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MAJALAH ILMU PENGETAHUAN DAN PEMIKIRAN KEAGAMAAN TAJDID

Psychology in Hadith Perspective

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Abstract : Allah Subhanahu Wata'ala created man from clay, Adam a.s and He created a wife for him from his body too, as stated in the Qur'anulkarim surah Annisa Verse 1. Then Allah Ta'ala gave pleasure to Adam and Hawa alaihimassalam. Unfortunately, behind the pleasure given by Allah Ta'ala, there are always eyes and souls that are jealous. He is the Devil Laknatullah, has an evil soul and always destroys good creatures by changing their behavior to evil. Since being expelled from heaven for their jealousy which becomes arrogance leads the devil swearing for being a seducer of the prophet Adam, his wife and their offspring until the doomsday.

The enmity of good and bad souls has indeed existed since the time when humans were first created, even the children of Prophet Adam and Siti Hawa experienced the same thing. Habil and Qabil, with their jealousy of an arranged marriage, created the first bloodshed in the form of murder. This happens because of the demands of lust that come from the whispers of the devil to pollute the soul. The origin of the existence of good and bad souls, as stated in the Koran, that humans are always inspired by two things: good and evil, is the background of this research, more specifically how the soul is in the perspective of Nabawi's traditions.

Finally, the writer can draw the conclusion that according to the hadith, the soul is the same thing as stated in the Koran. There is always a soul that tells its owner to do good and bad. It's just that, depending on the owner, want to follow the good or bad. It all depends on each other's faith.

Keywords: soul; kind; ugliness

INTRODUCTION

Islam is very concerned about the human condition both physically and spiritually. It is not only physical health that Islam pays attention to, but mental health is a very important thing to study more deeply because, in a healthy soul, there will be a strong body.

In this paper the author wants to express what is the soul, the definition of psychology according to psychologists and also according to hadith experts Annabawi or experts Assunnah Annabawiyyah, and what the Islamic view of psychology and those who are mentally ill, the characteristics of people who are mentally healthy and sick his soul and how to deal with it according to Assunnah. In this day and age, the emergence of crime is even more dominated by those who are mentally ill, or their souls, because the lust for anger, the lust for evil is more imprinted in the soul of someone who is "mentally ill", even though he has physical strength.

RESEARCH METHODS

The objective of this research is to find out how is the view of the Quran, especially the Prophet's hadith, in addressing human psychological problems and what are the meanings of the phrase "soul" in the perspective of hadith. This research use qualitative method and can be classified as library research that use the study of books, literatures, notes, and other reports related to the research problem as the techniques for data collection (Sari, n.d.)

The instrument used in this research is secondary data. The data that has been collected will be analyzed to meet the conclusion as the result of the research.

RESEARCH RESULTS and DISCUSSION

Definition of Psychiatry:

Psychiatry in its main study in the scope of psychology, is different from physiology which studies the structure and function of human biological physical organs, because psychology is etymologically a science that studies the soul.

According to the origin of the word, psychology comes from the Greek words, namely Psyche and Logos.

Psyche has many meanings. In English, namely soul, mind, spirit. In Indonesian, these three words can be represented by one word, namely "Jiwa".

Meanwhile, Logos is logical reasoning or science. Therefore, the combination of Psychology is the Science of the Soul. Psychology is the science that studies mental problems.

However, the meaning of the soul itself is still very vague. What is meant by the soul, no one really knows. Because of this ambiguity, various opinions often arise regarding the definition of psychology which are different from each other, according to the point of view and interpretation of each character.

So psychology limits itself only to problems of psychiatric symptoms, especially conditions, processes, and psychological functions, and to get more clarity on the objectives of the study of methodology and the effectiveness of technical approaches, psychology claims to be a science that studies student behavior, with the assumption that Behavior is an expression and reflection of mental conditions, processes, and functions.

According to Bruno (1987) in Syah (1996:8), divides the notion of psychology into three parts which are in principle interrelated.

1. Psychology is the study of the Spirit

2. Psychology is the science of the behavior of organisms.

(Sarmono, 1986) also put forward several definitions of psychology.

1. Psychology is the science that studies the behavior of humans and animals.

2. Psychology is the study of human nature

3. Psychology is the science that studies the response given by living things to their environment.

Sujito (1985) states that psychology is a science that studies or investigates statements of the soul.

Some of the definitions above can be formulated that Psychology is a science that studies the behavior of individuals (humans) in interaction with their environment. Psychology in general studies human psychological symptoms related to thoughts (cognition), feelings (emotions), and will (conations).

The scientific roots of Islamic Psychology Science.

Normatively, the nomenclature of Islam, Al-Quran, and Hadith not only lays down

the principles but also contains information about scientific knowledge, including psychology. In a number of verses scattered in various surahs, the Koran provides a lot of information about human psychological dimensions.

Not only that, from a psychological perspective, the Qur'an also describes a lot about the typology of human personality. Likewise with the hadith, when talking about humans, the Prophet emphasized the existence of interrelationships between its components.

When talking about the issue of human values, the Prophet emphasized that Allah Ta'ala does not judge humans only from their physical side, but also judges their souls, their hearts, as stated in the hadith

حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ أُسَامَةَ وَهُوَ ابْنُ زَيْدٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ، مَوْلَى عَبْدِ اللهِ بْنِ عَامِرِ بْنِ كُرَيْزٍ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: فَذَكَرَ نَحْوَ حَدِيثِ دَاوُدَ، وَزَادَ، وَنَقَصَ وَمِمَّا زَادَ فِيهِ «إِنَّ اللهَ لَا يَنْظُرُ إِلَى أَجْسَادِكُمْ، وَلَا إِلَى صُوَرِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ» وَأَشَارَ بِأَصَابِعِهِ إِلَى صَدْرِهِ

"Indeed, Allah Ta'ala does not look at the shape of your body and your wealth, but looks at the contents of your heart."

Life The present era has been in an era called Globalization, the millennium era, era 4.0, which is a condition where humans live without partitions and regional boundaries so that they can communicate with each other, as if without distance, even miles and kilometers away. can be communicated in seconds. Each other can exchange any information desired.

The process of globalization which is marked by the rapid progress of information technology has an impact on all aspects of life, especially on the culture of society and the social values that apply therein. Competition in the world of goods and services industry has implications for psychological aspects of society in the form of aggressiveness, uncontrolled emotions, personality immaturity, depression due to life pressures, increased levels of suspicion, and unhealthy competition leading to high suicide rates (Febriana 2011).

In a number of verses scattered in various surahs, the Koran provides a lot of information about human psychological dimensions. Not only that, from a psychological perspective, the Qur'an also describes a lot about the typology of human personality.

Likewise with the hadith, when talking about humans, the Prophet Muhammad not only described the physical self of man but also described it with his soul/mind/conscience. The Prophet said:

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " الحَلاَلُ بَيِّنٌ، وَالحَرَامُ بَيِّنٌ، وَبَيْنَهُمَا مُشَبَّهَاتٌ لاَ يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَى المُشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ: كَرَاعٍ يَرْعَى حَوْلَ الحِمَى، يُوشِكُ أَنْ يُوَاقِعَهُ، أَلاَ وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلاَ إِنَّ حِمَى اللَّهِ فِي أَرْضِهِ مَحَارِمُهُ، أَلاَ وَإِنَّ فِي الجَسَدِ مُضْغَةً: إِذَا صَلَحَتْ صَلَحَ الجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الجَسَدُ كُلُّهُ، أَلاَ وَهِيَ القَلْبُ " "

"There is a lump of flesh in the human heart, if the flesh is good, the whole body is good, if the flesh is bad, the whole body is bad, that is what is called the heart."

From the hadith above, we can see that the Prophet was very concerned about the psychological problems of a Muslim. Because everything is good and bad in one lump called the heart. The human soul, if it is bad, will destroy all life arrangements itself and also other humans.

Imam Al Ghazali, who was the first Islamic philosophical thinker, argued that the essence of man is his spirit and body. According to him, human behavior can be formed with the presence of these two

components, namely the body, and spirit. The spirit, with its various entities and powers, has the desire and need to perform or display a behavior.

But that something will never materialize when the body and its energy or power are inactive. Therefore, all human behavior is a synergy between the desires and needs of the spirit with the role of physical power or body.

Furthermore, Al Ghazalipun, quoting the verses of the Koran, that Allah will one day resurrect humans not only their souls but also their bodies. Wouldn't there be silenced mouths, hands and feet, eyes, and all members of the body that would speak, tell honestly, honestly what the body has done while living on this mortal earth?

Thus the AlQuranulkarim and the hadith of the Nabawi combine physical and psychological relations with each other. The relationship between the two parties cannot be separated.

More specifically in the hadith, the word nafs (soul) in nabawi's hadith has several meanings including:

حدثنا ابن أبي عمر قال: حدثنا وكيع، عن إسماعيل بن عبد الملك، عن ابن أبي مليكة، عن عائشة قالت: خرج النبي صلى الله عليه وسلم من عندي وهو قرير العين، طيب النفس، فرجع إلي وهو حزين، فقلت له، فقال: «إني دخلت الكعبة، ووددت أني لم أكن فعلت، إني أخاف أن أكون أتعبت أمتي من بعدي» : «هذا حديث حسن صحيح

"Feelings, attitudes, character, From mother 'Aisyah, when Rasulullah SAW left our house, his face looked radiant, in good condition of his soul, then when he returned in a sad condition then I asked him what caused him he was sad, then the Messenger of Allah replied: "I entered the Kaaba (to perform Hajj and Umrah), and I intend not to do it again because I am afraid that if I do this continuously, it will burden my people after my death."

From his attitude, the sentence of lust in the hadith means an expression of feelings, his sad and happy attitude is an expression from within his soul.

1. Nafs (soul) means: the human body

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، قَالَ: سَمِعْتُ أَبَا العَبَّاسِ المَكِّيَّ، - وَكَانَ شَاعِرًا وَكَانَ لاَ يُتَّهَمُ فِي حَدِيثِهِ - قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ العَاصِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّكَ لَتَصُومُ الدَّهْرَ، وَتَقُومُ اللَّيْلَ؟» ، فَقُلْتُ: نَعَمْ، قَالَ: «إِنَّكَ إِذَا فَعَلْتَ ذَلِكَ هَجَمَتْ لَهُ العَيْنُ، وَنَفِهَتْ لَهُ النَّفْسُ، لاَ صَامَ مَنْ صَامَ الدَّهْرَ، صَوْمُ ثَلاَثَةِ [ص:41] أَيَّامٍ صَوْمُ الدَّهْرِ كُلِّهِ» ، قُلْتُ: فَإِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ، قَالَ: «فَصُمْ صَوْمَ دَاوُدَ عَلَيْهِ السَّلاَمُ، كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلاَ يَفِرُّ إِذَا لاَقَى«

"From Abdullah bin 'Amru bin' Ash said: Rasulullah SAW said: "Indeed you, O Abdullah, always fast throughout the year, and always pray at night?". Then I (Abdullah bin Amru bin 'Ash) said: "That's right, O Messenger of Allah", then the Messenger of Allah said: Indeed, if you do this continuously, your eyes will get sleepy, and your soul will feel tired", then I said: "I can do more than that O Messenger of Allah".

From the hadith above it is clear that the health of the body lies in the health of the soul.

2. Soul means Spirit.

حَدَّثَنِي مُحَمَّدُ بْنُ الوَلِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذُكِرَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الكَبَائِرَ، أَوْ سُئِلَ عَنِ الكَبَائِرِ فَقَالَ: " الشِّرْكُ بِاللَّهِ، وَقَتْلُ النَّفْسِ، وَعُقُوقُ الوَالِدَيْنِ، فَقَالَ: أَلاَ أُنَبِّئُكُمْ بِأَكْبَرِ الكَبَائِرِ؟ قَالَ: قَوْلُ الزُّورِ، أَوْ قَالَ: شَهَادَةُ الزُّورِ " قَالَ شُعْبَةُ: وَأَكْثَرُ ظَنِّي أَنَّهُ قَالَ: «شَهَادَةُ الزُّورِ

"From Anas bin Malik ra, he said, Rasulullah SAW was asked about the problem of major sins, then he replied: "Shirk to Allah Ta'ala. Killing the soul, disobedience to both parents, then he said again, do you want me to tell you a sin greater than the great sin itself? "Speaking lies, or bearing witness to false witness…"

Islamic Perspective Spiritual Intelligence (Quran Hadith).

Spiritual in the Islamic view has the same meaning as spirit. The spirit is something that cannot be known (unseen). The spirit is always associated with divinity, it is able to know itself and its creator, and it is also able to see things that don't make sense.

Spirit is the essence of human life, it is created directly and is related to a higher reality, namely its creator. The spirit has the desire and desire to return to God while it is still in the human body.

A good spirit is one that does not forget its creator and always longs for a higher reality. This can be seen from the individual's actions whether he is in denial and likes to commit immorality or likes and always does good. This understanding of the spirit cannot be separated from the word of Allah Subhanahu Wata'ala Q.S Al Isra: 85.[1]

وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِنَ ٱلْعِلْمِ إِلَّا قَلِيلًا

"If they ask you about the spirit. Say: "The spirit is in the business of my Lord, and you were not given knowledge except a little.

The word of Allah Ta'ala in terms of reading orders is proof that humans have been equipped with IQ, EQ.SQ. (Brain/reason intelligence. Spiritual, Emotional)

The Al-Quran and Al-Hadith as the main sources of Islamic teachings provide instructions and guidance for humans in maintaining their nature to achieve true happiness.

The Qur'an introduces the term calm soul (An Lust Al Muthmainnah), while Al Hadith mentions the word Al Fitrah, both of which are conditions for mental health that must be owned by a Muslim. Living with a calm soul must be based on the nature that has been given by Allah Subhanahu Wata'ala, namely the belief in monotheism.

Mental Health

Mental health is defined as a state of well-being in which every individual realizes his own potential, so that he can cope with normal pressures in life, can work productively and well and is able to make contribution to his community.

Zakiah Darajat (1983) suggests five formulations of mental health that are commonly adhered to by experts.

1. Mental health is: Protecting people from the symptoms of mental illness (neuroses) and from the symptoms of mental illnesses (psychose). This definition is widely adopted by psychiatric circles (psychiatry) who view humans from the point of view of health or illness.

2. Mental health is the ability to adjust to oneself, to other people, and to the community and environment in which one lives. This definition is broader and more general than the first, because it is related to social life as a whole.

3. Mental health is the realization of true harmony between the functions of the soul, and having the ability to deal with problems that usually occur, as well as anxiety of inner conflict (inner conflict).

4. Mental health is knowledge and practice aimed at developing and utilizing existing potentials, talents and traits to the maximum extent possible, so as to bring

[1] Abdul Mujib, dan Jusuf Mudzakir, Nuansa nuansa Psikologi Islam. Jakarta: Rajawali Press. 2001, hal 329-330.

happiness to oneself and others, and avoid mental illness.

From the definitions above, we can conclude that mental health is more emphasized at the point of emphasis on human behavior. Mentally healthy emotionally and mature in terms of social society, as well as the natural surroundings. With all kinds of problems in his life, he is still able to live with feelings.

Intelligence

Intelligence is a global or integrated capacity possessed by a person that enables him to act with purpose, think rationally, and be effective in dealing with the environment. (Wechler, 1993).

There are three intelligences discussed here, namely:

1. Intellectual intelligence (IQ) According to Stephen R. Covey, IQ is human intelligence related to mentality, namely intelligence to analyze, think, determine causality, abstract thinking, language, visualization, and understand something.

2. Emotional Intelligence (EQ) Emotional intelligence is described as the ability to understand a condition of one's feelings, be it towards oneself or others, this intelligence is more precisely expressed by What I Feel.

3. Spiritual Intelligence (SQ) as intelligence to deal with issues of meaning or value, namely intelligence to place our behavior and life in the context of a broader and richer meaning, intelligence to judge that one's actions or way of life is more meaningful than others. (Danar Zohar and Ian Marshall)

1. Intellectual Intelligence (IQ) This intelligence was discovered around 1912 by William Sterm. Located in the brain of the Cortex (brain shell). This intelligence is an intelligence that gives us the ability to reason, count, analogy, imagine and have the power of creativity and innovation. Psychologists express it with What I Think?

According to Stephen R. Covey, IQ is human intelligence related to mentality, namely intelligence to analyze, think, determine causality, think abstractly, language, visualize, and understand something. This ability was originally seen as a determinant of one's success. However, in recent developments, IQ is no longer used as the most basic reference in determining human success. Because it narrows the paradigm (in Sukidi).

Dissatisfaction with the conception of IQ as the central concept of one's intelligence has given birth to a conception that requires long and in-depth research. Daniel Golman gave birth to the conception of EQ as the answer to human dissatisfaction if he is only seen in the mental structure. The concept of EQ provides space for another dimension in a unique human being, namely emotional.

2. Emotional Intelligence (EQ) This intelligence became known at the end of the 20th century. This intelligence in the brain is in the back of the human brain. This intelligence does not have a definite size like IQ, but we can feel the quality of its existence in a person. Therefore EQ is more precisely measured by feeling.

Emotional intelligence is described as the ability to understand a condition of one's feelings, either to oneself or to others, this

intelligence is more precisely expressed by What I Feel.

Many examples around us prove that people who have high degrees are not necessarily successful in taking part in the world of work. Often those with lower formal education are more successful in the world of work.

Currently there are many educated people who look promising, experiencing stagnation in their careers. Worse, they are eliminated due to their low emotional intelligence.

I want to tell you one thing that's happening in the United States about emotional intelligence. According to the country's national survey of what employers want: technical skills are less important than basic skills for adapting (learning) in work: listening and verbal communication skills, adaptability, creativity, mental resilience to failure , self-confidence, teamwork motivation and the desire to contribute to the company.

EQ is the inner voice that should be made the center of principles that can give a sense of security, guidance, strength and wisdom. According to Covey, "this is where you deal with your vision and values. This is where you use your gift, self-awareness (self-awareness) to check your self-map, and if you respect the right principles, then your paradigm is actually based on principles and reality where conscience acts as the compass.

3. Spiritual Intelligence (SQ) This intelligence was first initiated by Danar Zohar from Harvard University and Ian Marshall from Oxford University. It is said that spiritual intelligence is intelligence to deal with issues of meaning or value in order to place our behavior and life in the context of a broader and richer meaning.

This intelligence is located at a point called the God Spot. Becoming popular at the beginning of the 21st century. This intelligence answers various big questions in humans, this intelligence reveals one's identity or is expressed by Who I am, who am I? And what was I created for?

Danar Zohar and Ian Marshal define spiritual intelligence (SQ) as intelligence to deal with questions of meaning or value, namely intelligence to place our behavior and life in the context of a broader and richer meaning, intelligence to judge that someone's actions or way of life is more meaningful than others. with others.

SQ is a necessary foundation for the effective functioning of IQ and EQ. SQ is our highest intelligence. (Ary Ginanjar Agustian, 2007).

Based on the history of human creation, human mission, and the potential that exists within him, it is clear that humans are spiritual beings. With spiritual intelligence (SQ) humans serve Allah Ta'ala to manage the earth as a caliph. Its main mission is to seek His pleasure. The main target is to uphold justice, create peace, build prosperity in it.

The real step is in the form of spiritualization in all areas of life, be it organizations, companies, countries or families.

Spiritual intelligence in the view of Islam is a person's ability to believe in and adhere to Islamic spiritual values. Always behave in accordance with Islamic values in his life, and be able to place himself in meaningfulness, namely worship by

feeling himself always seen by God, so that he can live with a path and meaning that will lead him to happiness and harmony. This is what is called in the hadith of the prophet: Ihsan: "…You worship your god, as if you see Him, if you don't see Him, He sees you.

The characteristics of humans who have high quality spiritual intelligence are explained by Hawari as follows:

1. Have faith in Allah Subhanahu Wata'ala and fear Him, His angels, His books, His Messengers, the Last Day and Qadha and Qadar.

2. Trust. One characteristic of those who are mentally healthy is that they can be trusted in the position given to them. Not betrayal. Consistent and commitment to the promise of position/task.

3. Have a high sense of solidarity, and social towards others, and stay away from selfishness.

4. Have compassion for others. Laa yurham maalaa yarham

5. Not a liar

6. Good at appreciating time, in accordance with the commands of Allah Ta'ala in surah Al "ashr

From the explanation above, we can conclude that Spiritual Intelligence (SQ) is far more important than Intellectual Intelligence (IQ). This is the Islamic view.

Some urgent matters for mental health that are of concern to the Prophet and are always taught to friends include:

1. Feelings of safety. The Prophet said: "Whoever among you feels safe in the midst of his family in the morning, is physically fit, and has food for the day he lives, it will be as if the whole world belongs to him."

2. Depending on yourself, the Prophet said: "Who wants to guarantee me not to ask anything from humans and I will guarantee heaven for him? Tsuban said: "I want, O Messenger of Allah". So it was proven that Tsuban had never asked anyone for anything

3. Confident and firm in your stance, the Prophet said: "Don't be an idiot! You will say we are doing good, if people are doing good, we are doing wrong, if people are doing wrong. However, stand firm, if people do good, then do good, if people do bad, then don't do injustice.

4. Sense of responsibility, the Prophet said: "Each of you is a leader. And each of you will be responsible for what he led. A leader will be responsible for his people, a husband is a leader in his family, a wife is a leader in her husband's house and is responsible for something she leads. The servant is the leader in the master's property and is responsible for it.

5. Dare to express an opinion, the prophet said: "One of you should not insult himself. The Companions asked, "How can one of us insult himself? The Messenger of Allah replied: "He saw that there was something he had to say because of Allah. But he didn't say it. So on the Day of Judgment Allah Azza wajalla will say: "What prevents you from saying this and that? He also said: I did not say it for fear of people. Allah says: "Only Me you have more right to fear

6. Ridha accepts destiny. The Prophet said: "Be content with what God has given you, surely you will be the richest person!"

Being patient, the Prophet said: "Indeed, the magnitude of the reward depends on the degree of the trial that is inflicted, indeed Allah Ta'ala loves a people, then Allah gives trials to them. Whoever is pleased with trials, he will be pleased with Allah. And whoever is angry, he will get the wrath of Allah

7. Carry out work effectively and perfectly. The Prophet said: "Indeed Allah Ta'ala likes someone among you if he does a job, then he perfects it

8. Pay attention to physical health. The Prophet said: "Strong believers are better and preferred by Allah Ta'ala than weak believers. . He said: "Know that in the body there is dying flesh. If dying of the flesh is good, then the whole body will be good. But if dying the flesh is damaged, then the whole body is damaged. Know that the dying flesh is the heart."

CONCLUSION

From some of the descriptions above, we can draw the conclusion that: "Psychology or often called Psychology, is the science that discusses mental health. In this case, Islam reviews the perspective of Al-Quranulkarim and Assunnah Anabawiyyah, based on the principle of wasathiyah (moderation) in fulfilling the needs between material and spiritual, and this is very much needed, by referring to the methods of the Al-Quranulkarin and Al-Hadith annabawi.

The Human Body will never be separated from Physical and Mental, Physical and Spiritual. And in the human Soul it will always be influenced by the forces of good which in the Qur'an and Hadith is called Inspiration with Piety, and the power of the soul that commands the human soul to commit crimes is called Ilham Fujur (crime).

And as a human being, to be able to always be a human being with a good soul, he must know all kinds of mental illnesses, and the steps of the devil to seduce him, so that he can cure medicine according to the dose of his illness, by always getting closer to Allah, and always holding fast to the Koran. and assunnah annabawiyyah, charity with full kindness and sincerity.

Hopefully this paper can provide benefits for writers and readers, especially the Muslim community that we love. Amen O Lord of the worlds.

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