, Abu> ‘Abdillah Muh}ammad bin Yazid al-Qazawaini>, Sunan Ibn Ma>jah. Ed. I; Riya>d: Maktabah al-Ma‘a>rif li al-Nasyr wa al-Tawzi>’, 1418 H.
- Fuad, I. (2016). Menjaga Kesehatan Mental Perspektif Al-Qur’an dan Hadits. *Journal An-Nafs: Kajian dan Penelitian Psikologi*. Sekolah Tinggi Ilmu Tarbiyah Muhammadiyah Pacitan, 1 (1).
- Jam, F., Donia, M., Raja, U., & Ling, C. (2017). A time-lagged study on the moderating role of overall satisfaction in perceived politics: Job outcomes relationships. *Journal of Management & Organization*, 23(3), 321-336. doi:10.1017/jmo.2016.13
- Kementerian Agama RI. Al-Qur’an dan Terjemahnya. Ed. I; t.t., PT Tiga Serangkai Pustaka Mandiri, 1430 H/2009 M.
- Misbakhussudur & Mukaromah, K. (2022). Kajian Tematis Hadis tentang Kebahagiaan dan Relevansinya dalam Membangun Kesehatan Mental di Era Digital. *Jurnal FUDA*. Institut Agama Islam Negeri Kediri, 1 (1).
- Mukoyah & Raharum, A.S. (2022). Studi Kritik Hadis Kesehatan Mental. *The 2nd Conference on Ushuluddin Studies*. Universitas Islam Negeri Sunan Gunung Djati Bandung, Vol. 8.
- Sabriana, N.D (2022). Korelasi Hadis Nabi dan Integritas Diri sebagai Konsep Kesehatan Mental Masyarakat Melayu Riau. *Jurnal Tahdis*. Universitas Islam Negeri Alauddin Sunan Kalijaga Yogyakarta, 13 (1).
- Suwijik, S.P & A’yun, Q.(2022). Pengaruh Kesehatan Mental dalam Upaya Memperbaiki dan Mengoptimalkan Kualitas Hidup Perempuan. *Journal of Feminism and Gender Studies*. Universitas Jember, 2(2).

- Rahmah, U.H., Jannah, S.R., Jaenullah, J., Setiawan, D. (2022). Pembinaan Kesehatan Mental Peserta Dididk melalui Kegiatan Keagamaan. *Jurnal Bulletin of Counseling and Psychitheraphy*. Kuras Institute, 4 (3).
- Radiani, W.A. (2019). Kesehatan Mental Masa Kini dan Penanganan Gangguannya Secara Islami. *Journal of Islamic and Law Studies*. Universitas Islam Negeri Antasari, 3 (1).
- Wijnsic, A. J. Al-Muġam al-Mufahras li Alfa>d} al-H}adi>s\ al-Nabawi>. Juz 5. Li>din: Maktabah Biri>l, 1936.
- Farooq, A. J., Akhtar, S., Hijazi, S. T., & Khan, M. B. (2010). Impact of advertisement on children behavior: Evidence from pakistan. *European Journal of Social Sciences*, 12(4), 663-670.
- Zaglu>l, Abu> H}a>jar Muh}ammad al-Sa'i>d bin Basyu>ni>. Mawsu>'ah At}ra>f al-H}adi>s\ al-Nabawi> al-Syari>f. Juz 3 dan 9. Bairut-Libanon: Da>r al-Kutub al-'Ilmiyyah, t.th.
- Yasmin, Z., Darmalaksana, W., & Ismail, E. (2022). Wahyudin Darmalaksana dan Ecep Ismail. Indeks Kesehatan Mental Menurut Rasulullah saw.: Studi Takhrij dan Syarah Hadis dengan Pendekatan Psikologis. *The 2nd Conference on Ushuluddin Studies*. Universitas Islam Negeri Sunan Gunung Djati Bandung, Vol. 8.
- Other references:
- Aprilia, A., & Aminatun, D. (2022). INVESTIGATING MEMORY LOSS: HOW DEPRESSION AFFECTS STUDENTS'MEMORY ENDURANCE. *Journal of English Language Teaching and Learning*, 3(1), 1-11.
- Sanderson, W. C., Arunagiri, V., Funk, A. P., Ginsburg, K. L., Krychiw, J. K., Limowski, A. R., ... & Stout, Z. (2020). The nature and treatment of pandemic-related psychological distress. *Journal of contemporary psychotherapy*, 50, 251-263.
- Ibrahim, N., Amit, N., Shahar, S., Wee, L. H., Ismail, R., Khairuddin, R., ... & Safien, A. M. (2019). Do depression literacy, mental illness beliefs and stigma influence mental health help-seeking attitude? A cross-sectional study of secondary school and university students from B40 households in Malaysia. *BMC public health*, 19, 1-8.
- Chen, J., Li, J., Cao, B., Wang, F., Luo, L., & Xu, J. (2020). Mediating effects of self-efficacy, coping, burnout, and social support between job stress and mental health among young Chinese nurses. *Journal of advanced nursing*, 76(1), 163-173.
- Eyuboglu, M., Eyuboglu, D., Pala, S. C., Oktar, D., Demirtas, Z., Arslantas, D., & Unsal, A. (2021). Traditional school bullying and cyberbullying: Prevalence, the effect on mental health problems and self-harm behavior. *Psychiatry research*, 297, 113730.
- Maydych, V. (2019). The interplay between stress, inflammation, and emotional attention: relevance for depression. *Frontiers in neuroscience*, 13, 384.
- Das, K. V., Jones-Harrell, C., Fan, Y., Ramaswami, A., Orlove, B., & Botchwey, N. (2020). Understanding subjective well-being: perspectives from psychology and public health. *Public Health Reviews*, 41(1), 1-32.
- Garsen, B., Visser, A., & Pool, G. (2021). Does spirituality or religion positively affect mental health? Meta-analysis of longitudinal studies. *The International Journal for the Psychology of Religion*, 31(1), 4-20.
- Putra, D. A., Farida, U., Sartika, D., Kasdi, A., & Handayani, S. (2023). Quranic Mental Health amidst pandemic: a cultural-hermeneutic reading to the Salawat community in Indonesia. *Mental Health, Religion & Culture*, 26(1), 1-15.
- Koenig, H. G., Al-Zaben, F., & VanderWeele, T. J. (2020). Religion and psychiatry: Recent developments in research. *BJPsych advances*, 26(5), 262-272.