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MENTAL HEALTH IN THE QUR'AN PERSPECTIVE AND ITS RELEVANCE WITH CONTEMPORARY ISLAMIC EDUCATION IN INDONESIA

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Abstract

The objectives to be achieved in the discussion of this thesis are: 1. Analyzing the concept of mental health al-Qur'an perspective. 2. Analyzing the concept of contemporary Islamic education in Indonesia. 3. Analyzing the relevance of al-Qur'an perspectives on mental health with contemporary Islamic education in Indonesia. In this study, the authors used a qualitative approach, an approach that emphasizes his analysis in the deductive and inductive inference process and in the analysis of the dynamics of the relationship between the observed phenomena. From this study, a descriptive data was obtained that illustrates the theory of mental health in the perspective of the Qur'an and its relevance to contemporary Islamic education in Indonesia. The results of this study are to improve the quality of human mentality through Contemporary Islamic education in Indonesia. Implementation is through good deeds such as prayer, dhikr, fasting, zakat, pilgrimage, and *ruqyah*. In terms of evaluation, it is necessary to introduce moral aspects. From the results of these studies obtained good human mental health through Contemporary Islamic education in Indonesia.

Keywords: *Mental health, Quran perspectives, contemporary Islamic education*

Introduction

Mental health and psychosocial problems are serious problems and require attention. A fact shows, more than half of the beds in all hospitals in the United States are occupied by patients with mental disorders, and for them millions of dollars are spent annually. This case does not rule out the possibility that it will also occur in Indonesia, where many individuals appear physically healthy, all kinds of material needs are met, but if explored further, it is possible that most of the individuals living in the midst of society suffer from severe mental illness, so that at the next stage will undermine physical endurance.[1]

Then the problem of Contemporary Islamic education, especially in Indonesia, is related to mental health. When viewed from the reality that exists in Contemporary Islamic education in Indonesia, the problem that occurs is the existence of religious

[1] Ikhwan Fuad "Kajian dan Penelitian Psikologi", dalam *Jurnal An-nafs,* Institut Agama Islam Tribakti:2016, hlm. 32.

inconsistencies in many people. For example, recitations are rampant everywhere and religious rituals are held in various places but there are still many violations of religious morals. Likewise in terms of Islamic education, there have been inconsistencies, many people seek knowledge from basic education to college but corruption cases are still rampant, illegal levies, and so on.

Technological problems, the more sophisticated the technology the more rampant the occurrence of ethical and moral violations, so that many people physically or materially look good and healthy, it is even said that humans are born good but in fact they cannot lead to good mental changes, even on the contrary, their mental is increasingly damaged . These things are called mental problems that will eventually lead to mental illness.

Based on this case, Islamic religious education in Indonesia seems to have failed, especially in this day and age, abuses are increasingly prevalent, norms and rules are violated, ethics are ignored, and so on.

Departing from that problem, students' hearts become fragile so they are easily carried away and influenced by negative things that result in mental health and will gradually crystallize into a character that results in acts of violence and anarchy.

The term mental health is a translation of the term mental hygiene. Mental comes from the Latin word mens, mentis which means soul, life, soul, spirit, and spirit, while hygiene comes from the Greek word hygiene which means the science of health. So mental health science is a science that discusses the mental life of humans by viewing humans as a complex psychophysical totality.[2]
Therefore, mental health is a very important dimension of life, because with a healthy mentality, life will run well and naturally. Mental health in general can be interpreted as a normal mental condition and having the motivation to live a quality life (in harmony with religious and cultural values), both in personal, family, work/professional life, as well as other aspects of life.[3]

Observable characteristics related to mental health can be grouped into six categories, namely:[4]

1. Have a positive inner attitude towards himself.
2. Self-actualization.
3. Able to carry out integration with existing psychic functions.
4. Able to be autonomous towards oneself (independent).
5. Have an objective perception of the existing reality.
6. Able to harmonize environmental conditions with oneself.

People who are mentally healthy, their lives will be productive and contributive. The purpose of productive here is being able to build oneself towards the achievement of a mature, independent, or mature personal figure. While

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[2] Seperti dikatakan oleh Semiun (2006) dalam http://repository.uin-suska.ac.id/6445/3/BAB%20II.pdf, diakses pada 1 Maret 2019.

[3] Syamsu Yusuf, *Kesehatan Mental Perspektif Psikologis dan Agama*, Bandung, Rosdakarya: 2018, hlm. 25.

[4] Seperti dikatakan dalam Zakiah Daradjat, 1995, "Agama dan Kesehatan Mental dalam Perspektif Psikologi Agama" dalam *Jurnal Kesehatan Tadulako* Vol. 3 No. 1, Januari FKIP Universitas Tadulako: 2017, hlm. 3.

contributive is the ability to provide value benefits for the interests or welfare of others.

Research methods

In this study, the author uses a qualitative approach, namely an approach that emphasizes the analysis on the process of deductive and inductive inferences as well as on the analysis of the dynamics of the relationship between the observed phenomena. From this research, descriptive data is obtained that describes the theory of mental health from the perspective of the Qur'an and its relevance to contemporary Islamic education in Indonesia.

Results and Discussion

Mental Health in the Qur'an

The Qur'anic View on Human Mental Health

The Qur'an gives the view that human submission is part of the internal human factor in personality psychology which is then called the person (self) or conscience (conscience of man).[5] Then this submission which is then referred to in the Qur'an as fitrah was created to have a religious instinct, namely the religion of monotheism. (Q.S. ar Rom/30:30).

The Qur'an as the main source of Islamic teachings has a unique method of realizing mental health, complemented by a real model from the Prophet Muhammad, which is a complete guide for Muslims and humans in general. No wonder it is found that Islam is very rich in health guidance.[6]

Contemporary Islamic Education in Indonesia

Meaning of Contemporary Islamic Education in Indonesia

Contemporary is a language related to current circumstances and events.[7] In general, contemporary is also interpreted as something new, a tendency towards improvement, reconstructing and reinforcing the values of Islamic education in the contemporary era.

In a broader sense, Contemporary Islamic Education can be interpreted as a renewal of education and the educational process whose main goal is to renew the structure of educational institutions so that students both male and female, students with special needs, and students who are members of racial, ethnic groups , and diverse cultures that have the same opportunity to achieve academic achievement in Islamic educational institutions.

The Goals of Contemporary Islamic Education in Indonesia

In accordance with PPRI No. 19 of 2005 concerning National Education Standards for Education Article 26 Paragraph 1 states that basic education aims to

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[5] Alam Budi Kusuma, "Pendekatan Psychotherapy Al Qur'an dalam Gangguan Kesehatan Mental (Suatu Kajian Psikologi Agama)", *Jurnal Komunikasi dan Pendidikan Islam,* Sekolah Tinggi Agama Islam Masjid Syuhada Yogyakarta., Volume 5, Nomor 1, Juni 2016, hlm. 135.

[6] Ikhwan Fuad, "Menjaga Kesehatan Mental Perspektif Al-Qur"an dan Hadits*", Journal An-nafs: Kajian dan Penelitian Psikologi,* (Sekolah Tinggi Ilmu Tarbiyah Muhammadiyah Pacitan). Vol. 1 No. 1 Juni 2016, hlm. 39 - 40.

[7] Tim penyusun Kamus Pusat Bahasa, *Kamus Bahasa Indonesia*, Jakarta: Pusat Bahasa, 2008, hlm. 805.

lay the foundation for: a) intelligence; b) knowledge; c) personality; d) noble character; e) independent skills; f) follow further education.[8]

Al-Abrasyi even detailed that the (general) goals of Islamic education always pay attention to five aspects, namely: (a) character as the spirit of Islamic education; (b) pay attention to religion and the world; (c) paying attention to the benefits, and not just paying attention to religion, morals, and spirituality; (d) study science solely for science only; (e) realizing vocational education and carpentry in an effort to obtain sustenance.[9] The important meaning of al-Abrasyi's view is that both religious science and science and technology are equally important for Muslims in developing their noble duties as caliphs on earth.

Analysis of Mental Health according to the Qur'an

With regard to mental health, the Qur'an views attachment to Allah SWT as a source of happiness, so that the happiness of this world and the hereafter is a measure of true happiness. The safety (happiness) of the world and the hereafter is very important to be used as the vision and purpose of human life. (Al Baqarah verse 201).[10]

Mental Types according to the Qur'an

Based on its nature, the human mind is divided into two types, namely:

a. Mental Health (Akhlak al Karimah), including:

1) Rida to Allah SWT.;

The scholars say that ridho is when a person always accepts everything that Allah SWT has decided.

2) Believe in Allah, angels, books, messengers, the Day of Judgment, and destiny;

This is a Pillar of Faith that cannot be abandoned and as a Muslim who wants goodness. (Surat al-Baqarah: 177).[11]

3) Obedient to worship;

What is meant by obedient worship is the submission and servitude of humans to Allah SWT by carrying out all orders and staying away from all His prohibitions and followed by harmonious and harmonious relationships with other humans (mahdhah and ghoiru mahdhah)[12].

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[8] Made Pidarta, *Landasan Kependidikan*; *Stimulus Ilmu Pendidikan Bercorak Indonesia*, Jakarta: Rineka Cipta, 2007, hlm. 12. Standar Tujuan pendidikan nasional sebagaimana pada Pasal 26 Ayat 1 berlaku bagai peserta didik yang berada di jenjang SD hingga ke Perguruan Tinggi. Aspek tujuan pendidikan nasional yang digulirkan agaknya sudah mencakup 3 ranah kecerdasan, yaitu ranah kognitif, afektif, dan psikomotor. Namun dalam standar tujuan pendidikan nasional bagi peserta didik yang duduk di perguruan tinggi harapan dan tujuannya agar mampu menemukan, mengembangkan, dan menerapkan ilmu pengetahuan dan teknologi di tengah-tengah masyarakat nantinya sebagai abdi Negara.

[9] Dikutip oleh Abudllah Idi dan Toto Suharto, *Revitalisasi Pendidikan Islam* (Yogyakarta: Tiara Wacana, 2006), hlm. 139.

[10]Qurotul Uyun, Kesehatan Jiwa Menurut Paradigma Islam Kajian Berdasarkan Al Quran dan Hadist, dalam *International Conference of Nusantara Philosophy,* Universitas Gadjah Mada, (ttp., t.p., t.t.), hlm. 2.

[11] Terjemahan Erwandi Tarmizi, *Rukun Iman*, (Maktab Dakwah dan Bimbingan Jaliyat Rabwah, Islam House.com: 2007, hlm. 6.

[12] "Ibadah mahdhah adalah ibadah yang perintah dan larangannya sudah jelas secara zahir dan tidak memerlukan penambahan atau pengurangan. Ibadah ini ditetapkan oleh dalil-dalil yang kuat

4) Always keep promises;

Keeping promises is one of the commendable traits that shows the nobility of human nature and at the same time becomes a decoration that can lead him to achieve success from the efforts made. Keeping promises can also attract the sympathy and respect of others.[13]

5) Carry out the mandate;

According to Hamka (1990) trust is the basic foundation in the life of society and the state. Amanah is a social glue in building solidarity in society which aims to form cooperation among individuals (Pulungan, 2006).

6) Be polite in words and actions;

7) Qana'ah (willing to give Allah swt.);

Qona'ah is one of the good qualities, even though humans have bad qualities that are also part of every human being. However, with the potential of reason that humans have, they are able to sort out and identify good qualities as the dominant part of themselves or their souls and try to control their bad qualities. So that the good qualities shown in his behavior represent a mental state.

8) Tawakal (surrender);

Meru tawakkal It is a manifestation of belief in the heart that motivates humans strongly to rely on Allah SWT and becomes a measure of one's high faith in Allah SWT.

9) Patience;

The command to be patient is commanded in the Qur'an, surah al-Baqarah verse 153:

الَّذِينَ ا اسْتَعِينُوا الصَّبْرِ الصَّلَاةِ اللَّهَ الصَّابِرِينَ

O you who believe, make patience and prayer your helpers, verily Allah is with those who are patient.

11) Gratitude;

The difficulty of carrying out gratitude in its perfect form makes us aware of the importance of God's help for it. Without God's help, our gratitude to Him may only be formal and verbal.

12) Tawadlu';

The attitude of humility towards fellow human beings is a noble trait born of awareness of the Almighty God over all His servants. Humans are weak creatures

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(qath'i ah-dilalah) ketentuan-ketentuan hukum yang berkaitan dengan bidang ubudiyah dan ibadah khusus (khas). Ibadah dalam arti khusus adalah ibadah yang berkaitan dengan arkan al-Islam, seperti syahadat, shalat, zakat, puasa, dan haji, bersuci dari hadas kecil maupun besar, wajib 'ain dan wajib kifayah". (dikutip oleh Rahmmad Jamil, "Peranan Pembelajaran Modeling Dalam Meningkatkan Keterampilan Beribadah Siswa Di Madrasah Aliyah Negeri (MAN)-3 Medan", dalam *Jurnal ANSIRU,* Nomor 1 Volume 1, Juni 2017, hlm. 117), dari KH. Abdul Hamid dan KH. Beni Ahmad Saebani, Fiqih Ibadah, hlm. 70. Lihat juga Ash-Shiddieqy, Kuliah Ibadah, hlm. 4.

[13] Marzuki, *Menepati Janji*, (Pustaka Elektronik dalam link http://staffnew.uny.ac.id/upload/132001803/lainlain/Dr.+Marzuki,+M.Ag_.+Menepati+Janji.pdf. Diakses pada tanggal 30 Mei 2019), hlm. 2.

who do not mean anything in front of Allah SWT. Humans need grace, forgiveness and mercy from Allah.[14]

b. Mentally unhealthy / despicable (Akhlak al Sayyi'ah), including:

1) Kufr;

Allah SWT threatens with punishment and various disasters against those who disbelieve in His favors. People who are not grateful for the blessings of Allah, and even they disobey them, then Allah swt. will inflict his torment.

2) Shirk;

Shirk is equating other than Allah with Allah SWT such as praying or asking for help from other than Allah SWT but still asking for help from Allah SWT.

3) Apostates;

Etymologically, apostasy is interpreted by fiqh experts as al-rujû' 'an al-Islam (turning from Islam). In terms of terminology, apostasy is defined as 'Abd al-Rahmân al-Juzayrî in al-Fiqh 'alâ al-Madhâhib al-Arba'ah as a Muslim who chooses to become an infidel after previously saying two sentences of creed and carrying out Islamic law. Apostasy is expressed clearly (sharîh), for example, usyrikû bi Allâh (I associate partners with Allah).[15]

4) wicked;

Wicked according to the Shari'a means getting out of obedience. Obedience in question includes all actions, both those which if left behind lead to kufr or if left do not cause kufr.[16]

5) Hasud;

Al-Ragib said, "Hasad is wishful thinking that the favor will disappear from those who deserve it, maybe even that wishful thinking is accompanied by action to eliminate the favor. And this hasad is an attribute of Allah's worst creatures, namely the Jews.

6) Miser;

Among the bad qualities that still often land on the chests of some Muslims are miserliness (stingy) whose reproaches have come from Allah the Exalted and His Messenger. (Surat al-Imraan: 180).[17]

7) Revenge;

Revenge as part of al-madzmmah morals (disgraceful character) is the nature of wanting to repay someone's actions. This vindictive nature grows and develops

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[14] Purnama Rozak, "Indikator Tawadhu dalam Keseharian", *Jurnal Madaniyah*, Program Doktoral Universitas Islam Negeri Walisongo Semarang, Volume 1 Edisi XII Januari 2017, hlm. 177-178.

[15] Seperti dikutip dalam Abd al-Rahmân al-Juzayrî, al-Fiqh `alâ al-Madhâhib al-Arba`ah, (al-Qâhirah: al-Maktab al-Thaqafî, 2000), juz IV, h. 302. Oleh Abd. Moqsith dalam "Tafsir atas Hukum Murtad dalam Islam", *Jurnal Ahkam*, Fakultas Ushuluddin Universitas Islam Negeri Syarif Hidayatullah Jakarta, Vol. XIII, No. 2, Juli 2013 hlm. 290.

[16] Asy Syari'ah Online, "Fasik", Rabu, Mei 1, 2019, http://asysyariah.com/fasiq/, Diakses pada tanggal 7 Juni 2019.

[17] Departemen Agama Republik Indonesia, *Al Qur'an dan Terjemahnya*, (Semarang, Toha Purtra: 1989), hlm. 108.

from angry or dissatisfied nature to see everything that happens, feels rivaled, or disappointed by someone.

8) Betrayal;

Treason is a deviant behavior towards Allah and His Messenger, towards oneself, as well as towards others. (Surat al-Anfāl verse 27).

9) Deciding on the relationship;

In the teachings of Islam, the relationship between each other, especially among family members, must be maintained properly because family rifts can have very bad consequences. Even though there are hadiths that say that it is forbidden to cut ties for up to three days, it does not mean that it is permissible to be hostile to each other for three days. However, it does indicate a maximum time limit that should be avoided.

10) Desperate;

The attitude of despair that occurs because of the emergence of an attitude of giving up hope is strictly prohibited in Islam. This attitude occurs because of the loss of faith, even though Allah has promised that Allah's help is very close, indeed after hardship there is ease, Allah does not want hardship for His servants, and finally for those who are patient there is a great reward and good.[18]

How to Get Mentally Healthy

As for the things that can be done in order to get mental health is to do therapy in accordance with Islamic law, including the following:

a. Psychotherapy through Prayer

The ritual of prayer has a tremendous effect on the therapy of feelings of confusion and anxiety. By praying solemnly will bring a sense of calm, serenity and peace.

b. Psychotherapy through Fasting

From the psychological side, fasting is useful for treating feelings of sin and eliminating anxiety. The Messenger of Allah stated in his saying: "Whoever observes the fast of Ramadan based on faith and sincerely hopes for the pleasure of Allah, his past sins will be forgiven." (Narrated by Al-Bukhari, Muslim, Abu Dawud, Tirmidhi, An-Nasa'i and Imam Ahmad).

c. Psychotherapy through Hajj

Hajj rituals such as tawaf, wukuf, sa'i and throwing jumrah are activities that are full of meaning. Tawaf and wukuf in Arafah become media for meditation to contemplate past actions that distance themselves from Allah SWT. and understand more deeply the nature of the purpose of life. The journey of Safa and Marwah means the struggle for self-spirituality to fight against lust. Throwing Jumrah 'Aqabah implies throwing out all the qualities of ignorance such as hypocrisy, lies and

[18] Husniah Ramadhani Pulungan, "Memaknai Putus Asa dalam Paradigma Henti", *Jurnal Kajian Ilmu-ilmu Keislaman*, Universitas Muhammadiyah Tapanuli Selatan, Vol. 03 No. 1 Juni 2017, hlm. 58-59.

worldliness. This is an illustration of the story of the struggle of Prophet Ibrahim who sacrificed what he loved to gain His pleasure and affection.[19]

d. Psychotherapy through Dhikr and Prayer

Dhikr and prayer are the main worship in Islam and even become the core. Dhikr that is done will make the heart and soul calm.

e. Psychotherapy through Ruqyah

Ruqyah syar'iyah psychotherapy can be said to be divine communication which includes aspects of dhikr and prayer.[20]

Analysis of Contemporary Islamic Education in Indonesia

Education has a very big role to bring about change in Muslims. Through education, mental conditions can be formed that are more conducive to developing the desired moral-spiritual awakening. Likewise, mastery of science and technology can be cultivated through the implementation of appropriate education. However, it must also be realized that the results of the new educational process are truly felt after a generation has passed.[21] Because the Islamic Awakening is now running, education must be accompanied by the formation of leadership that can carry out the process of change from now on. In fact, leadership is very important to bring about the necessary educational process. The educational process includes many aspects and in fact every

Human activities contain elements of education. But in general it can be said that education includes the school system and education outside of school. These two things must support each other to achieve optimal results. In education outside of school a very big role is education in the family environment. Because in the family environment, humans are born and grow in the most decisive period for the formation of their personality.

The Relevance between Mental Health in the Perspective of the Qur'an and Contemporary Islamic Education in Indonesia

Contemporary Islamic education in Indonesia is in the context of forming human beings who are devoted to Allah SWT, able to use logic well, interact socially properly and responsibly. In other words, the purpose of Islamic education in Indonesia is to develop optimal spiritual, emotional and intelligence potential. All three are

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[19] Seperti pernyataan Suharto tahun 2002, dikutip oleh Ikhwan Fuad dalam *Journal An-nafs: Kajian dan Penelitian Psikologi*, "Menjaga Kesehatan Mental Perspektif Al-Qur"an dan Hadits", (Sekolah Tinggi Ilmu Tarbiyah Muhammadiyah Pacitan). Vol. 1 No. 1 Juni 2016.

[20] Alam Budi Kusuma, "Pendekatan Psychotherapy Al-Qur'an dalam Gangguan Kesehatan Mental (Suatu Kajian Psikologi Agama)", *Jurnal Komunikasi dan Pendidikan Islam,* Sekolah Tinggi Agama Islam Masjid Syuhada Yogyakarta., Volume 6, Nomor 1, Juni 2017, hlm. 142.

[21] *Generasi* secara sederhana dapat diartikan sebagai suatu masa di mana kelompok manusia pada masa tersebut mempunyai keunikan yang dapat memberi ciri pada dirinya dan pada perubahan sejarah atau zaman. Menurut Notosusanto, pengertian generasi itu sendiri sebenarnya lebih berlaku untuk kelompok inti yang menjadi panutan masyarakat zamannya, yang dalam suatu situasi sosial dianggap sebagai pimpinan atau paling tidak penggaris pola zamannya (pattern setter). Di Indonesia, dianggap telah ada empat generasi, yaitu generasi '20-an, generasi '45, generasi '66, dan generasi reformasi ('98). Suatu generasi harus dipersiapkan untuk menghadapi tantangan pada zamannya, melaksanakan pembangunan dengan sumber daya yang ada dan akan ada, serta menjaga keber-langsungan dan keberlanjutan dari pembangunan dan sumber dayasumber daya tersebut.

integrated in a loop. Islamic education activities are basically an effort to realize the Islamic spirit, which is an effort to realize the spirit of life imbued with Islamic values. Furthermore, the spirit is used as a way of life.

From this Islamic education orientation, the principle of Islamic education is none other than trying to streamline the application of religious values that can lead to the transformation of values and knowledge as a whole to humans, society, and the world in general. Al-Syaibany stated that Islamic education must contain the following elements and conditions:

1. In all principles, beliefs and contents in accordance with the spirit of Islam;
2. Relates to the reality of society and culture as well as its social, economic, and political systems;
3. Be open to all good experiences (wisdom);
4. The guidance is based on an in-depth study by taking into account the surrounding aspects;
5. It is universal with scientific standards;
6. Selective, chosen which is important and in accordance with the spirit of the Islamic religion;
7. Free from contradictions and disputations between the principles and beliefs on which they are based; and
8. An earnest experimentation process for sound, deep and clear educational thinking.

In addition, according to Malik Fajar,[22] education n Islam must fulfill the following four requirements:

1. Clarity of goals with operational steps inside realize the ideals of Islamic education;
2. Empowering institutions by rearranging the system;
3. Improve and improve management;
4. Improving the quality of human resources (HR).

From the description, it can be seen that the mental health of the Qur'anic perspective has a very clear relevance to Contemporary Islamic education in Indonesia so that Islamic education that has been conceptualized and constructed will bring Indonesian students/humans to become human beings who are devoted to Allah SWT with noble character and useful. for the homeland and the nation so that the ideals of realizing human character will be achieved in order to provide safety and happiness in the world until the hereafter.

Conclusion

[22] *Abdul Malik Fadjar* (lahir di Yogyakarta, Hindia Belanda (kini Indonesia), 22 Februari 1939; umur 78 tahun) adalah anggota Dewan Pertimbangan Presiden yang menjabat sejak 19 Januari 2015. Ia pernah menjabat sebagai Menteri Pendidikan Nasional pada Kabinet Gotong Royong. Ia adalah lulusan tahun 1972 dari Institut Agama Islam Negeri (IAIN) Sunan Ampel Malang. Pada 19 Januari 2015, ia dipilih Presiden Joko Widodo menjadi salah satu anggota Dewan Pertimbangan Presiden (Wantimpres). Karirnya, antara lain: 1983-2000: Rektor Universitas Muhammadiyah Malang; 1998-1999: Menteri Agama Kabinet Reformasi Pembangunan; 2001-2004: Menteri Pendidikan Nasional Kabinet Gotong Royong; dan 2015-Sekarang: Anggota Dewan Pertimbangan Presiden.

Some conclusions that can be drawn in this study are:

1. The concept of mental health in the perspective of the Qur'an illustrates that people who have a healthy mentality are as follows:
   a. Believe and know the pillars.
   b. Establish prayer and know the terms and pillars.
   c. It's easy to carry out Dhikr just hoping for Allah's blessing.
   d. Able to read the Qur'an and understand its meaning and purpose and be able to apply it in everyday life.
   e. Be compassionate towards fellow human beings and fellow creatures of Allah SWT.
   f. Able to undergo God's test, not complain, and complain to God for all the misfortunes that befell him.
   g. Tawakal
   h. Be patient with everything that does not please him.
   i. Istiqomah, firm-hearted, not easily influenced by things that will keep away from taqarrub to Allah SWT.
   j. Likes to give good advice, in a wise way and good wisdom in the family and society.

   While the mental characteristics that are not good according to the Qur'an are as follows:
   a. Mushrik, namely associating partners with Allah and having the i'tikad that there is another power besides Allah. Shirk but not felt.
   b. Riya, worship with the intention of seeking human attention and not seeking the pleasure of Allah SWT.
   c. Kufr, do not realize that all the blessings they feel are from Allah SWT.
   d. Nifaq, what he did was a lie to his conscience, God, and fellow human beings.
   e. Hasad, doesn't like it when someone else gets a favor.
   f. Likes to wreak havoc on the earth.
   g. Obscurity, likes to belittle and demean fellow human beings.
   h. Messy, only cares about himself.
   i. Hubbuddunya, did not realize that property, rank, and position belonged to Allah SWT.
   j. Hubbusysyahawāt, always follow his lust.
   k. It's easy to feel sad when you see something you don't like.
   l. Lazy, likes to procrastinate, and has no motivation to improve self-quality.
   m. Always presumptuous, and likes to suspect others.
2. The concept of contemporary Islamic education in Indonesia related to mental health is as follows:
   a. Ontology

      Ontologically, the concept of contemporary Islamic education related to mental health is in the context of shaping human behavior and morals so that humans can interact well in the social environment.
   b. Epistemology

Epistemologically the concept of contemporary Islamic education related to mental health is a concept that integrates procedures, techniques, or procedures related to reason, revelation, and science to gain knowledge.

c. axiology

Axiologically, the concept of contemporary Islamic education related to mental health is in order to achieve a mentally healthy personality in accordance with the guidance of the Qur'an as a revelation from Allah SWT. which was revealed to the Prophet Muhammad. through the angel Gabriel.

3. Mental health from the perspective of the Qur'an and its relevance to Contemporary Islamic education in Indonesia is the basis for the process of forming the soul, mind, and spirit of the human being as a profiling that students who have taken Islamic education from elementary, secondary to tertiary levels, can know the characteristics by having good mind and morals that reflect the existence of a healthy mentality in accordance with the guidance of the Qur'an.

Based on the results of this study, readers should be more moved and deepen how to create and design the concept of Islamic education that can lead to mental health based on al-Qur'an values in implementing the Contemporary Islamic education system in Indonesia in order to develop the mental health of participants. educate to have commendable morals (akhlak al karimah), in accordance with the guidance of the Qur'an as a revelation from Allah SWT. for the safety and happiness of human life in this world until the hereafter.

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