

CHAPTER I

INTRODUCTION

A. Background of Study

In recent decades, awareness of the importance of mental health has increased, accompanied by a global rise in mental health disorders. Mental health encompasses emotional, psychological, and social aspects influencing an individual's thoughts, feelings, and actions.¹ Studies indicate that stress levels among urban populations are higher than those in rural areas. Urban life, characterized by a hectic pace, high work pressures, and air pollution, can contribute to elevated stress levels. If not managed effectively, this stress can lead to emotional instability.²

According to the World Health Organization (WHO), approximately 10–20% of the global population experiences mental health disorders at some point in their lives. It is estimated that around 5% of the world's population suffers from depression, anxiety disorders affect approximately 4%, bipolar disorder impacts about 1–2%, schizophrenia has a prevalence of 0.3–0.7%, and about 3.5% of the global population experiences post-traumatic stress disorder (PTSD).³

¹ Afnibar Afnibar et al., "Rational Emotive Behavior Therapy (REBT) And Tawakkal Concept Elaboration to Encounter Anxiety as The Impact of COVID-19," *Journal of Namibian Studies: History Politics Culture* 33 (2023): 958

² 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 (Oktober 2018): 4.

³ Widiya A Radiani, "Kesahatan Mental Masa Kini Dan Penanganan Gangguan Secara Islami," *Journal of Islamic and Law Studies* 3, no. 1 (June 2019): 91.

In various parts of the world, the incidence of mental health disorders such as depression, anxiety, bipolar disorder, and schizophrenia continues to increase, with different trends. Several factors that influence mental health disorders include biological factors that are closely related to genetics and heredity, social environment, and traumatic experiences. Although many efforts have been made to increase public awareness, the social stigma against mental disorders is still powerful.⁴

The stigma surrounding mental disorders often discourages people from seeking the help they need. WHO has provided various types of therapy to help individuals who experience mental disorders, such as psychological therapy, treatment using antidepressant drugs, intervention at the community level, holistic approaches, online therapy such as telemedicine, as well as training and capacity building for health workers.⁵

Many medical experts affirm that mental health is integral to holistic health, encompassing physical, mental, and spiritual aspects.⁶ A person believes that maintaining a balance between these elements is crucial to their well-being. For example, Ibn Sina (Avicenna) stated that mental health is vital to overall health.⁷ Imam

⁴ Amhar et al., "Dukungan Sosial Sebagai Determinan Kesehatan Mental Pada Remaja Dengan Keluarga Broken Home," *Journal of Communication and Social Sciences* 1, no. 1 (June 30, 2023): 26–27.

⁵ Fatmah K and Aisyah Dewi, "Peningkatan Kesehatan Mental Anak dan Remaja Melalui Ibadah Keislaman," *Jurnal Bimbingan Konseling Islam* 3, no. 1 (June 2021): 4.

⁶ Ahmad Rusydi, "Kecemasan dan Psikoterapi Spiritual Islam," *Istana Publishing* 1 (2015): 9.

⁷ Kanzha Aisyah Ayu Puteri and Naila Rahimah, "Pengaruh Agama Terhadap Kesehatan Mental," *Jurnal Agama, Sosial, dan Budaya* 3, no. 6 (November 6, 2024): 2615.

al-Ghazali's view emphasizes the importance of spirituality to achieve emotional and mental balance. Strong faith and worship activities such as prayer, dhikr, and reading the Qur'an can provide calm, reduce stress, and increase feelings of gratitude.⁸

From Imam al-Ghazali's perspective, spirituality plays a pivotal role in maintaining emotional and mental balance. Strong faith and consistent acts of worship not only provide inner peace but also alleviate stress and enhance a sense of gratitude.⁹ On the other hand, some individuals achieve success with moderate effort, highlighting that success is not solely dependent on hard work. The essential aspect lies in striving earnestly while entrusting the outcomes to Allah.

Tawakkul, on the other hand, is an attitude of surrender and complete trust in the will of Allah SWT after making all the necessary efforts. For example, *tawakkul* in everyday life arises when someone has tried their best to get a job but failed. Then, he released all his worries to Allah SWT, confident that everything that happened was for the best according to His will.¹⁰

By making genuine *ikhtiar*, a person feels they have control over the situation, while *tawakkul* helps relieve anxiety with the belief

⁸ Indra Latif Syaepu, "Konsep Nafs, Qolb Dan Aql Dalam Pandangan Filsafat-Tasawuf Serta Relevansinya Terhadap Kesehatan Mental," *Journal of Ethics and Spirituality* 7, no. 2 (2023): 81.

⁹ Anni Zulfiani Husnar, Siti Saniah, and Fuad Nashori, "Harapan, Tawakal, dan Stres Akademik," *Psikohumaniora: Jurnal Penelitian Psikologi* 2, no. 1 (October 30, 2017): 94.

¹⁰ Berru Amalianita and Yola Eka Putri, "Permasalahan psikologis pada sandwich generation serta implikasi dalam layanan bimbingan dan konseling," *JPGI (Jurnal Penelitian Guru Indonesia)* 8, no. 2 (2023): 166.

that there is a power that controls everything.¹¹ *Ikhtiar* and *tawakkul*, two complementary concepts, inspire the behavior and attitude of life of Muslims.

In navigating the complexities of life, religion often serves as a guiding force for many individuals. The Qur'an, as the primary source of Islamic teachings, contains narratives that provide not only historical accounts but also practical guidance for living.¹² One such story rich in wisdom and life lessons is the story of Prophet Ibrahim AS, known as the "father of the prophets." Allah praises him in the Qur'an, stating: "*Indeed, Ibrahim was a leader (imam) devoutly obedient to Allah and inclining toward truth.*" (Surah An-Nahl [16]: 120). The story of Prophet Ibrahim AS encapsulates the values of *Ikhtiar* and *Tawakkul*, forming a fundamental framework for navigating the challenges of life.¹³

Life's uncertainties often give rise to anxiety, whether concerning the future, family, friends, or the surrounding environment. If not addressed appropriately, such anxiety can negatively impact mental health. Mental health is a critical yet often overlooked aspect of human life.¹⁴ In this modern era, life stress, psychological challenges, and the complexity of social relationships

¹¹ Fatimah Az-Zahra, "Hubungan Hablumminallah dan Hablumminannas Terhadap Kesehatan Mental Manusia," *Journal Islamic Education* 1, no. 3 (2023): 695.

¹² Ali Hamidi and Mohamad Nuryansah, "The Qashash Al-Qur'an: The Study of The Prophet's Prayer in Surah Al-Anbiya 83-84 In the Pandemic Context," *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 9, no. 2 (2022): 229.

¹³ Syamsurijal Syamsurijal, Munzir Hitami, and Kadar M. Yusuf, "Analisis Kisah Nabi Ibrahim dalam al-Qur'an Perspektif Pendidikan," *Al-Mutharahah: Jurnal Penelitian dan Kajian Sosial Keagamaan* 20, no. 1 (June 13, 2023): 132.

¹⁴ Agus Mulyana, "Tawakal Dan Kecemasan Mahasiswa Pada Mata Kuliah Praktikum," *Psymphathic: Jurnal Ilmiah Psikologi* 2, no. 1 (February 4, 2016): 19–20.

can have a serious impact on an individual's mental well-being. Therefore, it is crucial to explore how religious teachings, such as the narrative of Prophet Ibrahim AS, can serve as psychological therapy for alleviating mental health issues and offering concrete, relevant guidance for sustaining faith, family harmony, and societal well-being amidst a fast-paced and complex world.

The Qur'an addresses Prophet Ibrahim's AS story in 186 verses across 25 surahs, 17 of which were revealed in Mecca and 8 in Medina.¹⁵ These accounts provide profound insights into *Ikhtiar* and *Tawakkul*. In the context of *Ikhtiar*, humans are encouraged to strive earnestly and utilize their full potential to achieve their goals.¹⁶ Conversely, *Tawakkul* emphasizes surrendering oneself to Allah, acknowledging that all efforts and outcomes are ultimately within His control.¹⁷

The story of the Prophet Ibrahim AS provides a rich illustration of these two concepts, and the story is not only a story of the past, but also a source of inspiration for facing today's challenges.¹⁸ Therefore, it is important to study ***"Ikhtiar and Tawakkul in The Story of Prophet Ibrahim AS and Their Role for***

¹⁵ Sovia Harahap, Fery Fadli, and Siti Ardianti, "Perspektif Nabi Ibrahim 'Alaihissalam Sebagai Bapak Para Nabi," *LECTURES: Journal of Islamic and Education Studies* 2, no. 2 (July 22, 2023): 105.

¹⁶ Sri Andri Astuti, "Pengaruh Sikap Tawakal Terhadap Kestabilan Emosi Siswa Madrasah Aliyah Negeri 1 Metro," *At-Tajdid: Jurnal Pendidikan dan Pemikiran Islam* 02, no. 01 (January 16, 2019): 11.

¹⁷ Khalishah Sajidah, "Hubungan Tawakal Dan Ikhtiar Dalam Kehidupan Bermasyarakat Perspektif Hadis: Studi Takhrij Dan Syarah Hadis," *CATAH: Conference Article of Takhrij Al-Hadith* 16 (2022): 148.

¹⁸ Saiful Falah, "Pendidikan karakter berbasis keluarga pada kisah Nabi Ibrahim dan Ismail," *Ta'dibuna: Jurnal Pendidikan Islam* 9, no. 1 (April 30, 2020): 133.

Maintaining Mental Health.” It is hoped that this study will provide valuable lessons and insights for all Muslims.

B. Problem Formulation

Based on the background described above, the research problems addressed in this study are:

1. How are *ikhtiar* and *tawakkul* in the story of Prophet Ibrahim AS in the Qur'an?
2. What is the role of *ikhtiar* and *tawakkul* in the story of Prophet Ibrahim AS for maintaining mental health?

C. Objective of Study

Based on the stated research problems, the objectives of this study are:

1. To understand *ikhtiar* and *tawakkul* in the story of Prophet Ibrahim AS in the Qur'an
2. To know the role of *ikhtiar* and *tawakkul* in the story of Prophet Ibrahim AS for maintaining mental health

D. Significance of Study

1. Theoretical Significance

1. Develop educational modules on mental health that incorporate principles derived from Islamic teachings
2. Strengthening *ikhtiar* and *Tawakkul* to integrate Islamization of psychology

3. Serving as a reference for future researchers seeking to test the effectiveness of *Ikhtiar* and *Tawakkul* in mental health interventions

2. Practical Significance

1. Enriching Qur'anic interpretation studies with a focus on practical roles for contemporary life
2. Providing counselors with a framework to integrate these concepts into therapy sessions to more effectively assist Muslim clients in addressing mental health challenges
3. Offering practical guidance for individuals to face life's challenges with greater calm and confidence

E. Literature Review

The author has gathered as many previous studies related to the research theme as possible to avoid redundancy with prior research. This effort also aims to highlight the novelty of the study being undertaken. Below are prior studies pertinent to the author's research:

1. Thesis by Muhammad Askolani, titled "*Konsep Sabar Dalam Kisah Nabi Ibrahim Perspektif Psikologis: Analisis Qashasul Qur'an*" published by UIN Sultan Syarif Kasim Riau in 2024. This thesis examines the patience of Prophet Ibrahim AS and its psychological implications. The study aims to identify and analyze the expressions and actions of Prophet Ibrahim AS that reflect patience and to understand the psychological values applicable to modern life contexts. **The findings** reveal that the

patience of Prophet Ibrahim AS, as depicted in the Qur'an, is not only a noble trait but also a robust psychological mechanism for facing life's challenges.

This research differs from the author's study as it focuses on the context of Prophet Ibrahim's AS patience, while the current research will delve deeper into the concepts of *Ikhtiar* and *Tawakkul* embedded in the story of Prophet Ibrahim AS and their roles in maintaining mental health.

2. Undergraduate thesis by Mohd Fathi Yakan Bin Zakaria, titled "*Konsep Tawakkal Dalam Al-Qur'an (Kajian Komparatif Antara Tafsir As-Sya'rawi dan Tafsir Al-Azhar)*" published by UIN Sultan Syarif Kasim Riau in 2013. This study explores the Qur'anic language's unique use of the term *Tawakkal*, derived from the root word *wakala*, which appears 84 times across 22 surahs. **The findings** indicate that *Tawakkal* is often misunderstood as solely surrendering decisions to Allah without any effort. According to As-Sya'rawi, *Tawakkal* is a combination of striving and submitting to Allah's decree, emphasizing human weakness before Allah. Hamka adds that *Tawakkal* entails entrusting the outcomes of one's efforts and endeavors to Allah, accompanied by gratitude for positive results and patience for less favorable ones.

This study differs from the author's research as it does not address the wisdom of *Tawakkul* in the story of Prophet Ibrahim AS. The author intends to explore the role of *Tawakkul* as illustrated in Prophet Ibrahim's AS narrative in greater depth

3. A thesis written by Mufidatul Hasan " **Konsep Tawakal Dalam Al-Qur'an dan Implikasinya Terhadap Kesehatan Mental**" published by Universitas Islam Negeri Sunan Ampel Surabaya in 2018. This thesis aims to explain the concept of *tawakkal* taken from the verses of the Qur'an and its implications for mental health. **The results** of this study show that *tawakkal* is completely surrendering or relying on all affairs to a single object, namely Allah SWT, the absolute guarantor, the sufficiency of sustenance and the ruler of all life affairs. The surrender referred to here is not just resignation, but a surrender that must be preceded by effort or effort first. The form of the implication of *tawakkal* on mental health is the inner peace possessed by people whose *tawakkal* has a positive impact on mental health, because to control oneself from anxiety, worry, doubt or inner pressures requires sufficient mental health, this will also result in a psychiatric condition

This research is different from the author's because the focus of the discussion is on the pandemic in the context of *tawakkul*, while the author will review more deeply the hidden values of effort and *tawakkul* in the story of the Prophet Ibrahim AS and his role for maintaining mental health.

4. Undergraduate Thesis by Imalatun Nadzimah, titled "*Nilai-Nilai Pendidikan Akhlak dalam Kisah Nabi Ibrahim (Kajian Tafsir Surat Ash-Shafat Ayat 100-111)*" published by UIN Syarif Hidayatullah Jakarta in 2019. This study aims to analyze the content of Surah Ash-Shafat verses 100–111 and its relevance to moral education values. **The findings** reveal five key moral values

depicted in the story of Prophet Ibrahim AS: patience (*sabr*), reliance on Allah (*Tawakkal*), sincerity (*ikhlas*), obedience (*taat*), and steadfastness (*istiqamah*).

This research differs from the author's study as it focuses on moral education values, while the author will specifically analyze the concepts of *Ikhtiar* and *Tawakkul* in the story of Prophet Ibrahim AS and their roles in maintaining mental health.

5. Undergraduate Thesis by Lailatul Khasanah, titled "*Pencarian Tuhan Nabi Ibrahim AS dalam QS. Al-An'am [6]: 74-79 Perspektif Tafsir Maqasidi dan Relevansinya dengan Konteks Kekinian*" published by UIN Sunan Kalijaga Yogyakarta in 2024. This study examines the story of Prophet Ibrahim's AS search for God as described in Surah Al-An'am verses 74–79 from the perspective of Maqasidi Tafsir. The findings reveal two explicit objectives of Islamic law (*maqasid asy-shari'ah*): protection of religion (*hifz ad-din*) and intellect (*hifz al-'aql*). **Implicitly**, the story also highlights broader objectives, such as placing things in their rightful place, self-reflection upon making wrong choices, mutual reminders of truth, and moderation in actions.

This research differs from the author's study as it utilizes the Maqasidi Tafsir framework to uncover deeper objectives of the verses and their contemporary relevance. Meanwhile, the author's research will employ the thematic tafsir (*tafsir maudhui*) approach to explore *Ikhtiar* and *Tawakkul* in the story of Prophet Ibrahim AS and their significance for mental health preservation.

F. Theoretical Framework

The story of Prophet Ibrahim AS is a narrative rich with lessons on perseverance, courage, and submission to the Divine will. This study seeks to explore how these teachings can inspire and enrich individuals' mental health, particularly in facing stress, anxiety, and the challenges of daily life, through a thematic interpretation (*tafsir maudhui*) approach with a focus on psychological issues. It is hoped that this approach will foster a more holistic understanding of the importance of diligent *Ikhtiar* and steadfast *Tawakkul* in maintaining mental health.

In conducting this research, the author will refer to the interpretations of several scholars, including Sayyid Qutb in his *Tafsir Fi Zilalil Qur'an*. Qutb's interpretation emphasizes literary aspects of the Qur'an while avoiding less relevant discussions.¹⁹ Since this study utilizes a thematic tafsir approach, which addresses themes within the Qur'an across one or more surahs, Qutb's perspective on social ethics (*al-adab al-ijtima'*) and his thematic approach is highly compatible with this research, especially in exploring the true meaning of *Ikhtiar* and *Tawakkul* in the story of Prophet Ibrahim AS.²⁰ Additionally, the research will refer to *Tafsir Al-Azhar* by Buya Hamka and *Qashash Al-Anbiya* by Ibn Kathir. These texts provide clear and accessible explanations that are relevant to this study.

¹⁹ Mutia Lestari and Susanti Vera, "Metodologi Tafsir Fi Zhilalil Al-Qur'an Sayyid Qutb," *Jurnal Iman Dan Spiritualitas* 1, no. 1 (2021): 51.

²⁰ Musthafa Muslim, *Mabahis Fi At-Tafsir Al-Mawdu'i* (Dimashq: Dar Al-Qalam, 2000), 16.

The research steps will involve selecting a topic or theme to explore, identifying relevant verses related to the theme, arranging them according to events associated with the theme, and interpreting the verses' meaning based on the scholars' views. Afterward, the conclusions will be drawn from the key elements of the discussion and organized into chapters and subchapters by the research methodology.

G. Methods of Study

Creating a research work is inseparable from using a methodology, which serves as the initial step to achieving the research objectives. The methodology designed for this thesis is as follows:

1. Type of Study

The research type to be used in this study is library research, as the materials for this study will primarily be sourced from books, journals, documents, and materials retrieved from libraries.²¹ According to Zed Mestika, library research involves a series of activities related to data collection from libraries, including reading, note-taking, and processing library materials without the need for field research.²²

This library research will focus on exploring data and materials relevant to the theme of the study, which concerns

²¹ Sutrisno Hadi, *Metodelogi Research* (Yogyakarta: Andi Offset, 2002), 9.

²² Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Bogor Indonesia, 2004), 3.

Ikhtiar and *Tawakkul* in the story of Prophet Ibrahim AS and the role for maintaining mental health.

2. Source of Data

This study is library research, so all the data sources used are library and field sources, both primary and secondary. The primary and secondary data sources for this research are as follows:

a. Primary Sources

Primary data refers to data obtained directly from the research object or data that comes from its source. The primary data used in this study include The Qur'an as the main source since the focus of this research is on the Qur'an. Additional primary data is obtained from thematic tafsir books and Islamic literature, including journals, both national and international, such as *Tafsir Fī Zilālil Qur'ān* by Sayyid Qutb, *Tafsir Al-Azhar* by Buya Hamka, and *Qashash Al-Anbiya* by Ibn Katsir.

b. Secondary Sources

Secondary data refers to the second-hand data used to support the analysis and interpretation of the primary data. These secondary sources include books such as *Kisah-kisah Terbaik Al-Qur'an*, *Stilistika Al-Qur'an: Makna Dibalik Kisah Ibrahim*, *Reaktualisasi Paradigma Pendidikan Islam*, *Kesehatan Mental* by Sandy Ardiansyah, and other books deemed relevant to this study.

3. Data Analysis Methods

This study uses both descriptive and analytical data analysis methods.

- 1) The descriptive method involves gathering data to explain a particular condition, event, object, or any aspect related to the variables being examined. The aim is to present an accurate depiction of the subject under study.²³
- 2) The analytical method involves various activities such as explaining, dissecting, differentiating, and categorizing the data. The researcher will describe the *Ikhtiar* and *Tawakkul* that can be derived from the wisdom found in the story of Prophet Ibrahim AS, as well as their role in maintaining mental health.

H. Systematization of Study

The structure or framework of the research consists of four chapters, as follows:

Chapter I, this chapter contains the background of the problem. Based on the underlying factors of the issue, the research questions are formulated. The chapter is further supplemented with the objectives and significance of the study as the targets to be achieved through this research. Previous studies relevant to the title and theme of this research are presented to support the study and demonstrate the novelty of the ideas and findings. This chapter concludes with an explanation of the theoretical framework, which

²³ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D* (Bandung: Alfabeta, n.d), 31.

includes theories related to the research and the approach used, followed by a description of the research methodology and the structure of the study.

Chapter II, this chapter is concerned with the story of prophet Ibrahim AS and mental health issues. It started with an elaboration on the stories in the Qur'an. It consists of an explanation of the definition, elements, type, value, and objectives of stories in the Qur'an. Afterward, it is continued with the elaboration on the story of the prophet Ibrahim AS it encompasses the explanation of an overview of the story of prophet Ibrahim AS. It is also continued with the inventory of verses about the story of Prophet Ibrahim AS. Furthermore, it is followed with an elaboration on issues in mental health such as healthy mental, characteristics of healthy mental, mental illness, characteristics of mental illness, and types of mental illness.

Chapter III, this chapter is the core of the research. This chapter is concerned with the analysis of the role of *ikhtiar* and *tawakkul* in the story of the Prophet Ibrahim AS for maintaining mental health. It started with an elaboration on the essence of *ikhtiar* in the story of the Prophet Ibrahim AS. It consists of an explanation of the definition and types of *ikhtiar* and the wisdom behind *ikhtiar*. Afterward, it is continued with the elaboration on the essence of *tawakkul* in the story of the Prophet Ibrahim AS that encompasses the explanation of the definition of *tawakkul*, types of *tawakkul*, and the wisdom behind *tawakkul*. It is also continued with the elaboration on the relationship between *ikhtiar* and *tawakkul*. Furthermore, it is

followed with an elaboration on mental illness in the story of the Prophet Ibrahim AS such as doubt, interpersonal anxiety, internal conflict, and fear of the future. It is followed also with an elaboration on the role of *ikhtiar* and *tawakkul*. It is concerned *ikhtiar* and *tawakkul* with intellect, physical, and prayer.

Chapter IV, this chapter contains conclusions or summaries of the research findings regarding *Ikhtiar* and *Tawakkul* in the story of Prophet Ibrahim AS in the Qur'an and their role in maintaining mental health. Additionally, recommendations for future research are provided to contribute to the continued development of Islamic knowledge. Finally, the bibliography lists the references used during the research process.