

Tranquility (Tuma'ninah) Amid Crisis: The Concept of Mental Health and Resilience from the Perspective of Tafsir Al-Munir

Farhah¹, Safrudin Edi Wibowo², Khoirul Faizin³
^{1,2,3} Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember

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ABSTRACT

The phenomenon of mental health, especially among the younger generation, is characterized by many modern people experiencing emotional disorders, high rates of anxiety, depression, and so on, triggered by exposure to social media, economic uncertainty, and environmental pressures. The Qur'an, as a source of law, also serves as a guide for Muslims in overcoming life's problems, including mental health. This study aims to: 1) Describe the concept of mental health in al-Munir's interpretation, 2) Describe efforts to manifest mental health in al-Munir's interpretation, 3) Determine the relevance of mental health applications in al-Munir's interpretation and contemporary anxieties of modern society. This study uses a descriptive qualitative method with a literature review type of research. The research data sources were obtained from various primary and secondary data sources, namely books, literature, reports, and other documentation materials that are relevant to the research. The results of the study show that 1) The concept of mental health contained in al-Munir's interpretation includes behaviors and attitudes that are ingrained in a person's mind, which are manifested in the form of happiness, calm, and peace of mind, 2) Efforts to manifest mental health in the interpretation of al-Munir can be realized through patience when overcoming life's difficulties, happiness, calm and relaxation, as well as healing the soul, 3). The applicable relevance of mental health in the interpretation of al-Munir and contemporary anxiety of modern society can be imprinted from mental health problems which include anxiety disorders, stress, depression and so on which have occurred a lot and cannot be considered trivial, this matter requires an approach to Allah SWT so that it can achieve ketuma'ninahan in life.

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Corresponding Author:

Name: Farhah

Institution: Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember

Email: farhahmiftah@gmail.com

1. INTRODUCTION

Health from an Islamic perspective can be viewed physically and spiritually, these are triggering factors in human life, both are interconnected and influence each other, especially in worship [1]. The physical

side as something that is visible to the five senses and the spiritual side as part of the inner side of a human being can influence each other because a healthy physique influences mental health, while a healthy soul or mental health can create a healthy physical body [2].

According to the World Health Organization (WHO), health is a form of well-being that encompasses mental, physical, and social well-being holistically, not limited to the absence of disease or infirmity [3]. Meanwhile, Law No. 17 of 2023 concerning Health defines health as a state of physical, mental, and social well-being, not merely the absence of disease, but enabling a productive life [4].

Decimus Lunius Juvenalis, a second-century Roman poet, coined the slogan "mens sana in corpore sano" (a healthy soul in a healthy body) as a campaign to maintain physical and mental health simultaneously [5]. This is not entirely true in contemporary society, as various phenomena seem to disregard and contradict this principle, citing the opposite: a strong soul can contribute to a healthy body, as mental health is fundamentally stronger and more essential than physical health [6]. This is what Allah says in the Qur'an;

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَرْتَدُّوا أَيْمَانًا مَعَ رَبِّهِمْ وَاللَّهُ خَنَّودُ
السَّمُوتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٢٧﴾

It means: "It is He who has sent down calm into the hearts of the believers to increase their (existing) faith. To Allah belongs the army of the heavens and the earth and Allah is All-Knowing, All-Wise" (QS. al-Fath: 4).

Peace of mind is part of mental health, while psychosocial problems are problems that must be resolved immediately [7]. The phenomenon of many physically fit contemporary people suffering from mental illnesses, which over time erode their resilience, has attracted the attention of many practitioners and academics in various scientific fields related to mental health, both biologically and sociologically, but with less attention to the spiritual aspect [8].

As the main source of Islamic teachings, the Qur'an provides guidance and instructions for human life so that they can achieve true happiness and peace [9]. Regarding this, there is peace of mind in the Al-Qur'an contained in Q.S. al-Fajr verse 27 as a marker of the results of faith and pious

deeds that have been carried out based on the recommendations of the Islamic religion so as to obtain peace of mind through devotion and human service.

بِأَنَّهَا النَّفْسَ الْمُطْمَئِنِّةَ ﴿٢٧﴾

It means: "Oh, peaceful soul," (Q.S. al-Fajr : 27).

This verse signifies that mental health problems can be addressed through a spiritual perspective. Determining the interpretation of al-Munir in this study is crucial for researchers because it is a contemporary interpretation that addresses various aspects of the Qur'an and provides various interpretations by interpreters using Islamic jurisprudence from a sharia legal perspective [10].

Many previous studies relevant to this study relate to mental health in contemporary society, from a genetic, biological, social, and environmental perspective. However, this study specifically examines mental health issues based on al-Munir's interpretation as a solution to the problems of modern society, enabling them to achieve mental health through spirituality.

This study aims to provide a comprehensive overview of the mental health issues affecting many young people. This study attempts to: 1) describe the concept of mental health in al-Munir's interpretation, 2) outline the manifestations of mental health in al-Munir's interpretation, and 3) determine the practical relevance of mental health in al-Munir's interpretation and the contemporary anxieties of modern society.

This research is urgently needed to expand the body of modern knowledge, particularly in addressing the mental health issues affecting many young Muslims, who tend to engage in behavior outside of religious guidelines through a spiritual approach. This research is expected to be able to embrace the entire community to be able to live healthier physically and mentally by increasing their spirituality and returning the Qur'an as a reference for problem solving.

2. METHOD

This research uses a descriptive qualitative method to achieve rationality regarding a phenomenon that occurs [11]. The literature review method indicates that the research data sources are obtained from primary and secondary sources, namely books, literature, reports, and other documentation materials relevant to the research [12]. The data analysis technique uses a descriptive analysis approach to analyze various collected data related to the research focus, which is sourced from al-Munir's interpretation. The research validity technique uses source triangulation [13].

3. FINDING AND DISCUSSION

3.1 *The Concept of Mental Health in Al-Munir's Interpretation*

Considering the importance of mental health in humans, after the development of the times, it has become a scientific discipline in the field of health, this matter is better known as mental health science which focuses on a person's mental health condition with the aim of preventing the emergence of mental illness or mental disorders so that they can be more stable in controlling their emotions [14]. The Quranic perspective on mental health tends to be directed towards spiritual health through consideration of the psycho-physical complexity of humans [15].

One of the famous Muslim scholars in Persia, namely Abu Zayd Ahmed Ibn Sahl al Balkhi, stated that mental health is closely related to the medicine of the heart (al tiib al-Qolb) in the world of medicine, this refers to the verses of the Qur'an which indicate that mental health as a medicine of the heart can be realized if you have felt victory in your soul [16].

Victory (al-Fauz) Q.S. al-Ahzab:

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يُضْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

It means: "Surely He (Allah) will correct your deeds and forgive your

sins. Whoever obeys Allah and His Messenger, indeed, he wins with a great victory.

Based on this verse, [17] reveals in his tafsir al-Munir that the intention of hurting the Prophet Moses (peace be upon him) was to criticize and abuse him at every step, although this was not done physically. This is reinforced by the Hadith narrated by Ibn Mas'ud, which states that after the prohibition of believers from carrying out actions that hurt the Prophet Muhammad (peace be upon him), whether through words or deeds.

Allah SWT guides them on how to carry out their actions and words. In terms of actions, they should be carried out well, while in words they should continue to speak the truth, good behavior is carried out based on devotion to Allah SWT, while correct and honest words are a reflection of a believer. People who believe in Allah SWT and His Messenger, should fear Him in all things, namely carrying out all His commands and avoiding all His prohibitions, and serving themselves as if they saw the Creator [18].

The form of this interpretation is an effort to be able to control every behavior and words towards other people, because it is feared that it could hurt their feelings. This matter has been narrated in many hadiths related to this verse. It is said that Allah SWT will give the grace of salvation to someone who says good things. This form of giving salvation indirectly affects the mind and soul, therefore the advice to apply and say good things can also have an influence on the soul and thoughts of other people [19]. Allah SWT's promise to those who behave and speak well is that they will be rewarded with improved deeds, thus achieving victory and blessings, a form of protection granted by Allah SWT from the fires of hell and admittance to paradise. In this regard, sincere devotion through good

words and behavior can indirectly bring peace to the soul [20].

Happiness (as-Sa'adah) Q.S. al-Hud: 47

وَأَمَّا الَّذِينَ سَعِدُوا فَنَفَى الْجَنَّةَ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ
إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرٌ مَجْذُودٍ ﴿٤٧﴾

It means: "As for those who are happy, then (they are) in heaven. They will abide therein as long as there is heaven and earth, unless your Lord wills (other) as an unfailing gift."

Based on the verse, [17] In his commentary on the Quran, al-Munir states that Allah SWT dislikes anger through loud and frightening sounds, or weak sounds that cause deep anxiety and worry. Az-Zafiir appears as a term for a loud exhalation, while ash-Syahiiq refers to a rapid and difficult inhalation. Both are no longer associated with the earth and the sky, but correspond to eternity, as stated in the text.

This interpretation explains that Allah SWT will not extend the heavens and the earth as an endless existence, but will exist in eternal hell and exist forever. However, there are exceptions to existence in eternal hell, namely for the wicked so they can escape from eternal hell because of their unification with Allah SWT. Indirectly, it can be seen that people who get happiness are people who follow religious teachings in the footsteps of the apostles so that they can obtain life in heaven eternally and as a form of grace [21]. So the command to speak softly can have an influence on a person's anxiety and mental state, in the sense that a sinner who believes in monotheism can enter heaven after entering hell.

Tranquility (muthma'innah) Q.S. al-Fajr 27-30

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَةً ﴿٢٨﴾ فَادْخُلِي
بَيْنَ عِبَادِي ﴿٢٩﴾ وَاَدْخُلِي جَنَّاتٍ ﴿٣٠﴾

It means : "O serene soul, return to your Lord with pleasure and satisfaction. Then, enter the

ranks of My servants, and enter My heaven!"

Based on the verse, [17] revealed in the interpretation of al-Munir that the message of Allah SWT to the believers is that when the Day of Judgment occurs, you will come with peace of mind, mentioning the name of Allah SWT without being shaken, feeling security without fear and inviting you back to the reward that has been promised, namely a noble place that has been provided through the pleasure of Allah SWT.

From this, it can be seen that peace of mind is a state highly recommended in the Quran. This can have implications for mental health when facing worldly challenges. Tranquility can indirectly clarify human thought patterns, enabling them to act appropriately. Allah SWT's inspiration regarding two paths in life: wickedness and piety. The wicked path can lead to misery and threaten mental health, while the path of piety leads to happiness [22].

Comfort and tranquility (as-Sakinah) Q.S. Al-Baqarah : 248

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ
وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُم
إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٢٤٨﴾

It means : "Their Prophet said to them, "Indeed, the sign of the kingdom is the coming to you of the Ark, in which there is peace from your Lord and the remains of what was left by the family of Moses and the family of Aaron which were brought by the angels. Indeed, in this there is truly a sign (of Allah's greatness) for you if you are believers."

Based on the verse, [17] revealed in al-Munir's tafsir that the children of Israel showed an attitude beyond normal limits and were stubborn several times towards their prophet. These people strongly rejected the existence of a thalut who had been elected as king. On the other hand, the prophets have explained that the election of a thalut as king has

concrete evidence, including the return of religious values for that people (tabut).

It can be seen that stubbornness can lead to ongoing anxiety, which is the beginning of mental health. Therefore, as a form of anticipation, we can ask for protection from Allah SWT every time we experience life's trials, be patient, and strengthen our hearts to continue praying in our environment. Prayer is a tangible form of wisdom and intelligence in urgent situations. Therefore, patience is the key to steadfastness, while steadfast faith is the key to victory until we achieve comfortable peace [23].

3.2 Efforts to Manifest Mental Health in Al-Munir's Interpretation

Effort is a form of effort someone makes to maintain mental health, which can begin within oneself, as stated in the Quran. If we tend to evaluate ourselves positively, our brains and minds are indirectly affirmed by various positive things, especially when facing complex problems in life [24].

Patience is an attitude with words that are easy to say but very difficult to implement, this is in line with Allah SWT's promise that patient people will attain a higher level, whether they are patient in facing the complexities of life or patient to continue to obey all commands and stay away from Allah SWT's prohibitions [25]. Patience is an integral part of faith, this indirectly maintains a person's calmness to think clearly so as to maintain mental health, patience is an important key in life because it can suppress lust and cultivate positive thinking so that one can be devoted to Allah SWT with true piety [26]. There are several verses that are the basis for efforts to maintain mental health in the Koran as follows;

Verses related to facing life's difficulties Q.S. Al-Baqarah: 153

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

It means : "O you who believe, seek help (from Allah) with patience and

prayer. Indeed, Allah is with those who are patient."

Based on the verse, [17] revealed in al-Munir's interpretation that the invitation to believe in Allah SWT through prayer can be a help when facing the difficulties of life, this suggests that if someone wants to succeed in facing sadness and difficulties, this can be done through prayer and surrendering patiently, therefore, patience will then lead to happiness so that they avoid despair and continue to struggle in upholding justice and truth.

Peace and happiness Q.S. Ar Ra'd : 28

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ

الْقُلُوبُ ﴿٢٨﴾

It means : ""(Namely) those who believe and whose hearts are at peace with the remembrance of Allah. Remember, that only by remembering Allah will hearts be at peace."

Based on the verse, [17] revealed in al-Munir's tafsir that faith is the main cause that leads a person to dhikr of Allah SWT, remembering God indirectly brings natural peace of mind and eliminates anxiety, disappointment, worries, doubts and so on. Peace of mind is the main key to spiritual and physical health, in this regard, dhikr based on faith can directly suppress lust and achieve Allah's pleasure. Meanwhile, in Tafsir, Ibn Kathir states that when a human's heart is good, he can feel calm and depend on Allah SWT [27].

Healer of the soul (Q.S. Yunus : 57),

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى

وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

It means : "O people, indeed a lesson (the Qur'an) has come to you from your Lord, a cure for something (disease) that is in the chest, and guidance and mercy for the believers."

Based on the verse, [17] In his commentary on the Quran, Al-Munir stated that the Quran is the most

powerful and effective medicine for all forms of physical and mental illness. This indirectly shows that the Quran also functions as a cure for all dangers such as envy, arrogance, doubt, and so on. This is why it is important to maintain the Quran in all our behavior, so that it can become a guide for life, so that we no longer worry about life with all its problems because we have behaved according to the Quran.

Calmness and relaxation (Q.S. Al-Baqarah : 156),

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

It means : “(namely) people 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).”

Based on the verse, [17] In his commentary on the Quran, al-Munir states that there is wisdom in every event, good or bad, that can be learned from. This is because everything in creation belongs to Allah SWT. Therefore, various events, good or bad, big or small, complicated or easy, and so on, are forms of provisions determined by the Creator for His creation. Therefore, we should not focus too much on the problems we face, but rather focus on solutions or solutions to those problems so as not to waste time and seek guidance from Allah SWT.

3.3 *The Applicative Relevance of Mental Health in the Interpretation of Al-Munir and Contemporary Anxiety in Modern Society*

Mental health in contemporary society is becoming an increasingly complex and complex issue, especially for young people who are experiencing the many demands of life, which can indirectly affect their mental health and have implications for various aspects of their lives, such as academic, social, and even work productivity. Upon closer examination, experts have revealed numerous links between mental health and the Quran. This topic needs to be further explored to enrich our

understanding of mental health based on Quranic verses [28].

Based on research findings, it can be concluded that mental health is a state of being free from mental disorders, enabling a person to adapt well to themselves and their environment, experiencing peace, happiness, and tranquility. This indirectly contributes to a peaceful, comfortable, and safe life. Therefore, a life with mental health and a healthy lifestyle can increase the chances of achieving all things. Efforts to achieve this can be achieved through meeting basic needs, practicing plant therapy, maintaining physical health, and spirituality.

The Quran states that efforts to maintain mental health can be carried out through religious activities such as prayer, dhikr, and patience. These practices not only increase faith but also benefit a person's mental well-being, providing additional energy when tired. Patience, as a form of therapy, can create a mentally healthy individual, enabling them to respond to and fortify themselves against trauma, anxiety, stress, despair, and other negative mental health implications [23].

However, not all mental health issues are caused by a lack of religious practices such as prayer, dhikr, reading the Quran, and so on. Rather, these issues can affect anyone who hasn't prepared, studied, and trained themselves to adapt to the rapid development of technology and the times, both environmentally and socially. Many people still take mental health for granted, while on the other hand, without realizing it, it can impact their activities and even threaten their lives. Therefore, it is necessary to seek God's help and support from psychologists and doctors [29].

Of course, there are many other efforts that can be implemented to maintain mental health in contemporary society, including maintaining good relationships with the Creator, oneself,

social relationships, and the environment. Specifically, there are several aspects that can influence human mental health through social and environmental relationships, as follows;

1. Influence mental health as part of normal interpersonal relationships or health relationships that may impact it.
2. Able to adapt and adjust to the surrounding social environment.
3. Able to accept the realities of life and objectively assess them [30].

Meanwhile, aspects related to the individual to maintain mental health are as follows;

1. Making Allah SWT the real entity upon which to rely in every word and action.
2. Peace of mind and mental health in every individual require consistent and continuous attention to maintain a relationship with the Creator. [31].

Based on this analysis, it can be seen that efforts to maintain mental health include balancing faith with lifestyle, thereby cultivating patience. Al-Balkhi stated that humans should

maintain and care for their spiritual and physical health, as this has implications for both mental and physical health.

4. CONCLUSION

The results of the study show that 1). The concept of mental health contained in the interpretation of al-Munir includes behavior and attitudes that are embedded in a person's mind in the form of victory (Q.S. Al-Azhab: 71), happiness (Q.S. Hud: 108), tranquility (Q.S. Al-Fajr: 27-30) and peace of mind (Q.S. Al Baqarah: 248), 2). Efforts to manifest mental health in the interpretation of al-Munir can be realized through patience when facing life's difficulties (Q.S. Al Baqarah: 153), tranquility and happiness (Q.S. Ar Ra'd: 28), healing the soul (Q.S. Yunus: 57), and tranquility and relaxation (Q.S. Al-Baqarah: 156), 3). The relevance of mental health applications in fasir al-Munir and contemporary anxiety in modern society can be seen from mental health problems which include anxiety disorders, stress, depression and so on, which have occurred frequently and cannot be considered trivial, this matter requires an approach to Allah SWT so that one can achieve ketuma'ninahan in life.

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