

Aqidah (Religious Belief) and Mental Health

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Abstract- This study aims to determine the relationship of the *aqidah* (religious belief) with positive thinking and resilience to psychology students at the State Islamic University of Sunan Kalijaga Yogyakarta.. The research subjects in this study were 75 psychology students who were working on the final project (thesis) from the class of 2010 to the 2012 class. The sampling technique in this study used the quota sampling technique. The method of data collection in this study used the scale of *aqidah*, scale of positive thinking, and scale of resilience. Data analysis was done by product moment correlation technique and Spearman Rho. The results of the study show that (1) There is a very significant positive relationship between the *aqidah* and positive thinking in students who are working on the final assignment (thesis). This is indicated by the coefficient = 0.473 with $p = 0,000$, thus the hypothesis is accepted. The effective contribution of the *aqidah* to positive thinking of students who are working on their final assignment is 22.4%. (2) There is a very significant positive relationship between the *aqidah* and resilience in students who are working on the final assignment (thesis). This is indicated by the coefficient = 0.339 with $p = 0.001$, thus the hypothesis is accepted. The effective contribution of the *aqidah* to resilience of students who are working on their final assignment is 11.5%.

Keywords : *aqidah, positive thinking, resilience.*

I. INTRODUCTION

Entering the era of globalization, currently in Indonesia there is an increase in mental health problems. However, the tragic increase was not matched by an increase in mental health services for the community. A researcher Rusdi Maslim from UGM Yogyakarta, explained that the entry of the era of globalization in Indonesia had an increase in health problems. The service should also be adjusted to the increasing health problems that occur because in Indonesia mental health services are still inadequate or far from enough. (<http://tipskesehatanlengkap.com/pelayanan-kesehatan-jiwa->

di-indonesia-masih-sangat-minim accessed on 13 November 2015).

Data obtained from the Health Research Agency of the Indonesian Ministry of Health in 2013 (Subandi, 2015) explained that mental health is still a serious problem in global health. Similarly in Indonesia, mental health problems from year to year are increasingly serious. The 2013 Basic Health Research Data noted the prevalence of severe mental disorders in Indonesia reached 1.7 per mile. This means that 1-2 people out of 1,000 residents in Indonesia experience severe mental disorders. It was added that the prevalence of severe mental disorders in the Special Region of Yogyakarta was the highest in Indonesia, namely 2.7% per 1,000 population, above the national prevalence rate. Likewise for emotional disturbances, the Yogyakarta Istmewa Region is ranked fourth highest after Central Sulawesi, South Sulawesi and West Java, which is above the prevalence of national emotional disturbances with a 6.0 percent rate.

According to Subandi (2015) disorders and mental health problems have quite complex dimensions, not only a medical or psychological problem, but also have a socio-cultural dimension to the spiritual and religious dimensions.

In the view of Islam people who are mentally healthy are people whose behaviors, thoughts, and feelings reflect and are in accordance with Islamic teachings. This means that a person who is mentally healthy is a person in whom there is integration between his behavior, feelings, thoughts and religious spirit. Thus, it seems difficult to create mental health conditions without religion. Even in this case Malik B. Badri based on his observations argues that one's belief in Islam plays an important role in freeing the soul from mental disorders and illnesses. This is where the important role of Islam in fostering mental health (Ramayulis, 2002).

In the Islamic perspective, whether a person's mental health is healthy or not rests on aspects of religious spirituality. How far a person's *aqidah* is reflected in his religious life in his daily life is an important starting point in determining the mental health or not. In the perspective of Islam disorder and not being mentally ill are not only measured by humanistic measures, as followed by all

contemporary psychology schools. But Islam also sees how it relates to aqidah and morals/behaviors.

From the explanation above, it can be concluded that a person's diversity, and especially aqidah (religious belief) or creed influences human health. This is also supported by the opinion of Muhammad Mahmud Abd Al Qodir, a scholar and biochemist, who stated that there is a relationship between religious beliefs and mental health (Ardani, 2012).

Al Hamd (2009) states that one of the features of Islamic theology is influencing behavior, morality and mu'amalah (social interaction). This aqidah (religious belief) has a very significant influence on these matters. This is because humans are controlled and directed by their aqidah (ideology). Islamic theology commands its followers to do all kinds of virtues and forbid them from all kinds of evil. He ordered to do justice and walk straight, and forbid zalim and deviate.

Based on the background described above, the formulation of the problem can be made as follows: To what extent is the role of the aqidah in mental health in students ?

Videbeck (2008) explains mental health is a healthy emotional, psychological and social condition that is seen from satisfying interpersonal relationships, effective behavior and coping, positive self-concept and emotional stability. Mental health is a prosperous mental condition that enables harmonious and productive life as an integral part of a person's quality of life, taking into account all aspects of human life by being fully aware of his abilities, able to deal with life stress naturally, able to work productively and fulfill his life needs, can participate in the environment, accept well what is in him and feel comfortable with other people (Keliat, et al, 2005) (<http://telahtiba.blogspot.co.id/> accessed on 13 nov 2015).

Yahoda as quoted by Keliat et al. In 2005 explained that 6 healthy mental characteristics are: a. be positive about yourself, b. able to grow and develop and achieve self-actualization, c. able to deal with stress or changes in him, d. responsible for decisions and actions taken, e. have a realistic perception and respect the feelings and attitudes of others, and f. able to adapt to the environment. (<http://telahtiba.blogspot.co.id/> <http://telahtiba.blogspot.co.id/> accessed on 13 November 2015).

According to Johnson, as quoted by Videbeck in 2008, there are 7 mental health characteristics: a. autonomy and independence, b. maximize your potential, c. tolerate uncertainty of life, d. able to manage life stress, e. master the environment, f. reality orientation, and g. reality self esteem. (<http://telahtiba.blogspot.co.id/> <http://telahtiba.blogspot.co.id/> accessed on 13 November 2015).

From the various opinions of experts on the characteristics of a healthy soul it can be concluded that a healthy soul is characterized by: being able to think positively, have adjustment, emotional regulation and good resilience.

The purpose of this study was to determine the relationship between the aqidah (religious belief) and mental health, which is represented by positive thinking and resilience in students. The benefits of this study can be seen from two sides, namely the theoretical benefits and practical benefits. Theoretically, research can add to the knowledge in

psychology, especially in the fields of Religion Psychology and Clinical Psychology. Practically, this research is expected to be a basis for practitioners (counselors, clinicians) that to improve client mental health, especially in terms of positive thinking and resilience to clients who are Muslim, one of them is by strengthening the spirituality, in this case the strength of his aqidah (religious belief).

Peale (Wahid, 2011) argues that positive thinking is a form of thinking that usually tries to achieve good results from bad conditions. For positive thinkers difficulties are seen in a clear and plain manner so that positive thinking can see the ugly side of a reality that is overcome without negative thoughts and does not make hopeless or pessimistic. Furthermore, Wilujeng (Wahid, 2011) says that positive thinking is the process of identifying and analyzing the mind in a positive direction so as to bring out good feelings, behavior, and results.

Albrecht (Anggraini, et al., 2017) explains that positive thinking is the ability to judge something from the positive side, so that positive thinking will increase if there is the formation of abilities or habits to judge everything from the positive side. Individuals are called positive thinking if they have positive attention and also positive verbalization. Positive attention means focusing attention on things and positive experiences, such as replacing an idea of failure with a successful idea, a thought that produces a solution, and fear with hope. The positive thinking aspect proposed by Albrecht (1980) consists of four aspects, namely: a. positive expectations, b. self affirmation, c. statement that does not judge, and d. adjustment to the environment and reality.

Everall, et al. defines resilience as a process that is based on an individual's ability to adapt and use the power to rise from difficulties. While Grotberg explained that resilience as a universal endurance possessed by a person, group or community to prevent, minimize or overcome the harmful effects of a difficulty (Ni'mah and Sulistyarini, 2012).

According to Ungar, resilience has meaning as an individual's ability to overcome difficulties and continue normal development as before. Then Wagnild and Young stated that resilience is the success of being able to overcome changes or disadvantages or in other words the ability to rise up and continue life after falling and falling (Rahardjo and Na'imah, 2013).

Grotberg (Ni'mah and Sulistyarini, 2012) further explains that resilience consists of 3 components, namely: I am, I have, and I can. I am a component of individual strength that is contained within (personal). I have is a component of perception of external support and its sources. Whereas I can is a component of interpersonal abilities.

According to Hasan al-Banna (1979), "Aqa'id (plural forms of aqidah) are some compulsory matters that are believed to be true by your heart, bringing tranquility to the soul, becoming beliefs that are not mixed in the least with doubt." The case is believing in five things, which we call pillars of aqidah: Allah, Angels, Books, Apostles, Judgment Day and qadha and qadar. Belief in these five things should be held firmly in the minds of every believer. A strong aqidah makes our worship sincere, that is only because of Allah. Not

accompanied by other intentions, for example because you want to get a promotion, or want to be praised by the constituents. Whereas Abu Bakar Jabir al-Jazairy (Latif, et al., 2006) said that aqidah is a number of truths that can be generally accepted by humans based on reason, revelation and fitrah. This truth is ordained by humans in the heart and is believed to be validity and existence in a certain way, and is rejected by everything that is contrary to that truth.

II THEORETICAL FRAMEWORK

According to Anwar (2008) Islamic theology is a firm belief in Allah, His angels, His holy books, His apostles, the last days, the good and the bad qadar, and the contents of the entire Qur'an and As-Sunnah Ash-Shahihah in the form of religious principles, commands and news, as well as what is agreed upon by the generation of salafush shalih (Ijma'), and total submission to Allah Ta'ala in terms of legal decisions, orders, destiny or syara', and submission to the Prophet Muhammad by obeying, accepting his legal decisions and following him.

From various opinions about the notion of aqidah above it can be concluded that the aqidah is a belief that is not mixed in the least with doubts about some things, namely believing in five things, which we call pillars of aqidah: Allah, Angels, Books, Apostles, Judgment Day and qadha and qadar.

In Islamic values, the aqidah has a very important position. Like a building, aqidah is its foundation, while other Islamic teachings, such as worship and morality, are something that is built on it. A house built without foundation is a very fragile building. There is no need for earthquakes or storms, even to just hold or bear the burden of the roof, the building will collapse and fall apart (<http://rabbani75.wordpress.com/2011/10/13/understanding-and-position-aqidah-in-islam/> accessed on 13 May 2012).

According to Al Hamd (2009) one of the features of Islamic aqidah is its influence on behavior, morality and mu'amalah (social interaction). This aqidah has a very significant influence on these matters. This is because humans are controlled and directed by their aqidah (ideology). Indeed, deviations in behavior, morals, and mu'amalah are a result of deviations in the creed. Behavior is basically the fruit of the aqidah that is believed by someone and the effect of the religion he adheres to. Islamic theology commands its followers to do all kinds of virtues and forbid them from all kinds of evil. He ordered to do justice and walk straight, and forbid zalim and deviate.

Hasan Al-Banna (1979) shows four fields that are related to the scope of the discussion on aqidah, namely :

- a. Ilahiyat, a discussion of everything related to Illah (God), such as the form of God, the names of Allah, the qualities that must be in Allah, and others.
- b. Nubuwwat, a discussion of everything related to the apostles of God, including scriptures, miracles, and others.
- c. Ruhaniyat, a discussion of everything related to the spirit or metaphysical realms, such as angels, jinn, demons, and spirits, and others.

- d. Sam'yyat, a discussion about everything that can only be known through sam'i (theorem Naqli: Al Quran and Sunnah), such as heaven, hell, nature barzakh, akhirah, apocalypse and others.

The hypothesis proposed in the study are: (1) There is a positive relationship between the aqidah (religious belief) and positive thinking, and (2) There is a positive relationship between the aqidah (religious belief) and resilience in students who are working on a thesis.

III RESULT AND DISCUSSION

This independent variable study of one, namely the aqidah (religious belief), and two dependent variables, namely: positive thinking and resilience. The research subject were 75 psychology students of the Faculty of Social Sciences and Humanities of Sunan Kalijaga UIN class 2010-2012 who were working on a thesis.

This study uses 3 scales for data collection. First, is the scale of the Aqidah. The scale of the aqidah is based on the Banna's theory which states the aqidah of aspects of Ilahiyat, Nubuwwat, Ruhaniyat, and Sam'yyat. The Aqidah scale is above 40 items with a discrimination power above 0.3 and a reliability coefficient of 0.927.

Second, the resilience scale is compiled on the opinion of Grotberg (2003) which explains that resilience consists of 3 components, namely: I am, I have, and I can. I am a component of individual strength that is contained within (personal). I have a component of external support and its sources. Whereas I can be a component of interpersonal abilities. Resilience scale consists of 51 items with a discrimination power coefficient above 0.3 and a reliability coefficient of 0.944.

Third, the Positive Thinking Scale is prepared by referring to the positive aspects of forward thinking by Albrecht (1980) which consists of four aspects, namely: a. positive expectations, b. self affirmation, c. statement that does not judge, and d. adjustment to the environment and reality. The Positive Thinking Scale is above 0.3 and a reliability coefficient of 0.949.

While the statistical technique used to test the hypothesis is the product moment of Pearson and Spearman Rho. Before a statistical test is carried out, researchers first test the assumptions, which include: linearity test and normality test.

Table. 1 NORMALITY TEST RESULTS

Variable	p	Normality	Description
Religious belief (aqidah)	0.200	p>0.05	normal
Positive Thinking	0.015	p<0.05	is not normal
Resilience	0.200	p>0.05	normal

Table information: (p) is the normality index Kolmogorof Smirov Z

The results of the normality test in this study showed the value of $p = 0.200$ in the religious belief variable, $p = 0.015$ on the positive thinking variable, and 0.200 on the resilience variable. The results of the normality test show that the two research data, namely religious belief (aqidah) and resilience are normally distributed, while one other variable is positive thinking is not normally distributed.

Table. 2 LINEARITY TEST RESULTS

Valiabel	Rule Sig. Linearity (P)	Linearity	Description
Religious belief			
and positive thinking	$p < 0.05$	0,000	linear
Religious belief			
and resilience	$p < 0.05$	0.020	linear

Table information: (P) is the significance level of linearity

From the results of the paper test above, it shows that the religious belief and positive thinking, as well as the religious belief and resilience have a linear relationship.

Table 3 HYPOTHESIS TEST RESULTS

Variable	Pearson Correlation Spearman Rho	Sign (p < 0.01)	Description
Positive thinking	Religious belief and 0.435	0,000	received (SR)
Resilience	Religious belief and 0.339	0.001	received (P)

Based on the results of data analysis using correlation techniques from Spearman Rho (for hypothesis 1) and Pearson Product Moment (for hypothesis 2) the results are as follows:

1. There is a very significant positive relationship between the strength of aqidah (religious belief) and positive thinking in students who are working on a thesis in the Psychology Study Program of the Faculty of Social Sciences and Humanities of the Sunan Kalijaga State Islamic University of Yogyakarta. Conversely, the weaker the student's aqidah, the lower the positive thinking. The contribution of the aqidah to positive thinking is 22.4%. while 77.6% are other factors that influence positive thinking that were not examined in this study.
2. There is a very significant positive relationship between the strength of aqidah (religious belief) and resilience in Psychology students at Sunan Kalijaga State Islamic University. This means that the stronger the student's aqidah, the higher the resilience. Conversely, the weaker the student's aqidah, the lower the resilience. Based on these results the hypothesis proposed in this study was accepted. The effective contribution of the aqidah to

resilience is 11.5%, while 88.5% is another factor that influences resilience that was not examined in this study.

In the view of Mc Guire (Arif, 2004), what constitutes a system of values in individuals is religion. A value system based on religion can give individuals a set of values in the form of validity and justification in regulating one's attitude. in reality values have an influence to regulate behavior patterns, thinking patterns and behavior patterns. This is in line with the opinion of Glock and Stark (Subandi, 2016) who say that a person's diversity basically refers more to the process of internalizing religious values which then merges into the individual and forms a daily mindset. According to Glock and Stark (Subandi, 2016) there are five aspects or dimensions of religion or religiosity. One of them is religious belief or the dimension of belief which is the degree to which a person accepts dogmatic things in his religion. In the Islamic religion this dimension of belief is also called the Islamic creed which is covered in four spheres concerning the creed, namely Ilaahiyyat, Nubuwwat, Ruhaniyyat and Sam'iyyat. From the explanation above, it can be concluded that one's aqidah has an influence in regulating one's mindset. Someone with a strong aqidah then the level of positive thinking is also high.

Other studies that are in line include research conducted by Octarina and Nashori (2008) which examines the relationship between religiosity and positive thinking in young women. In this study it is said that religiosity is one of the factors that can influence positive thinking. The contribution of religiosity to positive thinking is 5.2%. Similar to research from Frida and Fuad, a study conducted by Arif (2004) entitled the relationship between religiosity and positive thinking in students of the Islamic Faculty of the Indonesian Islamic University in Yogyakarta also showed a positive relationship. The higher the level of religiosity, the higher the tendency for positive thinking, and vice versa. Religiosity has the ability to influence the trend of positive thinking by 46.2%.

This research proves that one of the factors that influence resilience is aqidah. According to Subandi (2016) the aqidah is another name for a religious belief which, according to Glock & Stark (Subandi, 2016) is one dimension of religion or religiosity. Religious belief is central to religiosity (Idler in Fetzer, 2003).

Bogar & Killacky (2006) added that spirituality and religiosity are two important components in the formation of one's resilience, where this trust can be a support for individuals in overcoming various problems when bad events happen to them.

Liputo (Setiawan & Niken, 2015) states that individuals who have a high level of religiosity are better able to interpret each event positively, so that their lives become more meaningful and better able to overcome problems in their lives. The research conducted by Suryaman et al (2013) on the effect of religiosity on resilience in patients with drug rehabilitation at the Rumah Damai Semarang Foundation with 33 respondents said that based on the results of hypothesis testing using ANOVA obtained F count 21,130 with a significance level of 0,000. This shows that there is a significant positive effect between religiosity on resilience in drug rehabilitation patients at the Semarang Damai Rumah Foundation.

Religion is the basic foundation for humans in living life, which is planted through family and existing educational institutions, with the aim of believing that whatever happens in this world is because of God's will. A Javanese statement that says "humans can only try and pray but God is still decisive", not a few also say "that as long as the people want to try God will certainly give a way out". This statement instilled by parents or teachers becomes a strong ideology, which provides individuals with optimism and optimism that makes individuals become resilient (Setiawan & Niken, 2015).

IV CONCLUSION

There is a very significant positive relationship between the strength of aqidah and positive thinking on students who are working on a thesis in the Psychology Study Program of the Faculty of Social Sciences and Humanities of the Sunan Kalijaga State Islamic University in Yogyakarta. The stronger the student's aqidah, the higher his positive thinking. Conversely, the weaker the student's aqidah, the lower the positive thinking, the contribution of the aqidah to positive thinking is 22.4%. while 77.6% of other factors that influence positive thinking are not examined in this study.

There is a very significant positive relationship between the strength of aqidah and resilience in Psychology students at Sunan Kalijaga State Islamic University. The stronger the student's aqidah, the higher the resilience. Conversely, the weaker the student's aqidah, the lower the resilience. The effective contribution of the aqidah's power to resilience is 11.5%, while the remaining 88.5% are other factors that influence resilience that were not examined in this study.

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