

Psychoeducation on Students Mental Health (Self Love) Through an Islamic Psychology Approach

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ABSTRACT Students are human beings who are experiencing rapid psychological and physiological growth and development, so that their condition also influences their thoughts and behavior in everyday life. Therefore, students need to be guided and directed, so that negative tendencies within a student can be suppressed. And positive tendencies can be developed in a productive direction, which is why the existence of Islamic psychology is very important. Islamic psychology is a style of psychology based on the human image according to Islamic teachings, which studies the uniqueness and patterns of human behavior as an expression of interaction with oneself, the surrounding environment and spiritual nature, with the aim of improving mental health and religious quality.

Keywords: *Mental Health, Students, Islamic Psychology*

1. INTRODUCTION

College students are a transition period between the life of a child and the life of an adult. Students are often known as a period of searching for identity (ego identity). Abdul Aziz EL-Quusiy in the book Basics of Mental Health, states "The student period is a time full of difficulties, where people at this stage really need the help of other people." From this opinion, it can be seen that the student period is an unstable period where he needs guidance from various parties, because during this period children often experience shock and turmoil or often called a period of "strum und drang" with symptoms such as feeling anxious, doubtful. and indecisive.

In realizing the availability of a young generation who have high enthusiasm and competence in achieving their goals, the active role of all parties, especially parents, is required through various educational facilities (including Islamic psychology). Islamic psychology exists as a process of transformation and internalization of knowledge and values in students through the growth and development of their natural potential in order to achieve harmony and perfection in life in all its aspects.

Ahmad D. Marimba defines Islamic psychology as "physical and spiritual guidance based on Islamic laws towards the formation of a primary personality according to Islamic standards". M. Arifin explains that Islamic psychology is "the efforts of devout Muslim adults to consciously direct and guide the growth and development of their students' fitrah (basic abilities) through Islamic rules towards the maximum point of growth and development."

It is hoped that Islamic Psychology will form students who have clear life goals, so that the actions they take will be efficient. This clear goal can be realized when a student truly understands the purpose of the Islamic psychology process. The aim of Islamic psychology is essentially the realization of the ideals of Islamic teachings themselves, which carry a mission for human life, in this world and the hereafter. And the formulations of the ultimate goal of Islamic psychology have been prepared by Islamic scholars and psychologists from all sects in Islam, including. The formulation set out at the world congress on the aims of Islamic psychology states: "The final aim of Islamic psychology lies in the realization of an attitude of complete surrender to Allah both individually, in society and as a whole human race."

The description of the mental attitude of Islamic students lies in the actualization of the student's mental health in his ability to control his potential (fitrah), with the characteristics of the student being able to face life's challenges, being able to adapt, and being able to solve problems well, with himself, others and the environment. where he lives, well according to the prescribed religious law. People who are mentally healthy have distinctive characteristics, including having the

ability to act efficiently, having clear life goals, having a healthy self-concept, having coordination between all their potential and their efforts, having self-regulation and personality integration and having an inner who is always calm.

2. METHOD

Psychoeducation in this case is defined as an effort to help clients develop life skills through structured programs organized on a group basis. This activity includes providing material and sharing sessions with groups, in this case Malikussaleh University students with 10 participants, in order to improve students' abilities to face everyday life problems.

In line with the explanation above, in the Code of Ethics of the Indonesian Psychological Association (HIMPSI, 2010), the psychoeducation carried out is a type of psychoeducation without training (non-training). Where psychoeducation without training is carried out: (1) spontaneously by means of lectures and giving verbal explanations by the presenter; (2) by psychological scientists who understand psychoeducation methods and the problems that exist in a community and/or society; (3) includes the assessment, program design, program implementation, monitoring and program evaluation stages; (4) in accordance with scientific principles and existing empirical evidence and based on the results of the assessment carried out; and (5) will be dismissed if the results of the evaluation have resulted in positive changes towards community welfare that can be accounted for.

1. Determining the Topic

The topic in psychoeducation is motivated by the results of a needs assessment which shows that there are problems in student life which are heavily influenced by mental health, especially interactions with peers, as well as the need for students to play a role in various social activities in their environment.

2. Objective

The aim of this psychoeducation is to foster self-love from the age of entering adulthood. When the concept of self-love is well embedded, a person's ability to manage their mental health will also be positive. It is hoped that this self-love material will be able to provide provisions for students to be able to manage their mental health in the future.

3. Time

Tabel 1. Event Agenda

No.	Event Agenda	Time
1	Opening	5 minutes
2	Submission of Material	30 minutes
3	Sharing sessions	15 minutes
4	Ice breaking	5 minutes
5	Closing	5 minutes

4. Spatial

Carried out face to face during the activity, in a room that is conducive to avoiding noise.

5. Material

Self-love seems to be one of the terms that is being discussed a lot lately. Self-love means loving yourself. Psychologically, the term self-love is defined as a condition where a person learns to accept and love what is in themselves. According to Mutiwaseka (2019), there are 4 aspects of self-love, namely:

1. Self-Awareness

Self-awareness concerns an individual's thought process. Self-Awareness is the key to emotional intelligence. People who have emotional intelligence tend to be able to process effective actions to solve problems. This also means we can avoid situations that can trigger unwanted feelings and reactions within ourselves.

2. Self-Worth

Self-worth is a belief that we have about everything that is good in ourselves. Self-worth is not determined by any yardstick. Strength. in ourselves, talents, and the compassion we show to others is an expression of our self-worth.

3. Self-Esteem

Having a high sense of self-worth results in high self-esteem as well. Self-esteem is more about our qualities and our achievements. Self-esteem is related to feeling sufficient and comfortable with ourselves, where we are, and what we have. If we want to increase self-esteem then we don't need to justify our existence.

4. Self-Care

This aspect is more physical. Self-care relates to all the actions we take to maintain our health, such as bathing, maintaining a balanced diet, and doing things we like.

4. RESULT AND DISCUSSION

The results of the psychoeducational activities carried out on Malikussaleh University students consisted of several stages, namely the delivery of material regarding mental health (self love) as well as sharing sessions. Participants understand mental health and how to deal with self-love. However, the understanding of participants who take part in activities still needs to be improved, especially in the implementation of psychoeducation. The urgency of implementing psychoeducation is very necessary to run it in a sustainable manner so that students are more aware, as well as an effort to reduce the number of cases of mental illness among young men and women, especially in Indonesia. Based on a survey of 10 respondents, students also agreed that Islamic

psychology helps to strengthen students' mental health.

The application of self-love is applied within existing limits, namely by not harming yourself or others. Continue to follow the rights and obligations that exist for oneself and the environment and do not arbitrarily put oneself first (in the name of self-love). Narcissism and selfishness are both attitudes that are considered self-love but are different. The basis of self-love is love for Allah and the Messenger of Allah. This is because the main love is only for the Almighty

Creator and the Prophet Muhammad in all things. By applying this love, a person can apply self-love so that he can provide peace, gratitude, and maintain trust in himself for the gifts that God has given to humans. Allah explains in the Qur'an regarding this matter in QS. Al Baqarah 2:165. (And among humans there are those who worship gods other than Allah as rivals, whom they love as they love Allah. As for those who believe, their love for Allah is very great. If only those who do wrong will see, when they see the punishment (of the Day of Judgment), that all power belongs to Allah and that Allah is very severe in punishment (they will surely regret it).

Explained in psychology about one of the terms in the Koran, namely gratitude. Gratitude in psychology is a moral emotion and defines gratitude more in a horizontal dimension, this means gratitude in the sense of having a relationship on the same level. This position is that of fellow human beings. There are three correlations of gratitude, gratitude is a form of motivation for an individual's prosocial attitude, namely an expression of gratitude to someone (benefactor) who has done a good deed to him. The function of moral strengthening when gratitude is expressed can influence the future of those who do good deeds. Gratitude is also a function of positive psychological enhancement (Allah says in QS. Ibrahim 14: 7). This verse is one of the practices of self-love in the Koran. The word gratitude is one of the terms listed in the Koran. The term gratitude is used because self-love applies gratitude to one's personality for everything in one's life.

The persistence of gratitude can influence actions, behavior and commitment in giving thanks. This gratitude can be found in various situations, such as freedom, difficulty, large or small amounts. This situation can provide peace, mental steadfastness in individuals and can strengthen their hearts to be able to grow their personality and develop mental health. Mental health is very influential in the implementation of self-love applications in psychology. Feeling sufficient for what one has has the same meaning as qanaah. Accepting one's own shortcomings can be interpreted as haunan in the Qur'an, namely humility or tawadhu'. The obligation to take care of oneself, as well as self-love, is also found in the Qur'an in the form of the meaning of taqwa. Based on the explanation above, it is clear that all forms of self-love are also found in the Koran and love is only because of Allah. Let a person direct his life by loving himself (self love) in accordance with the existing Shari'a so as not to fall into the punishment of Allah.

Zakiah Daradjat further revealed that the problem of mental health disorders can be seen in several aspects, including:

Feelings: namely a feeling of being disturbed, not at peace in the soul, a certain feeling of restlessness that is disturbing, but cannot overcome it (anxiety); unreasonable fear or it is not clear what the fear is (phobia); jealousy, unwarranted sadness, low self-esteem, arrogance, likes to depend on other people, does not want to take responsibility and so on.

Mind: namely disorders of mental health, it can also affect the mind, for example children become stupid at school, lazy, forgetful, like playing truant, unable to concentrate and so on. Likewise, adults may feel that their intelligence has declined, they feel less able to continue something they have planned carefully, they are easily influenced by people, they become lazy and so on.

Behavior: In general, bad behavior, mischief, stubbornness, lying, cheating, misappropriating, stealing, torturing people, killing, robbing and so on which causes other people to suffer, their rights are violated, and so on, including the result of a disturbed mental state. his health.

Health: The physical body can be disturbed, not because there is a disease that really affects the body, but because of pain, due to the soul not being at peace. This kind of illness is called psychosomatic. Among the symptoms of this disease that often occur are headaches, feeling weak, tired, frequent colds, high or low blood pressure, heart disease, shortness of breath, frequent fainting (seizures), even more severe pain, paralysis of some of the body parts, sore tongue. speaking catu, mute.

Disturbed mental health will have a negative impact on well-being and happiness, the symptoms of which can be seen in terms of feelings, among other things. Thoughts show feelings of anxiety, envy, envy, despair, disappointment, doubt and anger. In terms of thinking and intelligence, the symptoms include, among other things, showing forgetfulness and not being able to concentrate on a job because the ability to think has decreased, in terms of behavior, among other things, showing deviant and disgraceful behavior, from a health perspective, the symptoms appear to be frequent pain in the head, weakness, fatigue. , frequent colds, low blood pressure or high blood pressure, that is a picture of mental health problems.

Improving Student Mental Health can also be done by reading the Koran. Reading the Qur'an is therapy to eliminate anxiety that arises due to feelings of sin, because the Qur'an is medicine for every disease in the chest and for the people in the heart.



Figure 1. Psychoeducational Activities

5. CONCLUSION

Based on the results of processing and analyzing the data that the author has managed to collect in this research, the conclusion that the author can draw is that Islamic psychology has a very big and beneficial influence on developing mental health in students. Mental health in students can be overcome if there is good cooperation from all groups between the educational environment, family, school, community and also the local government.

The relevance of the terms contained in the Qur'an to self-love is that responsibility is carried out as a form of loving Allah for everything that has been given to oneself and protecting it. Caring for yourself should be the same as caring for others. A mandate that must be guarded and maintained both in this world and the life hereafter. The responsibilities given will be rewarded according to the things that have been done in the world. Whether you enjoy heaven or hell is a choice according to the deeds you do.

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