



Contents lists available at [Journal IICET](https://journal.iicet.org)  
**JPPi (Jurnal Penelitian Pendidikan Indonesia)**  
ISSN: 2502-8103 (Print) ISSN: 2477-8524 (Electronic)  
Journal homepage: <https://jurnal.iicet.org/index.php/jppi>



## Mental health in the hadith spotlight: enlightenment for a healthy soul

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### Article Info

#### Article history:

Received Aug 14<sup>th</sup>, 2024

Revised Sept 04<sup>th</sup>, 2024

Accepted Sept 13<sup>th</sup>, 2024

#### Keyword:

Hadith perspective,  
Matan analysis,  
Mental health,  
Sanad analysis

### ABSTRACT

This research aims to explore the concept of mental health from a hadith perspective, which is an important part of Islamic teachings. Using literature research methods, this study analyses various hadiths that are relevant to understanding the principles of mental health taught by the Prophet Muhammad. We thoroughly studied a total of 12 articles and 3 books related to this topic. The research results show that mental health in the hadith includes principles such as feelings of security, independence, responsibility, and physical and spiritual balance. These hadiths illuminate the significance of preserving mental health in the pursuit of life, emphasizing the need for appreciation and care. This study contributes to the development of a spiritual understanding of mental health, as well as offering guidance for Muslims in maintaining mental well-being based on hadith teachings.



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## Introduction.

Mental health in the hadith can be a solution to various mental problems that have emerged recently (Alfiah et al., 2021). The scope of mental health encompasses aspects of human growth, namely physical and psychological (Ifdil & Abd Ghanib, 2018). Among them are the ability to regulate oneself when facing pressure or stress, interact socially, adapt, and make decisions (Kusdiyanty & Wisnusakti, 2022). Individuals with good mental health will always feel calm, peaceful, and safe within themselves, both emotionally and spiritually (Wahyudi, Yuwanto, & Rofik, 2023). In this modern era, mental health challenges are increasingly real in society. People are now discussing stress, anxiety, and depression more frequently due to the increasing prevalence of unwanted cases in society. According to data from the World Health Organisation (WHO), around 450 million people worldwide currently suffer from mental disorders. Mental disorders can occur at all levels of society (Muspilah & Taharuddin, 2022).

The community has implemented various solutions to prevent and treat sufferers of this mental disorder (Hafizah, Netrawati, & Karneli, 2024). However, in the midst of this struggle, many continue to struggle with finding effective solutions to prevent and overcome mental disorders. As a result, many seek guidance and solutions from various sources, including religious and spiritual teachings originating from the Koran and the hadith of the Prophet SAW. Individuals with unstable mental states and a lack of spiritual resilience develop more complex psychiatric disorders. Therefore, the role of religion is very important in the development of morality, considering that the moral values in religious teachings are permanent and generally accepted.

(Irshad & Yasmin, 2022). This shows how important this issue is. In Islamic literature, hadith is an important source of knowledge besides the Koran. Hadith containing the Prophet Muhammad SAW's sayings, actions, and message frequently provide guidance in various aspects of life, including mental health. However, contemporary literature rarely discusses the interpretation and use of hadith in the context of mental health in depth. This raises the need to explore how hadith can provide benefits.

Mental health is one of the most important things when carrying out worship and socialising (Widiasih & Hermayanti, 2020). Research findings and analysis in "The Concept of Mental Self-Healing from the Prophet's Hadith Perspective: A Thematic Study with a Psychological Approach" demonstrate that the Prophet Muhammad SAW has validated the practice of self-healing for mental health through his hadiths. For instance, the Sunan Abi Daud, hadith number 1319, explains the practice of prayer; Sahih Muslim records the dhikr to Allah, hadith number 2700; and Sunan Abi Daud, hadith number 1455, details the reading of the Koran. This study draws conclusions based on the method. These hadiths record the Prophet Muhammad SAW's self-healing as a method of healing mental disorders (Ong et al., 2023). Comprehensive and holistic mental health studies in the context of the Prophet SAW's hadith have not received much attention (Basri & Afandi, 2023).

This research aims to fill this gap by offering a more in-depth and comprehensive analysis of the concept of mental health in the hadith. In contrast to previous research which tends to be partial, this study will explore various hadiths related to mental health and analyze them in the context of contemporary needs. Thus, it is hoped that this research can make a significant contribution to both Islamic studies and mental health practice. To achieve this aim, this research uses a literature review method (library research) by analyzing a number of relevant hadiths as well as secondary literature that discusses mental health from an Islamic perspective. This approach allows researchers to identify the mental health principles taught by the Prophet Muhammad SAW, as well as their relevance to mental health challenges in modern times. Thus, this article will not only enrich the existing literature on mental health in Islam, but also offer practical guidance for Muslims in maintaining mental health in harmony with religious teachings.

## Method

This study employs a literature review method (library research) to investigate the concept of mental health from a hadith perspective. Literature research was chosen because the focus of this study is the analysis of religious texts which requires an in-depth analytical approach (Sahni & Sinha, 2016). We implemented this research by following the steps below:

### Data Collection

Primary Source: this research relies on the hadiths of the Prophet Muhammad SAW as primary sources. The hadiths analyzed were selected based on certain criteria, namely relevance to the topic of mental health, as well as the authenticity and validity of hadiths based on recognized hadith books, such as Sahih Bukhari and Sahih Muslim. Secondary Source: to support the analysis, this research also uses various scientific articles totaling 13 references and three books that discuss mental health from an Islamic perspective and modern psychology. These sources were chosen to provide a broader context and support the interpretation of the hadiths analyzed.

### Hadith Selection and Classification Process

We classify relevant hadiths based on main themes related to mental health, such as feelings of security, independence, responsibility, and physical and spiritual balance. We carried out this classification process using a thematic analysis approach, allowing the identification and grouping of key themes that emerge from the hadith texts.

### Analysis Techniques

The analysis was carried out using content analysis techniques, where each selected hadith was analyzed in depth to identify the mental health principles contained therein. This analysis includes understanding the literal and contextual meaning of the hadith, as well as the relevance of these principles to mental health challenges in modern times. The validity of the analysis is maintained by referring to recognized hadith interpretation literature and consulting the results of the analysis with experts in Islamic studies to ensure correct interpretation.

### Presentation and Interpretation of Results

The identified main themes present the findings from the hadith analysis. Each theme is supported by examples of relevant hadith, as well as interpretations that explain how these principles can be applied in contemporary mental health contexts. The analysis also includes several case studies that demonstrate the practical application of these principles.

### Research Limitations

The author realizes that this research has limitations, especially in terms of interpretation of hadith which may be influenced by the researcher's point of view. In addition, this literature review may be limited to widely available and recognized sources, so the research results may not be universally generalizable. It is hoped that this limitation can be overcome with further, more in-depth and empirical research.

## Results and Discussions

### Mental Health and Its Characteristics

Mental health, according to the World Health Organisation (WHO), is a condition in which a person is able to recognise and optimise his or her potential, face the pressures of daily life, contribute productively to his or her work, and play an active role. According to Al Yasin, Anjani, Salsabil, Rahmayanti, & Amalia (2022), mental health plays a crucial role in society. It emphasises an individual's ability to function well and effectively in a communal environment (Yu et al., 2023). An individual with excellent mental health continually develops, is responsible, has the ability to adapt, and plays an active role in maintaining social and cultural norms in his environment (Majid, 2023). Mental health has various meanings, all of which revolve around human behaviour (Bunyamin, 2023).

Meanwhile, health experts state that mental health is a healthy and unique emotional and psychological state for each person (Rosyanti, Hadju, Hadi, & Syahrianti, 2018). Good mental health requires adapting ourselves to life's challenges, developing a deep understanding of personal integrity, realising the bad realities in life, and recognising our role and purpose in life (Karyani, Paramastri, & Ramdani, 2016). Abu Zayd Ahmed ibn Sahl al-Balkhi, a Persian doctor who lived around 850–934, first introduced the concept of mental health, which in Islamic terms is known as *al-tibb al-ruhani*, into the world of Islamic medicine (Isgandarova, 2019). In his book, "*Masalih al-Abdan wa al-Anfus*" (Nutrition for Body and Soul), al-Balkhi succeeded in integrating the concepts of physical and mental illness. He often uses the term "*al-Tibb al-Ruhani*" to describe spiritual and psychological health. Ansari & Iqbal (2023) more frequently use "*Tibb al-Qalb*" when referring to mental health. According to Quraish Shihab, Islam has a main goal that includes the maintenance of religion, soul, mind, physical wealth, and offspring. The first three aspects—soul, mind, and body—closely relate to health. Therefore, it is not surprising that in Islam there are many guidelines and teachings related to health (Pitri, Ali, & Us, 2021).

There are two different ways to interpret mental health. The first is the negative aspect, which includes the absence of neurosis and psychosis in a person's mental health. Second, the positive aspect is the individual's ability to adapt both to himself and to his social environment (Pratama et al., 2024). Mental health includes a person's ability to adapt to themselves, other people, and the community around them (Chairunnisa, Arum, & Salamah, 2024). We define good mental health as the ability to control oneself, avoid emotional stress, and avoid frustration. This ability to adapt brings happiness to their lives without feeling unrest, anxiety, or dissatisfaction (Wetik & Laka, 2023).

To have this ability, a person must know himself, accept his strengths and weaknesses, and continue to give positive signals to others. (1) *Ruhiyah* aspect: namely belief in Allah SWT, carrying out worship, accepting Allah's destiny sincerely, feeling close to Allah SWT, fulfilling needs in a halal and good way, and bringing *dhikrullah* to oneself. (2) The *Nafsiyyah* aspect encompasses self-confidence, avoiding feelings of envy, jealousy, or hatred, accepting oneself, overcoming failure, overcoming anxiety, and distancing oneself from negative traits such as arrogance, excessive jealousy, belittling, laziness, and pessimism. Apart from that, it also includes the principles of Islamic law, balanced emotions, openness, a responsible attitude, acceptance of life, self-control, simplicity, healthy ambition, and self-reliance. (3) The social aspect encompasses love for parents, partners, and children, helping those in need, fulfilling promises, daring to tell the truth, and avoiding actions that can harm others, such as lying, cheating, stealing, adultery, murder, false testimony, exploiting the wealth of orphans, slander, gossip, betrayal, and oppression. Apart from that, it also includes trust in other people, a love of work, and social responsibility. (4) The biological aspect involves maintaining physical health, keeping the body free from disease, having a healthy body structure, and not burdening oneself beyond the limits of physical ability. The following table illustrates the characteristics of mental health, as stated (Larson, Spetz, Brindis, & Chapman, 2017).

**Table 1.** Mental Health and Its Characteristics

Aspect	The characteristics
Physique	<ul style="list-style-type: none"> <li>a. Normal development</li> <li>b. Physical function to do his duties</li> <li>c. Healthy, not sick-hearted</li> </ul>
Psychic	<ul style="list-style-type: none"> <li>a. Respect for yourself and others</li> <li>b. Possesses insight and a sense of humour.</li> <li>c. Have a reasonable emotional response.</li> <li>d. Possess the capacity to think both realistically and objectively.</li> <li>e. Avoid psychological disorders</li> <li>f. Be creative and innovative.</li> <li>g. Be open and flexible, not defensive.</li> <li>h. Feel a sense of freedom to make choices, voice opinions, and take action.</li> </ul>
Social	<ul style="list-style-type: none"> <li>a. possess empathy, affection, and a willingness to assist those in need, demonstrating an altruistic attitude</li> <li>b. are capable of engaging in healthy, loving, and friendly communication with others</li> <li>c. Demonstrate tolerance and acceptance, irrespective of social class, educational level, politics, religion, tribe, race, or colony.</li> </ul>
Religious morals	<ul style="list-style-type: none"> <li>a. Have faith in Allah and obey His teachings.</li> <li>b. Honest, trustworthy (responsible), and sincere in doing charity</li> </ul>

Various explanations of mental health's features suggest that it encompasses not only a healthy physical condition but also psychological, social, and moral-religious aspects. The importance of balance and harmony among all of these elements is the key to the individual's personal well-being.

### Hadiths about Mental Health

Hadith refers to everything that the Prophet SAW said or did outside the Qur'an, including words, actions, and taqrir, which can become evidence in sharia law (Suherli et al., 2023). Hadith is an interpretation of the Al-Quran in practice, or the factual and ideal application of Islamic teachings by the Prophet SAW (Azhar, Hussain, Nor, & Othman, 2018). Hadith is one of the Islamic teachings (Sya'bani & Has, 2023), precisely the second most authoritative source of law in Islam (Adib, 2023) and functions as a reference for Muslims in understanding religion. Hadith is a practical Islamic manhaj (methodology) that has the characteristics and principles of comprehensive, balanced, and easy teaching. The Prophet also addressed mental health issues (Lubis & Widiawati, 2020). There are several important aspects of mental health that the Prophet paid attention to and taught to his friends, as seen in the following hadith table:

**Tabel 2.** Hadith texts and Mental Health indicators

Hadith Text	Text Translation	Mental Health Indicators
عن سلمة بن عبيد الله بن محصن الخطمي عن ابيه و كانت له صحبة قال: قال رسول الله صلى الله عليه وسلم من أصبح منكم آمناً في سربه معافى في جسده عنده قوت يومه فكأنما حيزت له الدنيا	"Whoever of you feels safe in the midst of his family in the morning, is physically healthy, and has food for the day he is going through, it is as if the whole world belongs to him" (HR. Tirmidhi, hadith number 2268, chapter Tawakkal to Allah)" (Hamid, 2016).	Feeling safe, happy, or physically healthy
قال رسول الله صلى الله عليه وسلم : من يكفل لي أن لا يسأل الناس شيئا وأنتكفل له با الجنة فقال ثوبان أنا فكان لا يسأل أحدا شيئا	The Prophet said, "Who wants to guarantee that I will not ask anyone for anything, and I will guarantee that I will get to heaven?" Tsauban said, "I want to, O apostle." Tsauban never requested anything from anyone (HR. Abu Dawud), as proven by	Feel Enough, and Don't Beg for Others.

Hadith Text	Text Translation	Mental Health Indicators
	the evidence (Jauzi, 2017).	
عن ابني هريرة رضي الله عنه ان رسول الله صلى الله عليه وسلم قال و اللذي نفسي بيده لان ياخذ احدكم حبله فيحتطب علي ظهره خير له من ان ياتي رجلا فيسأله اعطاه او منعه.	From Abu Hurairah r.a that the Messenger of Allah said: "By the One in Whose Hand is my soul, indeed one of you who takes the rope and then looks for firewood and carries it on his back is better for him than if he goes to someone and asks him, whether that person gives or refuse." [HR. Bukhori, hadith number 1377, chapter Protect yourself from Beating]	Feel Enough, and Don't Beg for Others.
قال رسول الله صلى الله عليه وسلم لا تكونوا امة تقولون : إن أحسن الناس أحسنا وإن ظلموا ظلمنا ولكن وطنوا أنفسكم إن أحسن الناس أن تحسنوا وإن أساءوا فلا تظلموا	"Don't be fools who say that we do good when people do beneficial things, and we do wrong when people do wrong. But be firm in your opinion! If people do good, you should do Goode, but if they do bad, then do not do wrong (HR. Tirmidhi).	Self-confidence and standing firmness
حدثنا واصل بن عبد الاعلي حدثنا اسباط بن محمد بن هشام بن سعد عن زيد بن اسلم عن ابي صالح عى ابي هريرة قال: قال رسول الله صلى الله عليه وسلم كل المسلم علي المسلم حرام ماله و عرضه و دمه حسب امري من الشر ان يحقر اخاه المسلم	Asbath bin Muhammad from Hisyam bin Sa'd from Zaid bin Aslam from Abu Salih from Abu Hurairah has informed us that Rasulullah SAW stated: "Between one Muslim and another Muslim, it is haram to damage his wealth, his dignity, and his blood." The mere act of insulting one's fellow Muslim brothers suffices to label a Muslim as evil. (HR. Abu Daud) (Saltanera, 2015)	Do not harm other people
حدثنا واصل بن عبد الاعلي حدثنا اسباط بن محمد عن هشام بن سعد عن زيد بن اسلم عن ابي صالح عن ابي هريرة قال: قال رسول الله صلى الله عليه وسلم : كلكم راع كلكم مسئول عن رعيته الامام راع ومسئول عن رعيته والرجل راع في أهله وهو مسئول عن رعيته والمرأة رعيته في بيت زوجها ومسئولة عن رعيته والخادم راع في مال سيده ومسئول عن رعيته قال وحسبت أن قد قال والرجل راع في مال أبيه ومسئول عن رعيته و كلكم راع ومسئول عن رعيته	Meaning: He told us about Washil bin Abdul A'la. He also told us about Asbath bin Muhammad from Hisyam bin Sa'd from Zaid bin Aslam from Abu Salih from Abu Hurairah. Rasulullah SAW said: "Each of us, you are leaders." And each of you will be responsible for what he does. A leader is responsible for his people; a husband is a leader in his family and is responsible for what he leads; a wife is a leader in her husband's house and is responsible for what he leads. According to HR. Al Bukhari's hadith number 6605, chapter QS An-Nisa, verse 59 in the book of Laws, a servant is the leader of his master's property	A sense of responsibility

Hadith Text	Text Translation	Mental Health Indicators
قال رسول الله صلى الله عليه وسلم اتق تكن أعبد الناس وارض بما قسم الله لك تكن أغنى الناس	and bears responsibility for the things he leads.. "Be pleased with what Allah has given you; you will surely become the richest person!" (HR, Ahmad, and Tirmidhi)	Accepting Destiny with Blessing
قال رسول الله صلى الله عليه وسلم إن عظم الجزاء مع عظم البلاء وإن الله إذا أحب قوما ابتلاهم فمن رضي فله الرضا ومن سخط فله السخط	Indeed, the severity of the trials they endure determines the size of the reward. In fact, if Allah loves a people, he will give them trials. Whoever is pleased with trials will gain Allah's approval. And whoever is upset will incur the wrath of Allah (HR. Tirmidhi). (El Hamdy, 2015)	Be patient
قال رسول الله صلى الله عليه وسلم إن الله تعالى يحب إذا عمل أحدكم عملا أن يتقنه	"Indeed, Allah loves someone among you; if he does a job, then he perfects it (HR. Al Baihaqi) (Ali, 2000).	Does the job perfectly
قال رسول الله صلى الله عليه وسلم المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف	"A strong believer is better and more favoured by Allah than a weak believer." (HR. Muslim)	Healthy/Physically Strong
حَدَّثَنَا مُحَمَّدُ بْنُ غَيْسٍ حَدَّثَنَا يُحْيَى بْنُ زَكَرِيَّا عَنْ غُكْرَمَةَ بْنِ عَمَارٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الدَّوَالِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَخِي حَدِيفَةَ عَنْ حَدِيفَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا حَذَبَهُ أَمْرٌ صَلَّى	Muhammad bin 'Isa, Yahya bin Zakariya from Ikrimah bin 'Ammar, Muhammad bin Abdillah ad-Du'ali, and Abdul Azizi Hudzaifah's nephew from Hudzaifah, have told us: "If the Prophet sallallaahu 'alaihi wasallam felt upset because of a matter, then he prayed." (HR. Abu Daud No. 1319).	Doing prayer
ألا وإن في الجسد مضغة إذا صلحت صلح الجسد كله وإذا فسدت فسد الجسد كله ألا وهي القلب	"Know that there is a piece of flesh in the body; if that piece of flesh is good, then the whole body will be good." However, damage to one piece of flesh can affect the entire body. You know, that piece of flesh is the heart." (HR. Bukhari Muslim). (Herman, Mursi, Anam, Hasan, & Huda, 2023).	Good Heart

The aforementioned hadiths highlight various aspects of mental health and provide guidance on how to educate about it. A mentally healthy individual is one who experiences safety, happiness, and physical well-being, is self-sufficient and doesn't seek assistance from others, possesses self-assurance and unwavering beliefs, refrains from harming others, demonstrates a strong sense of responsibility, embraces life's blessings, is patient, performs tasks flawlessly, engages in prayer, and possesses a kind heart. These criteria also indicate the principles of mental health in the hadith because the principles of mental health refer to the nature of mental health and its criteria, namely conditions that can form a relationship between mental health, personality, and various other aspects. This aligns with Schneiders' principles of mental health, which are based on several categories (Schneiders 1964), including the nature of humans as organisms, the relationship between humans and their environment, and the human relationship with God. Thus, the characteristics or indicators of mental health in the hadith support the concept of mental health put forward by mental health experts.

## Conclusions

This research highlights the importance of mental health principles taught in the hadith of the Prophet Muhammad SAW, which include important aspects such as feelings of security, independence, responsibility, and balance between physical and spiritual. These concepts are not only relevant to mental health challenges in the modern era but also provide a holistic framework for a mental health approach based on Islamic values. This analysis finds that applying these concepts in a modern context can enrich mental health practices among Muslims. For example, a psychotherapy approach that considers religious and spiritual values can be more effective in helping individuals achieve balanced mental well-being. In practice, we can integrate mental health principles from the hadith into religious education programmes and tailor mental health services to meet the needs of Muslims. In addition, this research uses a qualitative approach, which allows for in-depth exploration of hadith interpretations and their relevance to mental health. This approach could be a model for future research that wants to explore more deeply the relationship between religious teachings and mental health. This research has significant practical implications, particularly in the context of policy and education. It is recommended that Islamic educational institutions and mental health service providers consider integrating these principles into curricula and intervention programmes so as to help Muslim communities address mental health challenges more effectively and holistically. As a result, this research not only contributes to the academic understanding of mental health from an Islamic perspective, but it also provides a strong foundation for the development of policies and practices that can improve the mental well-being of Muslims at large.

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