

PSYCHOPATHOLOGY AND PSYCHOTHERAPY IN ISLAM

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Abstrak: Psikopatologi dan Psikoterapi dalam Islam. Psikopatologi adalah penyakit jiwa yang kerap diderita manusia. Banyak faktor penyebab penyakit ini. Di antaranya adalah kehidupan modern yang ditandai dengan pola hidup yang materialistik, hedonisme dan egoistik. Dalam Islam, psikopatologi yang bersifat ukhrawi dideskripsikan sebagai bentuk penyimpangan dari norma-norma atau nilai-nilai moral, spiritual dan agama. Ada tiga bagian psikopatologi. *Pertama*, yang berkaitan dengan akidah atau berkaitan dengan Tuhan (*ilâhiyah*), seperti *syirik, kufur, zindiq*, dan lain-lain. *Kedua*, yang berkaitan dengan kemanusiaan (*insâniyah*), seperti *hasud, 'ujub, ghadab, su' al-zhan*, dan lain-lain. *Ketiga*, gabungan kedua di atas, seperti *riya' dan nifaq*. Psikoterapi adalah proses untuk mengobati penyakit jiwa individu dari berbagai problem. Al-Quran sebagai dasar ajaran Islam memuat informasi mengenai psikoterapi bagi orang-orang yang sakit jiwa. Pendekatan agamis sangat diperlukan untuk melakukan terapi dan mengembalikan kesehatan jiwa. Di samping itu, pendekatan agamis dapat membawa penderita psikopatologis dekat dengan Allah SWT.

Abstract: Psychopathology is mental illness that has often suffered by human being. There are several factors that causes this illness, some of which are modern life characterized by materialistic, hedonistic and egoistic lives. In Islam, psychopathology which is described as a form of deviation from norms or moral values, spiritual and religion. Psychopathology is divided into three parts, namely those associated with faith, humanity and psychopathology which is associated with combination of faith and human being. Meanwhile psychotherapy is an effort to cure mental and psychiatric disorders suffered by individuals. Psychotherapy is a solution to cure various problems of mental disorders. Al-Qur'an, as the principles of Islamic teachings, contain information about psychotherapy for those who suffer from mental disorders. Religious approach is completely needed for therapy and it helps the psychopath recover from his/her mental disorders. The Qur'an could be used as a treatment as well as a preventive step, so that all human being will not suffer from mental disorders, and religious approach can bring the psychopaths closer to God, the Almighty.

Kata Kunci: psikopatologi, psikoterapi, Islam

INTRODUCTION

Based on psychological concept, human beings as biological creature own a basic potential determining human personality in the form of instinct. Human beings basically live to fulfill the demand and requirement of instinct. Based on verses of the al-Qur'an, human being potential which is relevant to instinct is called *nafsu* (lust). According to the content of verses of the al-Qur'an, human beings are intrinsically perfect, biological, personal, social and religious creatures. Human being as religious creature cover three other components, namely biological creature, personal and social always bind with religious values¹. The al-Qur'an explicitly states that human beings are created by God Almighty from material and non-material elements. Human material dimension is *al-jism* (body) and human non-material dimension is *al-ruh* (soul) that is *ghaib* (unseen) entity as God Almighty's creation which is directly blown into human body (*al-jism*)².

Psychopathology is mental disorder that attacks human psychologically that makes every individual experiences mental disorder. Tristiadi Ardi Ardani³ asserts that mental disorder is not similar to nervous disorder and this is often generally misunderstood. Personal and social problems are gradually increased and even disturb those who want to achieve happiness as intended by every individual.

Due to the dominance pattern of modern life which is materialistic and selfish, human psychological situation becomes uncertain. Order and tradition rooted and tested its validity for centuries has turned away, despite what one has obtained is not necessarily able to address various problems of daily life. Therefore, it is not surprising that it is recently discovered a variety of strange behavior and eccentric which is regarded as a pathological symptom of modern life.⁴ More diseases cause mental health problems with increasing anxiety of human life in an increasingly global life.⁵

Goals set for psychotherapeutic activities are usually associated with methods and techniques used by a therapist. The aim of psychotherapy with the psychodynamics approach according to Ivey makes something that is not aware becomes something consciously aware. Personality reconstruction is conducted on the previous events and devises a new synthesis of old conflicts. Corey states that the goal of psychotherapy is based on psychodynamic as making something that is not consciously aware of being something that is realized.⁶

¹Iin Tri Rahayu, *Psikoterapi Perspektif Islam dan Psikologi Kontemporer* (Malang: UIN Malang Press, 2009) p. 13.

²Al Rasyidin, *Percikan Pemikiran Pendidikan dari Filsafat hingga Praktik Pendidikan* (Citapustaka Media Perintis, 2009) p. 6.

³Ardani, *Psikiatri Islam* (Malang: UIN Malang Press, 2008) p. 30.

⁴Abdul Mujib dan Jusuf Mudzakir, *Nuansa-Nuansa Psikologi Islam* (Jakarta: RajaGrafindo Persada, 2002) p. 163.

⁵Masganti Sit., *Psikologi Agama* (Medan: Perdana Publishing, 2011), p. 155.

⁶Ardani, *Psikiatri Islam*, p. 283.

Islamic psychotherapy is a process of treatment and cure either mental, spiritual, moral, or physical diseases through the guidance of the al-Qur'an and the Sunnah of the Prophet Muhammad saw or empirically is through the guidance and teachings of Allah, His angels, His prophet and Messenger or heirs of the Prophets.⁷ M. Utsman Najati states that assessment of the history of Islam provides us the evidence of the success of faith in Allah to heal the soul of a variety of diseases, realizing safety feeling and secure, and protect it from various anxiety and mental illness that are sometimes caused by it. It should be mentioned that the therapy is usually performed after falling into mental ill. Meanwhile, belief in Allah, when implanted in the soul since childhood will give a shield to human and an antidote from a variety of mental illness. Regarding security and peace brought about faith in Allah in the soul of a believer is put forwarding Q.S. al-Ra'd/13: 28,

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

Those who have faith and whose hearts find peace in the remembrance of God-truly it is in the remembrance of God that hearts find peace” (Q.S. al-Ra'd/13: 28).⁸

The Qur'an gives cues to handle a variety of cases with psychotherapeutic approach effectively and successfully. It could be the foundation for scientists to work on the subject and thus reveal the various regions and the field of new knowledge for the sake of human life.⁹

Definition and Assumption of Islamic Psychopathology

Definition

Pathology is a branch of medical science that deals with the causes of disease and the process as well as its influence on the structure and function of the human body. All physicians involved extensively with pathology, but specifically examine pathological disease process by testing of tissues and body fluids are found during surgery or autopsy.¹⁰

Pathological study¹¹ also examines the pathology in social areas. Kartini Kartono¹² said a century ago that people labeled social disease indicated by morality. Therefore, poverty, crime, prostitution, alcoholism, addiction, gambling and related behaviors was

⁷Rahayu, *Psikoterapi Perspektif Islam*, p. 208.

⁸M. Utsman Najati, *al-Quran dan Ilmu Jiwa* (Bandung: Pustaka, 1985) p. 289.

⁹Afzalur Rahman, *Ensiklopedia Ilmu dalam al-Qur'an* (Bandung: Mizan, 2007) p. 310.

¹⁰Mujib & Mudzakir, *Nuansa-Nuansa Psikologi Islam*, p. 164.

¹¹*Pathology is the situation of sickness, unhealthy, or experiences the disorder which is usually diagnosed medically. Individuals or abnormal situation is not always statistically pathological. For instance, IQ of 120 is an abnormal which is not pathological as cited in Suprpti Slamet Is and Sumarmo Markam, Pengantar Psikologi Klinis (Jakarta: Universitas Indonesia-UI Press, 2003), p. 22.*

¹²Kartini Kartono, *Patologi Sosial* (Jakarta: RajaGrafindo Persada, 2003), p. 1.

viewed as a symptom of a social disease that must be eradicated from the earth. In the 19th century and early 20th century, sociologists define social pathology as all behavior which is contrary to the norm of goodness, local stability, simplicity pattern, moral, property, family solidarity, living in harmony neighbors, discipline, kindness and formal law.

Pathology, or mental illness, is pain that appears in the form of behavioral and unstable psychological functions. Psychopathological term refers to a broad syndrome, which includes abnormalities of senses condition, cognition and emotion. Prevailing assumption in this field is that the psychopathological syndrome or a symptom not solely in the form of predictable response to specific emotional stress symptoms, such as death of someone we loved, but the form of psychological manifestation or one's biological dyes function.¹³

According to Chaplin, pathology is the knowledge of disease or disorder, or a disease condition or disorder. Meanwhile psychopathology is a branch of psychology that is concerned to investigate the illness or mental disorder and other abnormal symptoms.¹⁴

Assumption of Islamic Psychopathology

The study of psychopathology, at least, has three assumptions, each of which is assumed to have different psychological implications. *First*, basically the human soul is born in a state of pain, except in certain circumstances where he is declared healthy. *Second*, the human soul is essentially born neutral (not sick and unhealthy). Sick and healthy life depends on the process of development. *Third*, the human soul is essentially born in good health, except under certain circumstances where he is declared sick.¹⁵

First assumption, a psycho-analysis theory was developed by Sigmund Freud. According to him, the human soul is born in a state of evil, bad, negative and destructive. In order to grow up positively, directive and impersonal companion ways are needed. Such a conclusion is based on Freud's investigation to some patients who came to his laboratory. From this investigation, it appears that Freud's theory of psycho-analysis is only suitable for the sick and not for the healthy people. This assumption is not only pessimistic but it also denies the fact of human existence, so it, in turn, leads to the dehumanization in psychology.¹⁶ Zakiah Darajat¹⁷, explains that the psycho-analysis is known for its deep analysis of human soul lives up to unconsciousness. By using the psycho-analysis theory, there are many aspects of soul that can be revealed and discovered, which may not be found by other methods. The psychiatric results that have been achieved by psycho-analysis was helpful

¹³Mujib & Mudzakir, *Nuansa–Nuansa Psikologi Islam*, p. 164.

¹⁴*Ibid.*, p. 165.

¹⁵*Ibid.*, p. 165.

¹⁶*Ibid.*, p. 165.

¹⁷Zakiah Darajat, *Ilmu Jiwa Agama* (Jakarta: Bulan Bintang, 2005) p. 31.

in identifying the origin of one's religion, so that the studies of psycho-analysts were then extends to legends and various forms of arts.

Meanwhile, the second assumption, B. F Skinner developed a theory of radical psycho-behavioristic. According to him, the human soul is born in the neutral condition, like a piece of paper, and environment determines the direction of the soul development. Good environment will form a good and harmonious psychological atmosphere. Conversely, bad environment will impact on bad psychological symptoms. This assumption is not only deterministic and mechanistic, but also treats human as the creature who does not have a unique soul. The human soul is considered as the soul of animals that do not have a tendency to anything and can be set as machines or robots.¹⁸ According to Baharuddin¹⁹ in behaviorism, human beings are no different from animals. Therefore behaviorists in their research conducted experiments on animals as to analyze human behavior. In other words, human soul is not different from animal soul in terms of responding to the stimulus from the environment to bear behavior.

Meanwhile, the third assumption, a psycho-humanistic theory was developed by Abraham Maslow and Carl Roger. According to them, the human soul is born in a state of consciousness, freedom, responsibility, which is guided by the positive power that comes from themselves towards full expansion across all human potential. In order to grow towards positive way, human beings do not need guidance but personal companion and full acceptance and appreciation for the sake of positive potential that is inherent in them.²⁰

Adnan Syarif²¹, states that mental illness is not found except in humans given the freedom to choose, not the other creatures which have been controlled by its creator. Therefore, various creatures except human beings have similarities in attitude and happy with their behavior and feelings, on the condition that is not interfered by human's hands who destruct their lives and behavior.

The third assumption above emphasizes the normality of human nature, not the abnormality. Human normality is natural and pure and all are possessed by human being, meanwhile abnormality is the new trait which occurs anomalously (*inkhiraf*) in human being. According to Atkinson, there are six criteria to determine one's mental health. *First*, there is a realistic perception and efficient in reacting and evaluating what is happening in the world around him. *Second*, knowing oneself, both with regard to his awareness or motive. *Third*, ability to control behavior consciously such as restrain impulsive and aggressive behavior. *Fourth*, having self-esteem and he can be accepted by the surrounding environment. *Fifth*, the ability to form a bond of love, such as not excessively

¹⁸Mujib & Mudzakir, *Nuansa–Nuansa Psikologi Islam*, p. 165-166.

¹⁹Baharuddin, *Paradigma Psikologi Islami: Studi tentang Elemen Psikologi dari al-Qur'an* (Yogyakarta: Pustaka Pelajar, 2004), p. 289.

²⁰Mujib & Mudzakir, *Nuansa–Nuansa Psikologi Islam*, p. 166.

²¹Adnan Syarif, *Psikologi Qurani* (Bandung: Pustaka Hidayah, 2002) p. 122.

demanding on others and to satisfy other people, not only to satisfy oneself. *Sixth*, there is an enthusiastic spirit that drives a person to achieve productivity.²²

Although this assumption is known as optimistic assumptions and recognizes the strength of the human spirit, but the anthropocentric nature which only benefits human strength, without linking theory to the absolute will of God. In Islam, though using the third assumption framework in constructing his psychopathological theories, but he does not break away from theocentric paradigm. As a matter of good and holy, God does not give human except the spirit which has a tendency to be healthy, good and holy. Human mental health is not just natural and pure, but has been well-arranged by the creator. From this framework, neurosis and psychosis criteria and Islamic psychopathology is not only caused by nervous disorder or natural mental disorder, but also due to the misdeed of God's rules. It is, therefore, not surprising that the theory of Islamic psychopathology is more focused on spiritual and religious behavior.²³

Types of Psychopathology in Islam

Psychopathology in Islam can be divided into two categories; *first*, it is worldly. Various psychopathologies in these categories are symptoms or mental illness that is formulated in the discourse of contemporary psychology; *second*, it is related to hereafter, the diseases caused by misdeed to the norms or moral values, spiritual and religion.²⁴

The first model of psychopathology has many categories. It is caused by the different perspectives of each psychologist. Within these three periods, there are at least four perspectives associated with psychopathology. *First*, from the perspective of biology, the idea is that physical disorders such as brain disorders and disorders of the autonomic nervous system causing mental disorders. *Second*, from the perspective of psycho-analytic, it states that mental illness is caused by unconscious conflict that usually starts from childhood as early defense mechanisms to cope with anxiety caused by impulses and depressed emotion. *Third*, from behavioral perspective, this perspective views mental disorders from the point of learning theory and it is found that abnormal behavior is learned ways to fight stress. This approach studies how the fear of certain situations be conditioned and roles owned by strengthening in the emergence and maintenance of improper behavior. *Fourth*, from cognitive perspective, the idea is that mental disorders are rooted from the disorders of cognitive process and can be eliminated by changing the faulty condition.²⁵

Al-Ghazâlî explained eight categories which include destructive behavior (*al-muhlikat*) resulted in psychopathology, namely the danger of stomach and sex lust (like eating

²²Mujib & Mudzakir, *Nuansa–Nuansa Psikologi Islam*, p. 166.

²³*Ibid.*, p. 166-167.

²⁴*Ibid.*, p. 167.

²⁵Mujib & Mudzakir, *Nuansa–Nuansa Psikologi Islam*, p. 168.

forbidden food, or having sexual intercourse which is completely prohibited); the danger of the mouth (such as mocking, unimportant debates, lies, provocations, and telling other people's ugliness; the danger of anger, jealousy and envy; the danger of loving world life; the danger of loving treasure and stingy; the danger of proud and show off; the danger of arrogance and boasting; dan the danger of cheating.²⁶

Ibn Qayyim al-Jauziyah states five causes of psychopathology, namely interference of other people's business which resulted hostility and dispute (Q.S. al-Zukhruf/43: 67); having a day dreaming on something impossible, causing laziness and evil whisper; devote everything to other things and not to Allah which makes someone does not have freedom and independence; excessive eating, especially forbidden foods, which can lead to worship laziness; and to much sleep, it makes us have less time remembering Allah, just fatten the body and wasting time.²⁷

Both in the Qur'an and Sunnah, there are many types of Islamic psychopathology, it is not limited to the two above opinions, for instance, wasteful (*al-israf*), mocking (*al-mann*), stingy (*al-bakhil*), provocation (*al-namimah*), what is revealed is different from what is believed (*al-nifaq*), prejudice (*su' al-zhan*), breaking the promise (*al-ghadar*), telling other people's bad characters (*al-ghibah*), materialism (*hubb al-dunya*), breaking the goodness (*al-kufr*), associating partners with God (*al-syikr*), and so forth.²⁸

Although there are many types of psychopathology, at least, it can be divided into three sections, namely psychopathology associated with the creed or relationship with God (*ilahiyah*), such as; *syirik* (associating partners with God), *kufur* (breaking the goodness), *zindiq* (those who do not believe in God), and so forth; psychopathology associated with humanity (*insâniyah*), such as *hasud* (provocation), *ujub* (boasting), *ghadab* (breaking the promise), *su' al-zhan* (prejudice), and so forth; and psychopathology associated with faith and human relationships, such as; *riyâ'* (wasteful), *nifâq* (what is revealed is different from what is believed), and so forth.²⁹

Various forms of Islamic psychopathology mentioned above are often forgotten by contemporary psychiatrists, but we realize it or not, and acknowledged or not, the forms of psychopathology above can inhibit someone's actualization and realization, even often bring physical illness.³⁰

Zakiah Daradjat³¹ states that mentally healthy person will try to use all potentials that he owned as much as possible in a way that brings happiness to him and others.

²⁶*Ibid.*, p. 178.

²⁷*Ibid.*, p. 178–179.

²⁸*Ibid.*, p. 179.

²⁹*Ibid.*, p. 179.

³⁰*Ibid.*, p. 179.

³¹Zakiah Daradjat, *Peranan Agama dalam Kesehatan Mental* (Jakarta: Haji Mas Agung, 1990), p. 29.

Moreover, he is just looking for profit to amuse him or group; therefore, he is one of the people who are mentally ill. If we review from religious perception, then the people who seek profit at the expense of other people are sinners, those who violate the religious rules.

Abdul Mujib and Jusuf Mudzakir concluded that there are sixteen forms of Islamic psychopathology. These sixteen forms are described as follow associating partners with God (*syirik*); breaking the goodness (*kufur*); what is revealed is different from what is believed (*nifaa*); wasteful (*riya'*); anger (*gadab*); forgetful (*gaflah* or *nisyan*); following devil whisper (*waswas*); desperate or hopeless (*al-ya'is wa qunut*); greedy (*thama'*); deceived (*ghurur*); boasting (*'ujub*) and arrogance (*takabbur*); jealousy and envy (*hasud* and *biqid*); telling other people's bad characters (*al-ghibah*) and provocations (*al-ramimah*); loving the world life (*hubb al-dunya*); and a desire for something impossible (*al-tamanni*), *sixteenth*, coward (*al-jubn*).³²

Hasan Langgulung³³ in his book explains mental illnesses as follow; wasteful, jealousy and envy, greedy, following devil whisper, excessive talk, cursing people, lying, denouncing other people, chiding, anger, loving the world life, loving treasure, stinginess, loving positions (*hubb al-jah*), arrogance, and boasting (*'ujub*).

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Islamic Psychotherapy

Definition of Islamic Psychotherapy

Suprpti Slamet IS and Sumarmo Markam³⁴ argue that psychotherapy is one of the methods of intervention. There are several differences between psychotherapy with guidance and counseling. *First*, the term of psychotherapy is often used for clients or patients with severe problems. *Second*, psychotherapy and counseling are done at the request of a client or a patient; meanwhile guidance can be done without being asked.

Psychotherapy is the treatment of mind or the treatment and care of mental disorder through psychological methods. This term covers a wide range of techniques that aims to assist individuals in overcoming emotional disorder, by modifying its behavior, thoughts and emotions, so that the individual is able to develop himself in overcoming his psychological problems.³⁵

James P. Chaplin divides the notion of psychotherapy in two viewpoints. Specifically,

³²Mujib dan Mudzakir, *Nuansa–Nuansa Psikologi Islam*, p. 180–205.

³³Hasan Langgulung, *Teori-Teori Kesehatan Mental* (Jakarta: Pustaka al-Husna, 1986), p. 328-360.

³⁴Suprpti Slamet Is dan Sumarmo Markam, *Pengantar Psikologi Klinis* (Jakarta: Universitas Indonesia-UI Press, 2003) p. 136.

³⁵Mujib dan Mudzakir, *Nuansa–Nuansa Psikologi Islam*, p. 207.

psychotherapy is defined as the application of a special technique to cure mental illness or of trouble in adjusting themselves daily. Broadly, psychotherapy covers healing through religious faith, informal communication or personal discussion with teachers or friends. Based on the explanation above, psychotherapy is not only used to cure mental illness, but also can be used to support, maintain and develop the integrity of the soul, so that it continues to grow healthily and has the ability to effectively adapt with the surrounding. The main task of the psychiatrist is to give a complete understanding and insight on the patient as well as modify or even change the deviant behavior. Therefore, it may be meant that psychiatrists here are teachers, parents, relatives and close friends who are commonly used as a place to share one's feeling as well as giving advice for better life.³⁶

There is also the so-called holistic therapy by Dadang Hawari³⁷ states that in psychiatry, it is known as a form of therapy called holistic therapy. In holistic therapy, it is not only meant as a form of therapy that uses drugs and is intended to cure the soul disorder, but also cover other aspects of the patients.

According to Carl Gustav Jung, psychotherapy has exceeded its medical origin and no longer become a method of treatment of the sick. Psychotherapy is now used for healthy people or those who have the right on mental health whose torment pains us. Based on Jung's opinion, psychotherapy development is not only used for curative function, but also served as preventive and constructive (maintenance and development of healthy soul). The three functions imply that the efforts to consult at psychiatrist not only when a person suffers from mental illness, but it is better to consult before the symptoms or mental illness emerged, since it can build a perfect personality.³⁸

Hanna Djumhana Bastaman³⁹ asserts that the purpose of psychotherapy is commonly to develop healthy mental life, while the ultimate goal of religion is to develop faith and spiritual salvation. Although both psychotherapy and religion have different primary goals, one of them has a psychological dimension and another one has spiritual dimension, but both of them may be related to side effects. A believer is hoped to have healthy mental, although it is not always the case. On the contrary, someone who mentally healthy is hoped to be more open for him to stay in faith, even it is not the case. In other words, a believer's mental is not necessarily healthy, and someone who is mentally healthy is not necessarily a believer. These statements are still debatable.

The knowledge of psychotherapy is very useful to assist the patients in understanding themselves, knowing the sources of psychotherapy and adjustment difficulties, and provide

³⁶*Ibid.*, p. 207-208.

³⁷Dadang Hawari, *al-Quran Ilmu Kedokteran Jiwa dan Kesehatan Jiwa* (Jakarta: Dana Bhakti Prima Yasa, 1996) p. 66-67.

³⁸Mujib dan Mudzakar, *Nuansa–Nuansa Psikologi Islam*, p. 208.

³⁹Hanna Djumhana Bastaman, *Integrasi Psikologi dengan Islam Menuju Psikologi Islami* (Yogyakarta: Pustaka Pelajar, 1997) p. 131.

brighter future perspectives in the life of their soul; assist the patients to diagnose the forms of psychopathy; and assist the patients in making practical steps and implementation of the treatment. Many people are suffered from mental illness, but they are not aware of the pain, even they do not understand and comprehend what should be done to cure the disease. It requires the knowledge of psychotherapy.⁴⁰

Saiful Akhyar Lubis⁴¹ explains that difficulties are also experienced in religious life; people often encounter disappointment in their life. Much disappointment will cause people feel inferior, pessimist, apathy, and can agitate his mind, even mental disorder or illness. However, those various effects are not experienced by the people who practice Islam based on the principle of faith. His soul will not be upset, or his mental stability will not be disturbed just because of his disappointment, he will not be desperate, but he will face it calmly.

Types and Islamic Psychotherapy Techniques

Among psychologists and psychiatrists, a desire to overcome psychological problems is now growing very rapidly. As evidence of that desire is the development of various psychotherapeutic techniques. Other experts who also struggle to overcome psychiatric disorder are religious people. The efforts based on religious teachings as done by *kiai* (Islamic Scholars), pastors, and priests, they are basically trying to overcome psychological distress experienced by those who come for help.⁴²

Gerald Corey⁴³ states that in examining the goals of counseling and psychotherapy, we find a group of diverse objectives, including personality rearrangement, discovery of meaning of life, emotional disorders healing, community adjustment, achievement of happiness and satisfaction, achievement of actualization, easing anxiety, elimination of maladaptive behavior and learning the patterns of adaptive behavior.

Nietzel as cited in Suprapti and Sumarno Markam⁴⁴ explain that psychotherapy can be done individually, with a social orientation which is called group therapy, couple or family.

After studying the texts of the Qur'an, Muhammad 'Abd al-'Azîz al-Khâliidi divides drug (*syifâ'*) into two parts. *First*, *hissi* drug, it is the drug that can cure physical illnesses, such as treatment with water, honey, fruits mentioned in the Qur'an. *Second*, *ma'nawi* drug, a drug that can cure the disease of the soul human's heart, such as prayers and the content

⁴⁰Mujib dan Mudzakar, *Nuansa–Nuansa Psikologi Islam*, p. 208-209.

⁴¹Syukur Kholil (ed.), *Bimbingan Konseling dalam Perspektif Islam* (Bandung: Citapustaka Media Perintis, 2009), p. 58.

⁴²Djamaluddin Ancok & Fuat Nashori Suroso, *Psikologi Islami Solusi Islam Atas Problem-Problem Psikologi* (Yogyakarta: Pustaka Pelajar, 1995), p. 90.

⁴³Gerald Corey, *Teori dan Praktek Konseling dan Psikoterapi* (Bandung: Eresco, 1988), p. 323-324.

⁴⁴Slamet dan Markam, *Pengantar Psikologi Klinis*, p. 142.

of the Qur'an.⁴⁵ Komaruddin Hidayat⁴⁶ asserts that human being consist of two substances; body in the form of material and soul in the form of non-material.

The division of the two categories of drug is based on the assumption that there are two substances in human body combined into one, namely physical and spiritual. Each substance has the *Sunnah* (law) which is different from one another. Disorders or diseases that occur in physical aspect must be taken through the *sunnah hiss* in treatment, not the *sunnah ma'nawi* treatment like praying. The diseases will not be recovered without taking the *sunnah*. This problem will be different from those who suffered from human behavior or personality disorders. Personality is physical and spiritual product. Spiritual aspect is the essence of human personality, while physical aspect becomes an actualization tool. In this case, therefore, human personality cannot be cured with *hiss sunnah*, but with *ma'naw sunnah*. Moreover, physical disorder is often caused by spiritual disorder and the treatment must be done by *ma'nawi sunnah*.⁴⁷

Ibn Qayyim al-Jauziyah has explained in *Ighatsah al-Lahfan* specifically divided psychotherapy into two categories, namely *thabi'iyah* and *syar'iyah*. *Tabi'iyah* psychotherapy is a psychological treatment on diseases whose symptoms can be observed and felt by the patients in certain conditions, such as anxiety, jumpy, sorrowful and anger. This healing is to eliminate its causes. *Syar'iyah* psychotherapy is a psychological treatment on diseases whose symptoms cannot be observed and felt by the patients in certain conditions, but they are very dangerous diseases since they can damage one's heart, such as the diseases caused by stupidity, bad deeds, doubt, and lust. The treatment is a *syariah* (Islamic regulations) investment that comes from God. It is understood from Q.S. al-An'âm/6: 125: "when God wishes to guide someone, He opens their breast to Islam. When He wishes to lead them astray, He closes and constricts their breast as if they were climbing up to the skies. That is how God makes the foulness of those who do not believe rebound against them".⁴⁸

Muhammad Mahmûd, a prominent Muslim psychologist, divides Islamic psychotherapy into two categories. *First*, worldly, such approaches and techniques of psychological treatment after understanding psychopathological in real life. *Second*, hereafter, in the form of guidance regarding moral values, spiritual and religious.⁴⁹

Atkinson states that there are six psychotherapeutic techniques used by psychiatrists or psychologists, namely the technique of *psychoanalysis*; *behavioral* therapy technique;

⁴⁵Mujib dan Mudzakar, *Nuansa–Nuansa Psikologi Islam*, p. 209.

⁴⁶Komaruddin Hidayat, *Psikologi Kematian Mengubah Ketakutan menjadi Optimisme* (Jakarta: Mizan Publika, 2009), p. 101.

⁴⁷Mujib dan Mudzakar, *Nuansa–Nuansa Psikologi Islam*, p. 209-210.

⁴⁸*Ibid.*, p. 211-212.

⁴⁹*Ibid.*, p. 212.

cognitive behavioral therapy technique; *humanistic* therapy technique; *electric* or *integrative* therapy technique; *group* and *family* therapy technique.⁵⁰

In Islamic teachings, besides pursuing their *worldly* psychotherapy, there is also *hereafter* psychotherapy. *Hereafter* psychotherapy is a guidance (*hidâyah*) and grace (*wahbah*) of Allah which contains ideological and theological framework of all psychotherapy. Meanwhile, *worldly* psychotherapy is the result of human efforts (*ijtihad*), such as the treatment of mental technique that are based on the human rules (*insâniyah*). Both models of psychotherapy are equally important, like two sides of a coin which are related to one another. Based on the description above, it appears that Islamic psychotherapy searching approach based on the framework of *psycho-Theo-anthropo-centric*, that psychology is based on God's omnipotence and human effort.⁵¹ In the Qur'an as the basis and sources of Islamic teachings found many verses that relate to tranquility and happiness of the soul as the matter of principle in mental health.⁵²

A.A. Brill, a psycho-analyst, asserts that "individuals who are truly religious will never suffer from mental disorder". Arnold Toynbee, a British historian explains that the crisis suffered by European people in modern times is basically occurred due to the poverty of spiritual and the sole therapy for the pain they are experiencing is to return to the religious teachings.⁵³ Religious devotion brings a positive impact on mental health because experience shows that a religious person always remembers God Almighty. By remembering (by doing all what have been taught in Islam) God Almighty, the soul will be more peaceful.⁵⁴

Mujamil Qomar⁵⁵ points out that knowledge comes from God and this is a fundamental difference between knowledge and science, therefore the implication is different from science, knowledge in Islam has a great attention to God, it means that the knowledge is carrying values of divinity, as the values which give prosperity and peace for all creatures. 'Umar Muhammad al-Toumy al-Syaibani⁵⁶ explains that Islamic community has been established on the basis of faith and become the pivot of all human behavior or planning; therefore, Islam appreciates the benefits and positive influence for both individuals and society. Hasan Langgulung⁵⁷ states that humans have physical and spiritual structures. Therefore, this development is hoped that humans will be healthy, fair, and balanced individuals,

⁵⁰*Ibid.*, p. 212-215.

⁵¹*Ibid.*, p. 217.

⁵²Jalaluddin, *Psikologi Agama* (Jakarta: RajaGrafindo Persada, 1997), p. 146.

⁵³M. Utsman Najati, *al-Quran dan Ilmu Jiwa Agama*, p. 288.

⁵⁴Ramayulis, *Psikologi Agama* (Jakarta: Kalam Mulia, 2002), p. 99.

⁵⁵Mujamil Qomar, *Epistemologi Pendidikan Islam: dari Metode Rasional hingga Metode Kritik* (Jakarta: Erlangga, 2005) p. 154-155.

⁵⁶Omar Mohammad Al-Toumy al-Syaibany, *Falsafah Pendidikan Islam*, terj. Hasan Langgulung (Jakarta: Bulan Bintang, 1979) p. 179.

⁵⁷Hasan Langgulung, *Asas-Asas Pendidikan Islam* (Jakarta: Pustaka al-Husna Baru, 2008), p. 288.

and at the same time, it constitutes the bricks in the community building. This target is carried out in three areas, namely; body, mind and spirit.

Islamic Education as a Solution of Psychopathology Curative

Normatively, Islamic Education teaches human being to be a good personal, good attitude and faithful to Allah SWT. It is can be seen from the purpose of Islamic education, on which it is hoped that students will be perfect personal who are exist in devoting themselves to Allah SWT. In other words, Islam brings its followers toward goodness both in the world and hereafter. Islamic education becomes a therapy for psychopathologic cases. Islamic learning can be a solution for the people to get happiness in the world and hereafter. Moreover, Islamic learning provides solution to the people or followers who are suffering from mental illness. If they are close to God Almighty, then they will be free from mental illness.

Islamic education is based on al-Qur'an and Hadis, both of these sources become a primary guidance in designing teaching materials. Psychopathologic cases are explained in both of these sources, those who are suffering from psychopathology will psychologically experience mental disorder and disorientation either in personal or social life. There are many factors that cause mental illness, therefore, this psychopathology must be healed and cured in order the people can live normally and free from threatening of mental illness

The people whose mental is healthy and have good moral and polite are the goal of Islamic education. Mental guidance is to raise a good character and be faithful to God Almighty and it is discussed in Islamic education. Therefore, a therapy on psychopathology must be cured by Islamic materials, and then the people will be free from any conditions that lead to psychopathology. And at last, those people will be psychiatrically and physically healthy.

Therefore, institute of Islamic education must be the first choice for society for Islamic study. Brightening education will form the moral and elegant civilization in Islamic learning framework. So that psychopathology will not be suffered by society. Lastly, Islam will be a solution and answer all cases which are faced by society.

Conclusions

In Islamic teachings, there is much information explaining about psychopathological conditions, even though the Qur'an does not mention explicitly the term of psychopathology and psychotherapy. The term emerges later, but the essence of the study of psychopathology and psychotherapy has been explained in the Qur'an relating to mental illness and its healing methods. For example, the Qur'an explains the psychopathological conditions such as envy, jealousy, pride, anger and associating partners with God. Psychopathological is a disease that must be cured in order to the people and the soul become healthy. If they have healthy soul, they will obtain happiness and spiritual peace. Psychotherapy must be done

by a religious approach that psychopathological patients can get closer to the religion as well as to increase the belief in God Almighty.

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