



THE CONCEPT OF MENTAL HEALTH IN ISLAM

KONSEP KESEHATAN MENTAL DALAM ISLAM

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DOI: <https://doi.org/10.62567/micjo.v3i1.2054>

Abstract

This journal focuses on mental health. The purpose of this paper is to understand how people with mental health are treated in Islam. To further narrow this discussion, the author discusses the concept of mental health in Islam, the characteristics of people with mental health in the Quran, and the characteristics of people with mental illness in the Quran. This article was compiled using a literature review method obtained from reading various books, journals, and other publications related to mental health.

Keywords : Concept, Mental Health, Islam.

Abstrak

Jurnal ini berfokus pada kesehatan mental. Yang melatar belakangi dalam penulisan ini adalah untuk mengetahui bagaimana orang yang memiliki kesehatan mental dalam Islam. Untuk lebih mempersempit pembahasan ini, penulis membahas mengenai konsep kesehatan mental dalam Islam, ciri orang yang memiliki kesehatan mental dalam Al-Qur'an, dan ciri orang yang memiliki mental yang sakit dalam Al-Qur'an. Artikel ini disusun dengan menggunakan metode studi literatur yang di dapatkan dari membaca berbagai buku, jurnal, dan terbitan- terbitan lain yang berkaitan dengan kesehatan mental.

Kata Kunci : Konsep, Kesehatan Mental, Islam.

1. INTRODUCTION

Cases of mental health disorders continue to increase over time. The 2018 National Basic Health Research (Riset Kesehatan Dasar / Riskesdas) reported that approximately 31 million individuals aged 15 years and above experienced emotional mental disorders and depression. Furthermore, the Indonesian Minister of Health stated that in 2024, when measured using World Health Organization (WHO) standards, around 30–32 million Indonesians were affected by mental health problems such as stress, sleep disorders, anxiety, loneliness, depression, and cognitive disturbances (Budiman, 2025).

Islam establishes its fundamental objectives as the preservation of religion, life, intellect, property, and lineage (Alhafidz, 2010). Along with the advancement of modern medical



science, psychologists and religious scholars have begun to examine illness from broader perspectives. Since the early nineteenth century, it has been recognized that physical illness is influenced by an individual's mental condition. This indicates that a healthy mental state can positively affect physical health, while physical illness may also influence mental well-being. One of the mental factors identified as having potential effects on illness is religious belief. This perspective emerged partly because many medical practitioners previously viewed mental illness as unrelated to medical treatment, despite the existence of various religious-based approaches to mental healing (Jalaluddin, 2002).

Mental health is conceptually the opposite of mental illness, yet it still encompasses medical, logical, and empirical dimensions. Understanding mental health cannot be separated from an understanding of physical health and illness. Numerous studies have shown a close relationship between physical and mental health, in which individuals experiencing physical health problems often display psychological distress that may develop into mental disorders. Conversely, individuals with mental disorders frequently experience disturbances in physical functioning. Health and illness therefore represent integrated biopsychosocial conditions within human life. Awareness of physical and psychological health is part of human self-understanding and adaptation to the surrounding environment (Reber & Reber, 2010).

Furthermore, mental health is not merely defined as the absence of psychological disturbances. An individual must also achieve harmony with the external world, with oneself, and with the surrounding environment. Mental well-being is reflected in the balance between internal conditions and external realities. Individuals with good mental health are able to adapt effectively to their environment, adjust to social changes, actively participate in social life, and experience satisfaction when their needs are fulfilled (Burhanuddin, 1999).

The objectives of Islamic law (*maqāṣid al-sharī'ah*) consist of five essential principles: safeguarding religion (*ḥifẓ al-dīn*), safeguarding life (*ḥifẓ al-naḥs*), safeguarding intellect (*ḥifẓ al-ʿaql*), safeguarding lineage (*ḥifẓ al-nasl*), and safeguarding property (*ḥifẓ al-māl*). These principles emphasize the protection of faith, human life, intellectual capacity, family continuity, and lawful wealth ownership (Arijulmanan, 2018).

From the perspective of *maqāṣid al-sharī'ah*, Islamic law serves as a comprehensive guideline for human life, protects fundamental human rights, and encourages individuals to achieve well-being in both worldly life and the hereafter. Research indicates that the Islamic concept of mental health encourages adolescents to exercise self-control in thinking, behavior, and attitudes in accordance with moral and religious values (Pratam et al., 2023).

2. RESEARCH METHOD

This study employed a qualitative approach using library research as the primary data collection procedure. Data were obtained by reviewing and analyzing various Qur'anic commentaries (*tafsir*), classical Islamic texts, and relevant theories and concepts drawn from books related to the topic under study. The literature was examined systematically to ensure conceptual relevance and academic reliability.



The data collection techniques used in this study consisted of three forms. First, direct quotation, in which the author adopted the thoughts and opinions of scholars verbatim without making any alterations. Second, indirect quotation, whereby the author reformulated and synthesized the ideas of several scholars without reproducing the original text, while maintaining the core meaning and conceptual intent of the sources. Third, summarization, which involved compiling concise overviews and syntheses of ideas derived from books and scholarly publications relevant to the subject matter and consistent with the cited literature.

3. RESULT AND DISCUSSION

a. Definition and Function of Mental Health in Islam

Mental health (*mental hygiene*) refers to a system of principles, rules, and procedures aimed at enhancing spiritual and psychological well-being. A mentally healthy individual is someone who experiences inner peace, security, and tranquility within their soul and heart.

Religion appears to be inseparable from human life. In Islam, religion as a form of mental health therapy is clearly demonstrated in various verses of the Qur'an. One verse that explicitly addresses inner peace and happiness is Surah Ar-Ra'd (13:28), which states: *"Those who believe and whose hearts find tranquility in the remembrance of Allah. Indeed, it is by the remembrance of Allah that hearts find rest"* (Qur'an 13:28).

When human beings forget the Creator and lose their *God-centered worldview*, life becomes empty and meaningless. Distancing oneself from the Creator means depriving oneself of faith-based values, which constitutes the greatest loss for humans as spiritual beings. The Qur'an describes such a condition as follows: *"They are the ones who have purchased error in exchange for guidance, so their transaction has brought no profit, nor were they guided"* (Qur'an 2:16). Thus, remembrance of Allah functions as a fundamental source of mental tranquility (Qur'an 13:28).

Islamic teachings provide guidance for humans in facing trials and overcoming life's difficulties, particularly through patience (*ṣabr*) and prayer (*ṣalāh*). Allah states: *"O you who believe, seek help through patience and prayer. Indeed, Allah is with the patient"* (Qur'an 2:153). Patience is generally understood as inner resilience in facing hardships and perseverance in striving toward life goals. The role of Islam, therefore, is not only to heal the soul but also to prevent psychological disturbances and foster conditions of sound mental health. By internalizing and practicing Islamic teachings, individuals can attain happiness and well-being both in this world and in the hereafter.

b. Characteristics of Individuals with Mental Health in Islam

1) Possessing Faith as the Foundation of Attitudes and Behavior

Faith (*īmān*) in Allah provides individuals with the conviction that all aspects of life are governed by divine order, thereby generating inner peace and emotional stability. Faith is essential in confronting life's trials. Linguistically, *īmān* is derived from the root *amina*, meaning safety or security. The term *al-īmān* implies belief, trust, and affirmation, while its opposite is disbelief (*kufr*). Classical scholars explain that faith encompasses belief,



acknowledgment, and sincere submission to divine law. Thus, faith is not merely an inner conviction but also manifests in obedience and commitment to religious teachings.

Terminologically, faith includes verbal confession, heartfelt belief, and practical implementation through actions. Beyond being an internal belief, faith is understood as a comprehensive worldview that integrates knowledge, ethics, and behavior in daily life. It serves as a source of goodness and blessing, enabling humans to perceive the universe and its contents as manifestations of divine creation. In this sense, faith functions as a guiding light that directs individuals in all dimensions of life.

The Qur'an outlines several characteristics of believers, including:

- (a) when the name of Allah is mentioned, their hearts tremble (Qur'an 8:2);
- (b) reliance upon Allah (*tawakkul*) grounded in effort and knowledge (Qur'an 3:120; 5:12; 8:2; 9:52; 14:11);
- (c) consistency in performing prayer and obeying divine commands (Qur'an 8:3; 23:2, 7);
- (d) spending wealth in the path of Allah (Qur'an 8:3; 23:2, 7);
- (e) avoiding vain speech and preserving personal dignity (Qur'an 23:3, 5);
- (f) fulfilling trusts and honoring promises (Qur'an 23:6);
- (g) striving in the cause of Allah and helping others (Qur'an 8:74); and
- (h) refraining from leaving gatherings without permission (Qur'an 24:62).

These qualities reflect psychological stability, moral discipline, and social responsibility, which collectively form the foundation of mental health in Islam.

2) Freedom from Diseases of the Heart

In Islamic thought, diseases of the heart are associated with negative moral traits (*al-akhlāq al-mazmūmah*), such as envy, arrogance, excessive anger, emotional instability, and similar behaviors. Hasan Muhammad al-Syarqawi classifies heart diseases into nine categories: showing off (*riyā'*), anger (*ghaḍab*), negligence and forgetfulness (*ghaflah*), obsessive doubt (*waswasah*), despair (*ya's*), greed (*ṭama'*), delusion (*ghurūr*), self-admiration (*'ujub*), and envy and resentment (*ḥasad* and *ḥiqd*).

According to Ibn Taymiyyah, diseases of the heart include envy, arrogance, gossip (*ghībah*), slander (*namīmah*), uncontrolled anger, doubt, ignorance, and injustice. Freedom from these heart diseases constitutes the foundation of sound mental health. The Qur'an refers to individuals with diseased hearts as those whose spiritual condition leads them further astray, as mentioned in Surah at-Tawbah (9:125), indicating that inner corruption exacerbates psychological and spiritual imbalance.

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ

Adapun (bagi) orang-orang yang di dalam hatinya ada penyakit, akan menambah kekufuran mereka yang telah ada dan mereka akan mati dalam keadaan kafir.

Diseases of the heart that commonly afflict human beings constitute a major source of mental disturbance. Islamic literature identifies numerous heart diseases, including envy (*al-ḥasad*), resentment (*al-ḥiqd*), negative suspicion (*sū' al-zann*), showing off (*riyā'*), arrogance



(*takabbur*), greed, and other destructive traits. The Qur'an contains many verses that urge human beings to purify themselves from such heart diseases. Therefore, it is reasonable to assert that eliminating these inner ailments leads individuals toward true happiness, namely inner or spiritual well-being, which forms the essence of genuine mental health in Islam (Qur'an, *passim*).

3) Ability to Adapt to Reality (Success and Failure)

Individuals with sound mental health are able to perceive positive values behind the misfortunes they experience, as all events in human life are understood as tests from Allah. A mentally healthy person demonstrates resilience in facing reality, whether in moments of success or failure, happiness or sorrow, while maintaining a balanced and moderate attitude. Such individuals do not respond excessively to life's fluctuations, but instead perceive them as natural variations and dynamics of human existence. This adaptive capacity reflects emotional maturity, spiritual awareness, and psychological stability within the Islamic framework of mental health.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

155. *We will certainly test you with some fear and hunger, lacking wealth, souls and fruits. Convey (O Prophet Muhammad,) good news to the patient people, 156. (namely) those who, when disaster strikes, they say "Innā lillāhi wa innā ilaihi rāji'ūn" (indeed, we belong to Allah and indeed to Him we will return), 157. It is they who obtain forgiveness and mercy from their Lord and they are the ones who are guided.*

4) Able to derive satisfaction from the efforts of one's life's struggles

Life is a struggle (*al-hayat jihad*). This slogan motivates people to continue striving in life. The impact or consequences of these efforts will eventually be revealed by Allah SWT. This means that no effort is wasted because Allah SWT will reward according to the results of those efforts. If it is not obtained in this world, it will certainly be given in the afterlife.

وَأَن لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ

That man only obtains what he has worked for, that indeed his efforts will one day be shown (to him), then he will be rewarded for (his deeds) with the most perfect reward,

All human beings inherently possess hopes, needs, and aspirations in their lives. In fulfilling these needs and striving to achieve life goals, Allah commands human beings to make efforts. Such efforts are undertaken with the intention that desired outcomes may be realized and facilitated by Allah. These earnest human efforts are referred to as *ikhtiar* (endeavor). Although sustenance, lifespan, and destiny are ultimately determined by Allah, this does not justify a passive or fatalistic attitude. As servants of Allah, Muslims are obligated to strive and seek solutions to life's challenges, whether through preventive measures, treatment, or other constructive means. The Qur'an affirms that Allah will not change the condition of a people unless they strive to change what is within themselves (Qur'an 13:11). This principle emphasizes personal responsibility, resilience, and proactive engagement as essential elements of mental and spiritual well-being.



5) Preferring to Give Rather Than to Receive

The Qur'an encourages human beings to give and share with those in need and does not contain any command that promotes receiving or begging from others. Individuals who refuse to care for or support the poor and orphans are described by the Qur'an as deniers of religion (Qur'an 107:1–3). Providing assistance to orphans, the poor, and other vulnerable groups is considered an act of great spiritual merit, particularly because such assistance is given without expectation of return. Unlike giving to those who are wealthy—where there may be an implicit hope for reciprocity—charitable acts directed toward the disadvantaged are characterized by sincerity and selflessness. This attitude fosters psychological generosity, emotional balance, and social empathy, which are integral components of mental health from an Islamic perspective.

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ وَلَا يَحِضُّ عَلَى طَعَامِ الْمُسْكِينِ

Tahukah kamu (orang) yang mendustakan agama, Itulah orang yang menghardik anak yatim, dan tidak menganjurkan untuk memberi makan orang miskin.

Happiness can be attained by individuals through consistently engaging in positive behaviors, reducing negative emotions, and enhancing positive emotional experiences. One way to assess an individual's level of happiness is by analyzing their degree of life satisfaction. In Islamic teachings, one of the means to achieve life satisfaction is through charitable giving (*sadaqah*). Acts of charity not only fulfill social and spiritual obligations but also contribute to inner contentment and emotional well-being, thereby strengthening mental health from an Islamic perspective.

6) Ability to Establish and Maintain Relationships with Others

Allah commands Muslims to continuously uphold peace and unity. Under all circumstances, Muslims are prohibited from causing division or fragmentation within the community. Beyond merely avoiding conflict, Islam also instructs believers to reconcile parties who are engaged in disputes or conflicts. This emphasis on reconciliation reflects the importance of social harmony and interpersonal relationships as essential components of psychological stability and mental well-being (Qur'an 49:9–10).

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O people, indeed We have created you from a man and a woman. Then, We made you into nations and tribes so that you might know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Compliant.

The wisdom of the existence of human nations and tribes is so that they know each other about their origins, and then do not trace their lineage except to their father, but also do not divide nations based on their descendants, because the difference between them is clear, which is considered by Allah SWT. As a measure of nobility is the element of piety that exists in the hearts of each, and it turns out that it is not a factor of heredity.

7) Freedom from Anxiety and Psychological Tension

At present, various reports from electronic and mass media indicate a growing number of suicide cases. The World Health Organization (WHO) reports that more than 800,000 people



die by suicide each year worldwide, which is equivalent to approximately one death every 40 seconds (World Health Organization [WHO], n.d.). In Indonesia, the suicide rate is estimated to range between 1.6 and 1.8 per 100,000 population. According to mental health practitioners, such incidents are largely driven by feelings of emptiness, anxiety, and severe psychological distress.

Although suicidal ideation is not solely influenced by psychological factors and may also involve biological aspects, psychological factors remain the most dominant contributors to suicide. Data from the 2018 National Basic Health Research (*Riset Kesehatan Dasar / Riskesdas*) indicate that more than 19 million individuals aged over 15 years experienced emotional mental disorders, while more than 12 million individuals in the same age group were diagnosed with depression (Riskesdas, 2018). These findings highlight the urgency of strengthening mental health awareness and preventive efforts, particularly those addressing anxiety, emotional instability, and inner emptiness as core psychological challenges.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

Indeed, those who say, "Our Lord is Allah," and then persist (in their position), angels will descend upon them (saying), "Do not fear or grieve, but rejoice in the Garden you have been promised"

The Quran consistently pairs the words "anxiety" (al-khauf) with "sadness" (al-huzh), repeating them thirteen times. In psychology, these two words have almost the same meaning, except for the difference in temporal context. Anxiety occurs before an undesirable event that is assumed to occur, and sadness follows after that event occurs.

8) Ability to Direct Problems Toward Constructive Solutions

Islam is not merely a symbol or social identity in human life, but a comprehensive source of guidance for addressing and resolving various life problems. Many individuals experience psychological distress because they are unable to cope effectively with the challenges they encounter. This inability to manage problems constructively often leads to mental imbalance, anxiety, and emotional exhaustion.

Islam teaches that difficulties and hardships are an inherent part of human existence and serve as tests from Allah. The Qur'an affirms that Allah does not burden a person beyond their capacity (Qur'an 2:286) and emphasizes that with hardship comes ease (Qur'an 94:5–6). These teachings encourage individuals to approach problems with patience, optimism, and resilience. From an Islamic perspective, mentally healthy individuals are those who are able to transform life problems into opportunities for self-improvement, learning, and constructive problem-solving, rather than allowing such challenges to result in despair or psychological breakdown.

لَا يَكْفِيُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا^١ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ^٢ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا^٣ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا^٤ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ^٥ وَاعْفُ عَنَّا^٦ وَارْحَمْنَا^٧ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ^٨

Allah does not burden a person, except according to his ability. For him there is something (reward) for the (virtue) he strives for and for him there is (also) something (torment) for the (crime) he commits. (They prayed,) "O our Lord, do not punish us if we forget



or we are wrong. O our Lord, do not burden us with a heavy burden as You imposed on those before us. O our Lord, do not carry on us what we cannot bear. Forgive us, forgive us, and have mercy on us. You are our protector. So, help us in facing the disbelievers."

In everyday life, humans constantly encounter various problems, ranging from the light to the heavy. The severity of a problem is not due to its insurmountable weight, but rather to the fact that humans themselves are often unwilling to devote their full effort to solving it. Because, Allah SWT will not burden a person with something they cannot bear. Consider the words of Allah SWT.

c. Individuals Who Do Not Possess Mental Health in Islam

1) Proneness to Despair

Despair is a mental condition in which an individual perceives themselves as incapable of meeting overly high expectations and believes that there is no opportunity to continue pursuing their desired goals. Despair signifies the loss of hope; a person is considered despairing when they no longer hold any expectation of achieving what they seek. This psychological state is detrimental to the individual, as despair can arise from various life circumstances and often results in emotional exhaustion, loss of motivation, and mental instability.

From an Islamic perspective, despair is regarded as a negative and harmful trait because it reflects a loss of trust in Allah's mercy and wisdom. The Qur'an explicitly prohibits despair, stating that no one despairs of Allah's mercy except those who have gone astray (Qur'an 15:56). Consequently, individuals who easily fall into despair are considered to lack sound mental health, as they are unable to maintain hope, resilience, and optimism when facing life's challenges.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَا بَغَائِبَةً وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا

If We bestowed pleasure upon man, he would surely turn away and distance himself (from Allah with pride). However, if he is struck by difficulties, he will definitely despair.

2) Complaining Attitude (Sifat Berkeluh-Kesah)

In the Indonesian dictionary, complaining refers to expressions that arise from hardship or suffering. Terminologically, complaining is understood as the outward expression of distress experienced by individuals afflicted by misfortune, manifested in anxiety and restlessness. Al-Rāghib defines complaining as a form of sorrow that overwhelms a person to the extent that it disrupts concentration and disconnects them from their affairs.

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۖ

"Indeed, mankind was created anxious: when evil touches him, he is impatient." (Qur'an 70:19–20)

In the Qur'an, the concept of complaining is reflected through various terms, such as *ḥazana* (sadness), *khauf* (fear and anxiety), *syahīq* (groaning or sighing in distress), *law* (regretful wishing), and *ya'asu* (despair). Factors that lead individuals to excessive complaining include frustration and weakness when facing trials, perceiving oneself as the most afflicted during hardship, and experiencing overwhelming calamities without proper



coping mechanisms. The Qur'an offers solutions to overcome this tendency, emphasizing the strengthening of faith (*īmān*), patience (*ṣabr*), and piety (*taqwā*) toward Allah as fundamental approaches to maintaining psychological and spiritual stability.

3) Hastiness (*Sifat Tergesa-Gesa*)

Observations of human behavior reveal that many individuals—consciously or unconsciously—are frequently afflicted by hastiness in their actions. This tendency appears in both religious matters and worldly affairs, such as hastiness in worship or in seeking knowledge. Acting hastily often results in regret and loss due to the absence of careful reflection and rational consideration, as actions are driven primarily by desire rather than wisdom.

وَيَذُغُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا

"And man prays for evil as he prays for good; and man is ever hasty."
(Qur'an 17:11)

Hastiness refers to the desire to obtain something before its proper time, similar to harvesting fruit before it ripens. According to the Indonesian Dictionary (*KBBI*), hastiness means acting in a rushed or hurried manner. Psychologically, hastiness reflects an emotional condition in which individuals act impulsively without sufficient cognitive evaluation. As a result, actions taken hastily tend to be unproductive and may negatively affect mental well-being.

4) Ingratitude (*Ingkar dan Tidak Mau Bersyukur*)

Mental health disturbances among university students have become an increasingly serious public health concern. According to data from the World Health Organization (WHO), one in five students experiences mental health disorders (World Health Organization [WHO], n.d.). One contributing factor to poor mental health is a lack of gratitude. Gratitude is understood as the ability to recognize and appreciate life's blessings through thoughts, speech, and actions.

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ

"They recognize the favor of Allah; then they deny it. And most of them are disbelievers."
(Qur'an 16:83)

Ingratitude reflects a psychological condition characterized by dissatisfaction, emotional instability, and neglect of positive experiences. From an Islamic perspective, the failure to cultivate gratitude weakens spiritual awareness and contributes to mental imbalance. Conversely, gratitude fosters emotional resilience, inner peace, and psychological well-being.

4. CONCLUSION

The conclusions that can be drawn based on this discussion are as follows:

- Islam emphasizes that mental health is greatly influenced by physical health, and conversely, a healthy mind will shape a healthy body.
- The term "mental" in the Quran includes the mind, intellect, heart, and memory. The term "mental health" is connoted by various words, such as: al-Fauz (victory), al-Sa'adah



(happiness), Muthma'innah (tranquility), al-Sakinah (comfort and serenity), and al-Falah (fortune).

- c. Islam describes the characteristics of people with mental health and those with mental illness.

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