

The Influence of Thought Patterns on Mental Health: A Qur'anic and Scientific Perspective

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ABSTRACT

The human mind, as the core of a person's existence, has enormous power in shaping a person's soul and mental state. The main objective of this research is to formulate a comprehensive understanding of the Al-Quran's perspective on thought patterns and their influence on the human soul. This research uses a thematic interpretation method by combining psychological and philosophical analysis of Al-Qur'an concepts related to mental disorders and their causal factors. From the results of this research, a definition emerged which stated that the term "mental disorder" arises from negative thought patterns. This statement has received validation in scientific research, which shows that thought patterns can indeed have an impact on psychological and mental health. Therefore, managing and cultivating a positive mindset can be an effective therapeutic approach for individuals grappling with mental health challenges. This study bridges the fields of spirituality and science, highlighting the deep connection between the human mind, faith, and mental well-being.

INTRODUCTION

According to data from WHO in 2018, it is known that one out of every four people in the world is affected by a mental disorder. In current times, there are approximately 450 million people who suffer from mental disorders, and nearly one million of them commit suicide every day. In Indonesia, a combination of 2017 Riskesdas data and routine data from the Data and Information Center reveals that 85,788 people in the country suffer from severe mental disorders. Among them, 37,013 individuals with severe mental disorders received treatment, while 13,204 were left without proper care, and the remaining individuals were exiled. (Manik, 2022)

Mental disorders are disruptions in the functioning of the mind that cause disorganization in mental contents. Common symptoms include impaired understanding, such as delusions, and perceptual disturbances such as hallucinations or illusions. These disorders often lead to bizarre behavior, and roughly 1-2% of the population experiences them at any given time, with most cases emerging between the ages of 15-35 years. A recent study conducted in Indonesia called the Household Mental Health Survey (SKMRT) found that 264 out of 1,000 residents had a mental disorder (Samura&Sihotang, 2019).

The intricate connection between the human mind and body is well-established. A tumultuous state of mind often leads to various physical and mental health issues. Mental disorders, such as stress, are often triggered by internal and external factors like conflict, frustration, and inner pressure (YunatanWicaksono 2016). These disorders can significantly impact a person's cognitive abilities, psychomotor skills, and emotions, leading to a range of symptoms including difficulty recognizing familiar faces, emotional instability, and unusual behavior.

The reason this study was undertaken is because of the high occurrence of mental disorders. Since mental disorders are challenging to treat, patients are at a greater risk of relapse if a solution is not found. The researcher is intrigued to discover the factors that influence relapse in mental disorder patients and to investigate what causes them to experience relapses despite receiving medical and psychological treatment. Ultimately, the goal is to use this research to solve problem and reduce the incidence of mental disorders.

The condition of a person's mental soul depends on the pattern of his thoughts, because humans depend on what they think. As the words of the Prophet Muhammad SAW:

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - : أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ، قَالَ : ((يَقُولُ اللَّهُ تَعَالَى : أَنَا عِنْدَ ظَنِّ عَبْدِي بِي مُتَّفَقٌ عَلَيْهِ))

"From Abu HurairahRadiallhuanhu said, the Prophet Muhammad SAW said: Allah Ta'ala said, "I depend on what my servant thinks of me.

This hadith suggests that one's health, peace, and tranquility depend on their thoughts and feelings. If someone consistently thinks peacefully and

happily, their life is likely to be healthy, happy, and peaceful. Conversely, if someone's mind and heart are filled with fear, anxiety, and other negative emotions, their life may be plagued with stress and anxiety. (Ibad, 2020)

LITERATURE REVIEW

As a research, the author tries to identify previous research in the form of theses, journal dissertations, and literature studies related to psychology, mental health, and psychology, especially discussions around *The Influence of Thought Patterns on Mental Health*, including:

H.M. SattuAlang's journal "Islamic Therapy Methods in Mental Development" only explains the various ways and methods offered in therapy so that a person can get a healthy mentality, Psychoanalysis Therapy, ruqyahSufistic therapy, and others. In connection with the process of developing human mental development in the world of Sufism, there are three stages, including a. The Takhalli stage is for a Muslim (client) to recognize, master, and cleanse himself. For this reason, there are several techniques used, namely: self-recognition techniques, self-control development techniques (fasting techniques and paradox techniques), self-cleaning techniques (dhikrulloh techniques, Al-Quran reading techniques, self-denial techniques). b. The Tahalli stage, namely the stage of healing or repair, then the Tahalli stage is the development stage. The goal is to cultivate commendable qualities in a person. The therapeutic techniques that can be applied are the Asma'ulHusna internalization technique, Rasul's example technique, and the Hablum-minannas development technique. c. The tajalli stage is the stage of increasing the relationship with Allah (hablumminallah) (H.M. Sattu Alang 2021), so the author needs to deepen the concept of *The Influence of Thought Patterns on Mental Health* from the perspective of science and the Koran.

Lubis& Utara in the journal *The Concept of the Soul in the Al-Qur'an*. In this journal, the concept of the soul in the Al-Qur'an is explained. The concept of soul in the Koran uses several terms, including An-Nafs-nufus-anfus, the Koran also often uses Ar-Ruh, there are the words Al-Aqlu and the word Al-Qalbu. The human psychic dimension that originates directly from Allah is the spiritual dimension. This spiritual dimension carries the characteristics and powers of its source, namely Allah. Sufis distinguish between soul and spirit. Abu Bakr bin Yaz, one of the Sufis, said, "The spirit is a field of goodness, because it is the source of grace. Meanwhile, the soul and body are fields of evil, because they are the source of lust. The character of the spirit is to desire good, while the character of the soul is to desire evil and evil. If the spirit according to al-Hakim at-Tirmidhi is sublime, celestial, subtle and created from a mixture of air and water, then the soul is earthly (ardhiyyah) which is dirty and created from earth and fire. The habit of the spirit is obedience, while the habit of the soul is lust and worldly pleasures. (Lubis and Utara 2020). However, this discussion cannot be said to be a form of explanation of *The Influence of*

Thought Patterns on Mental Health, because the discussion only revolves around the concept of the soul in the language of the Koran.

Muslim Afandi in the journal *Al-Qur'an and Psychology* in this journal only explains the theory of the structure of the human soul in the *Al-Qur'an* which includes physical, spiritual, and nafsani and functional levels of the soul, there are several levels, namely, there soul called *muthma'innah* (a calm soul) because of his calmness in worship, devotion, trust, as well as his pleasure and peace with Allah SWT. There is a soul called *lust lawwamah* because it is not always in one state and it always criticizes; in other words, always doubts, accepting, and criticizes alternately. that the human structure (human existence) consists of *An-nafs* (a substance that stands alone and resides in the body), *Ar-ruh* (natural heat that flows in the blood vessels, muscles, and nerves), and *Al- jism* (which is composed of material elements). (Muslim Afandi 2018). So the theory of The Influence of Thought Patterns on Mental Health is not explained in detail

METHODOLOGY

This study utilized qualitative methods that focused on descriptive theories and research, with an emphasis on analysis. Ruslan, as cited by Bakhtiar, described the characteristics of specific objects while also analyzing the deductive and inductive inference processes and observing the dynamics of phenomena (Raco, 2010). The author used a practical approach by employing the *maudu'i* (thematic) method with a philosophical perspective, using verses from the Koran combined with hadith to explain the essence, purpose, and nature of the object in question (Nata, 2011).

RESEARCH RESULT

In this study the author used qualitative methods, research based on descriptive theories and research and tended to use analysis. as well as placing more emphasis on analysis on *deductive* and *inductive inference processes* with an analysis of the dynamics of the observed phenomena.

Based on the findings and analysis carried out by researcher, there are 5 steps to perfect this research 1. Analyzing thoughts in science 2, analyzing thoughts with mental disorders in science 3, analyzing the source of thoughts in the Koran, 4 analyzing mental disorders in the Koran, 5, examining and comparing science and the Koran in treating mental disorders

DISCUSSION

The subconscious mind has a stronger influence on the human mind compared to the conscious mind. Scientific research has demonstrated that the electromagnetic power of the heart is 5000 times stronger than that of the brain. This means that positive feelings are more powerful and effective than positive thoughts, as they use 5000 watts of power compared to 1 watts used by positive thinking. (Sentanu, 2008).

The human mind can be divided into two layers based on awareness and function. The conscious mind operates on the surface of the brain while the subconscious mind is active in the mid-axis of the midbrain of the heart. (Admin et al, 2012). Psychologists categorize the human mind based on its functionality and awareness, dividing it into two layers: the conscious mind, which operates on the surface of the brain, and the subconscious mind, which is active in the mid-brain axis of the heart (Admin et al., 2012).

The conscious mind works more dominated by the limbs with the five senses, all of its performance is based on input from the five senses, which is called the "conscious mind" or one's conscious mind, therefore everything that cannot be perceived by the five senses is called supernatural, supernatural and what others. so that in this area science races with visible evidence otherwise it will be said to be unscientific.

The subconscious mind is controlled by the power of the soul and some of its performance can only be detected with the five senses, while some of it can be felt but not fully realized. This is why it is known as the subconscious, due to its vague nature. The subconscious brain never rests or stops working under any conditions. On the other hand, the objective mind or the left brain can automatically rest when humans fall asleep as it works through the five senses. The subconscious brain has an ability commonly referred to as the "sixth sense", which every human being possesses from birth. However, most people don't understand how to activate it. According to Jose Silva, a brain expert, every human being has ESP (Extra Sensory Perception) or the sixth sense. (Alenmarlis, 2009) The subconscious mind is what is meant by the work of the heart activity. (Sentanu, 2008). Therefore, one can treat the soul with hypnotherapy therapy, mental motivation, and other methods.

The human consciousness is an incredibly significant attribute, holding a great deal of power. Furthermore, the subconscious mind serves as a spiritual sixth sense, free from any external limitations beyond its bounds. This invaluable gift, granted to humanity by a higher power, is truly beyond measure.

This powerful and extraordinary potential is all built-in to humans and should not be wasted because if this potential is maximized, extraordinary things will happen in life. (ibad, 2020) From this description, of how psychology and the Al-Qur'an explain the importance of thought patterns in influencing mental disorders, there is a need for an analysis between psychology and the Al-Qur'an in analyzing the importance of thought concepts so that conclusions can be obtained.

Human beings are made up of various components such as the mind, spirit, heart, and limbs. Among these components, the heart is considered the leader. When the heart is in a position of power over the body like a king, it can

control the other members of the body. As a result, the heart has authority over all the other parts of the body. Both good and bad actions can originate from the heart. (Ahmad Farid: 2001)

Al-Qur`an in explaining the process of thinking is with the heart not with the brain as in surah al-A`raf 179:

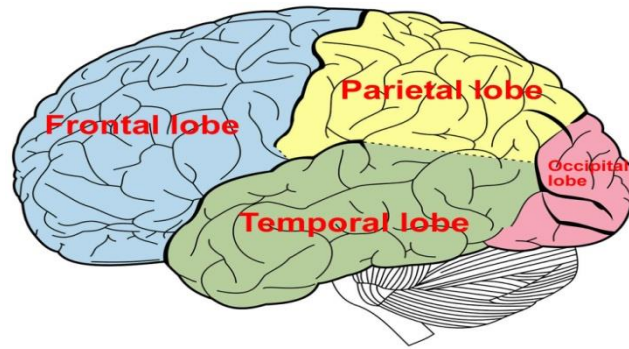
وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ
بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلَّ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْعُقَلُوبُ [الأعراف:179]

And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless. [Al A'raf:179]

the word *yafqahuun* in the verse above is based on the heart (*quluub*). The word *yafqahuun* comes from the basic word *al-fiqh* which means understanding of something. So in this case the word *yafqahuun* is synonymous with the words *ta'qiluun* and *tafakkur* which show the process of thinking. The use of this word in the verses of the Qur'an shows that to think and understand is to understand with the heart. As for what is meant by livestock, even worse than that, is because their hearts and five senses are not used properly so they do not function properly (mental disorders), this makes them the same as animals, their minds only eat, drink and enjoy the pleasures of worldly life. Of course, this includes them in the class of negligent people who only live for the world, neglecting their hearts and minds.. (Muliani&Ahmatnihar, 2022) This statement suggests that the mind is the core of human existence, as it can control the psyche. The heart serves as a tool to comprehend both abstract and concrete concepts.

However, The Quran refers to the brain or nerve cells in three separate passages: QS. 11:56, QS. 55:41 and QS. 96:13-16. Interestingly, the term utilized to describe the brain or nerve cells in these verses is "naashiyah," which directly translates to forelock. It is the positioning of the human brain that sets it apart from other beings, making it a truly unique feature. The human brain is located at the top of the body and is protected by strong skull bones. This is different from the location of brains in other creatures, such as animals, which can be found in various places, including some that are parallel to the anus or a place where feces are expelled (Riska and Suyadi, 2022).

Although the Qur'an does not explicitly define Naashiyah, scholars have identified it as the muqoddamar-ro`s (ibnA`syur in 1984). This term refers to the frontal lobes of the forebrain, which are responsible for managing emotions and conscious thought.



According to the author, the source of naashiyah is the conscious mind, while al-Qolbu comes from the subconscious mind. In psychological analysis, it is believed that the mind originating from the heart (subconscious mind) holds more power. Mental and soul disorders are caused by negative thoughts originating from the heart. When the thoughts in the heart are positive, all aspects of the human body are also good. On the other hand, if the thoughts in the heart are negative, all components of the body are damaged, as stated by the Prophet Muhammad SAW.

أَلَا إِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ؛ أَلَا وَهِيَ الْقَلْبُ

"Remember, actually in the body there is a lump of flesh, if the lump of meat is good then the whole body is good, but if a lump of meat is damaged then the whole body is damaged. Note that this lump of flesh is the heart!" (al-Bukhari, 2002)

This was emphasized by Imam Ghazali that the essence of human beings is the soul that is embedded in the body as stated:

طَبِيقَةٌ رَبَّانِيَّةٌ رُوحَانِيَّةٌ لَهَا بِهَذَا الْقَلْبِ الْجُسْمَانِي تَعْلُقُ وَتَلِكُ اللَّطِيفَةُ هِيَ حَقِيقَةُ الْإِنْسَانِ وَهُوَ الْمُدْرِكُ الْعَالِمُ الْعَارِفُ مِنَ الْإِنْسَانِ وَهُوَ الِ مُخَاطَبُ وَالْمُعَاقَبُ .

"God's secret and spiritual gift related to the physical heart (qalb). And this gift is the nature of human beings. He is the one who has the power to know, understand and understand something. He is the one who gets the orders, gets the sanctions. (Al-Ghazali, 2011)

In another hadith it is explained that the real difference between a believer and a hypocrite is in their mindset, as Hasan Al-Bashri *Rahimahullah* said:

إِنَّ الْمُؤْمِنَ أَحْسَنَ الظَّنِّ بِرَبِّهِ فَأَحْسَنَ الْعَمَلِ وَإِنَّ الْمُنَافِقَ أَسَاءَ الظَّنِّ بِرَبِّهِ فَأَسَاءَ الْعَمَلِ

" That if a believer is kind to his Lord, he will improve his deeds. "While a bad person, he has a bad opinion of his Lord, so he does bad deeds ." (Annahlawi, 1986)

From the above hadith, there is a connection between the mind and the soul (mental) that the mental damage of hypocrites is caused by bad and ugly thought patterns which influence them to do good deeds, this is because there is connectivity between the mind and the heart as al-Ghazali said that Al - qalb *spiritually* is the very subtle power, *Latifah*, is *divine*, the highest center of

consciousness. With this definition, it is called "conscience" as the essence/identity of the human being himself. (AbdSyakur, 2007), Imam ar-Razi added that the process of remembering and thinking is an activity of worship of the heart (ar-Razy, 2012) meaning that the mind heart, and soul have a very strong connectivity so that thoughts greatly influence a person's mental and soul condition. This is also emphasized in the Qur'an surah al-Baqoroh verse 10:

في قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ [البقرة:10]

In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie. [Al Baqarah:10]

In the verse above, it is emphasized that a hypocrite is a person who has a sick heart (soul). (QS an-Nisa: 134). A hypocrite whose heart hurts is not physically sick, the proof is when they are taken to a doctor or hospital to examine their body, of course, there is no pain in their liver organs. 2 However, if you pay more attention, that someone who is a hypocrite when his heart is broken, his psyche is also disturbed by the evidence that they are always unable to be honest in their attitude and words, when they meet person A they say that and when they meet person B they say the same thing. On the other hand, dishonesty in speaking and behaving is evidence of mental and psychological damage that spreads to all members of the body.

The Qur'an also repeatedly repeats the word *a`ql* (mind) 49 times and all of them are verbs, this indicates that the mind must be organized and *functional* so that its life activities have better value. (Abd Al-Baqy, 1984) and from the many repetitions of the word reason (mind) with the verb form which has the subject of Meccan infidels, this indicates that Meccan infidels cannot maximize the thoughts in their hearts so they commit violence and abominations. (Sawaluddin&Sainab, 2019)

CONCLUSIONS

After explaining the main discussion of the concept of thought patterns From the perspective of the Qur'an and psychology, the author outlines this research:

1. The Qur'an commands humans to optimize their minds. This is indicated by the repetition of the word *aqal* (mind) in 49 places, and all of them are verbs, this indicates that the mind must be *functional* so that its life activities have better value.

2. The relationship between thought patterns and the verses of the Qur'an is that thought patterns influence a person's soul because humans depend on their thoughts.

3. The subconscious mind is the mind of the heart which has a powerful power of 5000 watts compared to the conscious mind's 1 watt, so exercising the

subconscious mind or heart is very effective in dealing with people affected by mental disorders.

4. The Qur'an states that the hypocrites and infidels of Mecca are among those who are affected by mental disorders so they have vicious, evil attitudes and behavior towards others.

ADVANCED RESEARCH

This research still has limitations so that research still needs to be done on the following titles "The Influence of Thought Patterns on Mental Health: A Qur'anic and Scientific Perspective"

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