

Ibnu Sina'S Mental Health

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ABSTRACT

In this era, human life relies on progress in science and technology, which in turn creates problems that must be faced physically, psychologically, socially and economically. Which ultimately causes a person to experience mental health disorders such as stress and depression, paranoia, schizophrenia, anxiety, bipolar, dimensionality, autism. In this regard, there has been debate among western scholars, medical circles and psychiatrists, psychologists and various other schools in identifying the causes of mental disorders and this has given rise to debate among scientists. Some scientists say that the problem of mental disorders starts from biological, biophysical, psychosocial, genetic and social factors. The method used in this research is descriptive analysis with a qualitative type of research. The results of the researchers show that modern psychology and western philosophers no longer see the issue of mental disorders as a metaphysical discussion, they only look at it from a social perspective and do not explain problems regarding the soul in discussions about health. mentally. They focus on medical problems that are related to physical or sociological causes and do not see them as metaphysical entities. Ibn Sina explains metaphysics and the relationship between body and soul on a philosophical basis for mental health. Ibn Sina proposed a more integrative approach to mental health disorders.

Keywords: mental health, philosophy, Ibn Sina, psychology, mental health disorders

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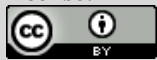
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Without realizing it, humans today are facing various multidimensional crises and illnesses, both physically, psychologically, socially and economically. Rapid technological progress has led to infobesity (Infobesity means a flood of information or information saturation, namely a condition where human information processing is beyond their actual capacity. The right term to explain this in communication science is infobesity. Infobesity is understood as a condition where a person or group experiences an excess of information, this can cause a person to experience difficulty in making rational decisions. Aruman, 2020) causes modern conditions like this

INTRODUCTION

In this era, human life relies on advances in science and technology. Along with so much progress and convenience, it turns out that problems arise along with it.

which ultimately make a person experience mental disorders such as stress and depression.(Aroisi & Rohmah Akhirul Mukharrom, 2021)

Apart from stress and depression, there are many types of mental illness, such as paranoia, schizophrenia, anxiety, bipolar, dementia, intellectual disability, and autism(Widiya A Radiani, 2019). The source of mental health disorders is influenced by factors from three elements, namely somatogenic (body), sociogenic (social), and psychogenic (psychological). Usually there is no single cause, but several causes at once from various elements that influence each other or happen to occur together. If someone experiences physical or behavioral changes, a decrease in all mental functions such as thinking processes, emotions and the will to obtain something, this is a form of behavioral deviation in mental disorders.(Tujung Sri Yuliantio, 2020)

In the 17th century, the condition of sick patients was only identified medically, but in its development in the 19th century, medical experts realized that there was a relationship between disease and the physical and psychological condition of humans. This reciprocal relationship causes humans to suffer from physical disorders caused by mental disorders (somapsychotic) and conversely mental disorders can cause physical illness (psychosomatic). Then, entering the 19th century, the concept of mental health began to develop rapidly, the center of attention and study of mental health was life in the world, a person who is healthy in facing problems and living a life that is only oriented towards on the concept of here and now, without thinking about the relationship between the past, present and future.(Hamid, 2017).

Therefore, the application of mental health in all spheres of life determines mental health and can prevent mental disorders. In the home environment, warm attitudes and treatment from parents, affection, self-acceptance and appreciation from the people around them, because the condition of someone who is mentally healthy is characterized by being able to adapt, happy, cheerful, and able to control self-defense well.(Handayani, 2022)

Al-Ghazali was one of the people who talked about it. Regarding mental health, according to him, mental conditions are very important for human life, because only mentally healthy people can feel happy, capable, useful, and able to face obstacles in life. He also believes that mental health should be developed from childhood, so that growth can run smoothly, even up to.

Even as adults, guidance must still be carried out, in which he stated that religion is very important, because religion is also a determining element in children's mental development from childhood, if someone does not know religion then their soul will be shaken and pushed in a bad direction. There are several methods used by Al-Ghazali to develop the soul, such as Mujahadah, Tazkicyah An Nafs, and Riyadhoh.(A. B. P. Hasan, 2017)

Regarding the definition of mental health as the absence of disease, it can be said that health promotion theory is not widely cited when defining the relationship between mental health and disease. This helps explain why the definition is still widely used. Considering to it the indicator of mental health, psychologists and mental health specialists cannot concur (Ahmad, 1999: 14). A state of mental health can be defined as the absence of mental illnesses, the establishment of equilibrium, the

development of adaptation and adjustment, the achievement of happiness, or—in the opinion of some—self-actualization. In contrast, it is described as "a good state in which a person is aware of his or her abilities, can deal with normal stress, can work productively and enjoyably, and can contribute to his or her community" by the World Health Organization (WHO).

Furthermore, there is also Ibnu Miskawaih who explains that mental illness is based on the lack of actual thinking power which presents traits of fear, drunkenness, disappointment, cowardice and stupidity in every decision. This results in humans being unable to achieve happiness, which indicates a sick soul. He also explained that a sick soul is due to humans being unable to set goals for life in the future, so that a person tends to feel pessimistic and has no meaning in life in reality. Ibnu Miskawaih uses spiritual methods to rehabilitate mental illnesses, by discussing the philosophy of the soul, according to him, various mental problems are caused by the instability of a person's soul when facing various problems. This causes the soul to be more inclined towards the power of feelings rather than the power of reason, resulting in feelings of fear, despair, anger and anxiety. He views that fear arises from problems, this can be overcome by straightening the individual's perspective on dealing with an object and prioritizing critical thinking rather than explosive feelings.(Fatmawati & Khair, 2022)

Not only Al-Ghazali and Ibnu Miskawaih, there are also several Muslim figures who discuss psychology such as; Abu Zaid al-Balkhi, Ar-Razi, Ibn Sina, and Ibn Khaldun. Nevertheless, Many Muslim philosophers discuss psychology, but the

researcher will focus this research on Ibn Sina with his views on mental health.

Ibn Sina is a figure who really pays attention to philosophy and psychology, he can combine the thoughts of previous philosophers such as Plato and Aristotle, and can explain the pieces. This is what causes him to be known as the most popular Muslim philosopher and has written many books on psychology. His opinions regarding mental health were heavily influenced by Al-Farabi's thoughts, but Ibn Sina discussed them in more depth, conciseness and detail.(Arroisi & Rifa'i, 2020) Apart from being known as Avicenna, Ibn Sina is also called the Father of Modern Medicine, he is known to be very skilled in his field, so many of his works are still relevant. until now.(Shofia, 2022) Ibn Sina began his work with a treatise on the soul, and after a period of 40 years he also ended it with a short treatise on the soul. This work is very important because it had a huge influence on the Middle Ages and was translated into Latin and spread widely among European philosophers.(Kurniawan, 2009)

In his work *Al Qanun Fi At Tibb*, Ibnu Sina does not provide a specific definition of mental health, because it is implicitly included in the global definition of health, that health or health is a character or condition that allows (human) activities to be achieved normally. In the modern context, the term mental health in Arabic is called *al-sihhah al-nafsiyyah*, contemporary psychology defines mental health as a relatively stable condition, in which a person is in harmony with his soul (both his personality, emotions and social), namely good health. self and environment, can feel happiness, and be able to improve abilities as much as possible, and be able to

face the various needs of life.(Mahmouddin, 2011)

Ibn Sina was of the opinion that mental disorders have a big influence on human health. Here he was the first doctor to state that mental disorders can affect the rice bag (stomach which causes stomach ache) for two different reasons, namely; mental causes that cause convulsions in the intestines, and due to pain in a member of the body. In his psychosomatic therapy he also stated that in order for the human heart to be strong and stable, he is advised to be creative and optimistic. Because this attitude can encourage the heart to become strong, hot and cold conditions to become stable, and conversely sadness and despair will actually make the heart weak and unstable.

From the explanation above, it can be understood that Ibn Sina's possibility regarding mental health or illness is derived from the general understanding of health itself which is then brought to the realm of the soul. The soul is considered healthy if it allows humans to carry out normal activities. The indicators that Ibn Sina explains between the soul experiencing health and illness can be seen from the language used by Ibn Sina regarding the shock that can occur in the soul. Ibn Sina, when explaining the effects of mental shock, shows the very clear effect that mental shock cannot allow him to carry out normal activities so that it is the same as a sick or unhealthy soul.

The soul or mentality has a great influence on the physical condition. This can be seen when a person's soul is calm, the heartbeat will be regular and vice versa. In medical language, the soul or heart is the core part of humans, if a problem occurs with it, it will affect the whole

organs, for example, when someone experiences stress, their physical abilities will also weaken. The soul is the most essential aspect of humans and is the main driver of all organs in the human body. Apart from explaining in detail the relationship between mind and body as the philosophical foundation of mental health, Ibn Sina also proposed an integrative approach in treating mental illnesses and disorders, which includes the use of herbal medicines, music therapy, aromatherapy therapy, improving social relationships, communication within the family, and lifestyle changes.

According to Ibn Sina, a person's health is very dependent on the relationship between soul and body. These relationships are related and work together continuously, without the body the soul cannot reach the phenomenal stage, once it has reached this stage, it becomes the source of life, regulator and potential of the body. Ibn Sina likens it to a captain, who when he enters the ship he becomes the driver, controller and potential for the ship. This means that when the soul does not exist, the body also does not exist. The human soul itself has a unique power, namely, the power to think (*quwa nathiqah*). This power is divided into two parts: practical power (*'amaliyyah*) and theoretical power (*nadzariyyah 'amaliyyah*). Each of these powers is called reason, practical power is the basic driving force for the human body to act. If practical reason can regulate and control the forces or desires of the lower soul, it will produce good ethical behavior and vice versa. while theoretical power is the power of knowing which is dominated by abstract understandings, for example human concepts or the concept of justice with good actions, then this power produces knowledge (*makrifah* or *ulum*).

This is qualitative researcher who wants to introduce Ibnu Sina's mental health perspective in the midst of quantitative academic research, this research is an initial study for the first step in developing quantitative and qualitative approaches. In the meantime, existing research studies ignore metaphysics-based mental entities.

Although this comparison is not perfect between Islamic psychologists and modern psychologists, it is hoped that it will provide a deeper insight into the complexity of mental health and reflect on how two different disciplines can complement each other in addressing mental health challenges in this modern era.

The novelty of this article is just a little novelty to the offer of Islamic philosophy in this case proposed by Ibn Sina to anticipate mental disorder, because what is meant by healthy is the absence of mental disorder in the middle of the opinion of western philosophers of the soul.

Of course, Ibn Sina's approach is fundamentally different from the methods and procedures in looking at mental health cases in general. Ibn Sina's contribution is to be seen holistically by viewing the individual as part of the totality of humanity, indeed Ibn Sina's holistic approach is not the only way to overcome the problem as a whole.

METHODE

This research method is qualitative (qualitative research) and is descriptive analysis by conducting a study of documents or texts (document study) which focuses on in-depth analysis of written material based on its context or in other languages, this can be interpreted as exploring someone's thoughts as expressed in books or published

manuscripts. after collecting data and analyzing it to obtain mental health discourse according to Ibn Sina. The stages carried out by the author so that we can conclude are: first, the researcher determines the object to be discussed, namely mental health, second, collects various concepts according to various sources and experts, then examines various weaknesses in some of the experts' opinions and this method is based on Islamic metaphysical assumptions for reading phenomena. mental health disorders by comparing with other western scientists

DISCUSSION

The concept of mental health is a state of well-being that involves emotional, psychological, and social actualization as an individual. It affects how people think, act, and feel while also helping them cope with life's everyday stresses. Mental health is vital for all stages of life, and it plays a crucial role in determining how individuals handle stress, maintain relationships, and contribute to their communities.

Meanwhile, mental disorders are more likely to be used in a scientific context and as a diagnostic classification. This refers to a category of deviations in mental function or behavior, but is not always defined by the presence of disease or physical abnormality. The term can cover a wide range of conditions, including mental health disorders as well as distortions of perception and behavior that do not necessarily include 'illness' in the traditional sense.

However, in practice, the distinction between these two terms is not always clear, and their usage can vary depending on the context and usage preferences. The vast majority of what psychiatrists call 'mental illnesses' have no

proven physical cause, despite numerous research efforts to unravel the mystery of the alleged or assumed biological etiologies of these 'diseases' including anxiety neurosis, reactive depression, and functional psychosis (schizophrenia and the affective states of mania and major or endogenous depression). Although there is some evidence that some people Possible inherit trend faint to anxiety or madness, there is no clear law for biological researchers at present. These two common tendencies run in families, but there is not enough evidence to prove it that they are biologically caused. The phenomenon in twin families may also represent learned behavior and genetic evidence from twin studies is still debated.(Rogers & Pilgrim, 2014)

Biological treatments that help the symptoms themselves may indicate a biological etiology (eg, alleviation of depression through electroconvulsive therapy (ECT) or alleviation of auditory hallucinations through heavy sedation). However, this is not always true: theft can be prevented quite effectively by cutting off the perpetrator's hand, but the hand does not cause the theft. Similarly, someone in shock after a car accident may feel better after taking a mild sedative, but the condition is clearly influenced by the environment. The thief's hand and the car accident victim's brain are merely biological links in broader personal, economic, and social relationships. Therefore, effective biologic treatment cannot be considered necessary evidence of a biologic cause.

Sometimes, people use an illness perspective to understand mental health problems. This is more common because many psychiatrists, called psychiatrists, use

this view. However, this view is not always better than other ways. The disease view has its good points, such as scientific evidence of brain disorders and bacteria linked to insanity. However, there are also problems. Many mental health problems have no specific biological cause, despite much research, even medications that help symptoms do not always show a definite biological cause. Doctors and psychologists who treat various mental illnesses often focus more on communication than healing physical signs.

1. *Causes and Models of Mental Illness*

Philosophers, psychiatry and psychologists have various points of view which form the basis for studying the causes of mental illness. This variety of points of view produces various concepts, theories and structures of thought in understanding the various dimensions and factors that influence mental illness.

In psychology, the term behavior that deviates from normal behavior is known as a symptom of mental disorders. This deviation in behavior can be caused by psychological disorders in the people concerned, but it can also be caused by stressors (sources of stress) that come from outside, or social changes that change normal criteria to become abnormal.(Sarwono, 2010) There are several factors that can influence Mental health, or what could be called the source of mental disorders, is influenced by factors from three elements, namely somatogenic (body), sociogenic (social), and psychogenic (psychological). Usually there is no single cause, but rather several causes at once from various elements that influence each other or occur simultaneously.(Townsend, 2015)

According to Beidel, the main factors causing mental disorders are psychoanalytic (subconscious and intentionality), behavioral (response to stimulus), cognitive (way of thinking), and humanist (human experience as a subject). Today psychoanalysis remains an important approach that highlights the role of the unconscious and intentionality in understanding mental problems. Then behaviorism emerged which changed the study of psychology from being introspective to being more focused on observation. Furthermore, cognitivism emerged as a critical response to behaviorism, it emerged as an approach to emphasize cognitive aspects in understanding psychiatric problems. Then other currents emerged, such as humanism, which originated from

phenomenology, with humanist psychology figures emphasizing aspects of human experience as subjects rather than the outside world.(Gama, 2019)

Furthermore, Bruce Sherman McEwen in one of his studies entitled *Stress, Adaptation and Disease: Allostatic Load* explained that the main factor underlying suicide is mental illness faced by humans. He stated that humans continually face various problems that exceed their thinking ability and will in a social context which can result in stress. This stress can show symptoms such as depression, sadness, difficulty concentrating, and ultimately, loss of perception in finding meaning in life.(Bruce S. McEwen, 2006)

Apart from that, there is also the view of psychoanalysts, which was criticized by Aaron Beck, an American psychiatrist, who believes that mental illnesses, such as depression, sadness and stress, do not

originate from the environment and society, but are based on subjective conditions that are depressed by thinking negatively about things. himself, his environment, and his future (cognitive triad) in reality. He also believes that the mind is the source of mental illness which always creates a pessimistic, gloomy and disappointed attitude in managing life, so that to overcome mental illness, Aaron Baeck sees the need for cognitive restructuring by changing abnormal thought patterns or negative thoughts to normal. Because negative thought patterns always play on an individual's emotions to perceive everything wrongly which causes disappointment, sadness and guilt in living life in the future.(Henry Manampiring, 2019)

Next there is al-Balhi who can be said to discuss psychology very comprehensively, because there are two different themes discussed in one of his works *Masalih al-Abdan wa al-Anfus*, apart from that he was the first pioneer of mental health which was previously not known about the science of psychiatry and health. mental health is a branch of medicine. According to him, the factors that cause psychological disorders include: psychological and developmental factors, social and environmental factors, the main factors related to the return of several mental disorders that have an impact on the physical body, such as phobias and anxiety.(Abu & Sahl, 294 C.E.)

Ibn Miskawaih defines the soul as a simple substance that cannot be perceived by any of the senses. According to him, the soul is not physical, nor part of the physical, nor one of the physical conditions. His thoughts on moral philosophy are closely related to psychology.(Firmansyah, 2017) In his

work entitled *Tahdzib Al-Akhlaq*, Ibnu Miskawaih explains that the power of the soul will not be separated from its owner (the human body) but rather with God's will. Please note that both are interrelated with their owner, and will change according to the owner's condition. It can be understood that the soul will be healthy when its owner is also healthy, and vice versa the soul will be sick when its owner is sick. So this condition can be observed from a person's behavior. (Miskawaih, 2011)

As for the book *Introduction to General Psychology* by Sarlito Wirawan Sarwono, he classifies psychiatric diagnoses in DSM-IV which are made into several stratified axes (axes), depending on the aspects that are disturbed or not functioning properly:

- a. Axis I (Axis I): clinical disorders, including disorders major and disorders in mental development and learning disorders.
- b. Axis II (Axis II): disorders regarding personality conditions, as well as mental retardation.
- c. Axis III (Axis III): acute medical conditions and physical disorders.
- d. Axis IV (Axis IV): psychosocial and environmental factors that contribute to the occurrence of disorders.
- e. Axis V (Axis V): Function assessment or function scale for children (under 18 years) which applies globally (worldwide).

Axis IV and V are the identification of supporting factors, while the diagnosis of various disorders is on axis I-III. Axis I disorders that are often found include depression (depression), anxiety disorder (anxiety disorder), bipolar disorder (emotions that change from positive to negative

and vice versa), ADHD (Attention-Deficit Hyperactivity Disorder or Hyperactivity but lack of concentration), phobias (unwarranted fear), and schizophrenia (schizophrenia). (Sarwono, 2010)

Axis II disorders that are often found include personality disorders: paranoid personality disorder (always suspicious), schizoid personality disorder (not interested in social relationships, prefers to be alone, can't socialize), schizotypal personality disorder (isolates oneself, thinks strangely, and believes in unusual things), borderline personality disorder (chronic personality dysfunction, characterized by deep and changeable emotions), antisocial personality disorder (since childhood, always happy to be able to violate other people's things and violate societal norms), narcissistic personality disorder (feeling great, wants to be praised, unable to empathize), histrionic personality disorder (seeking attention of others excessively and continuously), avoidant personality disorder (low self-esteem, feeling inadequate, avoids problems), dependent personality disorder (can't escape from dependence on other people), obsessive-compulsive personality disorder (very rigid, very obedient to rules, perfectionist, and repeating an action over and over again), and mental retardation (cognitive function is not optimal, below average, and does not have the ability to adaptation to the environment). Axis III disorders that are often found include impacts

or injuries to the brain and other medical or physical disorders that can worsen existing symptoms or disorders, or cause new symptoms that are similar to symptoms of other mental disorders.(Sarwono, 2010)

Definition of Mental Health

According to the KBBI, the definition of health is a good condition of the whole body and its parts, free from pain, sane. Law Number 23 of 1992 states that health is a state of well-being of the body (physical), soul (spiritual) and social that allows every person to live.(KBBI, n.d.-a) Meanwhile, the definition of mental according to the KBBI is related to the human mind and character, not physical or energy.(KBBI, n.d.-b) So it can be understood that mental health is complete mental well-being, and not merely the absence of certain diseases or weaknesses.

The term mental health is taken from the English concept of mental hygiene. The word mental is taken from Greek, has the same meaning as psyche in Latin which means psychic, soul or soul. So the term mental hygiene is defined as mental health or mental health.(Ardani & Istiqomah, 2020) Mental health is a condition where a person has visible well-being and is able to realize his own potential, has the ability to overcome stress in life, is normal in any situation in life, is able to work productively and produces results. Like the jargon used by WHO, "there is no health without mental health" indicates that mental health needs to be seen as something as important as physical health. Health is also a condition of balance between oneself, other people and the environment.(Handayani, 2022)

As for Chaplin's Complete Dictionary of Psychology, mental health uses the word mental health which means a state of good adjustment accompanied by a subjective state of health and well-being, full of enthusiasm for life, and accompanied by a feeling that a person is able to use his talents and abilities.(James P. Chaplin, 2014) Apart from that, mental health It is also interpreted as being able to achieve true harmony between the functions of the soul, as well as having the ability to face ordinary problems that occur, and feeling positively about one's happiness and abilities. The functions of the soul, such as thoughts, feelings, mental attitudes, views and beliefs in life, must help each other and cooperate with each other, so that it can be said that there is harmony, which keeps people away from feelings of doubt and doubt, and avoids anxiety and inner conflict (conflict).(Ardani & Istiqomah, 2020)

There are many figures who discuss mental health, one of which is American psychiatrist Karl Menninger, he believes that someone who is mentally healthy is those who have the ability to restrain themselves, showing intelligence behaves in a way that tolerates other people's feelings, and has a happy attitude to life. There are two sides to the definition that can be taken, negatively, namely when there is no mental disorder and positively, namely when the characteristics of a mentally healthy person are present.(Mahardika, 2017)

Furthermore, there is also HC Witherington, who believes that mental health is a science that includes a system of principles, regulations and procedures to improve spiritual health. Mentally healthy people are people who in their spiritual or inner heart always feel calm, safe, at ease,

and there is true harmony between mental functions and the creation of adjustments between humans, themselves and their environment based on faith and devotion and aiming to achieve life. meaningful and happy.(Fakhriyani, 2019)

Then, there was also Sigmund Freud, a psychoanalyst from the West, who argued that mental life had three levels of consciousness, namely conscious(Consciousnamely the part that has direct contact with reality, and a smallest or thin part of the entire human mind. This can be compared to an iceberg below sea level, where the ice chunks are bigger inside than they appear on the surface. Indonesia, n.d.), preconscious(Preconscioususually referred to as a bridge between the conscious and the unconscious, which contains everything that is easily recalled into the conscious world, such as: memories that, although we don't remember when we think, can easily be recalled again, or are often referred to as "available memories." Indonesia, n.d.), and unconscious.(Unconsciousnamely the most dominant and important part in determining human behavior, which includes everything that is very difficult to bring into consciousness, such as our desires and instincts as well as everything that enters into them because we are unable to reach them, such as bitter memories or emotions related to trauma Indonesia, n.d.) Until the 1920s, the theory about psychological conflict only involves these three elements. Then in 1923 Freud introduced three other structural models, namely das Es, das Ich, and das Ueber Ich (in English expressed as the Id, the Ego, and the Super Ego). This new structure does not replace the old structure, but completes the mental picture, especially in its function and purpose. In this structure, Freud also explained that

mental health depends on the balance between these three structures. He believes that internal conflicts and past experiences can affect a person's mental health.(Alwisol, 2005)

Apart from Western psychiatrists, there are many Muslim psychologists who discuss psychology, one of whom is Abu Zaid Ahmed Ibnu Sahl al-Balkhi, he succeeded in connecting disease between the body and the soul. Using the term Tibb al-Qolb, he explained that the body and soul can also be healthy or sick. This is what is called balance and imbalance. Imbalances in the body can cause fever, headaches and body aches. Meanwhile, an imbalance in the soul can create anger, anxiety, sadness, and other psychological-related symptoms.(Abu & Sahl, 294 C.E.)

Then apart from al-Balkhi, Islamic civilization also has al-Farabi as the second philosopher after Aristotle. His thoughts on mental health are related to the power of fantasy, if a person's power of fantasy is very strong, he is not preoccupied with sensory things that enter him through the senses, and is not serving the rational power, then he can imagine everything that his active mind gives him through his imitation of things. - things that are sensory and visible. Then he makes a sketch of the sensory object in the senses. As explained by al-Farabi in Najati In his book *The Soul in the Views of Muslim Philosophers*, mental health or mental health comes from the active human mind. If the mind is active in a healthy condition, then the health condition will be healthy. If the active mind is sick, then the mental health condition will be sick.(Muhammad 'Uthman Najati, 2002)

2. Characteristics of Mental Health

The characteristics of a mentally healthy person refer to positive conditions or traits, such as: positive psychological well-being, strong character and good qualities or virtues. In general, normal individuals have a healthy mentality, and vice versa, abnormal individuals tend to have an unhealthy mentality. A healthy mentality is characterized by those who have inner calm and physical freshness.(Handayani, 2022)

The characteristics of mental health can be seen from the characteristics of a healthy mentality. The following are the characteristics of a healthy, healthy mentality:(Fakhriyani, 2019)

a. Avoid mental disorders

There are 2 types of disturbed conditions which are different from each other, firstly, namely mental disorders (neuroses) which still know and feel their difficulties and are not far from reality and are still able to live in reality and the real world in general, and secondly, mental illnesses (psychosis) of someone with psychosis does not know the problems or difficulties he is facing and his soul is disturbed both in terms of responses, feelings or emotions, as well as his impulses, so that someone with psychosis has no integrity and lives far from the real world.

A healthy mentality is a mentality that is protected from both mental disorders and mental illness. In this case, someone with a healthy mentality is able to live in the real world and is able to overcome the problems they face.

b. Able to adapt

The process of obtaining or fulfilling needs (needs satisfaction), so that a person is able to overcome stress,

conflict, frustration and problems. A person can be said to have good adjustment if he is able to overcome the difficulties and problems he faces, in a reasonable manner, without harming himself or others.

c. Able to utilize potential to the maximum

In this active way, individuals are able to take advantage of their advantages. Namely by exploring potential as much as possible. Utilizing potential to the maximum can be done by participating in positive activities and construction for the development of one's qualities.

d. Able to achieve personal and other people's happiness

All individual activities that reflect the achievement of collective happiness. A person with a healthy mentality shows behavior or responses to situations in meeting their needs, with positive behavior or responses. This positive response has an influence on himself and others. Do not sacrifice other people's rights for your own interests, and do not look for opportunities or profits at the expense of other people.

Ibn Sina said that the happiness of every human being is the final perfection that is worthy of the human side. The final perfection of a human being is being a human being which belongs only to humans as *homo sapiens*, namely justice. Only humans can do justice. By doing justice, humans will achieve happiness (Abu Nasr Farabi, *Ara ahlul madonah fadhilah*, n.d.)other perfections possessed by humans and

A.Body and Soul Relationship

In the book *Al-Syifa*, Ibn Sina explains that the soul and body are the natural physical nature of humans, they are composed of form and matter. The material

is the body and body, while the form is the soul or spirit. The human spirit is different from inanimate creatures, because the spirit is the source of life and thought. Matter will rest on form and form will rest on matter. Absolute matter will not exist in reality if it is separated from its form, if it is separated from its form then it will be destroyed. Form is more perfect and higher than matter, because form is action and action is higher than potential. The shape will physically differentiate one from another, and make it clear in its position and use its function. Like a sword that can cut not the iron but because it is sharp. (Ibn & Ash-syifa, 1952)

The relationship between body and soul according to Ibn Sina is not that easy to describe. Ibn Sina believed that between the soul and body there are faculties. The faculty is the intermediary that allows the soul to actualize itself, in contrast to Mulla Sadra who views that the soul and the faculty are integrated with the doctrine and the *nafs kulu quwa...* the soul is all of the faculties. In Ibn Sina's philosophy the soul is the main actor who moves the body, influences the body. The soul also changes whether the body becomes weak or strong depending on the strength of the soul's activity and also the type of activity. When the soul prays, the body will shiver, get goosebumps and likewise a healthy and fit body will make the soul feel comfortable and enthusiastic. The soul is dependent on the body in certain phases because the soul is spiritual and cannot touch material things. The soul can also be dominated by the body when it is too dependent on the body. Everything is only for the benefit of the body so that the soul is not aware of the special and spiritual status of its entity. Humans who always enjoy sensual pleasures such as eating, drinking and sex

are worried that their identity will change and their rationality will be degraded into animals. What is actual is the animal side and not the human side, so it becomes a parable of the philosophical dictum *hayawanun bil fi'l wa insanul bil quwwan* (the animal aspect is actual but the human aspect is only potential). Ibn Sina defines humans as *hayawanun natiq*, rational and rational animals which are the original identity of humans, therefore the happiness of the afterlife is also universal because the mind only perceives universal things, universal pleasure, universal happiness and the like. According to Ibn Sina, humans who actualize their rational dimension no longer depend on their vegetable soul and elemental soul except in the initial phase of life or to simply fulfill basic needs which must also be aimed at higher and more perfect interests according to their rational dimension. Ibn Sina gave an example of how the strength of the soul can overcome the urge of the body when playing a game or for the sake of self-esteem even though the body is hungry and thirsty for days. The nutrition of the rational soul is knowledge, reciting rational science, contemplation and the like. Meanwhile, the nutrition of the animal soul with its power, namely *syahwatiyah* and *ghadabiyah*, fulfills unlimited desires and satisfies aggression which can be destructive, which if not controlled by reason will be destructive.

From this it can be understood that Ibn Sina believes that there are two elements that form humans, namely soul and body. The body element with all its members is a tool for the soul in carrying out its activities. The soul is essentially different from the body which is always changing, changing, increasing and decreasing, so that it experiences mortality after being separated from the soul. Therefore the

essence of man is his soul. If this were not the case, there would be a soul without a body, or a body occupied by several souls.

The influence of the soul over the body is not forced, whenever it wants to move the body, the body will follow. In his explanation of animal movement, Ibn Sina explains that there are four levels, namely: imagination, desire, conscience and muscle movement. Regarding desires, according to Ibn Sina, not every desire can give rise to action unless the desire is driven by conscience, whether consciously or unconsciously. He said that almost all cognitive actions are the beginning of affective and conative actions. All desires and impulses also follow imagination. In the case of physical pain or pain, our natural impulse tries to eliminate the cause of the pain, thereby giving rise to the process of imagination management. In this case, it is the desire and drive that moves the imagination in the direction desired by the desire and drive, unlike most things where it is the imagination that drives the desire and drive towards the object of imagination.(Syarif, 1989)

Ibn Sina said that the influence of emotions and will was based on his medical experience, that in fact physically sick people, only with their will, could be cured and similarly healthy people could get sick if they were influenced by the thought that they were sick. Strong emotions, such as fear, can completely destroy an organism's temperament and cause death, by affecting vegetative functions. This can happen if a judgment is in the soul, this judgment is a pure belief that is not influenced by the body, but is affected when this belief is accompanied by feelings of joy or sadness. Happy and sad are also mental states, but both affect vegetative functions.(Mahmouddin, 2011)

Then Ibn Sina explained further, that it is not impossible for something to happen to the soul, as long as that something happens materializes, and is then followed by certain conditions in the body itself. Imagination, as far as is known, is not a physical influence, but can occur as a result, if something is firmly embedded in the imagination, then the idea requires a change in temperament. As with existing ideas of health, the doctor produces healing through means, but the soul does so without any means.(Syarif, 1989)

Actually the soul is quite strong, it can heal physical pain without any means. In this case Ibn Sina shows evidence of hypnosis and suggestion. He uses these considerations to show the possibility of miracles which are part of the discussion of the matter of prophecy. He said that the soul is exclusively united with the body and also the soul can go beyond its own body to influence others.(Syarif, 1989)

From this it can be understood from the explanation above that Ibn Sina, in his view, soul and body are two aspects that are interrelated and form a complex whole. The soul is the source of life, thoughts, and emotions, while the body is the tool or vehicle that the soul uses to interact with the physical world. The conclusion is that in Ibn Sina's thinking, the soul and body are interdependent, and both have a significant influence on human experience.

B. Foundations of Mental Health

In his work *al-Qonun fi al-Tibb* (Medical Encyclopedia), Ibn Sina defines health, namely a character or condition that allows humans to carry out normal activities.(Ibn Sina, 1999) This is still general, because it uses the word *sihhah* (health) only, without referring to the type. Due to its general nature, the word health above summarizes

all types of health, including physical health, mental health and social health.

The definition of health according to Ibn Sina above was influenced by Galenus (Galen). Galenus divided the conditions of the human body into three types: healthy, sick, unhealthy and not sick (*laysat bi sihhah wa la marad*). (Ibn Sina, 1999) Health according to Galenus is a condition where the human body is in its nature and structure, which causes the actions that appear to be all normal (*sahihah salimah*). Meanwhile, illness (*marad*) is a condition in the human body that is the opposite of a healthy condition, so when the body's organs cannot carry out their activities perfectly, then the body's condition is sick. Then the state of being unhealthy and not sick, above when someone sometimes feels that there is health at the end, and there is no pain at the end, such as the body of very old people and children. (Ibn Sina, 1999) In connection with health, there are two potentials of the soul, namely, potential perception (*quwwah mudrikah*), and driving potential (*quwwah muhrikah*). From this potential it will be seen whether the condition is healthy or not.

In his work, Ibn Sina does not provide a specific definition of mental health, because it is implicitly included in the general definition of health. In modern psychology, the science that studies mental health is also called mental hygiene. Mental health is defined as a stable condition, in which a person is in a state of psychological harmony, both personality, emotional and social, both with himself and with his environment, and feels happy when alone or with other people, and is able to improve his abilities as much as possible, and behave normal. (Mahmouddin, 2011)

According to Ibn Sina, states of mind, mental illness are not the result of physical illnesses, but rather result from the instability or disharmony of the human condition in its humors. The instability of a person's hot or cold condition under normal circumstances. In conditions like this the heart becomes weak. The instability of hot or cold conditions can be influenced by, for example, a state of sadness or despair. This can be seen in the book *al-Qonun* volume II, in the article regarding directions directions that indicate the states of the heart, namely there are eight. It is explained that the strength of the body shows the strength of the body, and conversely the weakness of the body if it is not caused by dizziness and heat or hunger means the body is weak, and the weakness of the body shows bad character, and the strength of the body shows the balance of character. The nature of heat (in the heart) is shown by very hot flames, and an anxious soul, and often results in pain in the soul (mental disorders). Concerns that tend to be prepared, optimistic and full of hope show (the state of) a strong and stable heart. (Ibn Sina, 1999)

The condition of the heart, as explained above, cannot be separated from influences that cause the heart to become stable or vice versa, namely chaotic. Some of the causes that influence the heart include something that is specific to the heart only, and something other than that, such as causes that have the potential for self-detachment, and anything that resembles those causes. However, this heart is also affected by causes that arise from the soul and psychological emotions. He explained this in his work *al-Qonun*, namely, when the soul is in a state of tightness, heat, very cold, then this is a sign of illness. (Ibn Sina, 1999) Meanwhile,

psychological emotions have an effect on the heart, so that these emotions are very strong, even too much in temperature. heat that targets the inside or pushes it out, the heart will feel dark and even damaged. The potential for anger can affect the heart, the liver becomes damaged little by little. Lack of sleep, training yourself not to eat and drink will result in loss of energy, and slowly cause mental weakness.(Ibn Sina, 1999)

The explanation above shows that in order for the human heart to become strong and stable, he is advised to be optimistic and hopeful (al-'amal wa husn al-raja'), because this attitude can encourage the heart to become strong, the hot and cold conditions become stable, and conversely sadness and despair will actually make the heart weak and unstable.

Ibn Sina's concept of the mental is also placed in the context of two influences of the mind on the body, namely the influence of emotions and will. Ibn Sina explains the meaning of emotions such as anger, joy or delight, surprise and distress. He explained this situation using the terms spiritual movements (harakat al-ruh) or psychological movements (harakah al-nafsaniyyah) outward or inward movements. From here we enter into the discussion of the lack of balance meant by Ibn Sina, which is also explained by modern psychologists that the emotional state is essentially the effect of influences and changes that occur in a psychological state.(Syarif, 1989)

According to Ibn Sina, emotional states have different characteristics, and are grouped into several types, namely:(Mahmouddin, 2011)

- a. The emotion of anger (infi'al al-ghadab). The characteristic

is that there is a movement out (al-harakah ila al-khairij) only once, namely accompanied by actions that can result in resistance and rejection of the soul accompanied by various actions and movements.

- b. Emotions of worry and fear (infi'al al-faza' wa al khawf), are characterized by an inward movement, one movement, and are accompanied by the cessation of the act of restraining oneself and concentrating oneself towards the existence of the body.
- c. The emotions of pleasure and joy (infi'al al-ladhdhah wa al farah) are similar to anger, the movement comes out in succession, in terms of the influence of actions and the tendency for actions and things in the form of pleasure to increase and continue to persist, in a gradual form.
- d. The emotion of sadness (infi'al al huzn) is the same as worry, characterized by an inward movement, in terms of stopping the action and tending to continue the action. These emotions take shape gradually. According to Ibn Sina, sadness is mental pain that arises from not achieving what one loves or the loss of something one needs or is looking for.

Apart from these four emotions, sometimes the body feels other mental emotions, such as psychological images that influence human character or character issues. According to Ibn Sina, emotions

such as anger, joy, fear and sadness are states of movement of the spirit outward or inward, sometimes once or gradual, resulting in changes in psychological conditions. This issue is an important part of psychological life in human behavior and is related to various forces that drive or motivate human behavior that contains emotional content.

He said that in fact physically sick people, only by the power of their will, can they recover and, likewise, healthy people can become sick if they are influenced by the thought that they are sick. Because strong emotions such as fear, can be truly destructive and cause death, by affecting vegetative functions, this happens if the judgment is located in the soul, because it acts as a pure belief, which does not affect the body, but it does if this belief followed by feelings of joy or sadness, because these emotions are mental states.

CONCLUSION

Ibn Sina emphasized that mental disorders are not only caused by physical illness, but also by emotional instability and disharmony in humor. He linked emotional states to the balance of the body and heart, indicating that changes in heat or cold under abnormal circumstances could influence weakness of the heart which in turn could lead to mental disorders. Ibn Sina also highlighted how emotional conditions such as anger, lack of sleep, or irregular eating patterns can gradually weaken a person's energy and mental health. According to him, willpower can help physical healing, while strong mental states, such as fear or happiness, can affect bodily functions. Thus, he emphasized the importance of maintaining a balance between emotions, state of mind, and physical health as the main key in maintaining one's well-being.

According to Ibnu Sina, mental health has an important role in life, but is often ignored. He emphasized that balance between emotions, thoughts and behavior is the main foundation of mental health. In his view, the power of the soul (soul faculty) has a vital role in maintaining a person's mental balance. He describes three types of souls: vegetable, animal, and human souls, each of which has its role in certain functions and abilities. Ibn Sina highlights how the faculties of the soul, especially reason, enable humans to understand, feel, and interpret the world and their experiences. In his thoughts regarding the faculties of the soul, he emphasizes how two faculties, namely the animal soul and the human soul, play a role in mental health. This mental faculty consists of various forces that influence emotional balance, such as basic emotional drives, perceptual abilities, and rational judgment. He also noted that the soul has a significant influence on the body, where the power of emotions and will can influence a person's physical condition.

Furthermore, Ibn Sina emphasized that the soul and body are interrelated, forming a complex unity. The soul is considered the source of life, thoughts, and emotions, while the body is used as a tool by the soul to interact with the physical world. This view asserts that the interaction between mind and body has major implications in human experience, where cognitive and affective processes play a role in bodily actions and overall health. Ibn Sina also highlighted that the power of the soul can influence the body without the need to use specific physical means, indicating that the soul has a strong role in human physical and mental health. He also explained that in order for the human heart to be strong and stable, humans are encouraged to be

optimistic and hopeful, because this attitude can encourage humans to become strong.

Apart from that, Ibn Sina had an approach to medicine that was very different from current Western medical practice. He emphasized a holistic view by viewing the individual as a whole. This concept marks a fundamental difference between Ibn Sina's views and contemporary Western medicine. His holistic view involved combining physical and mental aspects in medical practice, rejecting the separation between mind or soul and body that is often applied today. His significant contribution lies in his emphasis on treatment involving both mental and physical aspects, even implementing unique therapies such as in the case of a teenager who was advised to marry his girlfriend.

Even though his views are different from modern theories such as psychoanalysis, behaviorism, and existentialism, there is relevance between Ibn Sina's concept of mental health and these theories. With his holistic approach, Avicenna made an important contribution to the understanding and treatment of mental health, offering a perspective that is relevant to modern understanding although controversial in his time.

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