

The Role of Patience in Coping Mental Problems: A Quranic Perspective

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Abstract

Mental health issues have become a growing concern in today's fast-paced and challenging world. In the quest for effective coping strategies, researchers and professionals are increasingly turning to ancient wisdom and religious scriptures for insights. This article explores the role of patience, as emphasized in the Quran, in addressing mental problems and promoting emotional well-being. The study delves into the Quranic verses and teachings that emphasize patience as a virtue and its potential impact on mental health. Drawing from the rich Islamic tradition, the article examines the concept of "Sabr" (patience) and its multifaceted dimensions, including perseverance, endurance, and emotional resilience. Furthermore, it explores how these qualities can be cultivated and practiced in dealing with various mental health challenges. The method used in this research is a content analysis with data in the form of verses from the Qur'an, and some researches related to patience. The findings of this study contribute to the growing body of literature on the intersection of spirituality and mental health, showcasing how religious teachings can offer a unique and valuable perspective on coping with mental problems. Moreover, it underscores the significance of embracing patience as a holistic approach to foster emotional well-being and promote resilience in the face of life's challenges, as emphasized in the Quranic teachings. The results of this study are 1) the word patient in the Qur'an is described more than a hundred times which generally explains that patience means self-restraint, emotion, and surviving in difficult conditions; 2) mental problems that are often experienced by people are anxiety, stress, depression, post-traumatic stress disorder, and behavioral disorders; 3) patience can be one of the treatments for mental disorders through self-control, self-acceptance, and resilience. The article concludes with implications for future research and clinical practice in the realm of mental health, emphasizing the need for a more comprehensive and culturally sensitive approach to address mental health issues in diverse populations.

Keywords: *Patience, Emotional Well-Being, Mental Problems, Quranic Perspective,*

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Introduction

Mental problems need specific attentions, one of them is about the implementation of spiritual healing such as patience. Patience as the therapy in Islamic context has meaning of refraining from what Allah has forbidden and God commands, be steadfast in accept all fate, surrender to the God, holding the tongue off complain and refrain from anxiety, worry and anger¹. However, the real application is not as easy as we imagine, because patience is included in emotional intelligence in self-control². If we further examine the study of patience in Islamic perspective, particularly based on Qur'an, it is very interesting considering that the word patience and its derivations is mentioned about 123 times in Qur'an³. The nature of patience which is repeatedly explained in the Qur'an shows that its trait is kind of noble and has a special position for those who are able to do it⁴. There are many values contained in the concept of patience, moreover related to one's mental or psychological condition.

The concept of patience in psychology can be compared with various things that have been studied in previous studies. Salleh et al⁵ discussed the concept of patience has a positive relationship with resilience or not giving up easily in facing problems. Naseh⁶ discussed patience and perseverance or persistence in facing difficulties. Pahlewi⁷ explained about patience which is shown by self-acceptance of what Allah *subhanahu wa ta'ala* has given. Long et al⁸ explained that the relationship between patience and resilience is equally proven when a person has a high level of resilience and patience, then he will be able to survive in difficult times or something contrary. Rahmania, Rusdi, and Sari⁹ discussed patience and gratitude as well as having a good relationship in enjoying one's life satisfaction.

Mental problems that can be resolved through patience as described by Ross, Hasanah, and Kusumaningrum¹⁰ are post-traumatic and stress, then patience can also help our mental health in self-control, achieving life satisfaction and happiness. Ilyas¹¹ explains that patience is a form of therapy in curing illnesses as described in the Qur'an, such as great benefits in building the soul,

¹ Hanna Oktasya Ross, Megawatul Hasanah, and Fitri Ayu Kusumaningrum, "Implementasi Konsep Sahdzan (Sabar Danhuznudzan) Sebagai Upaya Perawatan Kesehatan Mental Di Masapandemi Covid-19," *Khazanah: Jurnal Mahasiswa* 12, no. 1 (2020), <https://doi.org/10.20885/khazanah.vol12.iss1.art7>.

² Ernadewita and Rosdialena, "Sabar Sebagai Terapi Kesehatan Mental," *Kajian Dan Pengembangan Umat* 3, no. 1 (2019): 45–65.

³ M Yusuf, "Sabar Dalam Perspektif Islam Dan Barat," *AL-MURABBI: Jurnal Studi Kependidikan Dan Keislaman* 4, no. 2 (2017): 233–45, <https://doi.org/10.53627/jam.v4i2.3225>.

⁴ Sukino, "Konsep Sabar Dalam Al-Qur'an Dan Kontekstualisasinya Dalam Tujuan Hidup Melalui Pendidikan," *Ruhama* 1, no. 1 (2018): 63–77, <https://doi.org/10.31869/ruhama.v1i1.822>.

⁵ "Resilience and Patience (Sabr) in Islamic View When Observing the Movement Control Order (MCO)," *International Journal of Psychosocial Rehabilitation* 24, no. 01 (2020): 5485–97.

⁶ "Elements of Mental Health from the Viewpoint of the Quran and Hadiths," *Religious Inquiries* 9, no. 17 (2020): 169–89, <https://doi.org/10.22034/ri.2019.100711>.

⁷ "Makna Self-Acceptance Dalam Islam (Analisis Fenomenologi Sosok Ibu Dalam Kemiskinan Di Provinsi D.I Yogyakarta)," *Hisbah: Jurnal Bimbingan Konseling Dan Dakwah Islam* 16, no. 2 (2020): 206–2015, <https://doi.org/10.14421/hisbah.2019.162-08>.

⁸ "Significance Of Applying Religiosity and Resilience In Islamic View Among Mpob Staf When Observing The Movement Control (Order MCO) During The COVID 19 Pandemic," *Turkish Online Journal of Qualitative Inquiry* 12, no. June (2021): 2896–2907, <https://doi.org/10.17569/tojqi.788363>.

⁹ "Millennial Life Satisfaction in Terms of Syukur (Gratitude) and Sabr (Patience)," *International Summit on Science Technology and Humanity*, 2019, 133–39.

¹⁰ Ross, Hasanah, and Kusumaningrum, "Implementasi Konsep Sahdzan (Sabar Danhuznudzan) Sebagai Upaya Perawatan Kesehatan Mental Di Masapandemi Covid-19."

¹¹ "Islamic Psychotherapy in the Pandemic of Covid-19," *ENLIGHTEN (Jurnal Bimbingan Dan Konseling Islam)* 3, no. 1 (2020): 35–47, <https://doi.org/10.32505/enlighten.v3i1.1581>.

strengthening personality, increasing strength in dealing various problems and burdens of life. Apart from having positive mental values, patience is also one of the recommended behaviors in Islam which has the function of worship. This has been explained in Q.S. Az Zumar verse 10 “verily, only those who are patient are sufficient for their reward without limit” and Q.S. Al-Baqarah verse 153 about Allah *subhanahu wa ta’ala* who will always be there for those who are patient¹². Allah *subhanahu wa ta’ala* has mentioned the virtues of being patient in the Qur’an more than ninety times¹³. Besides that, the word patient in the Qur’an is also identified with other terms, namely *‘iffah*, *hilm*, *ṣubud* and *qonaah*¹⁴. This study tried to describe the role of patience in helping to handle mental problems, because psychologically patience has several positive values in self-control. The aims of this study are 1) to know the concept of patience which is explained in the Qur’an; 2) to know the role of patience in dealing with people human mental problems.

Method

The research focuses on exploring the concept of patience as derived from the Quran. The primary data source for this study is the Quran itself, which serves as the main reference to understand the concept of patience within an Islamic context. The secondary data sources consist of various scholarly works and scientific writings that discuss the concept of patience, as well as its relation to mental problems. These secondary sources provide additional insights and perspectives on the topic.¹⁵ To gather and analyze the data, the researcher employs content analysis as a systematic method in qualitative research. Content analysis involves systematically examining and interpreting the content of textual materials to identify patterns, themes, and meanings. In this case, the researcher uses content analysis to explore and map the concept of patience as presented in the Quran and its potential application in dealing with mental problems.¹⁶ The research process includes two main steps. First, the researcher conducts a descriptive analysis of the concept of patience as depicted in the Quran. This analysis involves examining relevant Quranic verses and teachings that emphasize patience as a virtue and exploring its multifaceted dimensions, such as perseverance, endurance, and emotional resilience. The second step involves examining scientific writings and relevant reference materials to understand the concept of patience in the context of mental problems. The researcher juxtaposes the concept of patience from the Quran with existing knowledge on mental health and coping strategies from scientific literature.

Once both the concepts of patience in the Quran and mental problems are thoroughly explained and understood, the researcher proceeds to compare and interpret the two. The objective is to identify how the concept of patience, as outlined in the Quran, can be applied to address

¹² Asri Jaya, Achmad Abubakar, and Rusydi Khalid, “Manajemen Sabar Menghadapi Musibah Dalam Perspektif Al Qur’ an,” *Jurnal Mirai Manajemen* 6, no. December (2021): 72–81, <https://doi.org/DOI : 10.37531/mirai.v6i2.1275>.

¹³ Ulfa Muaziroh and Zukhrifa ‘Amilatul Sholiha, “Aktualisasi Konsep Sabar dalam Perspektif Alquran (Studi Terhadap Kisah Nabi Ayyub),” *At-Tibyan* 3, no. 2 (2018): 1–26, <https://doi.org/10.32505/tibyan.v3i2.616>.AKTUALISASI.

¹⁴ Khairul Ulum and Akhmad Khoirul Roziqin, “Sabar Dalam Alqur’an (Tafsir Maudhu’I),” *Al-Bayan* 4, no. 1 (2021): 120–42.

¹⁵ Britt Marie Lindgren, Berit Lundman, and Ulla H. Graneheim, “Abstraction and Interpretation during the Qualitative Content Analysis Process,” *International Journal of Nursing Studies* 108 (2020), <https://doi.org/10.1016/j.ijnurstu.2020.103632>.

¹⁶ Muhammad Rijal Fadli, “Memahami Desain Metode Penelitian Kualitatif,” *Humanika* 21, no. 1 (2021): 33–54, <https://doi.org/10.21831/hum.v21i1.38075>.

mental problems effectively.¹⁷ By conducting this comparative analysis, the research aims to shed light on the potential benefits of integrating the Quranic concept of patience into mental health interventions. The findings could contribute to a deeper understanding of the role of spirituality and religious teachings in promoting emotional well-being and resilience when facing psychological challenges. Overall, this research seeks to bridge the gap between traditional religious teachings and contemporary mental health perspectives by providing insights into how the Quranic concept of patience can be a valuable resource in coping with mental problems.

Result and Discussion

The Concept of Patience in the Qur'an

Patience (*al-shabru*) literally means to be steadfast, to endure, to bear, to prevent¹⁸, while in terms it means to refrains from complaining¹⁹. Ibnu Qayyim al-jauziyah defines patience as refraining from not accepting, and being angry with the destiny of Allah *subhanahu wa ta'ala*²⁰. The word patient itself in Qur'an is repeated about 123 times²¹. However, in this case the scholars also differed in calculating the number of verses in the Qur'an that contain the word patience, including Abu Talib al-Makki who mentioned that the word patience is repeatedly written in Qur'an more than 90 times, while Abu Hamid al -Ghazali mentioned that the word patience is mentioned in more than 70 places in the Qur'an²². The difference in the calculation of the word patient among the scholars occurs because in several verses there are two words for patience or even more so that some scholars count it as one and some count it more than one.

The word *al-sabr* and its derivatives are mentioned more than a hundred times in the Qur'an. The forms of words in Arabic that are used vary, including *fi'il madhi*, *fi'il mudhari'*, *isim fa'il*, *fi'il amr*, and *isim Masdar*²³. *Fi'il madhi* in the form of the word *sabara* is repeated 2 times, *sabaru* is repeated 15 times, *sabarna* is repeated 2 times, and *sabartum* is repeated 2 times. *Fi'il mudhari'* in the form of the word *tasbiru* is repeated 2 times, *tasbiruu* is repeated 6 times, *nasbiranna* is repeated 1 time, *nasbiru* is repeated 1 time, *yasbiru* is repeated 1 time, and *yasbiruu* is repeated 1 time. The *ism fa'il* with the word form *al-sabiruun* is repeated 3 times, *al-sabirin* is repeated 15 times, *sabbar* is repeated 4 times, and *sabiran* is repeated twice. *Fi'il amr* in the form of the word *isbir* is repeated 19 times and *isbiruu* is repeated 6 times. The word patient in the form *isim Masdar* is repeated 14 times in the Qur'an.

Table 1. Distribution of the word *sabr* in Qur'an

Word Form in Arabic	Word in Arabic	Number of Distributions in the Quran	Place of Verses in Quran
<i>Fi'il Madhi</i>	<i>sabara</i>	Twice	al-Syu'arâ' [42]: 43, al-Aḥqâf [46]: 35
	<i>sabaru</i>	Fifteen times	al-An'âm [6]: 34, al-A'râf [7]: 137, Hûd [11]: 11, al-Naḥl [16]: 42, 96, dan 110, al-Mu'minûn [23]: 111, al-Furqân [25]: 75, al-'Ankabût [29]:

¹⁷ Mujib Hendri Aji, Muhammad Zainul Hilmi, and M. Taufiq Rahman, "The Living Qur'an as a Research Object and Methodology in the Qur'anic Studies," *Jurnal Iman Dan Spiritualitas* 1, no. 1 (2021): 78–84.

¹⁸ Ulum and Roziqin, "Sabar Dalam Alqur'an (Tafsir Maudhu'i)."

¹⁹ Sukino, "Konsep Sabar Dalam Al-Qur'an Dan Kontekstualisasinya Dalam Tujuan Hidup Melalui Pendidikan."

²⁰ Nurhayati Hsy and Suherman. S, "Metode Pembinaan Akhlak Menurut Ibnu Qayyim Al-Jauzi," *Al-Mutharahab: Jurnal Penelitian Dan Kajian Sosial Keagamaan* 18, no. 2 (2021): 114–18, <https://doi.org/10.46781/al-mutharahab.v18i2.360>.

²¹ Yusuf, "Sabar Dalam Perspektif Islam Dan Barat."

²² Sopyan Hadi, "Konsep Sabar Dalam Al-Quran," *Jurnal Madani* 1, no. 2 (2018): 473–88.

²³ Y W Kurnia, "Konsep Sabar Dalam Tafsir Al-Marâgî," *Qaf: Jurnal Ilmu Al-Qur'an Dan Tafsir* 1, no. 1 (2016): 61–77.

Word Form in Arabic	Word in Arabic	Number of Distributions in the Quran	Place of Verses in Quran
<i>Fi'il mudhari'</i>	<i>sabarna</i>	Twice	59, al-Sajdah [32]: 24, Fuṣṣilat [41]: 35, al-Ra'd [13]: 22, al-Qaṣaṣ [28]: 54, al-Hujurat [49]: 5, dan al-Insân [76]: 12
	<i>sabartum</i>	Twice	Ibrâhîm [14]: 21, dan al-Furqân [25]: 42
	<i>tasbiru</i>	Once	al-Ra'd [13]: 24, dan al-Naḥl [16]: 126
	<i>tasbiruu</i>	Six times	al-Kahfî [18]: 68
	<i>nasbiranna</i>	Once	al-Ṭûr [52]: 16, al-Furqân [25]: 20, 'Ali 'Imrân [3]: 110, 125, dan al-Nisâ' [4]: 25
<i>Isim Fa'il</i>	<i>nasbiru</i>	Once	Ibrahim [14]: 12
	<i>yasbiru</i>	Once	al-Baqarah [2]: 61
	<i>yasbiruu</i>	Once	Yusuf [12]: 90
	<i>Al-</i>	Three times	Fussilat [41]: 24
	<i>sabiruun</i>	Three times	al-Qaṣaṣ [28]: 85, al-Zumar [39]: 10, dan al-Anfâl [8]: 65
<i>Fi'il Amr</i>	<i>Al-sabiriin</i>	Fifteen times	al-Anbiyâ' [21]: 185, al-Sâffat [37]: 102, al-Baqarah [2]: 153, 155, 177, 249, 'Ali 'Imrân [3]: 17, 142, 146, al-Anfâl [8]: 46, 66, al-Naḥl [16]: 126, al-Ḥajj [22]: 35, al-Aḥzâb [33]: 35, dan Muḥammad [47]: 31
	<i>sabbar</i>	Four times	Ibrâhîm [14]: 5, Luqmân [31]: 31, Sabâ' [34]: 19, dan al-Anfâl [8]: 66
	<i>sabiran</i>	Twice	al-Kahfî [18]: 69, dan Ṣad [38]: 44
	<i>isbir</i>	Nineteen times	Yûnus [10]: 109, Hûd [11]: 49, 115, al-Rûm [30]: 60, Luqmân [31]: 17, Ṣad [38]: 17, Gâfi r [40]: 55, Qaf [50]: 39, al-Ṭûr [57]: 48, al-Ma'ârij [70]: 5, al-Muddaṣṣir [74]: 7, al-Naḥl [14]: 127, al-Kahfî [18]: 28, Ṭâhâ [20]: 130, al-Aḥqâf [46]: 35, al-Qalam [69]: 48, Muḥammad [73]: 10, dan al-Iḥsân [76]: 24
	<i>isbiruu</i>	Six times	al-A'râf [7]: 87, 128, Ṣad [38]: 6, al-Ṭûr [52]: 16, 'Ali 'Imrân [3]: 200, dan al-Anfâl [8]: 46
<i>Isim Masdar</i>		Fourteen times	Yûsuf [12]: 18, 83, al-Balad [90]: 17, al-'Asr [103]: 3, al-Baqarah [2]: 45, 153, al-A'râf [17]: 126, al-Kahfî [18]: 67, 72, 78, 82, al-Baqarah [2]: 250, al-Naḥl [16]: 127

Patience in the Qur'an has a very broad discussion in various aspects of human life. Patience can be classified into several things, including when facing a disaster, carrying out the obedience of worship, dealing with human disturbances, in dealing with poverty ²⁴, and being

²⁴ Miskahuddin Miskahuddin, "Konsep Sabar Dalam Perspektif Al-Qur'an," *Jurnal Ilmiah Al-Mu'ashirah* 17, no. 2 (2020): 196, <https://doi.org/10.22373/jim.v17i2.9182>.

patient with lust ²⁵. In fact, in Q.S. Yusuf himself has explained the important points related to achieving patience, including making a strong defense in the form of *tawakkal*, and finding a way out of the problem at hand ²⁶. As the story of the patience the prophet Yusuf in Q.S. Yusuf: 77, that is *They said, "If he steals – a brother of his has stolen before." But Joseph kept it within himself and did not reveal it to them. He said, "You are worse in position, and Allah is most knowing of what you describe."* This verse has several messages and lessons. Firstly, when the brothers of Prophet Yusuf (son of Prophet Ya'kub) witnessed it, they saw that the glass was in Bunyamin's sack, they also made comments that irritated Yusuf, "If he stole, then he had actually stolen his brother before that." the envy of Yusuf's brothers was seen again by remembering all the ugliness and mistakes that the Prophet Yusuf had committed, envious people only remember the ugliness of the person they envy and forget the good things. Secondly, Prophet Yusuf remained patient to hear the comments of his brothers, even though his heart is irritated, his outward demeanor remains cold so that his clear mind is not controlled by emotion and the situation goes according to plan, he teaches us to be patient and calm. Any problem can be solved if we are patient and calm. Thirdly, the heart of the Prophet Yusuf said regarding the comments of his brothers, "You are worse in position (your qualities) and Allah is All-Knowing of what you explain." Yusuf had known and felt the ugliness of their worse nature, but he still covered up the ugliness of his brother. For the Prophet Yusuf, it is sufficient that Allah alone knows, He is the most entitled to repay all known deeds of His servants.

Types of Patience	Places of Verses in Quran
Patience in facing adversity	QS. Al-Baqarah: 155–156; QS Luqman (31): 17; Q.S. Ali Imran: 146; Q.S. Muhammad: 31; Q.S. Ali Imran: 186
Patience in obedience to worship	Q.S. Ali Imran: 200, QS Thaha (20): 132, dan Q.S. Maryam: 65
Patience in facing human interference	Q.S. Az Zumar: 10, QS Thaha (20): 130, dan Asy Syura: 43
Patience with lust	Q.S. Al-Mu'minun: 71; Q.S. Yusuf: 53; QS Al-Nahl (16): 127
Patience in making a strong defense	Q.S. Yunus: 57
Patience waiting for God's decree	QS Yunus (10): 109
Patience waiting for the day of victory	QS. Al-Rum (30): 60

The nature of patience in the Qur'an is frequently juxtaposed with gratitude as a form of self-control as explained in Q.S. Al-Ma'arij (20-21) ²⁷. The concept of patience in western psychology is commonly known as self-control, adversity quotient, forgiveness and resilience, whereas in Islam it is described as being patient in facing obedience, patiently avoiding prohibitions,

²⁵ Jaya, Abubakar, and Khalid, "Manajemen Sabar Menghadapi Musibah Dalam Perspektif Al Qur ' an."

²⁶ Andi Irawan, Uswatun Hasanah, and Lukman Nul Hakim, "Manajemen Sabar Dalam Surah Yusuf (Studi Tafsir Tematik Berdasarkan Analisis Teks Dan Konteks Serta Kontekstualisasinya Dalam Kehidupan Kontemporer)," *Semiotika-Q: Jurnal Semiotika Al-Qur'an* 1, no. 1 (2021): 60–75, <https://doi.org/10.19109/jsq.v1i1.10235>.

²⁷ Umar Latief, "Konsep Amarah Menurut Al-Qur'an," *Jurnal Al-Bayan* 21, no. 32 (2015): 68–83.

and patiently undergoing suffering as is generally accepted by the scholars²⁸. In this case, patience is described as the nature of self-restraint, emotions, desires, persisting in difficult situations, and trying not to complain. The essence of patience is a form of caring for the soul so that it remains calm, does not complain, and does not hurt oneself when facing the realities of life is not going as expected, as one of the indicators in implementing a healthy mentality. On the other hand, psychologically patience which relates to self-control means a person's ability to consciously control himself in order to produce behavior that does not harm others, so that it conforms to social norms and can be accepted by his environment. Then adversity quotient tends to the ability in facing difficulties then it can be formed resilience in person.

People's Mental Problem

Based on Indonesian Basic Health Research data, the prevalence of severe mental disorders at the national level is 1.7% per mile or 1.728 people²⁹. Mental problems that are often experienced by people are anxiety, stress, depression, and panic³⁰. Based on data from I-NAMHS (Indonesia National Adolescent Mental Survey), the pandemic that has occurred in recent years has also had psychological impacts such as social phobia and behavioral disorders due to the limited process of social interaction. In addition, this happens not only internally triggered by each individual, but also the pressure from the surrounding environment that they are facing plus not a few people who have experienced mental problems are reluctant to seek help and suppress it or try to handle it on their own.

Depression is a mental illness with symptoms such as sad or irritable mood, loss of interest in activities, weight loss, insomnia / hypersomnia, psychomotor disturbances, feelings of guilt, decreased concentration, and suicidal feelings³¹. Symptoms of anxiety are shown through anxiety or tension, fatigue, difficulty concentrating, irritability, tense muscles, and sleep disturbances that have occurred for several days in the last six months³². Stress occurs when a person's physiological balance is disrupted because of a trigger/stressor and a challenge that attacks his emotional or psychological state³³.

Social phobia or social anxiety is an irrational fear of the views of other people, so that sufferers feel that everyone is focused on watching them³⁴. Post-traumatic stress disorder (PTSD) is a psychopathological consequence of the effect from experiences and traumatic events³⁵ by the sufferer in the form of psychological wounds, especially causing mental disorders. These mental illnesses generally occur whenever a person has not been able to control himself so that it interferes

²⁸ Ahmad Rusdi, "Patience in Islamic Psychology and Its Measurement," *The 3rd Inter-Islamic University Conference on Psychology* 1, no. 1 (2016): 1–13.

²⁹ Dumilah Ayuningtyas, Misnaniarti Misnaniarti, and Marisa Rayhani, "Analisis Situasi Kesehatan Mental Pada Masyarakat di Indonesia Dan Strategi Penanggulangannya," *Jurnal Ilmu Kesehatan Masyarakat* 9, no. 1 (2018): 1–10, <https://doi.org/10.26553/jikm.2018.9.1.1-10>.

³⁰ N Wijayanti et al., "Eksplorasi Jenis Permasalahan Klien Konsultasi Online: Potensi Pengembangan Media Digital Dalam Pelayanan Kesehatan Mental," *Intuisi Jurnal Psikologi Ilmiah* 10, no. 3 (2018): 210–18.

³¹ Catherine Hungerford et al., *Mental Health Care An Introduction for Health Professionals in Australia*, John Wiley, Secod edit, vol. 9 (Australia: Wiley, 1967).

³² Eric Petersen, *Sources: Salem Health: Psychology & Mental Health, Reference & User Services Quarterly*, vol. 49, 2010, <https://doi.org/10.5860/rusq.49n4.397>.

³³ Hungerford et al., *Mental Health Care An Introduction for Health Professionals in Australia*.

³⁴ Fani Rama Kapailu et al., "Penerapan Terapi Kognitif Untuk Remaja Yang Mengalami Fobia Sosial: Sebuah Kajian Kepustakaan," *Acta Islamica Counsnesia* 1, no. 1 (2021): 13–20.

³⁵ Sharon L Johnson, *Therapist's Guide to Posttraumatic Stress Disorder Intervention*, First edit (San Diego: Elseiver, 2009).

emotionally and psychologically, plus there are triggers in the form of negative things that have been felt in the past.

Patient in Dealing with Mental Problems

Patience is included in one thing that represents one's self-control in dealing with certain situations. The concept of patience that humans must have, is related to its basic nature, namely as explained based on the interpretation of Ibnu Kathir about Q.S. Ma'arij: 20-21 when humans always complain, easily panic or fear, and are stingy about the things that have been given to them. To face it, self-control is needed as part of being patient so that it reduces the burden and does not give up easily in facing problems³⁶. The relationship between patience and mental health problems is found in controlling mental conditions, mindsets, and behavior so that they do not lead to negative actions³⁷. Thus, panic or anxiety disorders can be treated with good patient management in a person.

One's patient nature is an indicator in assessing one's mental health. Being more patient in enduring the hardships of life and not being weak and not giving up, is the highest benchmark in human spirituality³⁸, this is in line with the better one's self-control and mental management in dealing with life's problems. Based on as-Sa'di's interpretation of Q.S. Al Ahqaf verse 35, Allah commands His Messenger to be patient with the disturbances of people who deny him by continuing to call on Allah by imitating the courage of the messenger so that their beliefs are perfect.

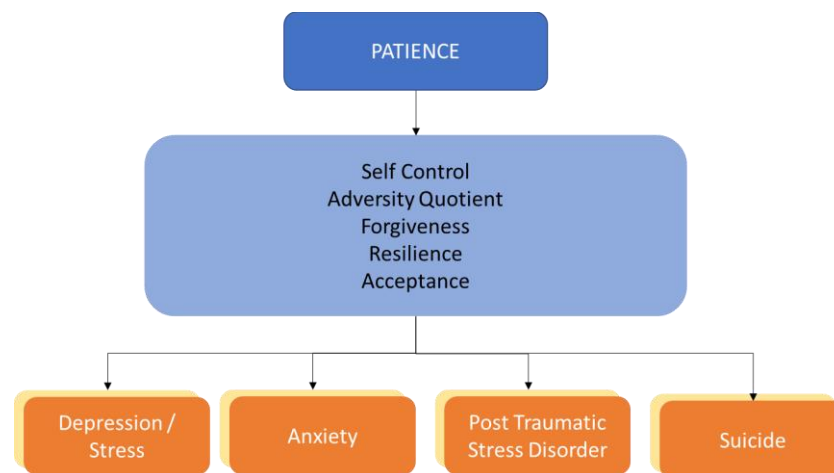


Figure 1. Map of Patience Related to Psychological Aspects

In dealing with mental problems, many Muslims return to the Al-Quran to overcome. One of the toughest mental problems is suicide when a person is unable to control himself. This requires

³⁶ Chandra Permanasari, Muhammad Adhi Makayasa, and Garuda Suksesi, "Modifikasi Alat Ukur Patience in Islamic Psychology Instrument Modification of Patience in Islamic Psychology," *JoPS: Journal of Psychological Students* 1, no. 1 (2022): 31–44, <https://doi.org/10.15575/jops.v1i1.16817>.

³⁷ Asyifa Qurotul Ain, "Kontribusi Sikap Sabar bagi Kesehatan Mental di Masa Pandemi Covid-19: Studi Kasus Pada Mahasiswa Jurusan Tasawuf Dan Psikoterapi Tingkat Akhir Angkatan 2017," *Jurnal Penelitian Ilmu Ushuluddin* 2, no. 1 (2022): 50–62, <https://doi.org/10.15575/jpiu.13615>.

³⁸ Azlisham Abdul Aziz et al., "Analysis Of Literature Review On Spiritual Concepts According To The Perspectives Of The Al-Quran, Hadith And Islamic Scholars," *Turkish Journal of Computer and Mathematics Education* 12, no. 9 (2021): 3152–59.

self-control management to restrain these feelings and stay away from Allah's prohibitions according to Q.S. An-Nisa: 29. Besides, the treatment is by implementing patience or through the potential for self-acceptance in the form of Acceptance and Commitment Therapy (ACT) in treating depression and anxiety³⁹.

Discussion

Patience is a fundamental concept in Islam and holds great importance in the life of a Muslim. The term "patience" is derived from the Arabic word "sabr," which carries a broader meaning encompassing the ideas of holding back, enduring, and persevering. It is often associated with self-restraint, self-discipline, and steadfastness in the face of challenges and difficulties. In the context of its definition, patience involves preventing narrow-mindedness or reacting impulsively to adverse situations. It encourages individuals to refrain from indulging in their base desires and urges that may lead to sinful or immoral actions. Moreover, patience in Islam is about avoiding the act of complaining to others besides Allah (God). Instead of lamenting or seeking help from other human beings, Muslims are encouraged to turn to Allah in times of distress and seek His guidance and support.

Islamic teachings stress the importance of practicing patience in various aspects of life. Patience is seen as a means of self-improvement and spiritual growth. It is not merely a passive endurance of difficulties but an active virtue that helps individuals maintain their faith and character during challenging times. One significant aspect of patience in Islam is the ability to control one's emotions. By holding back impulsive emotions such as anger, greed, envy, and pride, a person can avoid committing mistakes or engaging in harmful actions. Patience enables Muslims to make sound decisions based on rationality and morality, rather than being driven by momentary emotions.⁴⁰ In general, from the many verses in the Al-Quran that describe patience, the word patient itself is divided into the meaning of patience in carrying out obedience and leaving disobedience; patient with disaster; and patient with the bad treatment of others.⁴¹

The principles of patience in both the physical and spiritual aspects of human existence. It highlights how patience can manifest in various forms and how the Quranic verses elucidate the concept of patience in the face of adversity, in relation to obedience and disobedience, and in dealing with mistreatment from others. Physically, patience is demonstrated by accepting and carrying out religious obligations that may require physical exertion or endurance. This includes persevering in performing acts of worship such as prayers, fasting, and pilgrimage, even when they involve physical fatigue or discomfort. It reflects the willingness of a believer to endure physical challenges in order to fulfill their religious duties. Spiritually, patience involves restraining one's passions and emotions from indulging in negative or harmful behaviors. This includes controlling anger, jealousy, greed, and other negative impulses that may lead to sinful actions. By practicing spiritual patience, a person strives to maintain a calm and balanced demeanor, making virtuous choices aligned with their faith and values. The topic also highlights that the lightest form of

³⁹ Mashael Bahattab and Ahmad N. AlHadi, "Acceptance and Commitment Group Therapy among Saudi Muslim Females with Mental Health Disorders," *Journal of Contextual Behavioral Science* 19, no. January (2021): 86–91, <https://doi.org/10.1016/j.jcbs.2021.01.005>.

⁴⁰ Mumu Zainal Mutaqin, "Konsep Sabar dalam Belajar dan Implikasinya terhadap Pendidikan Islam," *Journal Of Islamic Education: The Teacher of Civilization* 3, no. 1 (2022): 1–16.

⁴¹ Syofrianisda, "Konsep Sabar Dalam Al-Qur'an Dan Implementasinya Dalam Mewujudkan Kesehatan Mental," *Journal of Behavioral Medicine* 6, no. 1 (2017): 137–55.

patience is refraining from complaining when facing adversity. This emphasizes the importance of accepting hardships with grace and recognizing that patience plays a crucial role in maintaining a positive outlook and resilience during difficult times.

The Quranic verses mentioned in the topic serve as references that expound on the concept of patience. These verses emphasize the significance of patience in various situations. For instance:

1. Surah Al-Baqarah: 155 discusses the rewards promised to those who exercise patience in times of adversity or calamity.
2. Surah Ali Imran: 146 reminds believers to remain patient and steadfast, especially during times of hardship and difficulty.
3. Surah Muhammad: 31 encourages Muslims to persevere in their faith and devotion to Allah, even in the face of challenges and trials.
4. Surah Ali Imran: 186 reassures believers that Allah is with those who exercise patience and depend on Him during challenging times.
5. Surah Ali Imran: 200 emphasizes the importance of patience in refraining from disobedience and sin, as it leads to better spiritual growth.
6. Surah Maryam: 65 highlights how patience is a key attribute in adhering to obedience to Allah's commands.

Additionally, the Quran also addresses patience in dealing with bad treatment from others, promoting forgiveness and forbearance. For example, Surah Az-Zumar: 10 advises believers to be patient when faced with hostility, while Surah Ash-Shura: 43 encourages responding to negativity with kindness and turning away from ignorance. Overall, the multifaceted nature of patience and its significance in both physical and spiritual aspects of life. The Quranic verses provided offer guidance and inspiration for Muslims to cultivate patience in various situations, leading to spiritual growth, moral development, and a deeper connection with their faith.

The perspective of the Qur'an regarding the causes of some mental illnesses is presented. According to the Qur'an, certain mental illnesses can be attributed to individuals who are distant from its teachings and principles. The Quranic perspective suggests that a person's disconnection from the Qur'an's guidance and spiritual teachings may contribute to the development of certain mental health issues.⁴² The examples of human behaviors that are considered potential causes of mental illnesses. These behaviors include: Riya' refers to showing off or performing acts of worship and good deeds with the intention of seeking praise or admiration from others rather than seeking the pleasure of Allah. Engaging in riya' can lead to psychological distress as individuals may become overly preoccupied with public perception and validation, resulting in anxiety and a sense of inauthenticity. Jealousy, or envy, is an emotion that arises when someone desires what others have or feels resentment towards their success or possessions. Experiencing intense jealousy can lead to feelings of inadequacy, bitterness, and hostility, potentially contributing to mental health issues like depression and low self-esteem. Greed refers to an excessive desire for wealth, power, or material possessions, often at the expense of others' well-being. This intense focus on acquiring more can lead to a constant state of dissatisfaction and anxiety, affecting one's mental health negatively. Anxiety is a common mental health issue characterized by excessive worry, fear, and apprehension.

⁴² Muhammad Tahir and Sami Ullah Zubairi, "Exploring Quranic Stance on Mental Health: An Analytical Review," SSRN Scholarly Paper (Rochester, NY, December 31, 2019), <https://papers.ssrn.com/abstract=3604826>.

In the context of the Qur'an's perspective, anxiety may arise from a lack of trust and reliance on Allah, resulting in heightened uncertainty and distress.⁴³

It is essential to note that while the Qur'an acknowledges these behaviors as potential factors in the development of certain mental illnesses, it does not imply a simplistic or deterministic view of mental health. The Quranic perspective encompasses a holistic understanding of human well-being, taking into account individual circumstances, genetic predispositions, environmental factors, and spiritual connections. The importance of aligning one's life with the teachings of the Qur'an to foster emotional and mental well-being. By seeking solace, guidance, and spiritual strength through the Qur'an, individuals may find a sense of purpose, peace, and contentment, which can positively impact their mental health. It emphasizes the significance of a balanced and virtuous approach to life, with a focus on self-awareness, self-improvement, and a deep connection with one's faith to promote overall mental and emotional wellness.⁴⁴

Excessive love or attachment to certain things can indeed contribute to mental disorders and emotional disturbances. In the context of the statement, "love" refers to an intense and overwhelming attachment that goes beyond normal affection or appreciation. When individuals become excessively attached to specific aspects of life, it can have negative consequences on their mental well-being. Some examples of excessive love mentioned in the statement are:

1. Love of the world: When individuals become overly attached to material possessions, worldly achievements, and a lavish lifestyle, it can lead to dissatisfaction, anxiety, and a constant pursuit of more. This excessive love for worldly pleasures can result in a lack of contentment, constant restlessness, and an inability to find fulfillment, ultimately affecting mental health.⁴⁵
2. Love of wealth: An excessive attachment to accumulating wealth and possessions may lead to greed, hoarding tendencies, and an unhealthy preoccupation with financial success. This obsession with wealth can create stress, mistrust in relationships, and a distorted sense of self-worth, all of which can contribute to mental disorders.⁴⁶
3. Love of position or status: When individuals become overly fixated on gaining power, recognition, or social status, they may engage in unethical behavior, manipulation, or intense competition. This relentless pursuit of position and status can lead to stress, anxiety, and a constant fear of losing one's position, impacting mental health negatively.⁴⁷
4. Ujub: Ujub refers to excessive self-admiration or pride in one's own abilities or achievements. When individuals are overly self-centered and believe they are superior to others, it can lead to arrogance, a lack of empathy, and difficulties in building meaningful

⁴³ Aisha Utz, "Conceptualizations of Mental Health, Illness, and Healing," in *Counseling Muslims* (Routledge, 2011).

⁴⁴ Samain Sam, "Konsep Kesehatan Mental dalam Al-Qur'An Dan Implikasinya Terhadap Adversity Quotient Perspektif Tafsir Al-Misbah," *Atta'dib Jurnal Pendidikan Agama Islam* 1, no. 2 (2020): 18–29, <https://doi.org/10.30863/attadib.v1i2.961>.

⁴⁵ Amber Haque, "Psychology from Islamic Perspective: Contributions of Early Muslim Scholars and Challenges to Contemporary Muslim Psychologists," *Journal of Religion and Health* 43, no. 4 (December 1, 2004): 357–77, <https://doi.org/10.1007/s10943-004-4302-z>.

⁴⁶ Syed Arshad Husain, "Religion and Mental Health from the Muslim Perspective," in *Handbook of Religion and Mental Health*, ed. Harold G. Koenig (San Diego: Academic Press, 1998), 279–90, <https://doi.org/10.1016/B978-012417645-4/50087-0>.

⁴⁷ Mohd Dahlan A. Malek, "Mental Health and Social Work: The Islamic Perspectives," in *Mental Health and Social Work*, ed. Rosaleen Ow and Abner Weng Cheong Poon, Social Work (Singapore: Springer, 2020), 395–413, https://doi.org/10.1007/978-981-13-6975-9_26.

connections with others. This excessive self-regard can contribute to mental disorders, such as narcissism or personality disorders.⁴⁸

It is essential to recognize that not all forms of love or attachment are harmful. Healthy attachments, like love for family, friends, and positive aspirations, can promote emotional well-being and a sense of belonging. However, when love becomes excessive and consumes a person's life, it can lead to imbalances, disconnection from reality, and mental health challenges. In Islam, moderation (i.e., avoiding excessiveness) is highly emphasized, and individuals are encouraged to maintain a balanced approach to life and attachments. Cultivating gratitude, contentment, and detachment from material possessions can help individuals maintain healthier perspectives and promote better mental and emotional health. Additionally, spiritual practices, such as mindfulness, prayer, and seeking closeness to Allah, can provide solace and resilience against the negative effects of excessive love and attachment.

When mental illness is examined in the context of the Qur'an, it is often associated with certain negative behaviors and emotional struggles. The concept of mental illness, from an Islamic perspective, may encompass psychological issues that affect a person's thoughts, emotions, and behaviors, leading to difficulties in functioning and overall well-being.

1. *Riya'* (showing off): The feeling of *riya'* involves pretentious behavior, where individuals perform acts of worship or good deeds to seek recognition and praise from others rather than seeking the pleasure of Allah. This form of insincerity in religious practices is discouraged in Islam as it contradicts the principle of sincerity (*ikhlas*) in worship. Quranic verses such as Q.S. An-Nisa: 142 and Q.S. At-Taubah: 67 highlight the negative consequences of *riya'* and the importance of genuine intentions in acts of worship.⁴⁹
2. Anger and Emotions: The Quran acknowledges that humans have emotions, including anger, that may be difficult for everyone to control and manage effectively. Q.S. Ali Imran: 134 recognizes the challenges of managing emotions and advises believers to practice self-restraint and forgiveness when faced with emotional challenges.⁵⁰
3. Frustration: Frustration refers to a feeling of hopelessness and despair that arises when one's goals and expectations are not met. Q.S. Yusuf: 87 cautions against falling into despair, as maintaining hope and patience during difficult times is encouraged in Islam. Believers are encouraged to trust in Allah's wisdom and plan, even in the face of adversity.⁵¹

It is crucial to emphasize that the Qur'an recognizes the human experience, including the struggles and challenges individuals may face, including those related to mental health. The Quran provides guidance on how to address and cope with these challenges while maintaining a strong connection with Allah and seeking spiritual support. In Islam, mental health is viewed as an integral part of overall well-being, and the religion encourages believers to seek knowledge, guidance, and healing from both spiritual and medical sources. While the Qur'an addresses certain negative

⁴⁸ Taufiqurrahman Taufiqurrahman, "Ikhlas Dalam Perspektif Al Quran," *Eduprof: Islamic Education Journal* 1, no. 2 (September 22, 2019): 279–312, <https://doi.org/10.47453/eduprof.v1i2.23>.

⁴⁹ Simin Hematti et al., "Spiritual Well-Being for Increasing Life Expectancy in Palliative Radiotherapy Patients: A Questionnaire-Based Study," *Journal of Religion and Health* 54, no. 5 (October 1, 2015): 1563–72, <https://doi.org/10.1007/s10943-014-9872-9>.

⁵⁰ Rumba Triana and Cecep Supriadi, "Nilai-Nilai Kesehatan Sosial Dalam Surat Ali Imran Ayat 133-134," *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan* 10, no. 1 (June 25, 2022): 79–90, <https://doi.org/10.36052/andragogi.v10i1.278>.

⁵¹ Iffaty Zamimah and Dinda Aulia Putri Dinda, "Manajemen Emosi Sedih Menurut Al-Qur'an: Kajian Surah Yusuf Ayat 86 Dengan Pendekatan Psikologi," *QOF* 5, no. 2 (December 15, 2021): 187–206, <https://doi.org/10.30762/qof.v5i2.13>.

behaviors and emotions, it also offers solace, hope, and comfort to those facing mental health challenges. It is essential to approach mental health issues with compassion, empathy, and understanding, recognizing that mental illness is not simply a result of bad behavior but can arise due to complex factors, including genetics, environment, and life experiences. Seeking professional help, along with spiritual support and guidance from the Qur'an, can aid in coping with mental health challenges and promote overall well-being.

The close relationship between mental disorders and one's spiritual condition, emphasizing the role of lust in influencing human behavior and potentially leading to negative actions and mental illness. Lust, in this context, refers to excessive desires and cravings for worldly pleasures that may divert individuals from following ethical and moral principles. The statement references Quranic verses to support this notion. For instance, Q.S. Yusuf: 53 states that lust often commands people to engage in evil actions.⁵² This highlights the potential negative impact of uncontrolled desires on human behavior and decision-making. Furthermore, Q.S. Al-Mu'minun: 71 suggests that if people were to follow their desires without restraint, it would lead to corruption and moral decay in society. This verse underscores the importance of self-discipline and aligning one's desires with moral and spiritual values to maintain a harmonious and morally upright society.⁵³

The statement also emphasizes that Allah (God) has provided guidance in the Quran to address and promote human spiritual health. Q.S. Yunus: 57 refers to the Quran as an antidote for doubts that may nest in the heart. This implies that the teachings and guidance in the Quran can provide comfort, clarity, and spiritual healing to individuals who may be struggling with doubts, uncertainties, or inner turmoil.⁵⁴ Tafsir Al-Mukhtasar, a form of Quranic interpretation, reinforces the idea that the Quran serves as a remedy for spiritual and emotional challenges. It provides insights and explanations to help individuals better understand and overcome their spiritual dilemmas, potentially leading to improved mental and emotional well-being.⁵⁵ The Prophet taught that every disease must be treated, because Allah created the disease but has provided the cure. This also applies to spiritual or mental illness in a person where the healing method can be in the form of remembrance. This method is in accordance with Q.S. Ar-Ra'd: 28 which means (namely) those who believe and their hearts become peaceful by remembering Allah. Another method that can be applied is in the form of *taḥkiyatun nafs* or self-purification as mentioned in Q.S. At Taubah: 103, and Q.S. Ali Imran: 164.

Conclusion

The conclusion highlights the significance of patience as a valuable trait with numerous positive values when applied in human life. The Quran frequently emphasizes the concept of patience, with various forms and repetitions appearing over a hundred times. Patience, as described in the Quran, involves restraining oneself, managing emotions, and enduring challenging circumstances. The conclusion also identifies several mental problems commonly experienced by individuals, which are directly related to the concept of patience. These mental problems include anxiety, stress, depression, post-traumatic stress disorder (PTSD), and behavioral disorders. The

⁵² Muhammad Saed Abdul-Rahman, *Tafsir Ibn Kathir Juz' 13 (Part 13): Yusuf 53 to Ibrahim 52* (MSA Publication Limited, 2009).

⁵³ Assist Prof Dr Ahmed Abdul Razzaq, Jubair Al-Jubouri, and Mohammed Abdul Hamid Salibi, "The Doctrinal Interpretation Of The Holy Qur'an-Surat Al-Mu'minun, Al-Nur And Al-Furqan-As A Model," n.d.

⁵⁴ Lisnawati Aprilia, Hasep Saputra, and Emmi Kholilah Harahap, "Penerapan Layanan Bimbingan Konseling Islam Dalam Al-Quran Surat Yunus Ayat 57," *Al-Furqan : Jurnal Agama, Sosial, Dan Budaya* 2, no. 4 (July 11, 2023): 112–22.

⁵⁵ Muhammad al-Shawqani, "Al-Mukhtasar Tafsir Faidul-Qadir" (Jilid ke, n.d.).

implication here is that the lack of patience or an inability to practice patience may contribute to the development or exacerbation of these mental health issues. Furthermore, the conclusion underlines that patience in Islam is not only regarded as an act of worship but also as a practical solution in dealing with mental disorders. By cultivating patience, individuals can develop self-control, self-acceptance, and resilience, which can be beneficial in managing and overcoming mental health challenges.

The researchers provide suggestions for future studies, encouraging further exploration of mental disorders that have been empirically shown to be alleviated through the application of the concept of patience as discussed in the Quran. This recommendation implies that by conducting more in-depth research in this area, there is potential to uncover specific mental health conditions where patience-based interventions may be particularly effective. In summary, the conclusion emphasizes the significance of patience as a multifaceted virtue described extensively in the Quran. It highlights its relevance to addressing common mental problems faced by individuals and underscores its role in promoting self-control, self-acceptance, and resilience. By delving deeper into the relationship between patience and mental health, researchers can uncover valuable insights that may lead to more effective and culturally sensitive interventions for mental disorders within an Islamic framework.

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