



Mental Diseases According to Hamka and the Methods of Treatment (A Review of Hamka's Tasawuf Modern Book)

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Abstract

This study aims to answer the challenges of modern psychology with Hamka's soul theory in his book *Tasawuf Modern*. This is a qualitative study conducted at a library that analyzes data using descriptive analytical methods, psychological and Sufi approaches, and deductive-inductive techniques. The findings of this study are: first, the definition and characterization of a healthy soul according to Hamka and its hierarchy. Second, according to Hamka, mental illness is in the form of ghadab, takabbur, khauf and huzn and their triggers. Third, the treatment of mental illness is by coaching the soul through *tadzkiatu al-nafs* externally, namely: 1) associating with good people, 2) getting used to thinking, 3) maintaining lust, 4) working regularly, 5) self-introspection. And internally, namely sincerity, gratitude, asceticism, resignation and qana'ah. From this research we can understand that mental health is the influence of the purity of the soul through the education of the mind and heart externally and internally.

Keywords: Hamka, Mental, Mental Diseases, Tadzkiyatu al-Nafs

Received: 11-08-2024

Revised: 21-11-2024

Accepted: 03-12-2024

Published: 27-12-2024

How to cite

Imroatul Istiqomah, Fikri Hidayatul Rukmana, Muhammad Shohibul Mujtaba. "Mental Diseases According to Hamka and the Methods of Treatment (A Review of Hamka's Tasawuf Modern Book)", NUKHBATUL 'ULUM: Jurnal Bidang Kajian Islam Vol. 10, No. 2 (2024): 170-186. doi: 10.36701/nukhbah.v10i2.1708.

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1. INTRODUCTION

The development of technology in this modern era requires humans to exceed their abilities.¹ This century is called the century of anxiety, with technological developments that make it easier for humans, but on the other hand, humans are

¹Siti Makhmudah, "Dinamika Dan Tantangan Masyarakat Islam Di Era Modernisasi (Pemikiran Dan Kontribusi Menuju Masyarakat Madani)," *JURNAL LENTERA: Kajian Keagamaan, Keilmuan Dan Teknologi* 1, no. September (2015): 93–100.

scholastic, materialist, and even rationalist. As a result, human competition occurs in fulfilling their needs in various aspects.² Humans will be busy meeting worldly needs to the point of forgetting their spiritual needs.³ Humans are required to fulfill the necessities of life which have an impact on human health problems both biologically and psychologically, which keep them from calm.⁴

These disorders will trigger mental illness such as anxiety, anger, stress, depression, frustration, trauma, and phobias, which are generally difficult for sufferers to realize, but are felt by those around them. Supposedly, humans are able to be aware of all the symptoms that trigger mental stress, illness, and therapy in maintaining mental health.⁵

Mental illness occurs because there is an imbalance in one of the elements that make up humans,⁶ this has an impact on the mindset and actions of humans. However, ironically, modern psychology, which is oriented towards western theory, forgets that the human soul is divine, not physical, and has a close relationship with spiritual activity. This is something that cannot be solved by modern Western psychology in general, because it prioritizes solving psychological problems from the physical aspect rather than the spiritual aspect.⁷

Urgency of this study; Islamic psychology has characteristics that do not have to comply with scientific rules such as logical, empirical, objective, concrete or systematic which will actually distance psychology from its true purpose.⁸ Islamic psychology is based on the main functions of psychology, namely as understanding, analysis or forecasting, control, education, development or constructive, prevention, healing or curative, sterilization and purification, and promotive.⁹ This means that Islamic psychology has the virtue of not only healing, but repairing and maintaining mental health.

Hamka is one of the contemporary Indonesian scholars. He is here to answer the various impacts of modern life on the human soul today.¹⁰ He perfected modern psychological theory with his modern Sufism theory which is based on the values of classical Islamic psychology.¹¹ According to him, humans must pay attention to mental health because it has an impact on physical and mental health. The body is a reflection of the soul, a healthy soul will give a positive aura to the body, while a sick soul will bring humans to various bad things.¹²

²Dedi Rianto Rahadi, Ety Susilowati, and Mifta Farid, *Kompetensi Sumber Daya Manusia*, ed. Pandi Adi and Moch Muslih (Bekasi: CV. Lentera Ilmu Mandiri, 2021).

³Usman Abu Bakar, "Analisis Hubungan Sufisme, Psikoterapi, Dan Kesehatan Spiritual," *Madania* 20, no. 2 (2016): 161–68.

⁴Muhammad Amir bin Japri, "Konsep Khauf Dan Raja' Al-Ghazali Dalam Terapi Gangguan Kecemasan" (UIN SU-MUT, 2017).

⁵Jalaluddin, "Ketenangan Jiwa Menurut Fakhruddin Ar-Razi Dalam Tafsir Mafatih Al-Ghaib," *Al-Bayan* 3, no. 1 (2018).

⁶Jarman Arroisi, "Spiritual Healing Dalam Tradisi Sufi," *Tsaqafah* 14, no. 2 (December 2018), <https://doi.org/10.1136/bmj.2.3388.1091-c>.

⁷Hamka, *Tasawuf Modern*, ed. Muh. Iqbal Santosa, 18th ed. (Jakarta: Republika, 2015).

⁸Subhani Kusuma Dewi and M. Johan Nasrul Huda, "Dikotomi Paradigma Psikologi Islami ; Studi Kasus Sejarah Integrasi Antara Ilmu Dan Islam Di Indonesia," in *AICIS XII*, n.d., 1978–96.

⁹Muhammad Shohib, *Taubat Sebagai Metode Dasar Psikoterapi*, 2015.

¹⁰Hamka, *Tasawuf Modern*.

¹¹Hamka, *Lembaga Budi Menegakkan Budi, Mengembangkan Jati Diri Berdasarkan Tuntunan Al-Qur'an Dan Hadist* (Jakarta: Republika, 1941).

¹²Hamka, *Tasawuf Modern*.

The novelty of this research is the application of a psychospiritual therapy model based on *tazkiyah al-nafs* (purification of the soul) to mental diseases. There are 8 models of mental therapy in Islam:¹³

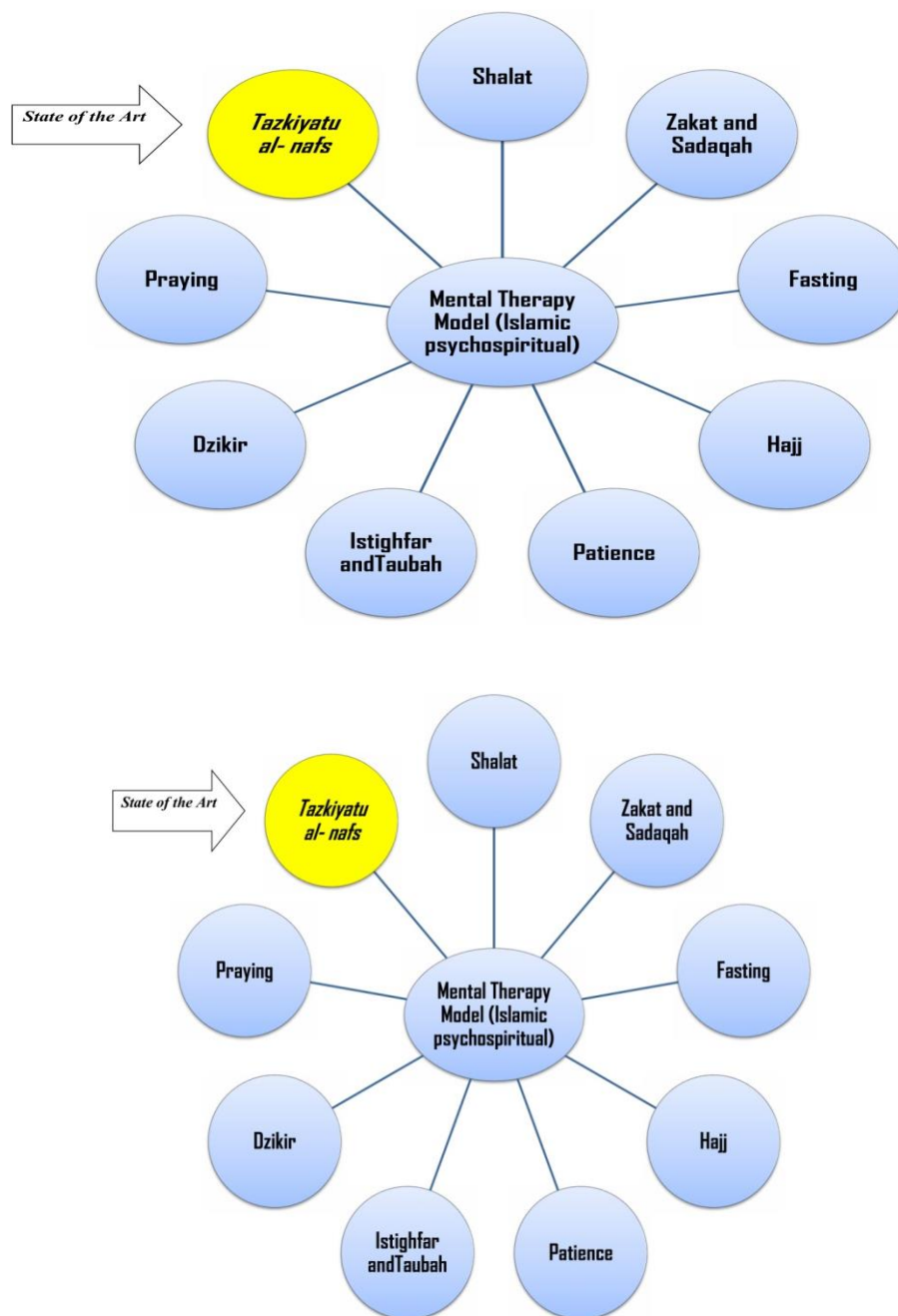


Figure 1. Models of Mental Therapy in Islam

Researchers found previous research regarding Hamka's thinking. Fuadi, combines the values of Sufism with the concept of reason from Hamka's perspective in

¹³ Ratna Wulan, "Model-Model Terapi Mental Dalam Islam," *Hisbah: Jurnal Bimbingan Konseling Dan Dakwah Islam* 18, no. 01 (2021): 19-24.

achieving true happiness. So that humans are able to maintain mental health which is the key to happiness.¹⁴Subhan El-Hafiz, expressed Hamka's ideas about humans and their achievements towards happiness through Hamka's concept of modern Sufism.¹⁵Nurhadi and Fahrul Rozi, revealed the values of soul education in Hamka's Modern Tasawuf book in the form of associating with good people, thinking, suppressing lust and anger, making judgments in every job, self-introspection, and others.¹⁶Putri Enda Sundari and Yusrizal Efendi, examined Hamka's thoughts in general through verses of the Koran and his interpretation of the concept of prayer and its influence on mental health.¹⁷Dewi Hayati Nufus, discusses the orientation of human values from Hamka's perspective in soul education based on spiritual values.¹⁸ From some of these studies it can be understood that the achievement of happiness which is the essence of the purpose of soul education does not lie in material achievements, but is the highest human achievement in the form of *makrifatullah* (the knowledge of God). These studies have the same focus, namely Hamka's thoughts on the human soul. While this research will explore Hamka's ideas and concepts specifically regarding the hierarchy of mental states, diseases, triggers, and their treatment in Hamka's book *Tasawuf Modern*.

Tasawuf Modern is one of Hamka's phenomenal works which was first published in 1993. It explains the nature of happiness, and the path to that happiness, one of which is mental and physical health. Even though it is titled Sufism, this book is not the same as other Sufism books. Because this book discusses the substance of Sufism. In it Hamka gives an overview of life, as well as various problems of modern human life and offers a way out with his modern Sufism.¹⁹

This research is a qualitative research based on data on library research. The method used is descriptive analytical in processing the data through psychological and tasawuf approaches and using deductive-inductive techniques in analyzing data and drawing conclusions.²⁰

The purpose of the validity of the data is to check the validity or truth of the data, namely between the data reported by the researcher and the field factual data. In qualitative research, there are four data validity tests, namely credibility, transferability, dependability and confirmability. This study uses measures of transferability and dependability. The researcher presents the Mental Diseases According to Hamka and the methods of Treatment in detail, so that the research context and focus is clear. In addition, the researcher draw conclusions from the overall exposure. Other researchers can replicate the conclusions drawn by scholars.

¹⁴Fuadi, "Refleksi Pemikiran Hamka Tentang Metode Mendapatkan Kebahagiaan," *Substantia* 20, no. April (2018): 17–34.

¹⁵Subhan El Hafiz, "Tawaran Konsep Jiwa Menurut HAMKA: Kajian Psikologi Islami," *Jurnal Ilmiah Penelitian Psikologi* 5, no. 1 (2019): 45–54.

¹⁶Nurhadi and Fahrul Rozi, "Nilai-Nilai Pendidikan Jiwa Dalam Buku Tasawuf Modern Karya Buya Hamka," *Palapa* 8, no. 1 (2020): 178–95, <https://doi.org/10.36088/palapa.v8i1.704>.

¹⁷Putri Enda Sundari and Yusrizal Efendi, "Shalat Dan Kesehatan Mental Dalam Perspektif Buya Hamka," *Istinarah* 3, no. 1 (2021): 34–35.

¹⁸Dewi Hayati Nufus, "Pendidikan Jiwa Perspektif Hamka Dalam Tasawuf Modern," *Tawazun: Jurnal Pendidikan Islam* 14, no. 3 (2021): 221, <https://doi.org/10.32832/tawazun.v14i3.5532>.

¹⁹Hamka, *Tasawuf Modern*.

²⁰Zuchri Abdussamad, *Metode Penelitian Kualitatif* (Syakir media press, 2021), 29.

2. DISCUSSION

2.1. Soul and Its Hierarchy

The soul in Hamka's view is *al-Nafsu al-Natiqah* (the rational soul), namely the rational soul that comes from God's Light which is equipped with various memories of the past. The soul is often associated with the spirit because it is one of the important spiritual components of humans. This opinion is based on the thoughts of al-Kindi, Ibn Sina and Ibn Rushd.²¹ The soul is a *Jauhar* (essence), neither a body nor an *'aradh* (in philosophical terms, it refers to a property or quality that does not constitute the essence of a thing but can exist in it). He has a higher position than the body, because the soul gives power to the body to get the perfection of life. If the body dies, the essence of the far away will remain.²²

Hamka really prioritizes the mind in the concept of his soul as al-Kindi,²³ who refers to Aristotle's opinion. Because mind is the essence of the soul. With the mind, humans are able to direct and shape the state of the soul by considering right and wrong. While faith is the substance of mind, because faith is the essence of Islamic religious teachings.²⁴

This opinion is in accordance with the opinion of Ibn Sina, according to him: "*mind is the strongest power of the soul, the perfection of mind is the perfection of the soul*".²⁵ Even al-Ghazali places mind as a prime minister who is under the auspices of the king, namely Allah directly in his psychology.²⁶ As for actions in human interaction side by side with the occurrence of scientific assumptions. Meanwhile, mind occupies a strategic position in the theory of human behavior direction. "*Psychology is the creation and testing of hypothetico-deductive... This has sometimes been called the "mind behind the mind" theory*".²⁷

This thought is also found in the principles of modern psychology which states: "*The Most important components of this in due course IQ..., it also provided the motor for an antire branch of psychology*".²⁸ This is because the mind in modern psychology is a psychic dimension that lies between lust and heart, namely as a link between mind and psyche.²⁹

Hamka believes that the soul is a medium for self-approach to God. With instruments of mind and heart based on monotheism as its fundamental foundation. So that, humans are able to stay away from all vices and *munkar* (Denier or in a religious context, it can mean someone who denies or rejects faith or truth)..³⁰ Such a relationship

²¹Nurhadi and Rozi, "Nilai-Nilai Pendidikan Jiwa Dalam Buku Tasawuf Modern Karya Buya Hamka."

²²Hamka, *Tasawuf Modern*.

²³Isfaroh, "Konsep Kebahagiaan Al-Kindi," *Indonesian Journal of Islamic Theology and Philosophy* 1, no. 1 (2019): 79–94.

²⁴Michał Oleksowicz, "Aristotle on the Heart and Brain," *European Journal of Science and Theology* 14, no. 3 (2018): 77–94.

²⁵Ibnu Sina, *Al-Najah (Fi Al-Hikmah Al-Aalihah)*, 2nd ed. (Misro: Maktabah al-Murtadhawwiyah, 1938); Ibnu Sina, *Ahwal Al-Nafs*, 1st ed. (Kairo: Dar el- Ihya' al-Kutub al-'Arabi, 1952).

²⁶Anshari, *Institusi Mental Medicine for Healty Body-Mind-Spirit; Seni Membajak Energi Jiwa Untuk Kesehatan Fisik Dan Mental* (Banjarmasin: Muhammadiyah Banjarmasin Press, 2020).

²⁷Jonathan A Smith, *Rethinking Psychology* (London: Sage Publication, 1995).

²⁸Kurt Danziger, *Naming the Mind; How Psychology Found Its Language*, (London: Sage Publication, 1997), 78-79

²⁹Yusron Masduki and Idi Warsah, *Psikologi Agama* (Palembang: Tunas Gemilang, 2020).

³⁰Nurhadi and Rozi, "Nilai-Nilai Pendidikan Jiwa Dalam Buku Tasawuf Modern Karya Buya Hamka."

is of great concern to today's contemporary thinkers such as Syed Hossein Nasr, Naquib al-Attas, Ismail Raji al-Faruqi, Mulyadhi Kartanegara and Osman Bakar.³¹

In this case, Hamka divides his thoughts on the soul into two things, namely *first*, the causes of mental illness, and *second*, the treatment of mental illness to get a healthy soul.³² This is the same as the concept of the soul formulated by Ibn Maskawaih,³³ al-Ghazali,³⁴ and Fakhru al-Din al-Razi.³⁵

According to Hamka, health and mental disorders are implications of the performance of mind. A healthy soul is a soul that is always on the truth, while ugliness can damage mental health.³⁶ Hamka emphasized that mental illness is not only a disturbance to peace such as stress, schizophrenia, phobias, trauma, depression, anxiety and others.³⁷ but any behavior that is contrary to the truth but is considered "normal" behavior.³⁸

According to Hamka, the mental state and moral qualities of humans are the result of integration between the two elements of the human soul, namely the spirit (*nafsu al-ruhani*) and the body (*nafs al-jasadi*). However, humans can change due to external influences they experience.³⁹ So, with his mind and heart, humans can be noble or lowly. For this mind, humans should pay special attention to mental health.⁴⁰ Therefore, according to Hamka, mental health cannot be separated from mental education (*tazkiyatu al-nafs*) through an educational mindset (mind).⁴¹

The development of the soul is influenced by external and internal elements. This opinion is also found in modern psychology which is based on the opinions of John B. Watson,⁴² Pavlov,⁴³ and Skinner⁴⁴ with behavior theory. They believe that human character is formed by environmental or external factors.⁴⁵ This opinion is supported by

³¹Humaidi, *Paradigma Sains Integratif Al-Farabi* (Jakarta Selatan: Sadra Press, 2015).

³² Hamka, *Tasawuf Modern*. Hamka. Hamka. Hamka. Hamka, <i>Tasawuf Modern</i>, ed. Muh. Iqbal Santosa, 18th ed. (Jakarta: Republika, 2015), 116.

³³Ibnu Maskawaih, *Tahdzib Al-Akhlaq* (Beirut: Dar el-Kitab al-'Ilmi, 1985).

³⁴Abu Hamid Muhammad bin Muhammad Al-Ghazali, *Ihya 'Ulum Al-Din Juz 4* (Beirut: Dar el-Ma'rifah, n.d.).

³⁵Al-Razi, *Al-Hawi Fi Al-Thib*, Juz 7, (Beirut: Dar el-Ihya' al-'Araby, 2002), 28.

³⁶Hamka, *Renungan Tasawuf*, ed. D. Sirajudin AR, 1st ed. (Jakarta, 1985).

³⁷Anta Samsara, *Mengenal Kesehatan Jiwa* (Jakarta: Lautan Jiwa, 2020), 7-194

³⁸Nurhadi and Rozi, "Nilai-Nilai Pendidikan Jiwa Dalam Buku Tasawuf Modern Karya Buya Hamka."

³⁹Hamka, *Lembaga Budi Menegakkan Budi, Mengembangkan Jati Diri Berdasarkan Tuntunan Al-Qur'an Dan Hadist*. 1-4

⁴⁰Hamka, *Tasawuf Modern*.

⁴¹Nufus, "Pendidikan Jiwa Perspektif Hamka Dalam Tasawuf Modern."

⁴²John C Malone, "John B. Watson," *Encyclopedia of Animal Cognition and Behavior*, no. November (2017), <https://doi.org/10.1007/978-3-319-4729-6>.

⁴³A. Charles Catania, "Pavlov and Skinner: Two Lives in Science (an Introduction To B. F. Skinner'S 'Some Responses To the Stimulus 'Pavlov'")," *Journal of the Experimental Analysis of Behavior* 72, no. 3 (1999): 455-61, <https://doi.org/10.1901/jeab.1999.72-455>.

⁴⁴Catania.

⁴⁵Kolenda Nick, <i>Methods of Persuasion, How to Use Psychology to Influence Human Behavior</i>, <i>Kolenda Entertainment, LLC</i>, 2013. Kolenda Nick, <i>Methods of Persuasion, How to Use Psychology to Influence Human Behavior</i>, <i>Kolenda Entertainment, LLC</i>, 2013. Kolenda Nick, <i>Methods of Persuasion, How to Use Psychology to Influence Human Behavior</i>, <i>Kolenda Entertainment, LLC</i>, 2013. Kolenda Nick, <i>Methods of Persuasion, How to Use Psychology to Influence Human Behavior</i>, <i>Kolenda Entertainment, LLC</i>, 2013. Nick. Nick. Nick. Ibid.. Muhammad Arwani Rofi'i, "Al-Nafs Dalam Al-Qur'an: Makna, Macam Dan Karakteristiknya," *Al-I'jaz* 2, no. 1 (2020): 78-80.

(Jean Piaget)⁴⁶ with his Cognitive Psychology theory. According to him, character is formed from the process of obtaining knowledge externally and internally, such as intelligence, comprehension, sensitivity and others.⁴⁷

In contrast to the flow of Gestalism pioneered by Gestalt, he stated that human character is determined by all the elements that exist.⁴⁸ Therefore, research on the soul continues to be carried out to find the reality of human existence, because it will affect human actions, behavior, and the basis of thinking (worldview).⁴⁹ If so, it can be concluded that external and internal influences are elements that shape human character.

Although influenced by external and internal factors, human character should be at its normal size. These characters are audacious or brave (*syaja'ah*), self-respecting (*'iffah*), wise or clever (*hikmah*) dan fair (*'adalah*). If the character is too high or low, then the human soul is in a sick state. As a body temperature that is too high or too low will cause humans to be in an abnormal or sick state.⁵⁰

First, syaja'ah, is the trait of courage which is derived from emotion in humans. In essence, this trait is needed in life to justify the truth and prevent it from falsehood. If this trait is too high, then it will become *Tahawur's* character (temerarious), which is too brave to justify various ways in achieving his desires. This nature is not able to dampen anger, because mind has been controlled by lust.⁵¹ Meanwhile, if the *syaja'ah* is too low, it will be *Jubun* (its namely deep lack of courage or cowardice). This trait makes a person undeveloped, because they are too afraid of everything that has happened or has not happened.⁵²

Second, 'iffah, is maintaining self-respect both physically and mentally. If it is too hot, it becomes a characteristic of *syarah* (reckless), that is, there is no key in acting and speaking without thinking about the *syarah* and manners. With this characteristic, the mind is unable to cooperate with the heart, so that a person will do and say whatever he wants without any control over himself.⁵³ And it would be *khumud's* nature (referring to a state of inactivity) if he was too cold, i.e. indifference to everything that happened around him. This trait is very close to lazy nature, because there is no desire to think and understand.⁵⁴

Third, hikmah, is wise and intelligent in understanding the wisdom of all events. Although it is an innate trait, humans need training on this trait through controlling anger

⁴⁶Baken Lefa, "The Piaget Theory of Cognitive Development: An Educational Implications," *Research Gate* 1, no. 9 (2014): 1–2, <https://www.researchgate.net/publication/252532772>.

⁴⁷Jarman Arroisi, Iqbal Maulana Alfiansyah, and Martin Putra Perdana, "Psikologi Modern Perspektif Malik Badri (Analisis Kritis Atas Paradigma Psikoanalisa Dan Behaviourisme)," *Al-Qalb : Jurnal Psikologi Islam* 12, no. 1 (2021): 1–13.

⁴⁸Nurfarhanah, "Teori Belajar Menurut Aliran Psikologi Gestalt Serta Implikasinya Dalam Proses Pembelajaran," *Aliran Psikologi Gestalt*, vol. 15 (Padang, 2018), <https://www.neliti.com/publications/146880>

⁴⁹Seyyed Hossein Nasr, *The Garden of Truth the Vision and Promise of Sufism, Islam's Mystical Tradition* (New York: Harper One an Imprint of Harper Collins Publisher, 2007), <https://doi.org/10.5860/choice.45-3736>.

⁵⁰Hamka, *Tasawuf Modern*.

⁵¹Al-Ghazali, *Ihya 'Ulum Al-Din* Juz 4.

⁵²Hamka, *Tasawuf Modern*.

⁵³Hamka, *Falsafah Hidup, Memecahkan Rahasia Kehidupan Berdasarkan Tuntutan Al-Qur'an Dan Sunnah*. (Jakarta: Republika, 1940).

⁵⁴Hamka, *Tasawuf Modern*. Hamka, *Tasawuf Modern*. Hamka, *Tasawuf Modern*. Hamka, *Tasawuf Modern*. Hamka, *Tasawuf Modern*, 125..Syamsul Rizal, "Akhlaq Islami Perspektif Ulama' Salaf," *Edukasi Pendidikan Islam* 7, no. 1 (2018).

and lust. If it is too hot, it will become *safah*, which is hasty in drawing conclusions without any consideration. This trait is due to someone's impatience, especially in thinking, paying attention, studying, and prioritizing deliberation.⁵⁵ And if it's too low, it will become *balah*, which is stupid, and difficult to understand. This is not due to low intelligence, but because there is no desire to be able and understand even though he has received repeated losses and warnings, but there is no will from him to learn more or improve himself.⁵⁶

Fourth, *'adalah*, that is fair in all aspects both physically and mentally. If it is too hot, it will become *zalim*, that is, rule and act as it pleases, because he does not put everything in its place, and does not give something that is due. Unjust is the cause of all other sins. It starts with a damaged mindset in distinguishing between *haqq* (the truth) and *batil* (referring to something that is untrue).⁵⁷ And if it is too low, it will become the nature of *muhanah* (humility), that is, there is no desire to improve one's abilities even though they have fallen and been abused many times. Like a thief who has been caught many times, but he continues to steal without any desire to change.⁵⁸

Hamka's opinion regarding the hierarchy of souls is based on the thoughts of Ibn Maskawaih,⁵⁹ Fakhrudin al-Razi,⁶⁰ and Ibn Qayyim al-Jauziah.⁶¹ That, mental illness is caused by a state of the soul that is more or less than its normal size. Meanwhile, healing therapy can be done if someone is aware of the illness he is suffering from through various self-reflections. Because the treatment can only be done by the sufferer himself from within himself through determination and a long period of time.⁶²

2.2. Mental Illness and Its Triggers

According to Hamka, mental illness originates from a dirty soul, namely bad character due to bad behavior. It is more dangerous than physical disease, because one bad thing causes another bad thing. And the worst possibility that will happen is when humans are unable to accept God's guidance. Meanwhile, a healthy soul emits light in the form of a positive aura that appears outwardly, such as clarity in thought and speech, increased enthusiasm for work and others, and vice versa.⁶³

There are various kinds of mental illness, but Hamka focuses his discussion on four main mental illnesses that have a negative impact on himself and others, namely: *First*, *ghadab*, which is anger. According to al-Ghazali, anger should be owned by humans to fulfill needs in several aspects.⁶⁴ And in modern psychology, anger arises due to external stimuli or wills that encourage the emergence of emotions in humans. As a result, the brain will give a signal to the adrenal glands in the kidneys to release it. If the amount of the hormone adrenaline in the blood increases, the body will respond

⁵⁵Hamka, *Keadilan Sosial Dalam Islam* (Jakarta: Widjaya, 1951).

⁵⁶Hamka, *Tasawuf Modern*.

⁵⁷Hamka, *Lembaga Budi Menegakkan Budi, Mengembangkan Jati Diri Berdasarkan Tuntunan Al-Qur'an Dan Hadist*.

⁵⁸Hamka, *Sejarah Islam Di Sumatera* (Medan: Pustaka Nasional, 1950).

⁵⁹Ibnu Maskawaih, *Tahdzib Al-Akhalak Wa Tathir Al-A'raaq, Juz 1* (Maktabah al-Tsaqafah al-Diniyah, n.d.).

⁶⁰Fakhrudin Al-Razi, *Mafatihul Ghayb, Juz 10* (Beirut: Dar el-Ihya al-Turats al-'Arabi, 1420), 64.

⁶¹Ibnu Qayyim Al-Jauziah, *Madariju Al-Salikin, Juz 2* (Beirut: dar el-kitab al-'araby, 1996) 296.

⁶²Samsara, *Mengenal Kesehatan Jiwa*.

⁶³Hamka, *Tasawuf Modern*.

⁶⁴Al-Ghazali, *Ihya 'Ulum Al-Din* Juz 3, 163.

physically by being marked by an increase in heart rate, respiration, blood pressure, excretion of sweat and saliva.⁶⁵

Anger is very dangerous for mental health psychologically and biologically. Because anger causes physical responses such as rising blood pressure, body temperature increases, heart flutters, nerves become tense, eyes become red and blue, body shakes, and various bad thoughts will appear so that the function of the mind cannot work properly.⁶⁶ This is certainly dangerous for himself and those around him. So, humans will feel damage both from within and outside in a period of time sooner or later.⁶⁷

Second, be proud or arrogant (*al-takabur*). As al-Ghazali's opinion, arrogant is arrogant and proud of what he has achieved or has, with the prejudice that his degree, perfection, and power exceeds that of others.⁶⁸ So, this trait exists because a person is unable to see the shortcomings that he has, because he is only busy looking for other people's shortcomings.⁶⁹

Arrogance is like a disease that can damage humans both physically and spiritually. As for these disorders, such as, *first*, not being able to accept criticism, making it difficult for him to improve his self-quality. *Second*, unable to see the success of others. This triggers various other despicable behaviors such as slander, backbiting, *namimah* (berate) to murder. *Third*, unable to even refuse to accept the truth because of closed eyes and heart. *Fourth*, will be shunned by humans and far from God. Because of the hardness of the heart and far from the nature of *al-tawadhu'*. *Fifth*, all practices are closed, because their identification with *riya'* makes them far from sincere.⁷⁰ Therefore, arrogant is a form of bad mentality. His ability to guess other people's shortcomings and always feel proud of himself is a behavior that destroys the heart.⁷¹

Third, Khauf, This feeling is identically influenced by mindset and becomes a barrier to action and development. For this mind, according to Hamka, the nature of *khauf* is very synonymous with controlling mindsets. In essence, this feeling must exist in a person. With it, humans will be careful, and therefore it must be balanced with a wise mindset.⁷²

Referring to al-Ghazali's view, there are various kinds of fear that are natural for every human being to certain things. However, it can be self-defeating if these feelings are excessive, especially fear of an uncertain future. With it, it is difficult for a person to develop his quality, he prefers to stay in his position rather than take various risks.⁷³

In modern psychology, excessive *khauf* is close to phobia. is a natural reaction that originates from the human body as a result of exposure to things that cause anxiety

⁶⁵Lavelle Hendricks and Guy Morriss, "The Effects of Anger on the Brain and Body" 2, no. 1 (2013): 1–12.

⁶⁶Safiruddin Al Baqi, "Ekspresi Emosi Marah," Buletin Psikologi 23, no. 1 (2015): 22, 23. doi:10.22146/bpsi.10574.

⁶⁷Hamka, *Tasawuf Modern*.

⁶⁸Taufiqurrahman, "Sombong Dalam Al-Qur'an Sebuah Kajian Tematik," *Tafsere* 9 (2021): 192–212.

⁶⁹Hasiah, "Mengintip Perilaku Sombong Dalam Al-Qur'an," *Jurnal El-Qanuny* 4 (2018): 185–200.

⁷⁰Hasiah.

⁷¹Nurdinah Muhammad, "Karakteristik Jaringan Ulama Nusantara Menurut Pemikiran Azyumardi Azra," *Substantia* 14, no. 128 (2012): 73–87.

⁷²Hamka, *Tasawuf Modern*.

⁷³Murni Journal Islamic Study, "Konsep Ma'rifatullah Menurut Al-Ghazali (Suatu Kajian Tentang Implementasi Nilai-Nilai Akhlak Al-Karimah)," *Al-Raniry: International Journal of Islamic Studies* 2, no. 1 (2014): 137.

and panic around it, which in turn affects a group of internal body hormones highlighted by the hormone adrenaline, that is, a hormone that helps the body endure feelings of fear. fear and keep it in balance as much as possible, and it is worth mentioning that sometimes fear can lead to death as a result of a sharp drop in body pressure, and can also cause malfunctions in several parts of the body and its organs, especially the bladder, which can largely control its secretions.⁷⁴

Fourth, excessive sadness (*al-huznu*) or depression. It is human displeasure with the reality that is happening. This can be the result of someone's love or hope for something that he did not process. Basically, feeling sad is a basic emotion that every human being has. This feeling can damage the human mind and body and kill hope because they are unable to take lessons from what Allah has inflicted on them.⁷⁵ These feelings will have an impact on psychological and biological health, such as loss of interest, trauma, hopelessness, disappointment, decreased energy, difficulty sleeping, immune system disorders, decreased appetite, quality of work, and even suicide.⁷⁶

In this case, humans should be able to realize the cause of the sadness they are experiencing before determining a way out or a remedy for their sadness.⁷⁷ Because humans often take the wrong path so that it has an impact on other vices that further distance them from true happiness.⁷⁸

Therefore, Hamka re-emphasizes mindset training, so that humans can maintain and be grateful for what they have and are able to see the wisdom of an incident.⁷⁹ As al-Ghazali argued, when sadness enters him, his light goes out, however, if he is in joy, his light will appear. therefore, a sad soul will emit a negative aura in the form of sadness.⁸⁰

From the description above, we can conclude that in essence mental illness is the impact of a lack of proper control over mindset. Mental illness originates from several basic human traits that are exaggerated to the point of having a bad impact psychologically and biologically.

2.3. *Tadzkiyatu al-Nafs*

Tadzkiyatu al-Nafs according to Hamka as Fakhruddin al-Razi called *tarbiyatu al-nafs* and *tathir al-nafs*, namely strengthening one's motivation to improve the quality of his faith in worshiping Allah. Meanwhile, according to al-Ghazali, *tadzkiyatu al-nafs* is a soul purification process based on the principle of *tasawuf akhlaqi* which has implications for behavior or morals and moods. This opinion is also the same as that of Muhammad Abduh who interprets it as soul education to purify the mind from a corrupt faith by tawhid.⁸¹

⁷⁴Hamka, *Tasawuf Perkembangan Dan Pemurnian*, 7th ed. (Bandung: Yayasan Nurul Islam, 1978).

⁷⁵Hamka, *Tasawuf Modern*.

⁷⁶Sri Endriyani, "Gangguan Mental Emosional Dan Depresi Pada Remaja," *Healthcare Nursing Journal* 4, no. 2 (2022): 429–34.

⁷⁷Hamka, *Lembaga Budi*, 10th ed., vol. 7 (Jakarta: Pustaka Panjimas, 2001).

⁷⁸Syekha Anintya Inayatusufi, "Problem Self Concept (Konsep Diri) Dalam Psikologi Modern," *Jurnal Psikologi Islam Al-Qalb* 11, no. 2 (2020): 1–15.

⁷⁹Hamka, *Tasawuf Modern*.

⁸⁰Al-Ghazali, *Ihya 'Ulum Al-Di, Juz* , 293.

⁸¹Alfaiz and Dkk, "Pendekatan Tazkiyatun An-Nafs Untuk Membantu Mengurangi Emosi Negatif Kliien," *Counsellia: Jurnal Bimbingan Dan Konseling* 9, no. 1 (2019): 65, <https://doi.org/10.25273/counsellia.v9i1.4300>.

The emphasis on soul education (*tadzkiyatu al-nafs*) in the method of mental treatment of the modern Sufism model of Hamka refers to the thoughts of Ibn Qayyim al-Jauziah, according to him this aims so that humans are able to achieve happiness because the highest happiness is by reaching the highest level of soul, namely *ma'rifatullah*.⁸²

This principle is also applied to modern psychotherapy for mental disorders through psycho-religious therapy. That is by using practices that are able to increase psychology with the aim that sufferers are able to draw closer to God in achieving peace of mind in the form of a healthy mind, heart and body.⁸³

Hamka also stated that the perfection of the soul is achieved through the perfection of morals. However, human growth cannot be separated from external and internal influences.⁸⁴ Therefore, Hamka prioritizes the values of soul education (*tadzkiyatu al-nafs*) to direct people to achieve internal happiness (*al-sa'adah al-batinah*) and external happiness (*al-sa'adah al-zahirah*).⁸⁵ As for mental education from outside, namely:

First, associating with *hukama* (sages), is the first way that Hamka recommends in the treatment of mental illness. Because according to various damages to the soul caused by external influences, such as loss of self-discipline, deviation from religious norms and values, even household relations.⁸⁶ In social interaction will occur a variety of communication between humans. The human mindset will be formed from the intake of communication that occurs to him.⁸⁷ Therefore, let humans associate with pious people who talk about various goodness and keep the tongue from slipping.⁸⁸

Associating with *hukama* will create interactions that can increase knowledge, motivation and morals. It is undeniable that the formation of human character is the influence of the formation of morals, culture, characteristics, social environment and those based on religious values.⁸⁹

Second, get used to the work of thinking. mind is the greatest gift bestowed only on humans. He is the most important element of humans, because it is the control center for all other members of the body. For this mind, maintaining a healthy mind means maintaining a healthy mind and body. Therefore, Hamka ordered us to familiarize ourselves with intellectual activities from an early age.⁹⁰ The activity of thinking is one of the educational needs in the growth of children. For this reason, habituation to work thinking trains humans to be able to face life, namely by getting used to work that involves mind.⁹¹

In thinking activities, there is integration between mind, heart, previous knowledge, with a strong desire, because knowledge cannot be obtained by itself.

⁸²Muhammad Habib Fathuddin and Fachrur Razi Amir, "Konsep Tazkiyatun Nafs Menurut Ibnu Qoyyim Al Jauziah Dalam Kitab Madarijus Shalikin Serta Implikasinya Terhadap Pendidikan," *Ta'dibi* 5, no. 2 (2016): 117–27.

⁸³Sri Mardiaty and Dkk, "Pengaruh Terapi Psikorelijius: Membaca Al-Fatihah Terhadap Skor Halusinasi Pasien Skizofrenia," *Jurnal Ners Indonesia* 8, no. 1 (2017): 79–88.

⁸⁴Hamka, *Renungan Tasawuf*.

⁸⁵Hamka, *Lembaga Budi*.

⁸⁶Darnoto and Hesti Tryana, "Pergaulan Bebas Remaja Di Era Milenial Menurut Perspektif Pendidikan Agama Islam," *Tarbawy* 17, no. 1 (2020).

⁸⁷Hamka, *Tasawuf Modern*.

⁸⁸Hamka, *Tasawuf Perkembangan Dan Pemurnian*.

⁸⁹Aisyah, "Dampak Negatif Pergaulan Bebas Terhadap Generasi Muda Menurut Tinjauan Pendidik Islam" (UIN Alauddin Makassar, 2013).

⁹⁰Dewi Mardiana and Endah Octaningrum, "Mengembangkan Kemampuan Berfikir Kreatif Dan Rasa Ingin Tahu Melalui Model Pembelajaran Berbasis Masalah" (Yogyakarta, 2020).

⁹¹Hamka, *Tasawuf Modern*.

Therefore, people who think must be able to know the actions that affect the health and disease of the soul. Because human error is generally caused by following desires and desires without any thought process beforehand.⁹² Good thinking and commendable behavior have a close relationship with mental and physical health (health-related quality of life).⁹³ We can see this from the first step of medical healing is to improve the mindset.

Third, holding lust and anger. According to Hamka, lust is the basis for the formation of anger, while anger will end in regret, leading to sadness, in the end humans will feel stress, depression, and even trauma.⁹⁴ If anger and lust continue to develop in humans, it will have an impact on the soul, self, and even other people. Because at that time a person is not able to use his common sense.⁹⁵

Anger is not a light matter, because the increase in anger is accompanied by various psychological symptoms in the form of stress, decreased body fitness and even the mind cannot function properly. While physical symptoms such as increased blood pressure, and behavioral symptoms such as changes in eating patterns, and sleep disturbances.⁹⁶ Humans should immediately avoid feelings like this, because in essence this behavior is primitive human behavior because it can cause various damages to the soul, body and even human relations.⁹⁷

Fourth, regular lifestyle. Organizing work is the key to success, namely by living regularly and using time as the example of the Prophet. Work is related to knowledge and charity, with knowledge humans will not do wrong and useless work, and with charity, humans will be preoccupied with beneficial matters.⁹⁸

Islam is a religion that prioritizes work that brings benefits, while the quality of a person in managing work reflects his quality. Because, in order human work can anticipate his shortcomings. With this, humans can avoid all regrets at the end of work and get closer to happiness. Because an irregular lifestyle will cause various problems.⁹⁹

Fifth, Self-Introspection, in general humans naturally feel happy with praise, and are afraid of humiliation towards it. This symptom has often been studied by psychologists.¹⁰⁰ Because humans are not aware of their shortcomings until they are too proud of themselves.¹⁰¹ Introspection is a means of self-evaluation in order to improve self-quality so that humans are able to anticipate their shortcomings. This will make it easier for humans in social life which is a means of healing various mental illnesses. Because in being social, love is intertwined in it (*silah al-rahmi*). Therefore, let humans evaluate themselves before the evaluation comes from other people. And make the shortcomings of others as a lesson to yourself.¹⁰²

⁹²Hamka, *Tasawuf Dari Abad Ke Abad*, 1st ed. (Jakarta: Pustaka Keluarga, 1952).

⁹³Chikal Handayani and Retno Kumolohadi, "Hubungan Antara Berfikir Positif Dan Healthrelated Quality of Life Pada ODHA" (Yogyakarta, 2017).

⁹⁴Hamka, *Lembaga Budi Menegakkan Budi, Mengembangkan Jati Diri Berdasarkan Tuntunan Al-Qur'an Dan Hadist*.

⁹⁵Indah Wigati, "Teori Kompensasi Dalam Perspektif Psikologi Islam," *Ta'dib* 23, no. 2 (2013).

⁹⁶Ario Chandra Jonathan and Ike Herdiana, "Coping Stress Pascacerai: Kajian Kualitatif Pada Ibu Tunggal," *INSAN Jurnal Psikologi Dan Kesehatan Mental* 5, no. 1 (2020): 71, <https://doi.org/10.20473/jpkm.v5i12020.71-87>.

⁹⁷Nurhalimah, *Keperawatan Jiwa*, vol. 59 (Jakarta Selatan: Pusdik SDM Kesehatan, 2016).

⁹⁸Hamka, *Tafsir Al-Azhar Jilid 1*, 4th ed. (Singapura: Perpustakaan Nasional Pte Ltd, 2001).

⁹⁹Mohammad Irham, "Etos Kerja Dalam Perpektif Islam," *Substantia* 14, no. 1 (2015).

¹⁰⁰Daniel Goleman, *Working With Emotional Intellegence*, 3rd ed. (New York: Bantam Dell, 2019); Inayatusufi, "Problem Self Concept (Konsep Diri) Dalam Psikologi Modern."

¹⁰¹Hamka, *Tasawuf Modern*.

¹⁰²Hamka.

As for soul education from within according to Hamka, namely: *first, ikhlas*, namely clean and not contaminated or mixed. Like pure gold that is not mixed with silver at all. Work that is done sincerely is work that is done without relying on any hope except to Allah.¹⁰³ Sincerity affects peace of mind and mental health. With sincerity, humans will change negative feelings such as complaints, anger, anxiety, fear, regret, and grudges into positive feelings such as gratitude, calm, patience, focus, happiness, hope, enthusiasm.¹⁰⁴

Second, gratitude (*syukur*), is the highest human happiness for all God's gifts. Namely by not associating with him, because he believes that all pleasures come from Allah.¹⁰⁵ In addition, gratitude is an education for the soul that will become a trait, morals, habits, and even character. The owner of the Gratitude trait will get psychological well-being, because he is able to provide an affective and cognitive assessment of his life.¹⁰⁶

Third, zuhud, its mental readiness in facing all circumstances in life. He is ready to be rich or poor, has neither a penny nor a billionaire. Whatever his circumstances, he was not negligent in worshiping and serving Allah. Forming a soul that is passionate about fighting, working, sacrificing, and is reluctant to be lazy.¹⁰⁷ *Zuhud* is a medicine for mental illness in today's modern era, because it trains oneself not to be materialistic. That is by not making the world and matter as the foundation of life, but as a way to the hereafter.¹⁰⁸

Fourth, tawakkal, namely surrendering various decisions to Allah Ta'ala without being separated from effort, endeavor and hard work. This trait has implications for a soul that is calm, sincere and courageous in facing various circumstances in life, because it will surrender to its Lord.¹⁰⁹ Apart from being calm, this trait forms a strong soul, that is, with the belief in Allah's ease, help and guidance in all matters.¹¹⁰

Fifth, qana'ah, namely accepting what is willingly, even if you want additional from it, it will be accompanied by effort. Able to accept with resignation and patience to Allah, and not interested in the pleasures of the world.¹¹¹ This trait is an education of the mind and prevents mental illness. He will guide people to feel sufficient, sincere, not greedy, grateful, and the ability to always try.¹¹²

From the description above, we can understand that *tadzkiyatu al-nafs* internally is in the form of sincerity, gratitude, asceticism, resignation and qana'ah in fact the soul is the most important essence for humans which greatly influences mental health. This is

¹⁰³ Muhammad Ainun Najib, "Epistemologi Tasawuf Modern Hamka," *Jurnal Dinamika Penelitian: Media Komunikasi Sosial Keagamaan* 18, no. 2 (2018): 303–24.

¹⁰⁴ Husin, "Mengkaji Dan Menganalisis Quantum Ikhlas Oleh Erbe Sentanu," *Al-Falah* 18, no. 2 (2018): 145.

¹⁰⁵ Hamka, *Tasawuf Modern*.

¹⁰⁶ Inti Istiqomah and Azhan. Aniq, "Syukur Dalam Al-Qur'an Dan Implikasinya Pada Kesehatan Mental Di Masa Pandemi," *Khasanah*, 2022, 4.

¹⁰⁷ Nurhadi and Fahrul Rozi, "Nilai-Nilai Pendidikan Jiwa Dalam Buku Tasawuf Modern Karya Buya Hamka," *Palapa* 8, no. 1 (2020): 185, doi:10.36088/palapa.v8i1.704.

¹⁰⁸ Nur Azizah and Miftahul Jannah, "Spiritual Masyarakat Modern Dalam Tasawuf Buya Hamka," *Academic Journal of Islamic Principles and Philosophy* (2022) 104.

¹⁰⁹ Muh Ilham, "Konsep Zuhud Dalam Pemikiran Tasawuf Hamka" (Universitas Islam Negeri Alauddin Makassar, 2014), 119.

¹¹⁰ Suriani Sudi, Fariza Md Sham, and Phayilah Yama, "Tawakal Sebagai Elemen Kecerdasan Spiritual Menurut Perspektif Hadis," *JPI Jurnal Pengajian Islam* 12 (2019): 161.

¹¹¹ Muhamad Rifa'i Subhi, "Pendekatan Sufistik Dalam Pendidikan Islam (Telaah Pemikiran Hamka)," *Edukasia Islamika* 1, no. 1 (2016): 62–88.

¹¹² Silvia Riskha Fabriar, "Agama, Modernitas Dan Mentalitas: Implikasi Konsep Qana'ah Hamka Terhadap Kesehatan Mental," *MUHARRIK: Jurnal Dakwah Dan Sosial* 3, no. 02 (2020): 227–43, <https://doi.org/10.37680/muharrik.v3i02.465>.

because happiness and peace of mind can only be felt by a healthy soul, while heart suffering will only be felt by a sick soul. Happiness that is obtained from outside will only cause various mental illnesses. Because it will end with regret, fear, disappointment, envy, and sadness in the long term.¹¹³

3. CONCLUSION

Hamka is one of the contemporary Nusantara scholars who is concerned with mental health. According to him, the human soul is an important spiritual component. The state of the soul affects the human state psychologically and biologically. Every human being has an innate character in the form of *syaja'ah*, *Iffah*, *hikmah* and *'adalah*. If the character exceeds or is less than its normal size, it will trigger various mental illnesses such as anger (*ghadab*), arrogance (*takabbur*), fear (*khauf*), and sadness (*huzn*).

For this reason, according to Hamka, the concept of soul cannot be separated from the process of purifying the soul (*tadzkiyatu al-nafs*). This process is the maintenance of the soul which is carried out in the form of education for the soul. This is intended so that humans are able to achieve the perfection of the soul which can only be achieved through moral perfection. As a result, humans will be able to achieve happiness by achieving the highest level of soul, namely *makrifatullah*.

Mental health comes from a pure soul through education of the mind and heart externally and internally. A healthy soul will emit a positive aura that has an impact on body health. Meanwhile, a sick soul comes from a dirty soul due to bad behavior. A sick soul will bring various bad things to himself and others. He will emit a negative aura that can damage human health physically. Therefore, the treatment of the soul of Hamka's modern Sufism method is to carry out various mental education or *tadzkiyatu al-nafs* externally and internally.

4. ACKNOWLEDGEMENT

The researchers would like to thank the Ministry of Research, Technology and Higher Education Indonesia and University of Darussalam Gontor for assisting and providing support for this research.

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¹¹³Hamka, *Tasawuf Modern*.

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