Hasan Langgulung's Paradigm on Human Mental Health in Islamic Education

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Abstract. Mental health is the most important aspect in order to create a bright generation of a comprehensive world of Islamic education. Mental health is central to all other branches of psychology. It is due to psychological functions of the mental health which are combined from several functions performed by humans. It examines individual growth and the periods through which humans grow and some of the factors and variables associated with growth. This study aims to examine Hasan Langgulung's paradigm of human mental health in Islamic education. This research uses library research method with theoretical and conceptual approaches. The results of this study indicate: Hasan Langgulung was born in Rappang, South Sulawesi on October 16, 1934 then died in Kuala Lumpur, Malaysia on August 2, 2008. Mental health, according to Hasan Langgulung, is a psychological state in human life that is related to growth and is influenced by several factors. Moreover, he also states that efforts to develop human mental health become an important task for Islamic education to turn it into abilities that have potential in humans. Human mental health is influenced by human behavior itself which results in an interaction between the spirit and the body. Satisfaction of biological needs in humans will not run without the spirit. This is because Islamic education has a goal similar to human life, namely to maintain the continuation of human life as a good individual for society.

Keywords: Mental Health · Human · Growth · Psychology · Education

1 Introduction

An understanding of human mental health will be inseparable from an understanding of physical health and illness. Various studies have revealed a relationship between the physical health and mental health of individuals. Individuals with medical complaints show a psychological problem at the level of a mental disorder. Conversely, individuals with mental disorders will have agitation in their physical functions. In human life.

There is a unified biopsychosocial approach, namely health and illness. The concept of health and illness physically and psychologically is an introduction from human mental health to the human condition with the surrounding environment and its adjustments. There was a mental health movement in the past that attempted to understand mental disorders and carry out interventions in all fields to overcome these problems [1, p. 9].

In general, discussions about Islamic education are juxtaposed positively. Islamic education teaches its followers to always do good deeds, ask others to do better, and have compassion. For human mental health to develop properly, Islamic education helps facilitate these problems and has a major influence on Islamic education on human mental health in every aspect of life, such as behavior or activities by humans. Through Islamic education, human mental health will be encouraged to follow God's commands. Human mental health in the absence of Islamic education results in damage to mental health as a whole due to the ignorance of Islamic education [2, p. 294].

Psychologically, specifically in mental health, you will experience a major problem that is prompted by cognitive (way of thinking), affective (expressing emotions), and psychomotor (one's skill) [3, p. 236]. Factors, hence an individual will be more likely to get disrupted. If the cognitive state increases, one's psychology will improve.

The best solution for mental health to run well is necessarily to design a social environment appropriate for humans. Good mental health lies not only in the education of parents, but also in the nuclear family, extended family, community, and teachers in educational institutions. Teachers also play a very important role in one's mental health [4, p. 189] because they will provide life provisions and good examples for the development of one's mentality.

Mentally healthy people are those who can show good behavior and can be accepted in society in general, fostering intersocial and interpersonal relationships. Mentally healthy individuals are humans who can protect themselves, behave, show intelligence, and have a happy life attitude [1, p. 11]. Human mental health is when one's state of well-being shows the self-realization that he will be able to potentially overcome the pressures of normal life in various situations, work productively, and contribute to society [5, p.s. 1].

Human mental health, according to M. Bahri Ghazali, as quoted by Ririn Setiawati, is a condition or state in which an individual is mentally, socially, and physically free from disease, disability, and weakness; hence, it can be pronounced good, developed, and functioning well and normally [6, p. 13]. Meanwhile, according to the World Federation for Mental Health (WFMH), human mental health is when the human condition can optimize intellectual, physical, or emotional development as long as it does not interfere with the development of others in his life [7, p. 30].

According to Karl Menninger, human mental health is when a person can show self-awareness and self-restraint, have a happy attitude, and behave well with other creatures [1, p. 11]. Meanwhile, mental health, according to Frank, L.K., is an individual who is growing, developing, mature, responsible, cultured, and able to adapt to the environment through socialization [8, pp. 25–26].

Several factors will affect human regulation, which is generally bound to the family setting, namely parental emotional regulation, emotional attachment between a child and parents, parenting style, the interaction between children and parents, and maternal responsiveness, as well as how parents train good emotions and instill good behavior that refers to emotional socialization [9, p. 22].

There are four dimensions of psychological capital, especially in human mental health in children, adolescents, adults, and the elderly. These dimensions include hope, optimism, resilience, and self-efficacy. First, self-efficacy is an attitude of belief in someone who will always try to achieve success despite challenging obstacles. Someone who relies on high self-efficacy will have no fear when facing a problem or difficult job. Second, hope is the second foundation after self-efficacy which realizes that there are goals with layers of ability to be able to achieve them. Hope is also an active and positive motivation that can lead to success. Third, optimism is a positive belief in every person that suggests that one can achieve success now or later. Optimism allows a person to see all kinds of events from a positive perspective, with a paradigm that contains the idea that everything will go well. Fourth, resilience is a person's ability to survive difficult problems and achieve difficult success. It can be said that resilience is the human ability to bounce back from failures that have been experienced so that one remains positive in the future [10, pp. 55–56].

In addition, inclusive education provides an opportunity for all persons with disabilities, both those who are intelligent and those with special needs, to participate in education and learning environments at the same time as others. Regardless of their positions, they have the right to receive guidance and direction to achieve their education according to their optimal performance assessment. Education is recognized as an obligation or human right so that everyone has the right to receive the benefits of education [11, p. 172].

A mental health problem in the form of stress arises due to events that require a person to adjust beyond the usual things that happen in everyday life. Mental health in the form of a stressor can be categorized into four categories, namely frustrations arising from the inhibition of personal needs to achieve life goals. Frustration arises because of a delay, failure, or difficulty. Pressure, namely mental health, is experiencing coercion, originating from within or outside. Pressure can be said to be a stimulus that can accelerate activities or thoughts that are being coerced. Change is a person's behavior that arises as a result of several things, such as an unpleasant life experience that disrupts his life. Self-imposed (self-desire) is about how a person can burden himself [12, p. 28].

From research conducted by Hunter Gehlbach and Carly D. Robinson, it is stated that painful learning is obtained from persistent action, so it turns out to be a much stronger catalyst than ordinary knowledge to change each person to be better than the previous one. The process of understanding is more inclined toward "illusion results" that are visible and attractive [13, p. 79]. Barbar Means explained that there is a need for a foundation for the development of a multi-level framework to support higher education, accompanied by mental health as a whole [14, p. 229].

According to Yahya Jaya, who was quoted by Ahmad Muda Harahap, mental health is part of psychology, which is closely related to human happiness and general well-being and covers all areas of human relations, be it relations with others, with himself, with surroundings, and the Wed [15, p. 3]. Besides that, Ahmad Muda Harahap also quoted from several works of Hasan Langgulung which stated that mental health cannot be separated from Islamic education, especially in the family, because mental health is the goal of the family itself. If mental health in the family goes well, education in Islam in the family will develop well. Conversely, if Islamic education does not go well, then

mental health will be disrupted [16, p. 3]. A positive mentality is a hope in the world of Islamic education, so that it can progress from generation to generation in terms of commendable character and morals. In other words, the implementation of Islamic education aims to foster human character, which has implications for mental health.

The worldview of Islamic education must always be used as the basis for implementation by every educator and student in educational activities. Because the result of education is that the best person (insan kamil) is a Muslim who knows Allah SWT and has a good understanding of the Quran and Hadith. It is because a person's life must follow the purpose of human creation. As we know, every action that exists in this world has consequences for the hereafter. If a Muslim has the right worldview, then in life he always tries as much as possible to be useful for himself, his family, the environment, and the people around him [17, p. 331].

Based on the existence of several explanations described earlier, the researcher is interested in conducting a study that aims to examine theoretically and conceptually the Hasan Langgulung paradigm of human mental health in Islamic Education. Thus, a question arises as to how Hasan Langgulung's paradigm deals with human mental health in Islamic Education.

2 Methodology/Approach

Types of Research
This study used library research, which is a scientific work method that is included in the type of qualitative research, which generally does not sink into the search for data sources. Library research is a method used in data searches or a way to monitor the subject being studied through in-depth observation to find temporary answers to problems that were initially found before the search continued. The essence of this research is in its content. This research is more focused on theory, conceptualism, or ideas. The data taken is in the form of a manuscript book, documents, photos, and others [18, p. 21].

Research Approach
The authors used a theoretical-conceptual approach. The theory is a series of ways, opinions, and rules for doing things. The function of theory is as a substance of facts and laws that are scientifically clear. To gain an understanding and organize experience is from the role of the theory itself. The purpose of theory is to find an understanding of something [19, p. 17]. The framework of scientific thinking can be realized if there is an underlying theory as a set of principles as a reference. Meanwhile, the concept is an idea that is poured into the mind so that it can be implied towards a more fundamental educational change and development [20, p. 36]. So that education produces innovative, measurable, and directed change and development.

Data Collection Technique

The data collection technique used is the documentation technique. Documentation is the collection of data by looking at documents that are around. The document is an important part of data collection techniques in the form of writing, scripts, drawings, or monumental works by a person [21, p. 240]. The authors divided data collection techniques into two categories: primary data sources originating from the first hand and secondary data sources originating from the second hand.

Data Validity Test

In qualitative research, data that has been declared credible is data that states that there are similarities between what was reported by the researcher and what happened to the object under study [22, p. 147]. To test the validity of the data in this study, the authors used triangulation, which is checking from various sources, methods, and times. By collecting data obtained from Hasan Langgulung's thoughts with his various works as first-hand and secondary data as reinforcement and data sources with different timeframes, the validity of the data will be tested.

Data Analysis Technique

Technical data analysis is the process of finding and compiling data obtained from the results of field notes, interviews, and documentation that has been collected. Data analysis techniques are carried out by researchers in three stages. Data reduction is the activity of summarizing, focusing on important things, and making patterns. The presentation of data is an activity that involves showing the data obtained with a brief description, the relationship between categories, charts, and the like. Drawing conclusions is the answer to the formulation of the problem and the last step in concluding Hasan Langgulung's paradigm of human mental health in Islamic education.

3   Result and Discussion

Definition of Human Mental Health

Mental health is one of the fields that is considered important and interesting among the fields of psychology, both among ordinary people and among experts in the humanities. Because to realize good achievements in mental health, there must be aspirations for every human being or a hope that one wants to aim for in the future that will come later. There are no human ideals that have bad or unhealthy psychological aspirations or life hopes. People's attention to human mental health did not emerge in the same way that psychology and its various branches emerged. Hasan Langgulung argues [23, p. 3]. That people have paid attention to human mental health since ancient times, both physically and spiritually, with various kinds of attention.

In the history of Islam, we can see that humans tried to find certain protections to seek peace in religion, namely Islam, to improve mental health. Even from childhood, we have all been equipped with the knowledge to take proper care of the body and take good care of it too, as confirmed by "a healthy mind exists in a healthy body". This is what makes humans maintain all activities in carrying out actions that are used with various goals, visions, and missions. That's the view of some adults on the importance of human mental health. The general goal with mental health is to improve human development with a healthy mind and civilization with more people who will realize that a life worthy of a healthy mind is both physically and spiritually worthy. It is where humans can enjoy life together with other humans who do not depend on physical health only but also spiritually by involving other humans to achieve a goal in mental health. Humans who experience pain in mental health are the same as humans who experience pain in physical illness. With the existence of human mental health, it will be possible to help humans or reduce pain [23, pp. 3–4].

In terms of dimensions, the meaning of mental health in humans is very diverse. Hasan Langgulung divides this definition into two groups. The first group consists of several experiments that try to determine the meaning of mental health by eliminating what is considered inappropriate and determining a mindset from the author's point of view. Thus, mental health is free and healed from all signs of disease. Regarding the definition above, many authors consider that the definition is still too narrow. Other authors think that there is nothing wrong with determining the meaning of mental health in humans. Because everyone has their own definition of a basic concept, Hasan Langgulung said we can define yellow with red, green, blue, and so on. Likewise, we can define the shape of a quadrilateral, which is different from a triangle because of the long, short, and other ranks [16, p. 297].

Hasan Langgulung cites Darwin's theory in the 19th century regarding psychology, which was more inclined toward biology. Francis Galton also used Darwin's theory to create the theory of evolution to study human behavior. Even though there are many studies by Francis Galton, behavior in mental health is affected because of heredity. In 1869, a book entitled "Hereditary Genius" was published, which used the genetic method and studied impressions from a historical perspective to show that an intellectual talent was influenced by existing hereditary factors [24, p. 283].

When the theory of Francis Galton was famous in his time in Germany, a psychologist appeared who had founded the first school at Leipzig University in 1879, named Wilhelm Wundt. At this time, psychology was separated as an independent science. The purpose of the establishment of this school is to study a psychological phenomenon scientifically by using several research methods that have been proven successful in anatomy and physics [24, p. 184].

The definitions above are similar, and there seems to be difficulty in defining this because of disagreement about the type of activity someone has done. It is different about signs of disease that have very clear agreements, such as hallucinations, talking that has no benefit, or meaning to fear without reason (phobia). Someone who is too concerned about health and too afraid of disease prevents someone from enjoying this productive life. Sometimes there is a type of activity that a person does, but we do not know whether the activity shows abnormal or natural mental health [16, p. 298].

The second group is made up of several definitions that all agree that they hold positively so that a concept of mental health is created. This is different from the first group because some of them consider the determination of mental health to be based on the form of existing symptoms. We can take the example of a square, where we define an angle of magnitude 90 degrees. This definition was created because someone proposed it by trying to find the types of activities that can be described and stated as reasonable mental health [16, p. 298].

The definition of mental health varies from the point of view of the author as a determinant of reasonable human mental health. Besides, they also differed in opinion on the expressions he explained. Some authors state their definition as a general concept, while others mention certain activities to determine this. This second group comes from certain theories about psychology and personality, which contain definitions. So, if the definitions of the first group and the second group are combined, a general definition and a definition based on certain activities are formed [16, p. 299].

Hasan Langgulung explained that Freud's followers saw that in him that was a pure psychological fact of the human personality itself. Their opinion states that the driving force of humans to work on a hidden activity is caused by a factor that contains sexual urges and aggressive instincts. However, he cannot achieve true satisfaction because it is far from the existing reality. He grows or separates it so that it is formed as an implementing tool or implementing function for his person [25, p. 219].

Although there were many ancient Islamic thinkers with works on psychology (ilmunnasfs), such as the works of Ibn Sina, Ibn Tufail, al-Muhasibi, al-Mawardi, al-Ghazali, Ibn Khaldun, and others, in this modern era, there are very few experts making psychological theories based on the Islamic paradigm with the demands of this modern era [23, p. 276]. Since ancient times, Islamic education has contributed a lot, namely Islamic education, which combines mental training, sharpening the human mind, cleansing the human self, and strengthening the human body. In this way, Islam has provided an education that is religious, moral, physical, and then scientific without discriminating against other educational sciences. Like history at the time of the Prophet Muhammad SAW, who redeemed the prisoners of war of Badr by providing a way of teaching ten Islamic children to write and read. This is also one of the wills of the companion of the Prophet, named Omar bin Khattab r.a., so that later Muslims can teach their children archery and swimming [26, p. 30].

It can be seen in the human mental health tree below. The tree illustrates that human mental health grows from deep reason. From one root will grow several characteristics that will show their identity as the creation of God.
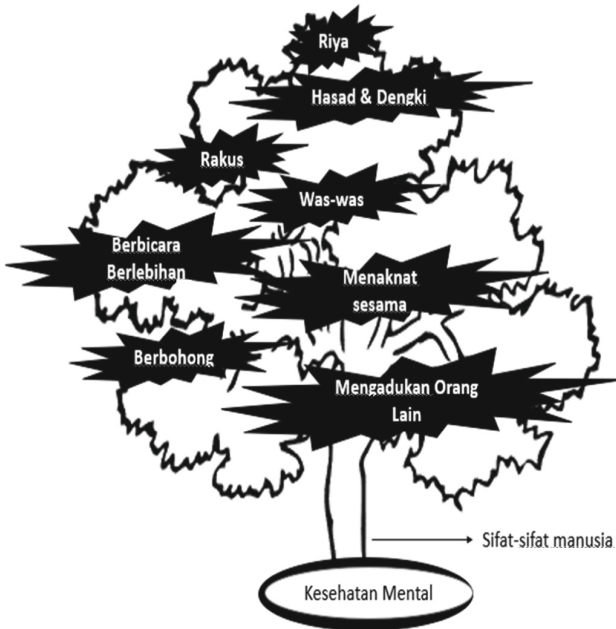
Human Nature

The natural characteristics of humans in Islam can be explained through an Islamic psychological approach to human mental health. Then it is necessary to understand some of the following concepts related to:

1. The purpose of creation and the purpose of creation of the universe, including jinns and humans
2. The attributes of Allah that are in al Asmaa al Husna
3. Matters concerning the Trust and the caliph of humans on earth
4. The covenant between man and God

In a verse of the Qur'an regarding the creation of humans and jinns, it says that "I (Allah) did not create jinns and humans except that they worship Me (Allah)". (Adh-Dhaariyat, verse 56). The best creator is Allah, the best of Allah's creatures are humans, and Allah's function is to create humans and jinns to worship Allah. The most perfect creatures in Allah's sight are only humans. He is Allah, the creator of all things. We have to understand better that the expression of the word worship in the Qur'an is not only about worship but is broader than that [16, p. 319].

The third part is regarding the Trust and the caliph of humans on earth. In Islamic philosophy, humans are given by Allah their characteristics in very limited forms and ways. If no limitations are given, then humans will act as they please, so that they will feel that it is God who has all the characteristics. It can be concluded from this, Allah gave several of his characteristics to humans because it is only a mandate that must be guarded and is the responsibility of that very large human. From some of the explanations here, it seems very clear that human potential, which is much discussed in the world of

education, especially Islamic education, psychology, and education, has a lot to do with the purpose of an event in the universe, namely including jinn and humans. In a broad sense, this is closely related to prayer to Allah, so it is related to the limitations of human nature and trust [16, p. 320].

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In the fourth part, humans get the perfect straight path in worshiping, carrying out obligations and duties, managing trust, and most importantly, reminding themselves about their agreement with the creator, namely Allah. Allah sends down revelations to humans, which are warnings, so that they can compensate for human weaknesses in the form of forgetfulness in any activity. Muslims regard the Qur'an as a warning (guidance) from Allah to humans. Like the story of God giving love to the Prophet Adam and Eve when they both asked God for forgiveness for what they had done and promised a guide so they could avoid their fear, ups and downs, and the sorrow they experienced (Q. 2:37 and Q 20:122–123). So that Prophet Adam became the first human being (Prophet of Muslims) as the Prophets after Prophet Adam to the last Prophet Muhammad SAW, who was also a messenger from Allah, who brought a warning to ordinary humans so that they would be released from the attributes of Allah and the agreement, namely al Asmaa al Husna and mithaq [16, p. 324].

Many verses in the Qur'an explain that Allah is the best of creators; Allah is also referred to as Khaliq (creator). Allah is the Almighty over everything that exists or does not exist. Allah is the creator, the all-knowing, and knows everything. Can be called as the term al-Musawwir (creator), which is drawing. God is neither begotten nor begotten in any way, and there is no god other than Allah, the most eternal God and the most glorious of all things. Besides Allah, the creator of human beings, Allah also created the heavens, the earth, animals, and everything in them in various kinds and varieties. Allah created everything with the truth. Allah created man from a clot of blood. In the Qur'an, it has been explained that Allah created the earth and everything in it within six days [25, p. 254].

Psychology in Islam has privileges for humans who are appointed by Allah as described in the Qur'an, namely as caliphs on earth. Allah's word in the Qur'an is: "Remember when your Lord said to the angels, "I am going to place a successive "human" authority on earth." (Q.S. 2; 30)". Humans on Earth belong to a small universe that will support a large universe, like what is said in the Qur'an: "We will show them our signs in the universe and within themselves." (Q.S. 41:53). God created man from spirit and body, in His words, namely: "So when I have fashioned him and had a spirit

of My Own creation breathed into him". (Q.S. 15:29) as for certain verses that show that humans are the most unique creatures on earth. This uniqueness is reflected in various kinds of character, purpose, function, and form, as well as being unique in its daily life. Humans are unique creatures, and there is nothing in common with creatures called humans as we know them. God created humans not by chance or without a purpose. The rulers of this earth are only humans because it is humans who are appointed as caliphs on this earth. By God's will, everything was created for humans, be it in the form of prohibitions, orders, pleasures, and so on. God gives humans the ability to know all the affairs of the world, with certain limitations. Allah created the universe, which exists not only for humans, but Allah also created the heavens, which do not exist for humans as well, as explained in the Qur'an in Surah al-Baqarah Ayah 29 to 34, Surah an-Nahl verses 5 to 16, and Surah al-Jathiyah verses 12 to 13 [23, p. 263].

Hasan Langgulung revealed that there are also many Islamic thinkers that we are familiar with in Islamic education who are concerned with human mental health in the human soul, namely Imam Ghazali, which consists of four, namely: heart (Qalb), spirit (spirit), Soul (nafs), and reason (aql).

Nafs

Nafs is a word in various forms, in the form of mufrad or plural. From nafs, which shows that humans are creatures that are originally one, then reproduce, work hard, and feel? The nafs can also be seen in the character that exists within the human being, and the essence of the human being, which shows a certain thing. We can see this in the Qur'an Surahs al-Maidah verse 32, Yusuf verse 32, al-Baqarah verse 48, al-Baqarah verse 228, al-Tahrim verse 6, and al-Baqarah 233, and many others in various Surahs and various existing verses. The word nafs is also in the Qur'an, which shows one of the characteristics of the divine self. We can look again at Surah al-Imran verse 30, Taha verse 41, al-An'am verse 43, and al-Maidah verse 116. Apart from showing oneself divine, the word nafs also denotes the human conscience, as explained in Surah al-Ra'ad verse 11, al-Isra' verse 25, and Qaf atay 16. Not only that, but the word nafs also shows that what is specific to human beings can be called a stand-alone core with the help of the creator. Thus, the existence of the word nafs in the Qur'an with various explanations that show the self, namely that the self is a whole that is more to the inner motivation in the form of human life activities than the conscious meaning. In general, he is the whole human being, not only in terms of understanding and thinking [23, p. 256].

Qalb

In the Qur'an, there are only a few words of Qalb compared to the many words of Nafs. In general, the meaning of Qalb means a role (emotional or intellectual) in humans. Qalb for humans is natural in human mental health, so humans have various feelings between humans and other humans, both feelings (emotions) that strengthen feelings of hatred and feelings of love, faith, will (desire), control, understanding, and others. The word qolb in the Qur'an is a healthy container for humans, as explained in the Qur'an, namely, "Except those who come to Allah with a healthy qalb (heart)" (al-Syu'ara: 89). The word qalb also contains a warning accompanied by a guide and understanding (guidance), as mentioned in the Qur'an in Surah Qaf verse 37, Surah al Maidah verse 41, al-Taghabun verse 11, and also Surah al-Hujurat verse 7. However, the qalb does not always tend

to be a container that gives guidance and faith, but it can sometimes lead humans to things that are intentional or unintentional. As the explanation in the Qur'an is written in Surah al-Imran verses 151 and 156, Surah al-Baqarah verse 74, and Surah al-Hadid verse 27. Thus, we can see clearly that the word qalb (heart) in the Qur'an explains with more specialization than the meaning of the word nafs (soul). So that we understand that it shows itself as a motivation in human mental health in the form of instinct, but the discussion is specifically on aspects that are consciously felt by humans [23, p. 266].

Ruh

In the Qur'an, it is recorded that the word spirit can be seen and found in not much repetition, but the word spirit is very diverse in its explanation. It has been written in Surah al Hijr verse 29 and Surah al Sajdah verse 9 that Allah gives the soul to humans to be able to live with all His power for what He wills, and the owner of the spirit is only Allah, so that it will return to those who have the soul and spirit. Apart from that, the spirit also points to creation specifically, including previous prophets such as Prophet Adam a.s. So that the spirit has a similar understanding of the gift of life, this is explained in the Qur'an Surah al-Anbiya verse 91 and Surah Maryam verse 17. As for the spirit as a guide and carrier of revelation with the angels who carry it, it is explained in the Al-Qur'an Surah a Nahl verse 102, Surah Ghafir verse 15, and Surah al-Shura verses 193 to 194. This definition in the Qur'an does not only refer to the body with its dynamism and activity; it is the same with the word nafs. So, the spirit has several differences from the nafs in various Al-Qur'an explanations [23, p. 226].

'Aql

In the Qur'an, the word 'aql is never shown as a tangible object. The word 'aql in the Qur'an is more to an aspect of human thought with various words and forms as well as the many repetitions of the word 'aql in the Qur'an. This is clear in Surah al Mulk verse 10, Surah al Baqarah verse 44, and Surah al Anfal verse 22.

Hasan Langgulung reveals that the nafs are divided into seven forms including *ammarah, lawwamah, mutmainnah, mulhamah, radiyah, mardiyah*, and *kamilan* in humans. In Islamic psychology, the treatment of human mental health (psyche) that needs to be treated first is anger. Because the soul is the basis for the formation of ignorance and is not yet free from weaknesses it follows the outward concept of the man himself. Which results in pride and high egotism without any concern for the straight values of Islamic psychology, as well as for its principles, ideas, and virtues? If the nafs succeeds in getting from a goal that is achieved then he will win more than he loses. Because it never stops asking, it never stops its lust, it never stops being satisfied so that the nafs demand more. If the nafs (soul) can get what it wants, it will turn into greed with a height of pride that makes it deviate from its straight instructions. As a result, his dominating behavior can lead to raping, has a nature of envy and desire, and all his desires will be controlled by his lust.

The impact of the formation of these nafs gives misguidance to human old age so that many deviations lead to personality traits that are not good, wicked, greedy, evil, or far from existing mental health. Hasan Langgulung quotes from the book Ihya Ulum al-Din written by Imam al-Ghazali that to treat a human soul like this must be with a cleaning process (takhliyah) which was initially reprehensible and then with a process of

decorating (tahliyyah), namely praiseworthy qualities. This process can be passed with mujahadah. The way in Islam that humans can distance themselves from mental health diseases and also deficiencies is by repenting for what they have done which has caused sin by regretting it [23, p. 267].

Those are some of the descriptions of the nafs (soul) on human mental health in the Hasan Langgulung paradigm of Islamic education. In Islamic religious education, understanding human behavior requires knowing human mental health as well, because it is the human soul that can drive all of its actions physically or spiritually.

Hasan Langgulung cites behavior in the view of Imam al-Ghazali on human mental health so that it produces two kinds of behavior, namely:

1. High intellectual behavior, namely someone who does some actions related to science and the life of the human soul. The characteristics that appear are someone who always tries to achieve a certain goal with all his abilities.
2. Behavior that is reflexive or mechanistic, namely humans can cause some responses in a mechanistic and fixed manner. An example that we can take is eye blinking caused by the influence of light on the eyes, small children are always active in making various movements on their hands or feet continuously and without rules [23, p. 268].

Human Mental Illnesses

There are three schools of psychology in the West, namely psychoanalysis, behaviorism, and human psychology. Hasan Langgulung wrote in his book about a basic concept of Western psychology that connects human mental health through Islam so that good human mental health is formed in the form of motivation. The flow of motivational psychoanalysis is an instinct that is good or destructive. The flow of behaviorism is the motivation that comes from outside in the form of a stimulus or response because of the emergence of behavior that moves in response to certain existing stimuli. Third, namely the flow of humanity, the basic motivation is humans who have a desire in themselves to realize themselves (self-actualization). Then Islamic psychology views motivation as a worship performed by humans in general as in al Asma al Husna which contains potentials that must be developed by humans accompanied by good mandates [16, p. 326].

Islamic thinkers view that the basic motive of a person's behavior is worship which has a broad general meaning. It can be said that worship has the meaning of developing human potentials contained in al Asma al Husna with good development accompanied by trust, thus humans will have proper mental health in their lives.

The source of human disease in the Qur'an since the Prophet Adam was forgetting, namely forgetting al Asma al Husna which contains various potentials so that humans forget their promises to Allah who then humans confess that he is the only ruler that all creation must follow. This is where diseases of human mental health arise in various ways that they consider good for themselves, such as riya, nifak, jealousy, anxiety, greed, and so on, which stem from forgetfulness. Islamic thinkers review mental health diseases [16, p. 328].

Riya'

Riya' is a deception. A human who does riya to another human being is considered to be deceiving because he is showing something that is not true. Shirk that is not visible, namely the act of riya ', because riya' is an act of lying to deceive opponents who do or say something different from the truth, even the Prophet said "The lowest riya is shirk" (Hadith of Al-Bukhari's History). Subtly, riya' will enter the human soul unknowingly which will affect human mental health, and only humans who are far from making riya' will be safe, namely humans who are wise, sincere, and obedient to God's commands. Because without riya' one can achieve a high enough dignity in a heart that has faith, does not hope for remuneration, and sincere deeds for the sake of Allah, even though other humans can see their work [16, p. 329].

Malicious Envy

Hasad and envy or another term, namely jealousy, is a pain in one's mental health if one sees how other people are in happiness, pleasure, glory, etc. As for someone jealous, it can be called jealousy, and someone jealous wants the feeling of happiness, pleasure, and glory to fall on him. Even in the word of God which means; "Should they be envious of other human beings for the favors that Allah has bestowed upon them from His bounty"? (Surah al-Nisa verse 54). Therefore, hasad is the most dangerous criminal behavior until there are prayers of encouragement from people who commit hasad.

Some other ads are permissible in Islam, namely competing in terms of goodness without deviating from the straight path that Allah has given to humans. Race in goodness among other human beings and fight in the way of Allah so that you can strengthen your faith that you are always on the right path. Thus, this hasad includes an important task for every Muslim which is an obligation to fulfill it properly [16, p. 330].

Greedy

Greed is a strong desire to eat more than normal. In general, eating is a natural treatment for every human being to nourish the body so that the body becomes happy. However, overindulgence in something will cause that person to become corrupted, be it by eating too much or too little. Although there are Islamic thinkers, namely al-Ghazali, who say that it is excessive eating that can damage the body. The same thing will be damaged if occur, namely eating too much and not eating so that it will hinder the body in its happiness. This happens because if humans eat too much they will feel heavy on the stomach, and if they don't eat enough it will become a burden on the mind which is always focused on whatever food it is. Eating will be able to bring people knowledge and charity. A simple wish will lead to goodness. Desire can be called clean, which is not excessive or lacking [16, p. 333].

Anxious

Islamic thinkers reveal that the disease of anxiety is part of the emergence of whispers, dreams, and human desires that unite in strong lust and delicacy. If these worries arise, humans will forget the straight path (al haq), then Satan will act in his wishful thinking until it overflows. If it is overflowing high with the accompaniment of the lust for delicacy, the human forgets land so he doesn't know the direction and gets lost. Humans will do

evil for anyone until finally, the human goes into a deep abyss in the form of slander and disease.

In Islamic psychology, the method of treatment for this disease is very different from physical ailments or those used in modern psychology today many Islamic thinkers express that anxiety occurs because of a devil that enters the human chest, and the human changes his mind to worry. The treatment is by remembering Allah, because if a human remembers the creator, then the devil comes out of the human's chest [16, p. 334].

Excessive Talking

Human mental health will be damaged if humans talk excessively; this is a quality of someone who can damage their mental health. Some treatments of the tongue will damage humans, so this treatment is called tongue harm. The soul and body have a close relationship with the actions carried out by humans. Words that criticize will pollute the human soul, and the human balance will be disturbed. If there is a human who has this soul, then the human concerned will not get help on the last day. This mental illness can hurt oneself and others in a way that it thinks is right. Imam al-Ghazali revealed that the destruction of humans on earth and in the hereafter is due to their sharp tongues. Even the Prophet warned about the woe of humans who play with their tongues.

In Imam al-Ghazali's book, Ihya' Ulumuddin, there are 20 accidents caused by humans playing with the tongue. The book is named Kimiya al Sa'adah 20, and the book of Bidaya 8. The actions that were carried out were quite light; examples of talking were useless and incessant. This is not included in sin but only wastes time. And if it is to avoid the existence of evil, then it is good [16, p. 342].

Cursing Others

A disease that is almost similar to talking a lot is cursing a creation of God, be it humans, animals, and objects. The disease is an evil created by the human tongue. Humans will be far from God if they curse anything. How much better, the tongue is used in goodness by praising and dhikr to Allah, the Creator of the universe. If you can't speak well then be silent. Besides that, we must not pray to Allah to harm people even though the person is a person who is mean to his people [16, p. 343].

Lying

In Islam, lying or swearing is a big crime committed by the tongue, which starts with bad character arising in one's soul. In the treatment of lies, there will be a treatment that will be detrimental to both parties and more. it will destroy everything that is accompanied by the lie. Lying is the behavior of someone's ignorance in acting and behaving that is not good, deviating from the existing truth. These things will bring things that can damage everything that exists. The damage caused by lying is due to the lack of Islamic knowledge and the soul that is embedded in a person [16, p. 344].

Hasan Langgung quoted from al-Ghazali that lying has also been discussed in the hadith. If telling lies will lead to goodness or lying for the good of Allah, then this is permissible in Islam, following the goals and achievements one wants to achieve. Thus, lies can be divided into two. The first is obligatory lying, namely lying to save the lives of other humans who are in danger (allowed but not required). The second lies unlawfully,

namely for one's own benefit, and does it in any way he wants, even though the lives of other humans will be the victims [16, p. 345].

Complaining Others

Complaining to others is also one of the works of evil in Islam. A definition by al-Ghazali quoted by Hasan Langgulung is that complaining to other people by conveying information from a third person about the first person as a source to find a case. Complaining is also an act committed by a third person who has dislike and even hatred. So, complaining is an act of disclosing secrets or divulging what one dislikes or hates about something regarding the behavior or nature of another person [16, p. 345].

4   Conclusion and Recommendation

Mental health is a field in psychology that is important and interesting among other fields of psychology because it has advantages or disadvantages in a person's soul, which theoretically has been conceptualized in education. Mental health The first group consists of several experiments that seek to determine the meaning of mental health by eliminating what is considered inappropriate and determining a mindset from the author's point of view. So, mental health is free and healed from all signs of disease. The second group is made up of several definitions that all agree that they are positive for the creation of a mental health concept.

The natural characteristics of humans exist in al-Asma al-Husna, which is owned by Allah SWT, with its perfection and various limited abilities that every human has, so that humans get the straight path in worshiping, carrying out obligations and duties, managing trust, and most importantly, reminding humans about their agreement with the creator, namely Allah SWT.

Health disease arises in the form of a stimulus or response because the emergence of behavior that moves in response to certain stimuli can have a bad or good impact on the human himself and other humans. The source of human disease in the Qur'an since the Prophet Adam was forgetting, namely forgetting al Asma al Husna, which contains various potentials so that humans forget their promises to Allah, who then confesses that he is the only ruler that all creation must follow.

For further research, it is hoped that it can sharpen mental health, which will discuss mental health for early childhood, so that it can be sharper in the analysis carried out by the authors afterward and can be thorough in discussing human mental health. On the other hand, human mental health can change at any time and cannot be determined with certainty. That is why it is necessary to study human mental health.

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