

Mental Health in the Construction of Sufism

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ABSTRACT

This study aims to examine the impact of tasawuf (Islamic mysticism) on maintaining mental health. The research employs a library research or literature study method, by collecting and analyzing relevant data from books, scholarly articles, journals, and other reliable sources. The findings reveal that tasawuf contributes significantly to mental health preservation through its spiritual methods, particularly in fostering inner peace and mental stability. In the context of modern life, human beings increasingly experience stress, emotional pressure, frustration, and depression caused by various life challenges. The tasawuf concepts of Takhalli, Tahalli, and Tajalli serve as transformative methods that enhance self-confidence, strengthen tawakkul (trust in God), and cultivate hope that every life problem has a divine solution. These processes generate a positive outlook and inner tranquility grounded in the belief that all affairs will ultimately receive help from Allah SWT. Consequently, such positive attitudes and serenity of the soul have a profound and beneficial impact on one's mental health.

Keywords: Sufism, Mental Health, Tazkiyatun Nafs

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INTRODUCTION

The progressive aspect of human life should bring prosperity, tranquility and happiness in a life full of values and peace. In contrast to the reality which is full of difficulties, anxiety, and stress of life, *overthinking*, tension and decreased mental health (Drajat, 1982). In psychology, this is

called *Neorose* (Soul). This can become a disease of society if it occurs in a broad order (Hasibuan, 2014).

Human life that was initially full of familial tolerance, helping each other and greeting each other instantly turned into selfish, materialistic, pragmatic and hedonistic. Behavioral attitudes often manifest cynicism and unfriendliness. All of this is due to the current of globalization and westernization that shifts values, norms, humanity and religious teachings. Inability to deal with increasingly competitive and difficult life problems is the most dominant cause of this problem.

Seeing this reality, Sufism has identified in its study that the problem arises due to the lack of influence of religious

teachings that cause envy, envy, sheep fighting, arrogance and other diseases of the heart. Even more so for adherents of *the ideology of "the death of God"* popularized by a German philosopher, Nictsezhe. At the heart of this theology is the total cult of reason and the *denial* of God and all things related to religion and its teachings.

Modern people today, even though they wear religious attributes, are essentially experiencing an inner drought because of the pursuit of things that cause them to be far from God. Egoism, materialism and freedom cause many reprehensible qualities in them (Hidayat, 1991). In this condition, medical treatment often does not help at all. This is the fundamental thing that causes problems with mental health. Forgetting the *Khaliq* is the cause of man to forget his essence as a *creature*.

All forms of pleasure and luxury in the world have the potential to make humans show off (*Riya'*), arrogant (*takabbur*), envy (*malicious*), lazy (*Kasl*) and despicable behavior (*akhlaq al-mazmumah*) and others. By undergoing methods in Sufism, such as *Zuhud* (not obsessed with the world), *qanaah* (feel enough), *tawakkal* (surrender to Allah for all the efforts that have been made), *Gratitude* (gratitude to Allah) and others (Qodim, 2021). *Zuhud* Not to forget life in the world, but *Zuhud* It can be defined as the attitude of a human being who focuses on pursuing the hereafter and does not forget his worldly life.

Sufism is an exercise for individuals to train their minds to always be filled with positive things. The methods in Sufism focus on the development of people who are guided under the guidance of their Lord. Through the methods contained in Sufism, a person can foster and maintain his mental health. Sufism is a software in individuals who have experienced problems with their mentality or individuals who have just experienced the

symptoms of mental illness disorders (Kartono and Gulo, 1987).

There are many people in this day and age, especially in adolescence who experience mental health problems caused by many demands of life, high life expectations, ambitions that exceed abilities, feeling that they must always follow *trends*, lifestyles and others. If we look, all of it comes from the desire of the heart or lust. Sufism through its methods is able to produce people who are oriented towards the hereafter without forgetting all efforts to meet their life needs. We can see this from the life stories of great Sufis (people who practice Sufism) such as Imam Hasan Al-Bashri, Imam Al-Ghazali, Nasruddin Hoja, Ibn 'Arabi and others.

In response to this, according to the author, Sufism can be an alternative that can be used to foster and maintain mental health through its methods.

RESEARCH METHODS

This research uses *the library research* method where the data taken comes from literature that contains things that are in accordance with the subject of discussion and analyzed in depth so that conclusions and findings can be drawn in the research. The literature that is the source of data in this study comes from books, articles, journals and other supporting literature.

The primary source of this research is the book or book *Al-Munqidz Min Al-Dhalal and Tahdzib Al-Akhlaq Wa Muajalat Al-Qulub* written by Imam Al-Ghazali. In addition to the primary data, the secondary data from this study are the book or book *Al-Hikam* written by Imam Ibn 'Athaillah Al-Sakandary, articles in the journal of Islamic psychology and Sufism and scientific works in the form of theses and dissertations that discuss mental health in the construction of Sufism. Books and articles in psychology and psychotherapy journals are also secondary sources that

provide supporting information about mental health, mental health problems and solutions.

RESULTS AND DISCUSSION

Mental Health in Multiple Perspectives

Maintaining mental health means helping people with symptoms *neurosis* and *psychotic* to be able to control their emotions and adapt to normal conditions. The goal is for people who experience *neurosis* and *psychotic* able to live a normal life and develop his healthy thoughts. This responsibility is the responsibility of parents, friends, educators and every religious human being to always help sufferers *neurosis* and *psychosis* be able to live in accordance with religious values and norms in society and help sufferers *neurosis* and *psychosis*. (Hasibuan, 2014).

Mental health is the avoidance of a person from complaints and mental disorders, be it *neurosis* And *psychosis* (Hamid, 2017). Mental health is a condition of a person who avoids mental disorders and diseases (Jalaludin, 2010).

Mental health is a mental condition of a person who is able to make wise decisions, have a positive mindset, have a calm soul, is able to feel the happiness of life and is able to adapt to the situation he is facing (Deni, 2023). The realization of harmony in the soul, being able to face the problems of life and life and being able to feel happiness and feel the positive values of one's abilities. (Drajad, 2005).

Sufism sets several indicators for people with a healthy mentality, namely those whose beliefs are solid, the development of noble morals, the development of good manners in life interactions, freedom from liver diseases and always achieving happiness in this life and the hereafter. (Al-Ghazali, 2015).

Inner Problems Become the Main Cause of Mental Disorders and Illnesses

The modern era, the development of science and technology, changes in human mentality, lifestyle developments, transportation advancements, technological advances and demands in society are the causes of the emergence of mental diseases and disorders. (Lestari, 2023)

Ibn Arabi explained that the cause of mental health disorders or mental illnesses is a low spiritual condition. Having a strong life with God is able to provide support and peace in the soul of every individual. Strong spirituality is a source of strength in facing problems in life. (Masyithah and Burhanuddin, 2023).

Characteristic *Nifaq* (hypocrisy), indulgence of lust, exaggeration, anger, envy, *takabbur* (arrogant), love of the world, madness of wealth, deceit and *akhlaq madzumah* (reprehensible morals) is the cause of a person's mental disorder or mental illness (Hasan, 2017). The Muslim scholars of the world including Ibn Sina believe that mental disorders and illnesses occur based on a person's physiological state and condition, not from the devil and jinn alone (Nasutionm 2021).

Pressures and demands from work, going out and the environment are one of the causes of mental illness or mental disorders (Ridlo, 2020). Feelings of discomfort, insecurity, lack of confidence, lack of self-understanding, lack of satisfaction in social life, emotional immaturity, disturbed personality are the causes of illness and mental disorders (Ariadi, 2019).

Healthy Mental Traits

According to Zakiah Dradjat (1982), there are four things that characterize a healthy mentality. **First** Avoid mental illness and mental disorders. Mental disorders (*neurosis*) knows the difficulties in his life, while mental illness (*psychosis*) the individual is not able to

indicate the difficulties he faces in life. Sufferers *neurosis* His life is not much different from reality. While *psychosis* His personality is severely disturbed and his life does not correspond to real life.

Second Able to adjust in meeting the needs of their lives, able to adjust when facing problems in their lives, able to overcome frustration, *stress*, and conflicts in a reasonable way, not harming oneself and their environment and following religious values and societal norms.

Third Able to utilize their potential as much as possible in positive and constructive matters. The use of this self-potential is such as in developing self-quality, studying, working, organizing, socializing, developing hobbies and exercising.

Fourth The achievement of happiness in life in himself and others. All the activities he does are aimed at achieving the happiness of himself and others. Able to respond well to their environment or in meeting their needs that have a positive impact on themselves and others.

Characteristics of Mental Illness

Scott (1961) described the characteristics of mental illness. **First** Inability to adapt to the environment, social and conflict with the group. **Second** Not feeling happiness personally. **Third** Failing to adapt to the environment. **Fourth** Some people with mental disorders or illnesses get *treatment* from psychologists and psychiatrists in hospitals and some do not get *treatment*.

Mental disorders and illnesses reflect bad thoughts, feelings, and behaviors. This can also be caused by *stress*, depression and alcohol consumption. If viewed from Islamic studies, mental disorders or illnesses originate from liver disease. This is in accordance with Surah Al-Baqarah [2]: 10 which means, "in their hearts there is disease, then Allah adds the disease; and for them a painful torment, because they lie." This verse alludes to

diseases of the heart because they reject the truth of the Prophet Muhammad (PBUH). (Ariadi 2019).

Sufism, Urgency and Its Basic Teachings

The teachings of Sufism focus on the fusion and merging of the system of thought that becomes beliefs until the realization of a center as a form of humanity oriented towards divine things. (Siregar, 2000).

People who practice Sufism are called Sufis. Sufis cleanse themselves of despicable traits that have the potential to cause them to suffer from mental disorders or mental illnesses by purifying themselves by remembering Allah (*Dzikr Allah*). The Sufis believe in God as the living and the life, the place of asking, the essence of the Ruler, so that they avoid doing something immoral and attaining true knowledge (*Haqiqat*) (Hasibuan, 2014).

Departing from the words of Allah in Surah Ar-Ra'd:28 and Fusilat:30, it can be understood that remembering Allah (*Dhikr Allah*) has a very close correlation with peace of mind or soul. It can also be seen in the istiqomahan in remembering Allah with the promise of peace of mind when participating in worship rituals together can relieve *stress*, depression, anxiety and anxiety can be forgotten and feel cool when receiving the next spiritual pours. The Sufis use *Dhikr Allah* (remembering Allah) as therapy to maintain peace of mind.

Sayyed Hossen Nasr (2006) defines Sufism as the path taken by a person to improve morals and train the soul. Sufism aims to protect people from negative influences in their lives and get closer to Allah SWT. so that the soul becomes holy and has noble morals as exemplified by the Prophet.

Ibn 'Athaillah as-Sakandari composed a special book that contains the problem of the soul and its solutions, this book is known as *Al-Hikam*. Ibn 'Athaillah revealed that faith and relationship with God are the main forces in

guarding oneself from the restlessness of the soul and guidance in life. Humans who live their lives in faith will be spared from life's anxieties, inner anxieties and ready to face everything in their lives. The relationship between psychotherapy and the study of the book of Al-Hikam is very significant, because the study that underlies the book of Al-Hikam is the study of wisdom. Some points in psychotherapy can be clearly found in the book of al-Hikam, such as the study of the *riyadah al-qulub* (spiritual practice) and moral building aspects, all of which relate to individual psychology (Lestari, 2023).

Sufism Methods in Maintaining Mental Health

Imam Al-Ghazali in his book *Al-Munqidz Min Al-Dhalal* explained that there are three main bases of Sufism methods. *First*, *Takhalli* (*emptying*), which is the process of emptying one's heart and self from despicable traits and deeds. Do not commit acts of tyranny, vices, iniquity, dirty words and so on. Protect the heart from arrogance, envy, revenge, anger, selfishness and so on.

Secondly, *Tahalli* (*filling*), that is, the process of filling the heart with praiseworthy things and then reflecting them with deeds. This is done by multiplying the Remembering of Allah (*Dzikr Allah*), worship, doing righteous deeds and praiseworthy deeds and keeping the heart from despicable qualities.

Third, *Tajalli* (*beautifying*), a spiritual experience that feels God's existence clearly and reflects God's good and glorious qualities in his life, not with God's attributes of greatness and majesty or position. The results of a heart that has been well nurtured will also produce good deeds and behaviors. Good deeds and behaviors that are the application of God's noble qualities in their daily lives (Nasution, 1989).

In fact, health experts have found a cure in the form of *auto therapy* (self-healing) that is done without the help of medications.

Treatment This is done in patients who suffer from spiritual illnesses that are usually associated with religion or belief. Starting from the opinion of psychiatrists and religious people that the sins committed by an individual, whether sins between himself and God or with fellow humans and the environment, can lead individuals to feelings of constant guilt, anxiety and anxiety of the soul (Jalaludin, 1996). Sinfulness leads individuals to restlessness and deprives them of a sense of peace. Whereas pious deeds bring individuals to peace and happiness and can re-emerge the spirit of life (Ancok and Suroso, 1995). Furthermore, Muhammad (2002) stated that Imam Al-Ghazali detailed *takhalli*, *tahalli* dan *tajalli* as in carrying out the teachings of Sufism which is called *Maqamat* as follows:

Repentance, the process of improving and improving the quality of oneself, consciousness and will. The phase of a person's mental change is due to mistakes and sins that have been committed. The process by which an individual rearranges his heart and actions to things that are of a nature and have a positive impact on him and his social environment. Individuals who are in this phase must change their lifestyle to avoid liver disease, reprehensible traits and deeds that can harm themselves and others as well as the source of sin.

Through repentance, a person can rearrange a healthy, calm and prosperous soul. The darkness of the soul becomes the light of conscience, mental slump becomes an independent mentality and confusion becomes guidance and taufik. Through this repentance, a person can also get rid of the feelings of anxiety, anxiety and guilt from himself because of the sins he has committed into a sense of peace, peace and positive spirit in his life.

Wara', the process by which a person avoids doing things that can interfere with his

mental stability internally or externally, be it in the form of despicable traits, uncommendable behavior and sin. What can be done is or avoid consuming food and drinks that are haram or even *subhat*, selectively using clothes and property that are sourced from halal and the form of property is also halal so that there is no room to bring anxiety, anxiety and worry to his mind/mentality.

Zuhud, the process of individuals shifting their orientation towards something to something better. Think more *balance* between ukhrawi and worldly life. Always *think positively* and avoid apathy. Avoid surrender and mistreat others. This is also done in negative to positive emotional control. In *maqam wara'*, individuals are trained to change their orientation to the world to be oriented towards the hereafter.

Faqr, the process of individuals realizing that materialism and luxury in this world belong only to Him. *Maqam faqr* does not aim to become a human being, it must live in poverty, *maqam faqr* makes people realize that they are poor and if they have a lot of wealth they do not boast about it because they are aware that all the wealth and luxuries they have are in essence God's. Simplicity in life and avoiding exaggeration are the paths taken in the *faqr process*.

Patience, the individual process prioritizes patience and gratitude for what he has, what happened and the results of what he has worked for.

Tawakkal, the process of individuals surrendering themselves totally to God without forgetting the elements of effort or *effort* in their life and life. With *tawakkal*, a person can build his *spirit of life* because he instills a sense of belief that all the results of his efforts will bear fruit. Whether it is joyful or sorrowful, it is addressed by taking the lessons contained in it.

Ridha, the process by which an individual accepts with an open heart all things

that have happened, are happening or will happen because all of this is the will and permission of God. Human existence is on good, not bad, and has strong beliefs and stances. Imam Al-Ghazali explained that *ridha* is a position in which a human being realizes his essence as a *creature*. Accepting everything with an open heart is the peak of one's peace of mind. Imam Al-Ghazali also explained that the same sense of happiness when afflicted by hardship or calamity as great as happiness when receiving God's gift is a sign that a person has succeeded in living *maqam ridha*.

Maqamat It must be done with *bmujahadah* (earnestness) and *Riyadhyah* (exercise) because it is not an easy thing to do, especially for individuals who already have mental disorders and illnesses. (Hasan, s 2017).

Ibn Arabi argued that Sufism is binding oneself to good behavior through *Shari'a* whose essence is focused on morals (Arabi, 2016). Ibn Arabi explained that with the wisdom of the Sufis can give peace and tranquility to the mind and soul/mental. In his work *Fusus Al-Hikam* and *Futuhat Al-Makkiyah*, with meditation and self-reflection (*muhasabah*) is an effective tool for relieving stress and improve self-awareness, inner peace and overcome mental health. The concept of self-acceptance is the key to eliminating stress and psychological or psychological disorders of a person. Ibn Arabi also emphasized that spirituality between *Makhluq* and *Khaliq* Strong is a factor that brings calm and tranquility to a person's soul or mentality. In other words, spirituality is a source of strength for individuals to overcome problems, pressures, demands and so on that they face in life (Masyithah and Burhanuddin, 2023).

CONCLUSION

Mental health is the condition of a person who is in calm, tranquility and

happiness in life. In Islam, through Sufism, the happiness achieved is not only limited to the happiness of life in the natural world. *transitory* (temporary), but also the happiness of life in the hereafter.

Mental disorders or illnesses that arise are always preceded by heart or soul problems such as restlessness, anxiety and feelings of unease. All this is due to a heart that is not clean from despicable nature, unclean deeds and a high obsession with the world.

The practice of Sufism is closely related to psychology and psychotherapy for individuals who experience *neurosis* and *psychosis*. Sufism with all *maqam*-He trains the heart, soul and self of every human being to achieve peace of heart and happiness in the hereafter. Objectives of *Maqam* What is lived in Sufism will happen if all *Maqam* carried out with *São Paulo* and *Riyadh*.

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