

# THE ROLE OF FAITH IN OVERCOMING MENTAL HEALTH

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**Abstract:** Faith has only been interpreted theologically, namely belief in God. Even though only believing in the oneness of the substance, nature, and deeds of God without saying it verbally and without practicing deeds cannot be said to be a person with perfect faith. The research method used is qualitative with literature study techniques by collecting scientifically designed references and references that align with the research objectives. The data analysis used in this research is content analysis. The results of this study are as follows: 1) The substitution of the word faith is repeated in the Qur'an so that it can be understood that faith is essential in human life, as well as being the primary key in shaping one's Islam and personality. 2) Mental health is part of the psychology of religion, so the role of religion is according to that embraced by Muslims; namely, Islam can help humans achieve a mentally healthy condition by treating the soul and preventing mental disorders. Several ways to achieve a healthy personality, namely prayer, dhikr, reading the Koran, fasting, and pilgrimage. 3) The believer will be free from fear, panic, and complaints and adorned with patience and truth. It will be accessible from a stingy and greedy soul for worldly matters, adorned with glory and generosity. Will be free from the snares of lust, the seduction of satan, and anger, adorned with muqarabah to Allah, sincere to Him, and always asking for His help.

**Keywords:** Role, Faith, Mental Health

## Introduction

So far, faith has only been interpreted theologically, namely, belief in God. A person who believes in the oneness of God's substance, nature, and actions without verbalizing and practicing these actions cannot be said to be a perfect believer.<sup>1</sup> The author views faith as a meaningful force that Muslims must have to encourage doing good. Nursi argues that faith is a resting place for all humans depending on their fate through their faith.<sup>2</sup> Faith is a psychological process that includes all the functions of the soul, feelings, and thoughts that are equally convinced.<sup>3</sup> Following QS. At-Tiin verses 4-6, people who believe will have a firm grip in facing the trials of life because the burden will be leaned on His protector, namely Allah, and the person will not feel hopeless in living it. That is very much related to mental health because despair significantly triggers mental health disorders.<sup>4</sup>

Research that discusses faith, such as research conducted by Nurlina and Rahma, discusses that children who have been embedded in faith since childhood undergo obligations when baligh will not feel heavy, such as prayer, fasting, filial piety to parents, covering aurat, and other obligations.<sup>5</sup> Galela discussed that the Ubung Village community felt many benefits after attending the recitation assembly. For example, individuals who have never performed sunnah worship become more active in worshipping sunnah after participating in the recitation. Similarly, individuals who previously had little religious knowledge increase their knowledge by participating in the recitation. Also, after

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<sup>1</sup> Urgensi Bimbingan Keagamaan Islam terhadap Anton Widodo and Anton Widodo, "Urgensi Bimbingan Keagamaan Islam Terhadap Pembentukan Keimanan Muallaf," *Jurnal Bimbingan Penyuluhan Islam* 1, no. 01 (July 2, 2019): 66–90, <https://doi.org/10.32332/JBPI.V1I01.1476>.

<sup>2</sup> H F Zarkasyi, J Arroisi, and ..., "Iman Dan Kesehatan Psikis Perspektif Said Nursi (Kajian Psikoterapi Dalam Risale-i Nur)," ... *Jurnal Studi Agama* ... 18, no. 1 (2020): 1–16.

<sup>3</sup> *Jurnal Pendidikan et al.*, "573-1018-1-Sm" 8, no. April (2014).

<sup>4</sup> Lathifah, Sumanta, and Didi Junaedi, "Kesehatan Mental Dalam Perspektif Tafsir Al-Qur'an Tematik LPMQ Kemenag RI Dan Teori Psikologi Al-Balkhi," 2021.

<sup>5</sup> Nurlina Jalil, "Jurnal Peran Sentra Iman Dan Taqwa Dalam Menanamkan Keimanan Pada Anak Usia Dini," *Istiqlal: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 2 (December 13, 2019), <http://jurnal.umpar.ac.id/index.php/istiqlal/article/view/356>.

attending the recitation, the heart becomes peaceful and stabilizes worship and faith.<sup>6</sup> Amrizal expressed his opinion on improving the quality of faith and piety in God as the core of the development of education in schools through the creation of school sociocultural conditions built on religious values that are oriented towards religious education. PAI teachers must improve their mastery of the scientific field and develop innovative and responsible PAI learning approaches.<sup>7</sup> Faith education should be the main basis for assessing the success of education and one of the main points of children's piety, with the hope that children grow up to become creatures who believe in Allah. In addition, faith can also be used as a fortress to avoid bad deeds.<sup>8</sup> According to Maria, a person's faith can be seen in the emergence of good behavior and actions. To realize this, in grade 5 elementary school, all students in grades 1 to 6 carry out a habitual prayer activity to increase faith and piety.<sup>9</sup>

In addition to previous research related to faith, previous research discusses mental health. Wahyu and Heylen discuss that mental health is essential to maximize individual health. Even though individuals have good mental health, they are not free from anxiety and guilt. That is coupled with the existence of Covid-19, which causes individuals to experience mental health problems such as stress and

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<sup>6</sup> A Galela, "Peran Majelis Ta'lim Ar-Rahman Dalam Pembinaan Keimanan Dan Ibadah Anggota Majelis Ta'lim Desa Ubung Kecamatan Liliyal Kabupaten Buru," 2021.

<sup>7</sup> A Isa - Al-Uswah: Jurnal Riset dan Kajian and undefined 2018, "Optimalisasi Peran Guru Pendidikan Agama Islam Dalam Membangun Sikap Keimanan Dan Akhlak Mulia Pada Peserta Didik," *Download.Garuda.Kemdikbud.Go.Id*, accessed November 14, 2022,

[http://download.garuda.kemdikbud.go.id/article.php?article=854791&val=11333&title=Optimalisasi Peran Guru Pendidikan Agama Islam dalam Membangun Sikap Keimanan dan Akhlak Mulia pada Peserta Didik](http://download.garuda.kemdikbud.go.id/article.php?article=854791&val=11333&title=Optimalisasi%20Peran%20Guru%20Pendidikan%20Agama%20Islam%20dalam%20Membangun%20Sikap%20Keimanan%20dan%20Akhlak%20Mulia%20pada%20Peserta%20Didik).

<sup>8</sup> Idi Warsah, "Pendidikan Keimanan Sebagai Basis Kecerdasan Sosial Peserta Didik: Telaah Psikologi Islami," *Jurnal Psikologi Islami* 4 (2018).

<sup>9</sup> M Desinta et al., "Analisis Penguatan Karakter Keimanan, Ketakwaan Dan Akhlak Mulia Di Kelas 5 SD," *Jurnal.Stkipppersada.Ac.Id* 8, no. 2: 128–38, accessed November 14, 2022, <https://doi.org/10.31932/jpdp.v8i2.1726>.

trauma due to difficulty adapting to new events.<sup>10</sup> Nita pointed out that an excellent modality to promote mental health, especially in Indonesia, is religion, with evidence of Islamic Psychotherapy.<sup>11</sup> Purmansyah explains mental health from an Islamic perspective, which is an individual's ability to manage psychological functions to create self-adjustment.<sup>12</sup> Jumal explained that making mental conditions healthier along with spirituality through muhasabah and self-introspection so that they feel that Allah constantly watches them. In Islam, it is called the application of *Ihsan*, which is the highest level<sup>13</sup> Zulkarnain and Fatimah discuss healthy mental health conditions as those who avoid symptoms of mental disorders, show their intelligence, and have a happy attitude in living life.<sup>14</sup> Thus, researchers try to correct the shortcomings in previous studies, namely that no one has examined the role of faith in overcoming mental health issues through the perspective of the Qur'an. That is the difference between the last research and this article.

The object of this research is the role of faith in overcoming mental health issues. The data sources in this article are obtained from books, journals, and existing research accessed through Google Scholar and Mendeley. In writing this article, I used qualitative methods with literature study techniques, scientifically designed references, and several materials aligned with the research objectives.<sup>15</sup> The data analysis used in this research is content analysis. The purpose of this

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<sup>10</sup> Wahyu Setyaningrum and Heylen Amildha Yanuarita, "Pengaruh Covid-19 Terhadap Kesehatan Mental Masyarakat Di Kota Malang," *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)* 4, no. 4 (2020), <https://doi.org/10.36312/jisip.v4i4.1580>.

<sup>11</sup> Nita Trimulyaningsih, "Efektivitas Psikoterapi Islam Untuk Meningkatkan Kesehatan Mental: Sebuah Studi Meta Analisis," *Jurnal Psikologi Islam* 6, no. 1 (2019).

<sup>12</sup> Purmansyah Ariadi, "Kesehatan Mental Dalam Perspektif Islam," *Syifa' Medika: Jurnal Kedokteran Dan Kesehatan* 3, no. 2 (2019), <https://doi.org/10.32502/sm.v3i2.1433>.

<sup>13</sup> Jumal Ahmad, "Muhasabah Sebagai Upaya Mencapai Kesehatan Mental," *Islamic Studies*, no. December (2018).

<sup>14</sup> Zulkarnain and Siti Fatimah, "Kesehatan Mental Dan Kebahagiaan: Tinjauan Psikologi Islam," *Mawa'izh Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 10, no. 1 (July 18, 2019): 18–38, <https://doi.org/10.32923/MAW.V10I1.715>.

<sup>15</sup> Amelia Rizky Idhartono, "Studi Literatur: Analisis Pembelajaran Daring Anak Berkebutuhan Khusus Di Masa Pandemi," *Jurnal Studi Guru Dan Pembelajaran* 3, no. 3 (2020): 529–33.

paper is to find out the role of faith in overcoming mental health issues. The assumptions that form the basis of this research are 1) Increasing the faith of Muslims and 2) How faith contributes to mental health.

## Result and Discussion

### Faith According to the Qur'an

Faith comes from the word “Iman,” which means belief, determination, or firmness in the Indonesian dictionary.<sup>16</sup> Etymologically, the word faith comes from Arabic, the Masdar form of believing, submitting, peaceful, and calm.<sup>17</sup> When viewed from the form of Masdar, following Al-Mahmudi's exposure, who translates faith in English, namely to know, to believe, to be convinced beyond the last shadow of doubt, which means learning, thinking, believing in which there is no doubt.<sup>18</sup> The word faith then undergoes a form of change, namely *aamana* in the form of *fi'il madhi* with the addition of the letter *hamzah* in the *fa' fi'il* (*tsulatsi mazid bi harf wahid*), which means having a sense of safety (*saara zaa amn*) or making safe (*ja'alabu ya'man*), while *yu'minu* is in the form of *fi'il mudhori'* whose *hamzah* letter is compared to the letter *wawu* which means being or going to believe.<sup>19</sup> In the Qur'an, several verses discuss faith. The word faith is found in approximately all verses of the Qur'an (8%) containing provisions about faith. The term faith, with all its derivations, is repeated 244 times in the Qur'an. Most of the verses related to faith are addressed to the followers of the Messenger of Allah, the followers of Prophet Moses, and other Prophets and their followers. The Qur'an uses the word faith for several meanings, including: 1) A sense of peace and contentment (QS. an-Nahl: 112, 2) Protection from external threats (QS. al-Nisa': 83), 3) Giving up something to keep (QS. al-Baqarah: 283), 4) Trust or

<sup>16</sup> Siti Euis Aisyah, “Konsep Pendidikan Keimanan Kepada Rasul Dalam Kitab Jauharah Al-Tauhid Menurut Syekh Ibrahim Al-Laqqani,” September 2020.

<sup>17</sup> S Saepudin, “Fir'aun: Antara Iman Dan Kufur Perspektif Al-Qur'an,” 2018.

<sup>18</sup> U Al Ariza, “Konsep Iman Menurut M. Quraish Shihab Dalam Tafsir Al Mishbah,” *Eprints.Walisongo.Ac.Id*, Accessed November 15, 2022, [https://Eprints.Walisongo.Ac.Id/17505/1/Skripsi\\_1504026125\\_Ufita\\_Al\\_Ariza.Pdf](https://Eprints.Walisongo.Ac.Id/17505/1/Skripsi_1504026125_Ufita_Al_Ariza.Pdf).

<sup>19</sup> Muhammad Sowi, “Realisasi Iman Dalam Kehidupan Sosial,” n.d., <https://doi.org/10.31219/OSF.IO/6EABR>.

believing (QS. al-Ahzab: 72). The objects of some of these beliefs are, 1) Allah SWT (QS. al-Nisa': 38), 2) the Qur'an in particular or revelation in general (QS. al-Nisa': 136), 3) the Prophet Muhammad or other messengers (QS. al-Baqarah: 177), 4) the Last Day (QS. al-An'am: 93). Highlighting the context of the verses of faith, it can be concluded that faith according to the Qur'an is the belief of the heart and the decision to surrender to Allah and His words, to get peace, security, and fortified from trials.<sup>20</sup> The Qur'an mentions faith as an adjective at least 550 times, such as *amana*, *yu'minu*, *yu'minun*, *mu'min*, and *mu'minun*. Ali argues that the word faith is found 718 times in various forms in the Qur'an.<sup>21</sup> The term faith in all its forms is repeated 763 times.<sup>22</sup> Ahmad Wasil argues that the word faith is repeated in the Qur'an as many as 814 words in 662 verses, all of which are repeated in the form of verbs. Of the 662 verses, only five objects of faith, namely faith in Allah (the God of the universe) are found in 107 verses, faith in the last day (human life after death) is found in 37 verses, faith in angels (supernatural beings who carry out Allah's orders) is found in 3 verses, faith in the books (a collection of revelations from Allah to His messengers) is found in 52 verses, faith in the messengers of Allah (messengers sent by Allah to various human beings) is found in 30 verses.<sup>23</sup>

The word faith is sometimes used to designate believers' behavioral characteristics or traits and sometimes also points to the object that must be believed. But in essence, the word faith is repeated in the Qur'an so that it can be understood that faith is essential in human life and the main key in shaping one's Islam and personality.<sup>24</sup> But if you pay attention to the word faith in the Qur'an, you will find

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<sup>20</sup> "Maulana Farid Esack Hermeneutika Pembebasan Dan Relasi Antar Umat Beragama: Achmad Khudori Soleh: Free Download, Borrow, and Streaming: Internet Archive," n.d.

<sup>21</sup> Pada Program Studi Ilmu Al-Qur, an dan Tafsir, and H Nixson, "Implikasi Iman Kepada Allah Dan Hubbullah Dalam Kehidupan Mukmin Perspektif Al-Qur'an," 2022, <http://repository.uin-suska.ac.id/63149/>.

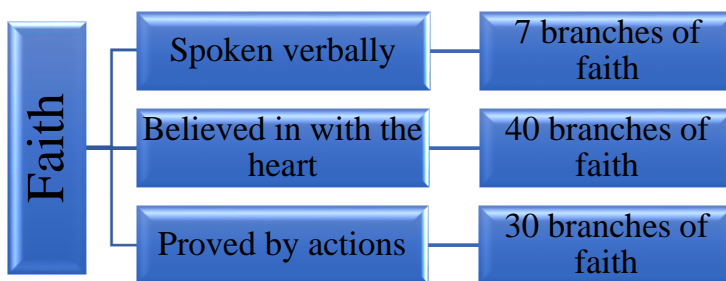
<sup>22</sup> Saepudin, "Fir'aun: Antara Iman Dan Kufur Perspektif Al-Qur'an."

<sup>23</sup> Aqidatul Ainni, "Konsep Tafakur Sebagai Metode Meningkatkan Keimanan: Studi Analisis Pemikiran Malik Badri," August 2018.

<sup>24</sup> Program Studi Ilmu Al-Qur, dan Tafsir, and Nixson, "Implikasi Iman Kepada Allah Dan Hubbullah Dalam Kehidupan Mukmin Perspektif Al-Qur'an."

two primary meanings: 1) Faith in the sense of *tashdiq*, which means justifying the news from Allah and His Messenger. That is under the incident of the Prophet when answering the question of the angel Jibril about faith, which is said to be faith that you believe in Allah, His angels, His books, His messengers, the Day of Judgment, and you believe that good and bad qadar is from Allah. 2) Faith in the sense of charity or charity: any good deed that does not contradict the laws outlined by Shara'. That is following the translation of QS. Al-Hujurat: 15 *“The believers are only the ones who have believed in Allāh and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allāh. It is those who are the truthful.”*

From the verse, it can be taken that faith is justifying Allah and His Messenger, without doubt, striving in the way of Allah with wealth and soul. At the end of the verse, *“they are the true ones,”* indicates that a group claimed to believe without proof at that time. This group had lied and did not understand the true nature of faith. The group only considers faith as a pronunciation made by the lips without proof. From the explanation above, it can be understood that faith is not merely a word of the tongue, not just an action, and not about the pillars of faith.<sup>25</sup>



<sup>25</sup> AH Mustofa - Al Iman: Jurnal Keislaman dan and undefined 2020, “Peningkatan Iman Dan Moral Anak Melalui Pembelajaran Aqidah Akhlak,” *Ejournal.Kopertais4.or.Id*, n.d.

Believers are not of the same rank but vary. The Qur'an suggests levels or groups of believers, namely those who persecute themselves, those who are in the middle, and those who hasten to do good. In accordance with the translation of QS. Fathir: 32 *"Then We caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself [i.e., sins], and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah. That [inheritance] is what is the great bounty"*.<sup>26</sup>

Referring to the Qur'an related to faith, verses can be found that discuss the indicators of people who believe in Allah, including 1) Always put your trust in Allah SWT, found in QS. Al-Anfal: 2-4 which explains that faith mentions the characteristics possessed by believers, and when the name of Allah is mentioned, his heart will tremble; when he hears the verses of the Qur'an, his faith increases, always putting his trust in Allah by establishing prayer and spending some of the property that Allah has given him. 2) Sincerity in worship, found in QS. Al-Mu'minun: 1-11 explains that faith mentions the characteristics of believers. A manifestation of this is a person who is *khusyu'* in prayer, abstains from vain things, fulfills the shari'ah, keeps the genitals (lust), maintains trustworthiness, keeps promises, and maintains prayer. 3) Keen on jihad *fi sabilillah*, found in QS. Al-Maidah: 54-58 explains that faith mentions the characteristics of believers. A manifestation of this is a person who loves Allah and Allah also loves him, feels brotherhood among Muslims, has compassion for believers, is hard on unbelievers, likes jihad *fi sabilillah*, is close to Allah and His Messenger, identifies himself as a helper of Allah's religion, makes Satan an enemy, and is firm in his stance. From some of the explanations of the verses above regarding some of these traits, they have become the characteristics of believers (believers) if they are fully attached and united to them.

## **Mental Health from a Psychological Perspective**

Mental health consists of two words: healthy and mental or mentis (soul, spirit, life, and spirit). Mental health is taken from the

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<sup>26</sup> Bimbingan Keagamaan Islam terhadap Anton Widodo and Widodo, "Urgensi Bimbingan Keagamaan Islam Terhadap Pembentukan Keimanan Mualaf."



concept of mental hygiene. The word mental is taken from Greek, which means psychic, soul, or psyche. So, mental hygiene is given the meaning of health or a dynamic soul because it shows an effort to improve. Mental health is a part of the psychology of religion that continues to grow.<sup>27</sup> The realization of this is reflected in a definition from Djalaluddin, the author of the book *Psychology of Religion*: "Mental health is an inner condition that is always in a calm, safe, and peaceful state, and efforts to find inner calm can be done, among other things, through self-adjustment in resignation (complete surrender to God)."<sup>28</sup>

Islamic psychology expert Najati cites several opinions of mental science experts about indicators that show that people have achieved good mental health, including Maslow's opinion, which states, "An indicator of a person's mental health is his relationship with several values such as one's honesty to himself and others, dares to express the truth, is responsible for doing something he does, dares to admit who he is, what he wants and likes, and is willing to realize which things are good even though they do not come from him, as well as willing to accept these good things without intending to hold self-defense to damage the essence of the existing truth." In the existence of Maslow's opinion, Najati tries to take the middle way through the opinion of Audah and Kamal by emphasizing the importance of the spiritual dimension in viewing mental health. Indicators of mental health, according to both, must include dimensions of life, including 1) The spiritual dimension (*bablum minallah*), consisting of faith in Allah, performing worship, accepting Allah's provisions and destiny, always feeling close to Allah, fulfilling needs in a halal way, and always thinking of Allah. 2) The psychological dimension, consisting of honesty, being free from envy, feeling confident, being able to bear failure and anxiety, staying away from things that hurt the soul, such as arrogance, deception, wastefulness, stinginess, adhering to the principles of sharia, having emotional balance, being roomy by accepting the reality of life, controlling lust, and not being too ambitious. 3) The social dimension

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<sup>27</sup> Ahmad, "Muhasabah Sebagai Upaya Mencapai Kesehatan Mental."

<sup>28</sup> Ariadi, "Kesehatan Mental Dalam Perspektif Islam."

(*hablum minanna*s), consisting of loving parents, friends, and children, helping people in need, being trustworthy, daring to tell the truth, staying away from something that can hurt others, such as lying, stealing, adultery, killing, eating orphaned property. 4) The biological dimension consists of being healthy from various diseases, not physically disabled, paying attention to health, and not burdening the physique according to its abilities.<sup>29</sup>

Since mental health is part of religious psychology, the role of religion as practiced by Muslims, namely Islam, can help humans achieve a mentally healthy condition by treating the soul and preventing mental disorders. One way to achieve a healthy person is 1) Prayer; prayer efficiently influences treating humans' sadness. Performing prayers by perfecting ablutions, sincere intentions, and understanding prayer movements with *khusyu'* will be a separate therapy for the soul. Without realizing it, through prayer, one's personality will be guided in facing life's problems and not easily despairing in facing failure. 2) Pray, through prayer, which is done with *khusyu'*, good and right, will make the soul become peaceful and recover from mental illness. Followed by QS. Ar-Raad: 28 explains that prayer is essential because it reassures the hearts of His believing servants. 3) Reading the Qur'an, reading the Qur'an by anticipating each reading of the verse can guide the soul to be sincere in doing good and *tawadhu'* in behaving according to the values contained. 4) Fasting: fasting can give birth to peace and spaciousness of the soul because it contains a means of training to master and control motivation or emotional impulses and strengthen the desire to defeat lust and lust. 5) Hajj, the pilgrimage, can train patience and the soul to fight and control lust and lust. Hajj is a therapy for arrogance and pride because everyone's position is the same in the practice of Hajj.<sup>30</sup>

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<sup>29</sup> I Fuad, "Menjaga Kesehatan Mental Perspektif Al-Qur" an Dan Hadits," *Ejournal.Iai-Tribakti.Ac.Id*, n.d.

<sup>30</sup> Risdawati Siregar, S Ag, and M Pd, "Pendekatan-Pendekatan Islam Untuk Mencapai Kesehatan Mental," *Jurnal Al-Irsyad: Jurnal Bimbingan Konseling Islam* 2, no. 2 (December 2020): 251–64.



### Contribution of Faith in Mental Health

Faith can change the condition of the heart and make it calmer due to many problems that enter a person's life. From the perspective of psychology, there are two dimensions related to the construction of faith, namely the outer and inner dimensions. The external dimension or external act is an empirical outward behavior that comes from the limbs in the form of verbal words and other actions. The external dimension of faith relates to external actions and deeds that are driven and driven by inner beliefs and attitudes, both activities associated with the practice of religious rituals (worship *mahdab*) and social activities (worship *ghairu mahdab*). The inner dimension or internal act is an inner condition that involves the domains of cognition (thought), affection (feeling or emotion), and conation (will). In the inner dimension, there are dimensions of belief and dimensions of attitude. The belief dimension that believes in the doctrines and teachings of Islam (*Din as-salam*) consists of faith in Allah, angels, messengers, holy books, qada' and qadar, and the Day of Judgment. The attitude dimension is an inner attitude in accepting circumstances accompanied by a strong desire to live by Allah's commands and rules.<sup>31</sup>

The view and theoretical construction of faith follow Daradjat's view, which explains that faith is a psychological process in which all soul functions are included, and feelings and thoughts both have a convincing role. Faith is a psychological process that involves the

<sup>31</sup> Pendidikan et al., "573-1018-1-Sm."

functions of cognition and affection together. True faith must contribute to all attitudes and actions. People who truly believe (*mu'min*) will feel content and sincere, not lonely, restless, and anxious; their hearts are peaceful and happy.<sup>32</sup> The description of a believer with several characteristics in the Qur'an is a picture of a complete person (*insan kamil*) in his life, within the limits humans can achieve. Allah wants his people to be able to try to realize it in themselves so that the personality of a believer can be an example for others.<sup>33</sup>

The believer will be free from fear, panic, and complaining and adorned with patience and righteousness. He will be free from a miserly soul and greedy for worldly things, adorned with nobility, generosity, and generosity. In addition, it is free from the bondage of lust, the seduction of the devil, and the desire of anger. It is adorned with *muqarabah* to Allah, sincere to Him and always asking for His help, so there are many influences of faith in human life because people who believe will feel calm and safe because they have a feeling of being protected by Allah, always being optimistic and not despairing in living their lives.<sup>34</sup>

Through the story of Maryam bint Imran, who was thought by the Children of Israel to have committed adultery for her pregnancy so that there was humiliation, exile, and she was considered inferior, Maryam still surrendered to Allah because, in essence, it was part of the manifestation of Allah's glory and decree. After the baby was born, Maryam received Allah's guidance and guidance with the baby by saying, "*Ask this child, and he will explain the case to you.*" Thanks to faith and submission to religion, Maryam received help from this attitude of submission. Allah assists in solving the life problems Maryam faces by giving power beyond reason so that the baby still in the sling can say, "*Verily, I am the servant of Allah. He has given me the bible and made me a*

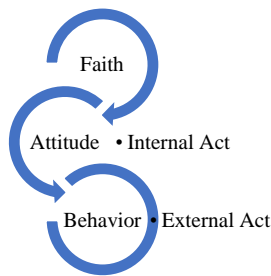
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<sup>32</sup> Zakiah Daradjat, *Ilmu Jiwa Agama*, (Jakarta: Bulan Bintang, 1990).

<sup>33</sup> MA Yusron - Tafakkur: Jurnal Ilmu Al-Qur'an Dan And Undefined 2022, "Al-Qur'an Dan Psikologi; Memahami Kepribadian Manusia Perspektif Al-Qur'an," *E-Jurnal.Stiqarrahman.Ac.Id*, accessed December 15, 2022, <http://e-jurnal.stiqarrahman.ac.id/index.php/tafakkur/article/view/96>.

<sup>34</sup> Bimbingan Keagamaan Islam terhadap Anton Widodo and Widodo, "Urgensi Bimbingan Keagamaan Islam Terhadap Pembentukan Keimanan Mualaf."

*prophet."* Guided by the opinion of James, the psychologist and philosopher, seeing Maryam's behavior towards the Children of Israel is the best therapy for the unrest that afflicts humans because faith is one of the forces that must be fulfilled to sustain human life. Firm faith will protect humans from unrest and always be steadfast and uncompromising in the face of all trials or suffering. It can be seen that there is a big difference between humans who have faith and humans who have no faith and are often indifferent to religion. From the psychological aspect, it can be seen that the faces of humans who live by clinging to faith will look peaceful in the mind, have a calm attitude, and not have a restless attitude, anxiety, and fear. Conversely, humans who live regardless of faith will be depicted with a psychic disturbed by the shock of life's problems, confusion, fear that causes inner tension, and emotional disturbances that cause mental health problems for humans.<sup>35</sup>



The issue of faith or faith is a matter of the heart or the state of one's soul. The state of the heart and soul moves and directs a person's actions, so faith or faith can be studied through the perspective of mental science or psychology. Faith is not merely a word from the lips and tongue or a belief in the heart. However, true faith is a creed or belief that fills the entire contents of the conscience so that traces or impressions arise, such as the light shone by the sun. So, the

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<sup>35</sup> A Salsabila, MS Masrur - Akademika, and undefined 2020, "Peran Agama Dalam Kesehatan Mental (Kajian Psikologis Atas Kisah Maryam Binti Imran Dalam QS Maryam: 18-22)," *Journal fai.Unisla.Ac.Id*, n.d.

existence of one's faith is seen from applying Islamic teachings in everyday life (*'amalīyat yaūmiyyat*). The routine and continuity of one's deeds, whether small or large, deeds related to Allah or deeds related to fellow human beings, as long as they are intended for the sake of Allah, will be considered good deeds.<sup>36</sup>

As a hypothetical psychological construct, faith cannot be directly observed and measured. Moreover, because faith has the power to encourage good deeds, it can also increase (*yaẓīd*) and decrease (*yanqus*). That is what makes faith measurable through its manifestations.

According to al-Qurtubi, interpreting the verse QS. Fathir: 32, namely “the one who persecutes himself” is the one who commits minor sins, “the middle person” is the one who gives the world and the hereafter their respective rights, “the one who is quick to do good” is the fastest person in doing good. Tafsir al-Jalalain also interprets related verses, namely “people who persecute themselves” are people who are limited in doing good deeds, “the middle person” is a person who in some time does good, “the one who is quick to do good” is a person who in addition to doing good deeds also teaches and directs others to do good deeds.<sup>37</sup>

The WHO argues that mental health problems affect society as a whole and not just a tiny, isolated segment. Therefore, they represent a significant challenge for global development. Thus, humans as social beings have an interdependent relationship to grow, so it becomes clear that mental health is essential for the well-being of individuals, society, and the country.<sup>38</sup> That is in line with Hasneli's opinion, which suggests that mental health arises because of the proper harmony between psychological functions and the creation of self-adjustment between oneself and the environment based on faith and devotion, which aims to achieve a meaningful and happy life in the world hereafter.<sup>39</sup>

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<sup>36</sup> H Indriani, “Keimanan,” 2020.

<sup>37</sup> Bimbingan Keagamaan Islam terhadap Anton Widodo and Widodo, “Urgensi Bimbingan Keagamaan Islam Terhadap Pembentukan Keimanan Mualaf.”

<sup>38</sup> DV Fakhriyani, “Kesehatan Mental,” 2019.

<sup>39</sup> Dalam Bimbingan et al., “Terapan Konsep Kesehatan Jiwa Imam Al-Ghazali Dalam Bimbingan Dan Konseling Islam,” *Jurnal.Untirta.Ac.Id*, n.d.

The scope of faith is three aspects of human life, which includes all the contents of the heart, all speech, and all behavioral deeds. It is a roundness of human life in the sense of culture and civilization.<sup>40</sup> That means believers must believe in their hearts seriously about all they must believe in, namely first, believe that Allah is the creator and regulator. Second, believe in the existence of the Messenger of Allah. Third, believe that the Qur'an is a command and guidance from Allah.<sup>41</sup>

Zakiah offers that happiness is part of the peace of mind that can be reached through solid faith. So, the principal capital needed to achieve happiness is faith. Faith established in one's heart is the key to human happiness. Faith that has settled and stabilized will function as a driver, starting point, perspective, reinforcement, driver, direction, and control over all actions a person confirms. Through proper and correct faith, humans can achieve happiness in this world and in the hereafter to avoid mental illness.

The attitude of a believer towards God's promises is very different from that of a human being who often delays. Indeed, Allah's promises appear to be delayed or unrealized because humans have been looking from the world's perspective only. Therefore, humans who believe always fortify themselves with an optimistic attitude. In contrast to humans with weak faith, they will always think about the realities faced in life, often not according to their plans or expectations.

Rayid explained the promise of Allah that will be given to believers and do good is stated in QS. Yunus: 4 *"Whoever comes (on the Day of Judgement) with a good deed will have ten times the like thereof (to his credit), and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged."*<sup>42</sup>

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<sup>40</sup> D Lestari, "Pendidikan Keimanan Dalam Al-Qur'an Surah Al-Ikhlâs," 2020, [http://repository.radenintan.ac.id/11297/1/Perpus Pusat.pdf](http://repository.radenintan.ac.id/11297/1/Perpus%20pusat.pdf).

<sup>41</sup> Nadhira Renatya Silmi et al., "UPAYA MENINGKATKAN IMAN DI MASA PANDEMI COVID-19 DENGAN MEMPERBANYAK MEMBACA AL-QUR'AN PADA RUANG LINGKUP REMAJA MASJID RW 08, KP. KEBANTENAN, PONDOK AREN, TANGERANG SELATAN," *Prosiding Seminar Nasional Pengabdian Masyarakat LPPM UMJ* 1, no. 1 (November 2021).

<sup>42</sup> Mas Hikmatul Azimah, "Janji Allah Kepada Orang Mukmin Dalam Al-Qur'an," February 2019.

## Conclusion

Humans living in the world certainly face problems that then give birth to feelings of anxiety, sadness, stress, and the like. However, these feelings can be overcome through the faith that every religious human has to make himself calm. It can be achieved through prayer, reading the Qur'an, fasting, and hajj. These actions, accompanied by faith, will make the soul more calm and sincere and only expect the pleasure of Allah so that it leads to a healthy mental state. For this article to reach the point of perfection, the author suggests developing research related to the role of faith in mental health by looking at the many related things that have been applied in everyday life.

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