PSYCHOLOGY FOR ISLAMIC MENTAL HEALTH

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Abstract- Islamic psychology is a valuable offer for Islamic mental health goals. Islamic psychology is a model of strengthening contextual personality, in which individuals gain peace, tranquility, tranquility, and happiness. Mental health is the reality of an integrative soul among elements of personality with the surrounding environment. Integrative personality is a measurable, strong, consistent personality between words, actions, and those that are hidden in the soul. Imprinted mental health indicators with ideal forms, polite speech, behave in accordance with normative values and order, do not commit violations and contradict religious orders. Mental health is an exemplary reflection that makes the surrounding environment comfortable and peaceful.

The method of Islamic mental health is a personality model that is reflected in the Quranic values that are in accordance with al-Sunnah. The Islamic mental health formula was formed based on the Apostolic personality model adopted from the actions, sayings, sifatiyah of Muhammad SAW. A person who is mentally healthy is a person of faith, devotion, and applies ihsan. People who are faithful, devoted, and apply Ihsan are those who maintain themselves from the behavior of Fahmi and Mungkar. People who are spared from fahsya and mungkar are people who are bound to complete mental health.

Keyword: Mental Health, Islamic Psychology

1. INTRODUCTION

In the future, where human creation began, it turned out that in the psychological reality Adam had shown a tendency that he could not live alone. Adam needs a mate, friends to talk to, friends to make love, and friends to share. The events of Qabil and Abel's competition in seizing their respective partners are an inevitable illustration; both tell stories about psychological human beings who need each other, want to be loved and actualize themselves in front of others.

Judging from the history of human creation, it seems too far in reference, but the undeniable psychological problem is that humans with physical and psychological dimensions have manifested themselves since humans were on Earth. Therefore, the authors want to say that humans born to the earth have brought a number of potentials, (QS. Al-Syams 91:28) which then lead to good or bad behavior. The symptoms of good and bad behavior then become the attention of psychologists to give a theory in studying the symptoms inherent in individuals.

There are at least two stages of the history of psychological development, namely; first: psychology as part of the study of philosophy and has not yet become a stand-alone scientific discipline. Thales (624-547 BC) believes that the soul and other supernatural things do not exist, because the symptoms of something that exists must be explained by natural phenomena and Thales believes that everything that exists is derived from water. Because the soul cannot come from water, then the soul is considered to be non-existent. (Sarlito W. Sarwono, 2002: 19) This fact proves that the soul has become the material of philosophical studies far before Christ. In the fifth and fourth centuries BC, philosophers such as Socrates, Plato, and Aristotle asked basic questions about mental life, for example: do people feel reality correctly? What is awareness? Are people innately rational or irrational? Are people able to choose freely? (Rita L. Atkinson dkk, TT:20) For this period the questions are very urgent to be reexamined, so that what is intended about the soul, consciousness or potential is answered by the Greek philosopher who lived between five or four BC. Second: Psychology after becoming a stand-alone scientific discipline. Since Wilhelm Wundt founded the psychology laboratory in Leipzig in 1879, psychology has become the focus of studies by some scholars, to investigate the symptoms of the soul systematically and objectively. (Rita L. Atkinson dkk, TT:11) Psychological developments to this day attract interest in scientists to study intensively about mental behavior. Soul or spirit in the philosophical study of several centuries BC, has not swooped on the specifications of the soul in the discussion of psychology in this period. The soul is only discussed in the form of an invisible essentiality or inner part of the human self. But since the establishment of the psychology laboratory in Leipzig, the term psychology began to be used to refer to the soul or spirit and the state of nature of thought, or self, or ego. Psychology continues to grow rapidly marked by the emergence of investigations in the field of human behavior. (linn Wilcox, 2003:11). Psychology then becomes a serious concern that not only in the west and even in other parts of the world, which is not limited to social psychology, cultural psychology, communication psychology, mental health, counseling, even religious psychology has dominated psychiatric studies in this decade.

Wilhem Wundt (1832-1920) was the first person to set up a psychology laboratory in Leipzig, he was also recognized as the father of Western psychology, who considered the basic method of psychology as experimental observation on someone, also called introspection. Wundt believes that the main task of psychologists is to investigate and study the basic processes of human consciousness, which are direct experiences, their combinations and relationships as a chemistry expert investigates the basic elements of a substance. For Wundt, the most important thing is to learn how to work mentally that is focused on the attention, purpose, and goals that are owned. Wundt developed a method called analytic introspection; that is, a formal form of observation made on yourself. (Linda L. Davidoff, 1988:11-12) Wundt's thinking proved in the world of psychology, that the birth of his laboratory was the basis of the early growth and development of psychology in science.

2. RELIGION PSYCHOLOGY AND MENTAL HEALTH

The beginning of religious psychology arose from the implications of the phenomena and the psychological conditions of the problematic human. The problems that arise are the problem of psychological phenomena, where it then requires a solution. Treatment of psychological disorders, which damage human peace. However, psychotherapy and the values that influence it have long been investigated, both psychologists and the public. (M.L. Gross, (1978: 113) The fact that the relationship between psychology and religion is inevitable is that they make two inseparable sides of a coin. Psychology is a segment of behavior while religion is a reflection that leads people to behave well or badly. Both; psychology and religion are dimensions of spirituality or spirits that are inherent in human beings and binding in one scientific discipline which is then called the psychology of religion.

In the historical record of human life, individuals always look for answers to themselves, how they can live, how to obtain calm and happiness, and more importantly is whether humans still have life after death. Hazrat Pir made two basic questions regarding human behavior that need to be answered First, how can a perfect human be formed? Second, how perfect society can be fostered. To answer these two questions, we must at least understand the terminology of human beings, who then becomes ideal and manifests itself in the personality of an individual or society. In this connection, religion becomes a barometer of individual psychological reality, where each person is spiritually guided towards the good for himself and others.

Western psychology also has no answer to human behavior. This is because human existence has never been discussed and studied by scientific disciplines, especially psychology. Psychology instead focuses on the description of behavior, regardless of the need to investigate the fundamentals that underlie and determine human behavior. Psychology has only become a field of work for people who want to study narrow and permissible segments of human behavior. Psychologists have indeed provided useful information and descriptions of human behavior. But so far, they have been unable to provide answers to deep questions about the "heart" of humans. (Linn Wilcox, p. 7) Modern positivist psychologists, for example, have failed to understand human psychology, they reject the substantive status of psychology as an independent entity. They only translate physical events as a phenomenon created in the neurophysiology process. (Manzurul Haq dalam Zafar Afaq Ansari, 2003:45) This reality proves, so important religion in giving a positive role to individual behavior, so that the intended behavior becomes directed. Religious responsibility in this segment guarantees the psychology of an individual to use his conscience in behavior that is in accordance with his religion. Then religion in this sense is a set of rules that can protect and protect its followers.

Once the relevance of psychology and religion is parallel, the realities reflected in the behavior formed from good or bad characters have synergized the role of psychology and religion that are significant to be developed with a comprehensive approach.

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In connection, between religious behavior and the psychology of religion has broken down the threads of psychology and religion into a unified whole to become the attention of psychologists acting in this dimension.

There are at least two values that develop in the process, namely; secular values and religious values. Secular values are more influential and dominate in the psychological theory of Clinical and Humanistic Pragmatism. Clinical Pragmatism is widely practiced by psychiatrists, nurses, behavioral therapists, and community agents. The essence of the assessment is the direct implementation of the values of a social system dominated by culture and civilization. This view is consistent with the axiom of the divine system, namely human growth is governed by moral principles whose certainty is on a level with physics science. (Allen A. Bergin, 194:8) The values of Humanistic therapy are more influenced and practiced by A. H. Maslow, who views humans as past, present, and future. Maslow sees that the hierarchy of human needs is primary and self-satisfaction is the basis for growth and development. According to this view, humans are seen as self-determining beings, or in other words that humans have the freedom to choose alternatives. Because humans are basically free.

Humanistic is a model that views humans as creatures who are in the process of humanizing them by giving special emphasis to the natural inclinations of humans to regulate themselves and fulfill their needs. This theory argues that significant factors that influence individuals are not as real as reality, and it is only an interpretation of that reality. This means that reality for each individual is basically in line with the perceptions of each. An orderly and consistent self; developed through individual experiences obtained as an impact of interaction with others. Experiences that do not mean being ignored; when acceptable experiences are incorporated into the structure of oneself. Unacceptable experiences will appear as threats to oneself which then demand that they be protected from these threats. Your self will become more static when you need more supervision. An individual becomes unable to adjust, when he feels himself is not in harmony and not in accordance with his life experience. Therefore, mental tension creates a worse situation and will have a very bad effect on mental health

Religious values influence the development of psychology in the modern era. Even recently religious values have become the most discussed and discussed issue in the field of psychology. Many illustrations show this development. For example, first, science has lost its authority as a source of truth. This is reflected in a number of analyzes that have succeeded in showing that science is actually an intuitive cultural form and contains value. Because of the social and political ecological dimensions of the advancement of science and technology, so far cannot be convicted as a sign of progress. Although trust in the scientific method still persists, there is a marked disappointment with regard to the ways in which the knowledge is used. Indeed, trust in science as a problem solver for humanitarian issues has again been recognized. Second, Psychology as one of the disciplines gives

authority to human behavior, related to their religious behavior. During the period of religious neglect in the West, it was found that behavioral science was growing rapidly, and had reached its peak of success and success. The impact of this development, raises a number of criticisms and criticism of the basic responses used in the field of psychology by professionals. But they have given a new color in the development of psychology, especially in relation to religion.20 Third, the modern era has caused anxiety, alienation, violence, selfishness, moodiness, tension, depression, stress, psychosis, and neurosis which results in people experiencing emotional instability. When the religious paradigm is sued, the percentage of people with mental illness and mental disorders increases sharply. This is a direct effect of the progress of Western science and philosophy. Fourth, the humanitarian spirit that arises among psychologists has shown positive signs and opportunities to manifest the psychological dimension of human beings in a better direction by offering spiritual experiences as one method used to overcome humanitarian problems. Psychologists involved in this movement are, like Victor E. Frankl, William James, Carl Jung, Gordon W. Allport, in addition to the establishment of large organizations such as the American Psycholocical Association's Division, the Society for the Scientific Study of Religion, and the American Catholic Psychological Association who participated in this role. (H.N. Malony, 1997:129)

The religious approach in psychology, with the psychology of religion as a study point, is the empirical study of humans in relation to the spiritual. In this aspect, according to its development the psychology of religion has been absorbed by the values of magic, magic, shamanism, cult, and emotional effects. Psychology through a religious approach, until now, has not yet obtained adequate literature, because there are not many scholars who take part in it. However, now psychology experts like Viktor E. Frankl have started with Logoterapis theory. Frankl concentrated on the meaningful life, how humans can achieve meaningfulness of life. The concept developed by Frankl was closer to the spiritual dimension which prioritized the spirit of life without burden.

Psychological work with a religious approach has been scientifically discussed, for example in the Journal of Psychology and Judaism and the Journal of Theology and Psychology. Psychology of Religion and Logotherapy Victor E. Frankl is also included in this group. In the Islamic world a study of psychology attracts Muslim psychologists; who are not alpha in this section, such as M. Utsman Najati, Mustafa Fahmi, Malik B. Badri, Fuat Nashori Suroso, Hanna D. Bastaman, Hasan Langgulung, Zakiah Darajat, Yahya Jaya, Ramayulis, and Jamaludin Ancok.

Western psychology in relation to the psychology of religion is a parallel and similar parallel in the existence of a science. Both cannot be separated, because the psychology of religion is directly related to psychology on the one hand and religion on the other. The above elements are a clear and clear picture of Western psychology in relation to the psychology of religion.

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There are two methods that are directly related to psychology, namely research methods and psychotherapy methods (methods of investigation and psychotherapy methods). Research methods are more on experiments conducted objectively. This investigation is mostly carried out in the laboratory. This experimental approach requires a method of measurement (reliability and validity); a quantitative assessment. While the psychology of religion focuses more on individual, family, and community religious behaviors, namely a quantitative assessment. (Linn Wilcox, P.50)

Another method that is also used in understanding psychology is experimental psychology. Researchers usually control conditions (often in the laboratory) and take measurements to find relationships between variables. For example; an experiment on age learning abilities. That learning abilities change systematically with increasing age. This shows a regular relationship between the two variables, namely learning ability with age level differences. (Rita L. Atkinson, *P*:32)

Observation methods are also inevitable in understanding psychology. In observing an object of behavior naturally, it often creates a misperception that is very possible to give birth to something subjective rather than objective. Therefore, observation of a research object can support other methods of finding accurate and responsive data.

Psychology as a scientific discipline that describes psychology, tries to offer methods in understanding psychology in relation to the behavior of each individual. The initial appearance of psychology itself, is the influence and effort to answer philosophical problems, which are discussed by philosophers. Then these psychological theories emerged as the implementation of investigations carried out by psychologists, then manifested into the disciplines of psychotherapy, mental health, counseling and other sciences related to psychological disciplines. Religious psychology is another characteristic which is a manifestation of an investigation of human religious behavior psychologically. Religious psychology offers a powerful theory, technique, and method for psychologically identifying the symptoms of religious behavior. Humans in this modern century, no longer make moral values, norms, and religion, as guides and instructions, even religion is only focused on ceremonies, celebrations and religious rituals in mosques, churches, or temples. Even though the spiritual aspect is an important aspect that is able to provide meaningful spiritual freshness in developing mental health. (Ary Ginanjar Agustian, 2004: 142)

3. ISLAMIC PSYCHOLOGY AND MENTAL HEALTH

Islam is a religion that teaches about the happiness of life in the world and in the hereafter. True Muslims have chosen the path of happiness, people who are safe, people who are peaceful, people who can live peacefully side by side with other social communities, people who continually strengthen their faith, people who are always consistent in worshiping, people who keep themselves close to God, and people who can adjust to themselves and their environment.

Islam is a source of guidance, guidance and teaching. Al-Qur'an and al-Sunnah have explained in a comprehensive manner the issues that can lead the people to the path of truth to achieve ultimate happiness in the world and in the hereafter. Islam teaches that the ummah to abandon bad behavior along with orders to behave well. Good or bad behavior has an effect on the mental condition of the people. Good behavior can lead one to complete psychological conditions. Individual bad behavior, on the contrary has also had a psychological impact.

Through the strengthening of faith, the routine of worship, and maintenance of reality can erode bad behavior; in the form of jealousy, arrogant, hypocritical, evil, swearing, mischievous, riya ', behavioral aberrations such as free sex, homosexuality, lesbianism, sodomy, narcotics, addictive substances and liquor.

The methodological-psychological teachings of Islam use a preventive, curative, and constructive-rehabilitative approach in resolving violations of religious behavior. Preventive approaches, 1 (prevention and supervision) are oriented towards self-realization and integrity through supervision, reduction and avoidance of bad behaviors that can bring sin and immorality. The curative approach (treatment and care) is an individual's avoidance of slippage and deterioration of persistent bad behavior. In the process of care and treatment, an individual is encouraged to remain in discipline and avoidance of immorality and sin. This curative approach is an effort to strengthen discipline in the practice of Islamic teachings. The reconstructive approach (Yahya Jaya, (1992:83) guidance and guidance is an intensive care and treatment effort by increasing pious practices and avoiding the possibilities of being trapped in sin and immorality. The reconstructive and rehabilitative approach is part of the manifestation of repentance with the balance of good deeds and an increase in faith and devotion. If these three approaches go as far as possible, they can guarantee individual psychology better.4 Preventive, curative, reconstructive-rehabilitative approaches play a role in Islamic psychology can be seen for example, in prohibiting liquor. Islam forbids a Muslim from getting drunk doing prayer until he is aware. Prohibition of praying for a drunk person who is aware of his drunkenness is an Islamic preventive measure in preventing the ummah from behaving badly. If a Muslim is not justified in praying when he is drunk, then this is a sign that the prohibition on drinking is preventive, for the culprit. Islam forbids a Muslim from drinking liquor, because useless is far greater than its usefulness. The prohibition that states that more harm than usefulness is an Islamic methodology using a curative approach. The Qur'an mentions the strict prohibition of liquor in the word of God which intends:

Oo.. who believe, verily liquor, gambling, idols and dwelling, are (abominable) works and acts of shaitan, for that you should stay away, hopefully you will win (success). (Al-Maidah 5: 90)

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This verse explains clearly the firmness of God in the prohibition of liquor. In Islamic psychology such efforts are referred to as reconstructive and rehabilitative approaches. liquors are violators of Shari'a rules which result in sin. Sin for violations by drinking liquor implies guilt. Guilt can interfere with psychology, it can even cause tension, anxiety, and emotional instability. Sinful and guilty feelings caused by behaviors such as drinking liquor, use of addictive substances, or drugs with preventive, curative, and constructive-rehabilitative approaches can be overcome. Islamic psychology approaches through prevention, curatization, and construction-rehabilitation are stages of awareness, care, and mental development. The methodology of Islamic psychology as illustrated in the example of the Koran model in resolving the psychological burden of liquor can be used as a benchmark, that the content of teaching, guidance, and emotional control, to the provision of suggestions to be aware of liquor, addictive substances, and drugs have more harm than physical and psychological benefits.

An illustration of an example of another Islamic psychology model can be seen in sex offenders. Humans, whose nature, cannot live alone, without companions to share, listen to each other, feel each other, understand each other, and share the same feelings. Psychological reality like this needs to be fulfilled naturally and correctly. If fulfillment is hampered biologically, then the individual will try to protest against himself or to others. The tendency that then arises is that people can behave outside of consciousness such as scenes of rape or sex abuse that are ventured on weak objects. Underage women are often the central object of sexual behavior in this form. Islam from the beginning taught about social affairs, even from the clothes worn by the people. In the Al-Qur'an it is explained that intends:

> Say to men of faith: "Let them hold their eyes, and guard their genitals; that which is more holy to them, verily Allah knows what they do. (QS. An-Nur 24:30)

Say to the woman of faith: "Let them hold their gaze, and their genitals, and let them not show their jewelry, except that which is (plain) seen from it. And let them cover the veil to his chest, and do not reveal his jewelry except to their husbands, or father them, or their husbands' fathers, or their sons, or the sons of their husbands, or their brothers, or the sons of their brothers, or the sons of their sisters, or Islamic women or slaves they have, or male servants who have no desire (for women) or children who do not understand the female genitalia. And do not strike their feet to find out the jewelry they hide. And repent you all to God, you who believe so that you are fortunate. (QS. An-Nur 24:31)

Clothing is seen as one of the causes of slander, even rape. Therefore, dressing in accordance with the Shari'a, in addition to obligations is an Islamic methodology in the form of preventive, so that the problem of clothing in accordance with the Shari'a is clearly the purpose. By dressing that closes the nakedness of people can be protected from sin and other sins, such as the savagery of sex that is so angry. In the Islamic perspective, closing the aurat is the Shari'a which must be obeyed by the adherents. The view of Islamic

psychology, people who are safe by wearing clothes cover aurat; so that it does not cause slander, and is free from sin and savage sex behavior can deliver it to a peaceful psychological position, calm, and free from anxiety.

Reflections on Islamic psychology are also in the prohibition of approaching adultery. Zina in the view of Islam is haram. Adulterers are punished by whipping a hundred times or stoning to death. If Islam prohibits approaching adultery, let alone to commit adultery. The Al-Qur'an explains for example that intends:

[11]
And do not approach adultery; in fact, adultery is an abominable act and a bad way. Adultery is something cruel and insulting. Even if adultery is forbidden, the culprit is sinful and punished by caning or stoning, but Islam provides a way for the people to be free from the intended adultery behavior, namely by marriage legally and correctly in accordance with the Shari'a. Dadang Hawari mentioned three Islamic solutions to overcome free sex, namely:

1. Healthy sex behavior is lawful, namely marriage, not condoms.
2. Safe sex is a lawful person who is married, not with a condom.
3. Responsible sex behavior is the lawful thing, namely marriage, not condoms ([9] Dadang Hawari, (1997:107).

The teachings of Islam about free sex are clear and conveyed mutawatir for the prohibition. People who practice free sex sin and have defamed the religion, norms and national culture. Islamic preventive approaches in overcoming free sex can be done through:

1. Individuals dressed according to the Shari'a, namely clothing that covers genitals, is not strict, and is not transparent.
2. Individuals do not fight with the opposite sex in quiet and quiet places.
3. Individuals who have not been able to get married, should fast
4. Individuals always hold their eyes on something that causes lust.
5. Individuals worship, so that they are always prevented from Fahshya and Munkar behavior.

In the perspective of Islamic psychology, free sex actors are seen as people who experience more mental disorders due to the inability of an individual to obey the rules, prohibition, and prohibition of the behavior of the violation. Individuals who commit violations are a signal of their inability to adapt to their environment. A pluralism of modern society rejects free sex, due to the existence of normative and cultural rules that are violated. Islamic psychology in principle, in addition to violations of religious law; Free sex offenders are seen as sinners, unable to adjust to themselves, where individuals have not been able to control their psyche not to commit such deplorable free sex. The other side of free sex actors is their inability to adjust to the environment and social institutions which consist of religion, norms, and morality. The inability of individuals to obey the rules that apply by having free sex means that they do not have confidence, faith and devotion to their Lord. Individuals who believe in the essence of divinity the All-Knowing every humanitarian act

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is good or bad, then the violation of syar'i's provisions can be denied. If free sex is not perceived as a violation, then the individual has actually become a religious deterrent. Psychologically, the individual in question is in a maladaptive situation.

With a high level of faith and devotion, an essential individual in self-confidence, self-care, and supervision of God. It should be, this principle can nurture an individual to abandon sinful behaviors such as; drink liquor, use addictive substances, drugs, and free sex.

The teaching of Sufism has a different methodological approach in the form of prevention, treatment, care, and mental development of Sufism followers. The methodological approach of Sufism in self reconstruction, personality building, and mental health through stages namely; takhalliyyah al-nafs, 10 namely an effort to empty themselves of all bad behavior that has plagued the person of Sufism. Psychologically the approach of takhalliyyah al-nafs (an-sich) from despicable characteristics has a positive effect on the mental spiritual reconstruction of Sufism. Sufis who are free from bad behavior, means they have entered a new stage in their lives. A Sufi in the process of takhalliyyah al-nafs when associated with the Qur'anic approach, they have used a preventive approach as an effort to prevent and overcome bad behavior. In the process of takhalliyah al-nafs awareness is absolutely necessary, that bad behavior inherent in the Sufi personality has negative implications for the psychological condition. An individual who feels sinful and full of disobedience will prevent him from obtaining peace of mind. Therefore, an individual who is in such a condition must be contaminated in goodness and devotion. In Islamic psychology, an individual trapped in sinful feelings; must be able to eliminate speculative feelings about sin by increasing good deeds and strengthening the values of repentance and remorse for the sins they committed. A Sufi who practices the takhalliyah al-nafs approach means that he has consequences to erase traces that are detrimental to his personality and mental health. A Sufi in this stage seeks to cleanse himself not involved anymore; as a repetition of the acts of sin and immorality which damage the joints of faith and devotion.

Stages of the tahalliyyah al-nafs,(Proyek Pembinaan PTA:.123) namely the behavior of a Sufi who always adorns himself with faith, devotion, pious deeds, and moral glory. In the process of Tahalliyyah al-nafs, a Sufi is controlled by faith and devotion, and pious deeds; so that Sufism is maintained and preserved from slipping and trapped into bad problems that harm him. The Sufi doctrine of the tahalliyyah al-nafs plays a role and serves as a curative approach that serves mental care and coaching towards complete mental health. The process of tahalliyah al-nafs if it can be functioned properly, then this approach plays a role in developing psychological, personality, and mental health.

The stages of the tajalliyyah al-nafs, which are psychological gifts present in every Sufi contaminated in repentance, patience, and resignation. The habit of worship, remembrance, bertilawah al-Qur'an, bertawaddhu ', bermahabbah, berzuhud, berqana'ah, apply sincerity, thankful, and bertaqarrub make a Sufi get the gift of tajalliyah al-nafs. The gift of tajalliyah

al-nafs is the balance of Allah for His servants who always draw closer to Him with full sincerity, sincerity, and humiliate themselves before Him. The approach of the tajalliyyah al-nafs is a spiritual gift destined for the Sufis who have the determination of faith and continuous good deeds. With faith, piety, piety or remembrance to Allah, the routine will give birth to what Carl Jung called Arketif (the deepest unconscious), namely Allah. In this unconsciousness an individual is able to carry out psychological transformation towards mature spiritual development ([12]Ensiklopedi al-Qur'an, *Al-Nafs: 103)* The approach of tajalliyah al-nafs can be juxtaposed with reconstructive and rehabilitative methodologies, in which a Sufi's lives in calm, happiness, and mental health.

Thus, the approach of takhalliyah al-nafs, tahalliyah al-nafs and tajalliyah al-nafs in Sufism serves as a preventive, curative and constructive process of the problem of psychological disorders and maintaining a healthy psychological condition and a strong personality.

Stages of takhalliyah al-nafs, tajalliyah al-nafs and tahaliyah al-nafs are processes of psychological strengthening, developing personality, harmonizing the functions and psychological elements between faith, worship, and ihsan with the Sufi person.

The content of faith, worship, and Ihsan is the methodology of Islamic psychology, where content and material from all three aspects are essential in realizing mental health, life happiness, and a strong personality.

The content of faith in the form of consistency of faith in God, faith in angels, faith in prophets and apostles, faith in the books of God, faith in the last day, and faith in qadha-qadar has a value of spirituality without match. With strong faith, the individual is awake, supervised, and the presence of God is in the niches of their life. Faith becomes guidance for the survival of sa'adah fi al-dunya wa al-akhirat.

Aspects ta'abbudi in ablution, worship, fasting, performing zakat, carrying out the pilgrimage to Baitulllah, is an individual's awareness of the urgency of worship. In the principle of individual submission to God through prayer, fasting, almsgiving, and hajj synergy that individuals need God as a place where they rely on hope, then accept their own destiny. If the principle of worship is integrated between divinity and humanity, individuals easily obtain mental health meaningfulness and happiness. This kind of worship psychology is not obtained without continual continuity of worship and communicating with God through worship.

Ihsan in repentance, zuhud, patience, resignation, redha, mahabbah, ma'rifah, khauf, tawaddhu ', piety, sincerity, gratitude and muthma'innah is conceptually sufistic is a methodology that is feasible, tested, and methodological in achieving happiness, tranquility and mental health. The salafusshaleh are proven to live in tranquility and happiness by carrying out the pillars of ihsan or sufism above. Other indicators show that the Suryalaya Islamic boarding school with the method of tariqah Qodiriyyah-Naqsyabandiyyah

successfully healed no fewer than 15,000 patients involved in recovering drugs and in a calm inner condition. (Khairunnas Rajab, 2010:24.

The realization of faith, worship, and ihsan optimally, the negative alternatives of human being are pessimistic, lying, hypocritical, slanderous, jealous, arrogant, wrongdoing, hostility, hatred, betrayal, mischief, greed and so on, can be avoided by strengthening and maintaining optimism, firm, not easy to despair, qana'ah, self-confidence, honest, fair and generous

Reconstruction of self-attitude from fujir (sin) to taqwa (good), from refuse to submit (believer), and from zhalim to justice is a good manifestation of the spiritual journey to God. Efforts to attain Allah's blessing by devotion and charity form personality and mental health, 18 and feel responsible for the benefit of other Muslims, is a positive implementation of faith, worship, and ihsan.

Humans should be creatures equipped with the potential to behave well or badly. Humans are in accordance with their potential to tend to be good or bad. Human nature at the beginning of its creation is sacred and has testified of its divinity. But in life, humans will be influenced by various elements that make it good or bad. The psychological development and personality of an individual is influenced by heredity and environment.

In Islamic Psychology the strengthening of awareness about the values of faith, worship, and ihsan is an existential aspect of principle that must be manifested in each individual self. Psychological awareness of Islamic content plays a dominant role and function in the reality of Islamic psychology. Psychological awareness helps alleviate anxiety, anxiety, unease, stress, depression, psychoneorosis, and other mental disorders. Individual behavior like this will give birth to awareness archetypes; thus, achieving good mental states and mental health. Islamic conceptualism of Islamic psychological methodology is different from Freud's view, which sees unconsciousness as playing an important role in realizing good mental conditions

Mental health is a characteristic that indicates that individuals are free from mental disorders with various synonyms. Mental health is the dream of a whole-minded creature. Every individual who is aware of trying to fulfill his needs in various ways. Needs that are well met, can strengthen the presence of mental health in the individual. Mental health is the most urgent life necessity in an individual's psychological life. Mental health experts have made theories about mental health based on different methodologies. Islam has a stand-alone methodology in mental health applications. Aspects of faith, worship and Ihsan are efforts towards mental health development. Mental health methodology that is built systematically by Islam; the reality has made pious people live in mental health and happiness.

4. CONCLUSION

Islamic psychology is a valuable offer for Islamic mental health goals. Islamic psychology is a model of strengthening contextual personality, in which individuals gain peace, tranquility, tranquility, and happiness. Mental health is the reality of an integrative soul among elements of personality with the surrounding environment. Integrative personality is a measurable, strong, consistent personality between words, actions, and those that are hidden in the soul. Imprinted mental health indicators with ideal forms, polite speech, behave in accordance with normative values and order, do not commit violations and contradict religious orders. Mental health is an exemplary reflection that makes the surrounding environment comfortable and peaceful.

The method of Islamic mental health is a personality model that is reflected in the Quranic values that are in accordance with al-Sunnah. The Islamic mental health formula was formed based on the Apostolic personality model adopted from the actions, sayings, sifatiyah of Muhammad SAW. A person who is mentally healthy is a person of faith, devotion, and applies ihsan. People who are faithful, devoted, and apply Ihsan are those who maintain themselves from the behavior of "Fahsya" and "Mungkar". People who are spared from fahsya and mungkar are people who are bound to complete mental health.

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