

The Approach of Revelation of the Quran and al-Sunnah to Dealing with Soul and Mental Disorders After the COVID-19 Outbreak

Muhammad Masruri¹, Abd Shakor Borham¹, Mohd Hisyam Abdul Rahim¹, Sulkhan Chakim², Muhammad Faiz³

¹Department of Islamic Studies, Center for General Studies and Co-curricular, Universiti Tun Hussein Onn Malaysia, ²Universitas Islam Negeri Prof. KH Saifudin Zuhri Purwokerto Indonesia, ³Faculty of Ushuluddin Adab dan Humaniora, Universitas Islam Negeri KH Achmad Shiddiq Jember Indonesia
Email: masruri@uthm.edu.my

To Link this Article: <http://dx.doi.org/10.6007/IJARBS/v12-i8/14243> DOI:10.6007/IJARBS/v12-i8/14243

Published Date: 12 August 2022

Abstract

A healthy and fit soul is one of each individual's essential needs in order to interact with the environment and construct a better future. Since the beginning of 2019, the COVID-19 outbreak has spread rapidly worldwide. It has raised concerns and had negative consequences for soul and mental health. This is a serious problem for both individuals and society as a whole. This research tries to describe how mental and mental diseases were treated and dealt with during and after the COVID-19 pandemic from the perspective of the Qur'an and Sunnah as divine Revelations. Islam, being a religion concerned with the well-being of the ummah, has provided a teaching principle on how to manage and deal with various soul and mental diseases. This approach is one of the best alternatives that is expected to have a significant impact on achieving a healthy soul in the face of long-term pandemic challenges and conjectures. There are several methods promoted by Islam in treating soul and mental disorders, including; always maintain personal hygiene through *taharah*, reading or listening of the Quran, practicing halal and healthy eating, *taubat* (repentance) and *istighfar*, patience and fasting.

Keywords: Dealing, Pandemic, Soul, Mental, al-Quran

Introduction

God created mankind as the most perfect beings, physical and spiritual, and bestowed the gifts of reason, emotion, soul, and mentality upon them. Each individual must balance all aspects in order to tackle the most current challenges. If the spiritual or mental element is neglected, it might have an impact on the soul and mental disorders. Physical and spiritual health are God's greatest gift and the most important factor in the daily life of every human being. The Malaysian Ministry of Health (MOH, 2021) defines mental health as a person's well-

being in terms of their ability to manage stress, work productively, and contribute to society. The World Health Organization (WHO, 2021) defines health as not just the absence of disease but includes comprehensive physical, mental, and social well-being and an individual's ability to cope with the pressures of a normal life. While mental health is a condition of mental wellness that enables people to manage life's stressors, develop their potential, study and work effectively, and contribute back to their communities.

On this day, the entire world experienced the transition from pandemic to endemic. The World Health Organization (WHO, 2021) claims that the Covid-19 outbreak has left a lasting impression on lay health, with widespread concern and fear, despite the fact that it has been mentioned. In most places in the world, the impact of this pandemic on all aspects of life can still be felt. Many people still have physical health problems as a result of the effects of the Covid-19 infection, which causes soul and mental health disorders. Although almost every citizen has been vaccinated and the government regarding the transition from the pandemic phase to endemic with leeway of movement in all sectors, the covid-19 infection is still found in several places in the world. Based on the information provided by <https://www.worldometers.info/coronavirus/> stated that on June 5, 2022, the Covid-19 pandemic has infected 535,171,131 people from almost all countries around the world. This pandemic has also claimed the lives of 6,319,945 people, while 506,011,648 people have recovered. This data indicates that the frequency of Covid-19 infection is decreasing day by day. Nevertheless, everyone must be cautious and alert about the hazards of Covid-19. The danger of this epidemic that has passed has created concern, trauma, and fear around the globe. Worse, this condition harms countries with superior knowledge and technology.

The results of a study by Wang et al (2020) on the psychological effects of the pandemic outbreak involving 1,210 respondents found that as many as 53.8 percent of respondents experienced psychological effects of symptoms of anxiety, depression, and stress ranging from moderate to severe. The findings of this study show that the pandemic has had a profound psychological impact on various levels of society in the pandemic-affected region. Mental discomfort is more prevalent among individuals who are directly dealing with this pandemic, such as health personnel or infected individuals. This danger is also present in the elderly and people suffering from chronic conditions. Movement restrictions, news about the troubling pandemic, feelings of fear, trauma, stress, and moodiness are among the things that cause the soul and mental states to be depressed. The economic condition, which is beset by movement restrictions, is raising mental and soul tensions. This article aims to explain the religious approach based on al-Quran and al-Sunnah to treating and reducing the level of soul and mental disorders during and after the pandemic. The study's findings are expected to provide a thorough understanding of the methods of caring for mental and mental health after the Covid-19 outbreak has ended.

Mental Disorders During The Covid-19 Pandemic

The impact of the Covid-19 outbreak spreading around the world at a very fast rate during the pandemic phase has caused widespread concern, fear, and doubt among the global community. Fear and anxiety arise as a result of a significant volume of ambiguous information and doubts about its veracity. Various problems that occurred due to Covid-19 have become a new source of concern for the community. To deal with and reduce the spread of the unpredictable Covid-19 outbreak, kingdoms and governments all over the world have

issued instructions on personal and family health care, as well as movement prevention. Rules such as quarantine, self-isolation, and social distancing have an impact on a person's mental health. Loneliness and a lack of social connection might be risk factors for mental illness. Even though the pandemic phase has ended and the endemic phase has begun because almost the entire population has received the vaccine and booster vaccination programmes have been implemented, new cases still exist every day. This makes the soul feel anxious, and if it happens frequently enough, it can lead to serious soul and mental health problems. (Fiorillo & Gorwood, 2020). Therefore, it is necessary to make efforts and actions immediately to deal with and take care of circumstances that can interfere with mental well-being during a pandemic like this. (Mentalhealth, 2020).

Kim et al (2018) discovered that nearly half of health workers directly involved in dealing with the Mers-CoV outbreak in 2015 experienced pressure and trauma disturbances. Extended social distancing rules and strengthened quarantine increase melancholy, indecision, and alcohol abuse, which can lead to long-term trauma after the outbreak is over. (Crayne, 2020). Psychological pressures, silence, melancholy, alcohol use are expected to increase with the restrictions on movement and the direction of staying at home during this pandemic. (Evans et al., 2021). The global economic crisis that occurs due to quarantine directives and movement restrictions during the pandemic will have a more severe impact on the health of the soul with no work and no daily income (Reger et al., 2020). As a result of the anxiety, panic, unemployment, poverty, and job losses brought on by the impact of the global economy, there is a higher risk of suicide (Thakura & Jain, 2020). The epidemic has also had an impact on the educational system. According to the findings of a study by Daud et al (2021), some university students experienced stress symptoms as a result of learning sessions being conducted online to reduce the risk of Covid-19 infection. The data above shows how serious the psychological and mental problems that society is facing today as a result of the global pandemic.

The World Health Organization (WHO) (2020) states that a healthy mentality has a major impact /influence and functions effectively for mental and psychosocial well-being when dealing with outbreaks. Soul and mental problems that occur due to the transmission of Covid-19 need to be handled at an immediate level through religious, counseling, psychological, or psychotherapeutic approaches. Al-Najati (2006) believes that the method of caring for and dealing with soul and mental problems must be balanced with aspects of religion and faith in order to make a better impression. Aspects of practising religious values, such as faith, worship, morals, and sharia, are intimately linked to aspects of one's spirituality. Deep faith can bring peace of mind and a sense of security in the soul, preventing extreme worry and mental disorders.

A strong belief in God can lead to inner peace and security, as well as the avoidance of excessive anxiety and mental disorders. Keshavarzi & Haque (2013) state that the value of religion as the best approach to therapy for dealing with mental disorders and methods for obtaining well-being. Religion is one of the most powerful spiritual sources for healing psychological, mental, and social problems (Koenig, 2008). Each individual has needs related to physical and psychological health and relationships with the environment to obtain well-being and a happy life (Al-Najati, 2006). The approach to religious concepts has a huge impact on one's emotional, moral, and even values and behaviour levels (Clobert, 2021)

To achieve well-being and a happy life, each individual has needs related to physical and psychological health as well as relationships with the environment. A decent Muslim must consider the well-being of others in order to obtain happiness and well-being. Abu Musa said in the narrated hadith: (Some of the companions asked): O Messenger of Allah almighty! Whose Islam is the best? i.e. (Who is a very good Muslim)?" He replied, "One who avoids harming the Muslims with his tongue and hands (Al-Bukhari no. 11).

Allah Almighty has given a very clear picture in the Quran of various challenges and tribulations with the passing down of wabak, disasters, and diseases to mankind. The outbreak of the Covid-19 pandemic that is spreading almost the entire world is a challenge to every human being without knowing the tribe, nation, state, and religion, all of whom are experiencing this calamity. This challenge aims to identify who of God's servants is eternally worshipping at such a time and knowing among them is growing in faith by the existence of the disaster. Allah Almighty gives an overview of this in surah al-Baqarah:155: "We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure" (al-Baqarah: 155).

Soul and Mental Health in The Islamic View

A human is a God-created being which consists of physical, mental, or psychological aspects as well as spiritual ones. Mental health includes psychological health, a purified and calm heart, following the rules of sharia, and being free from liver diseases such as ripples, pride, and spitefulness (Karzun, 1998). Individual health and well-being are the result of aspects of personal happiness and religious happiness (Eryilmaz & Kula, 2020). Spiritual health in Islam includes faith in Allah SWT (Almighty), constant worship, reflection, and acceptance of Allah SWT's provisions. Through a faith-based and devotional approach to Allah almighty, mental health aims to enable an individual to adapt to their surroundings and develop self-potential. (Rahman, 2015). Al-Ghazali (2005) defines soul wisdom as the cleansing of the soul and the spiritual filthy by sin through faith and piety. This understanding is in accordance with the meaning of *tazkiyah* in the Qur'an verses 7-10, surah al-Shams.: *And by the soul and 'the One' Who fashioned it, then with 'the knowledge of' right and wrong inspired it!, Successful indeed is the one who purifies their soul, and doomed is the one who corrupts it!* (al-Syams: 7-10).

Ibn Rushd (1950) defines the health of the soul as piety to God when lust is the stem of the state of the soul of a person experiencing disturbance and pain. A person with a healthy soul is one who practises religion and piety. This means that in order to have peace of mind during the pandemic, everyone needs to increase their piety toward God. Soul and mental illnesses are closely related to lust. It includes a love of oneself and rank, possessions, abdominal shakiness, and pubic. (Karzun, 1998). It also involves restlessness, the inability to concentrate, the feeling of panic, and fear. (Fahmi, 1995). The Prophet PBUH taught his people to ask to be kept away from mental illness, as mentioned in the hadith of Anas bin Malik: *So I used to serve Allah's Messenger (ﷺ) whenever he stayed somewhere. I used to hear him saying, "O Allah! I seek refuge with you (Allah) from (worries) care and grief, from incapacity and laziness, from miserliness and cowardice, from being heavily in debt and from being overpowered by other men.* (al-Bukhari no. 6363).

The Practice of *Taharah* Leads to Peace of Soul and Mentality

In Islam, cleanliness and the purity of one's physical body are two activities that are heavily encouraged. Purification or *taharah* through bathing or ablution is one of the best hygiene practises that every Muslim follows. *Taharah* has a sacred meaning and is clean from the filthiness of zahir and mind. *Taharah* aims to eliminate physical impurities contained in the body, clothing, or place by using holy water, soil, or stone (Al-Nawawi, 1980). or cleanse the soul by staying away from sinful deeds and sin by practising worship, prayer, zikr, and repentance. Physical hygiene is heavily promoted during the current pandemic. Hand, body, and clothing hygiene should always be practised by washing hands or bathing, according to the Ministry of Health and the Kingdom. *Taharah*, which includes bathing and ablution, is one of the best methods for cleaning hands, feet, and body parts in Islam (Al-Nawawi, 1980). Physical cleanliness brings positive values to soul and mental hygiene.

Taharah carries implications for the meaning of all forms of body hygiene, clothing, footwear, houses, yards, roads, waterways, vessels, drinks, food, all equipment used, liver hygiene, and mental hygiene (Al-Najjar, 2012). With the removal of physical impurities from the body, clothing, and environment, as well as the protection of the soul from immoral behaviour and sin through repentance, worship, *zikr*, and prayer, it can lead to a fresh body, a calm soul, and peace of mind (Jaya, 1992). Allah Almighty prefers sanctified and clean people because they can worship him with a healthy and strong physical body and a healthy soul. *Taharah* is compared to half of the faith because *taharah* is an act of carrying out Allah's commandments while avoiding His prohibition (Al-Nawawi, 1980). Likewise it is explained in the hadith narrated by the Muslim imam through Abu Hurairah that the Messenger of Allah SAW said: *When a bondsman-a Muslim or a believer-washes his face (in course of ablution), every sin he contemplated with his eyes, will be washed away from his face along with water, or with the last drop of water; when he washes his hands, every sin they wrought will be effaced from his hands with the water, or with the last drop of water; and when he washes his feet, every sin towards which his feet have walked will be washed away with the water or with the last drop of water with the result that he comes out pure from all sins.*"(Muslim no. 244). One of the benefits of ablution practise is that it lowers blood pressure and allows restricted blood vessels to expand again. This can help to relieve stress and bring you peace of mind. (Shehata, 2010). The water that is applied to the head during ablutions will provide a cool feeling in the head, make the mind calmer, and allow the mind to focus attention (Sulaemang et al., 2016).

Personal cleanliness, attire, and location are all encouraged in Islam, and are even required in specific cases, such as ablution before prayer and purification from the big shit. It is also very encouraged to get clean and fresh physical fitness in the face of pandemic outbreak. To tackle any disease, the government and the Ministry of Health launched a hygiene campaign. This cleanliness protocol is consistent with the interpretation of the hadith above, which is typical of preserving physical and spiritual health. A tranquil and pleasant soul is the result of a clean body and a clean environment.

Reading and Listening to The Quran as an Approach to Mental Care

Reading and listening to the Quran is one of the most effective medicines for healing and treating a variety of bodily and spiritual ailments. The Quran was created to lead, guide, and instruct humans toward the ultimate truth in order for them to live happily in this world and in the afterlife. (Musa et al., 2018). Each verse in the Quran can be used as a powerful

therapeutic method for both physical and spiritual ailments. The Word of Allah Almighty Surah al-Isra' verse 9: *Surely this Quran guides to what is most upright, and gives good news to the believers—who do good—that they will have a mighty reward.*

The Qur'an is the best guide for humans to follow the good and right road that leads to happiness in life (al-Qurtubi 2006). It is also the most powerful grace light and healer for any disease (Al-Mubayyad, 2008). The Quran's uniqueness as Allah Almighty's *kalam* revealed to mankind, in addition to being the major source of Islamic law, is that it serves as an antidote, healer, and mercy for all who believe (Masruri et al., 2021). According to Picken (2005), the Quran's notion of *tazkiyah al-nafs* has been constructed as a testament to purify the human soul and obtain peace of mind by Divine revelation. According to Al-Razi (1981), every verse of the Quran is an attempt to treat every Muslim from bodily and spiritual diseases. It is a mercy to every Muslim in providing for his or her basic requirements, as well as in obtaining the advantages of doing good and avoiding doing bad (Al-Shatibi, 1997). In the hadith, it is also explained that the Prophet SAW encouraged his followers to repent of the Quran. Allah's Messenger said: *"You should take the two that bring healing: Honey and the Qur'an.* (Ibn Majah no. 3452). The matter in this regard is also clearly explained through the hadith narrated by Ibn Majah, the Messenger of Allah SAW said: *"The best remedy is the Qur'an."* (Ibn Majah no. 3501).

The blessing of Quran recitation can be used as an antidote and healer for a variety of physical, spiritual, and mental diseases. It also helps to repair the nature of ignorance and skepticism (Al-Qurtubi, 2006). The Quran is a great miracle for Muslims since its recitation can cure a variety of physical and spiritual ailments (Masruri, 2019). It is also a cure for the sickness of the soul arising from sinful deeds (Al-Najati, 2006). Understanding and living the meaning contained in the verses of the Quran is among the methods for treating mental illness and facilitating the recovery of the disease (Alawi, 2006). The Quran is compared to a lime fruit because it will provide brightness and light to the heart and a favourable impression on the reader's physical members (Al-Tabari, 2001). This is as explained in the hadith of Prophet SAW: *"A be-liever who recites the Qur'an is like a citron whose fragrance is sweet and whose taste is sweet, a believer who does not recite the Qur'an is like a date which has no fragrance but has a sweet state* (Al-Bukhari no. 5020).

Reading and listening the Quran can regulate and treat a variety of spiritual ailments, including diseases of the soul and heart. By reciting or listening to the Quran, a heart full of filthiness of the soul and a spiteful attitude becomes cleaner, calmer, and peaceful (Rajab, 2012). The Quran is the most powerful remedy to spiritual diseases and the best guidance for dispelling doubts and misgivings in the minds of believers (Ibn Kathir, 2002). This is explained in the Word of Allah Almighty surah Fussilat verse 44: Say (O Muhammad): *"It is a guide and a healing to the believers.* (Fussilat: 44). Al-Tabari (2001) gives the interpretation that Allah Almighty has made the Quran a guide, light, and blessing that becomes a guide for mankind by clarifying the true things and being a healer of the nature of not knowing. Any sickness of the human heart, such as non-belief, hypocrisy, shirk, and others, can be healed with Quranic miracles. Thus, Satan attempts to entice men to avoid him (Al-Ashqar, 1999). The use of prayers from the Quran and the history of sahih hadith (authentic hadith) as a form of spiritual treatment is more religiously accepted than traditional Malay healing, which contains polytheistic practises (shirk) and elements of superstition (*khurafat*) (Razali et al., 2018). The programme of cultivating the recitation of the Quran at home alone or with family online during the Covid-19 pandemic is something that is expected to help give readers peace of mind when they face problems and trials during the pandemic.

Mental well-being by practising halal and healthy food

Because eating is a daily requirement for everyone, Islam places a high value on halal, wholesome, clean, and holy food. The practise of the human food system has a significant impact on the development of each individual's soul (Jasimah, 2000). Therefore, Islam obliges its adherents to consume halal, clean, good food and not to cause harm (Masruri et al., 2021). Allah Almighty commands mankind to take halal and only the best food. The Almighty Allah's Word in Surah al-Baqarah verse 168: *"O humanity! Eat from what is lawful and good on the earth and do not follow Satan's footsteps. He is truly your sworn enemy"* (Al-Baqarah: 168).

Halal and best food is food that is justified on the sharia side for consumption (Ibn Kathir, 2000). It is required to maintain the standards of good nutrition, efficacious, holy and clean, halal, with no postulate that is prohibited in the Quran or hadith, that does not affect physical, spiritual, or intellectual health, and is free of uncleanness (Nasohah, 2004). Halal food calms and prospers the soul, whilst illicit food causes anxiety and restlessness. The positive influence of halal meals will make a person more healthy, fit, and energetic, allowing them to perform all day activities more enthusiastically all of the time. A quality source of food benefits all physical and spiritual aspects and aids in the building of a good soul in man, and conversely. The Messenger of Allah SAW stated that if the physical aspects of the body are carefully guarded, the other elements will be good in their words: *"Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart"* (al-Bukhari no 52).

Individuals who pay attention to eating halal, balanced, best, and quality food will have strong, consistent, and intact physical, mental, and spiritual health. (Muhamad, 2019). Halal food, which is good and beneficial, instils in a person noble morals, strong faith values, and piety to Allah SWT (Hamza & Zubir, 2019). With the best halal food taken during this pandemic, it gives the impression of good physical health and a strong spirituality in the face of this disaster.

The practise of repentance and *Istighfar* for Mental and Mental Health

Sin, immorality, and shirk are examples of mental diseases in Islam that can create feelings of worry, anxiety, indecision, and grief. One of the most effective treatments for these many mental diseases is to ask for forgiveness through *istighfar* (Al-Jawziyyah, 2003). *Istighfar* means a sentence containing a pleading for forgiveness to Allah SWT, such as the reading of *Astaghffir Allah al-Azim*. Repentance is the sense of remorse for sinful or guilty deeds committed by those who have committed to forsaking immoral deeds and returning to being devoted to Allah Almighty (Karzun 1998). This practice of repentance makes the soul more vivid and calm. This matter is as stated in the hadith narrated by Abu Dawud, the Prophet SAW said: *"Whoever persists in asking for forgiveness, Allah will grant him relief from every worry, and a way out from every hardship, and will grant him provision from (sources) he could never imagine."* (Ibn Majah no. 3819).

The Quran explains it in surah Hud, verse 3: *And seek your Lord's forgiveness and turn to Him in repentance. He will grant you a good provision for an appointed term and graciously reward the doers of good...*

This verse explains that by repenting, God will grant a joyful life, constantly in goodness, a prosperous soul, and keep away from the ugliness of mankind. (al-Jawziyyah, 2012). The mental disorder that develops in a Muslim as a result of committing sins and vices needs to be treated through the practise of repentance. Repentance is a practise that aims to pray for protection, forgiveness for past transgressions, and protection from the perception of ugly that is feared to surface in the future (Al-Ghazali, 2005). The study by Nugrahati et al (2018) also found that treatment using a repentant and istighfar approach had an influence on reducing the level of concern for students of the Psychology Study Program, Faculty of Psychology and Basic Cultural Sciences, Universitas Islam Indonesia.

Patience to Control Mental and Mental Problems

Among the highly praised qualities for restraining and controlling human passions rather than unbridled will, is patience. The importance of patience in man as the guiding principle while dealing with trials and challenges, particularly when dealing with psychological and mental health issues (Syarkani, 2013) The nature of patience includes patience in fulfilling all the obligations of Allah Almighty and forsaking every thing that He forbids and being patient with the provisions that have been set by Allah Almighty (Karzun, 1998). Whoever makes the three parts of patience as part of himself has obtained the well-being of the life of the world and the hereafter (al-Jawziyyah, 2003). With regard to patience, the Prophet SAW gave an explanation in the hadith narrated by Abu Dawud: Instead of Umm al-Ala', he said: *"Be glad, Umm al-Ala' for Allah removes the sins of a Muslim for his illness as fire removes the dross of gold and silver."* (Abu Dawud no. 3092).

This hadith indicates that whoever is patient in the face of the tragedy of being afflicted with an illness would be rewarded by having his mistakes removed. If a person who is being tested with various diseases is patient and surrenders and submits to Allah Almighty, accompanied by an effort to repent, then this belief provides positive value for a better situation. He also, as a testament, gets healing faster than those who do not have feelings of patience. (Syarkani, 2013). The Quran also discusses the benefits of patience in the face of tragedy or the finiteness of life, as said by Allah Ta'aala in Surah al-Baqarah verse 177: *and who are patient in times of suffering, adversity, and in 'the heat of' battle. It is they who are true 'in faith', and it is they who are mindful 'of Allah*

The Good Effectiveness of Fasting for the Soul and Mental Health

Fasting is a practise that has the advantage of being one of the most effective methods to get better health, whether it be physical or spiritual health. The practise of fasting gives a sense of happiness in the heart, especially when going to break the fast and the promise from Allah Almighty that those who fast will get a very great reward in heaven. The feeling of happiness when breaking the fast can reduce mental worries and pressures and lead to mental well-being. As mentioned in the hadith, the Messenger of Allah SAW said: *Allah (mighty and sublime be He) says: Fasting is Mine and it is I who give reward for it. [A man] gives up his sexual passion, his food and his drink for my sake. Fasting is like a shield, and he who fasts has two joys: a joy when he breaks his fast and a joy when he meets his Lord* (Al-Bukhari no. 7492).

Fasting also has enormous benefits for health, because it can give strength and ability to man to guard against martyrdom and lust. Fasting also has enormous benefits for health, because it can give strength and ability to man to guard against martyrdom and lust (Al-Najati, 2006). This is as explained in the hadith narrated by Imam al-Bukhari in his Sahih: *“O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting diminishes his sexual power.* (al-Bukhari no. 5066).

Al-Asqalani (2001) asserts that fasting is a strong defence that may control and subdue one's passions. In order to avoid engaging in sinful activities out of lust, anyone who hasn't been able to get married is advised to fast (Al-Usmani, 2006). Fasting as a bulwark against spiritual diseases, liver diseases, and physical ailments Fasting is a way of healing through spiritual and natural methods. It can prevent the body from spreading various diseases (al-Jawziyyah, 2012). Fasting improves the body's defence mechanisms compared to non-fasting, particularly the veins, liver, hydration, and respiratory systems. A strong defence system can handle the pressure from the soul better (Al-Najjar, 2012). If done correctly and in accordance with Shari'a guidelines, fasting can improve physical and mental health, treat sleep disorders like insomnia, and lower the risk of heart disease (Sholeh & Musbikin, 2005).

Conclusion

While dealing with the pandemic calamity, people experience a variety of tribulations and challenges that cause difficulties and problems in their day-to-day lives. Although today there has been a shift from a pandemic with the truth of movement within the country and outside the country with some regulations that are still being preserved, the impression of trauma and worry is still felt by a large part of the community. The impression of the impact on the soul and mentality should be handled as quickly as possible by using the best method so as not to cause other dangerous side effects in the future.

Religion, as the principle of mankind, always gives the best way to overcome the problems that occur in their daily lives. The belief and faith in the value contained in the source of Islamic teachings, namely the Quran and the hadith of the Prophet SAW, is the main principle that is expected to help overcome the psychiatric and mental problems that have become a major problem for most of the world community today. The secret to successfully controlling the soul and emotions rather than being shaken by fears related to the pandemic crisis is to adopt a patient approach and refrain from making snap decisions when critical problems arise, such as the transmission of this outbreak. The community has to exercise tolerance and patience by abstaining from actions that could physically or spiritually harm themselves or their families. The community has to exercise tolerance and patience by abstaining from actions that could physically or spiritually harm themselves or their families. Islam, as a mercy for all mankind, gives the best teaching in dealing with various physical and spiritual diseases.

Religious practises through the approach of the Quran and al-sunnah such as cleansing yourself with the taharah method, recitation of the Quran, halal food, taubat (repentance), and fasting are expected to be the best guidelines in overcoming and treating soul and mental stress problems during and after the pandemic. The recitation of the Quran and taharah (cleanliness) give a very good impression on the peace of mind and mentality during a

pandemic, such as the study conducted by (Masruri et al., 2022). The revelations of the Quran and the hadith of the Prophet SAW have given a teaching point that the practise of taharah, such as ablution, gives peace of mind to those who are restless, angry or gloomy. Taking halal and healthy food will make the physical and spiritual more fit and active, while taubat as an alternative to getting closer to God makes the soul calmer because of the erasure of sin. The treatment method according to the approach of the revelation of the Quran and the Hadith of the Prophet Saw is highly reserved as the best alternative method for individuals or communities to deal with soul and mental disorder problems due to COVID-19. It is hoped that this guidance will be followed by the Ministry of Health and used as a model for dealing with mental and mental problems after the pandemic. With this guidance, it is hoped that the tensions and concerns that disturb the psyche and mentality of the Malaysian people and the global community can be handled properly.

Acknowledgment

This study was fully financed using the research funds of the Tier-1 H824 project of the Research Management Center (RMC) UTHM.

References

- Alawi, A. (2003). *Five The Qur'anic Concept of Mental Health in Quranic concept of human psyche*. Islamabad: International Institute of Islamic Thought.
- Al-Ashqar, U. S. (1999). *Alam al-Jin wa al-Shayatin*, Amman: Dar al-Nafais.
- Al-Bukhari, M. I. (2002). *al-Jami al-Sahih*. Damascus: Dar Ibn Kathir.
- Buku Panduan Kesehatan Mental. (2020). Kuala Lumpur: Kementerian Kesehatan Malaysia.
- Crayne, M. P. (2020). The Traumatic Impact of Job Loss and Job Search in the Aftermath of COVID-19. *Psychological Trauma: Theory, Research, Practice, and Policy*.
- Clobert, M. (2021). 'East versus west: Psychology of religion in East Asian cultures', *Current Opinion in Psychology* 40, 61–66. <https://doi.org/10.1016/j.copsyc.2020.08.021>
- Daud, Z., Haridi, N. M., Alias, N., Hasin, A. (2021). Kajian perbandingan kalangan pelajar Institusi Pengajian Tinggi terhadap simptom stres yang dialami ketika sesi pengajaran dan pembelajaran dalam talian era Covid-19. *al-Irsyad: Journal of Islamic and Contemporary Issues (IJICI)*. Vol. 6, No. 1, (June, 2021).
- Dein, S. L. (2010). 'Religion, Spirituality and Mental Health: Theoretical and Clinical Perspectives'. *Psychiatric Times*, 27(1), 1-3.
- Eryilmaz, A., & Kula, N. (2020). An investigation of Islamic well-being and mental health. *Journal of Religion and Health*, 59, 1096–1114. <https://doi.org/10.1007/s10943-018-0588-0>
- Evans, S., Alkan, E., Bhangoo, J. K., Tenenbaum, H., Ng-Knight, T. (2020). Effects of the COVID-19 lockdown on mental health, wellbeing, sleep, and alcohol use in a UK student sample. *Psychiatry Research*, 298 (2021) 113819.
- Fahmi, M. (1995). *al-Sihhah al-Nafsiyyah; Dirasah fi Sikalojiah al-Takayyif*. Cairo: Maktabah Khanji.
- Fiorillo, A. & Gorwood, P. (2020). The consequences of the COVID-19 pandemic on mental health and implications for clinical practice. *European Psychiatry*, Volume 63, Issue 1, 2020, e32 DOI: <https://doi.org/10.1192/j.eurpsy.2020.35>
- Al-Ghazali, A. H. M., (2005). *Ihya' Ulum al-Din*. Bayrut: Dar ibn Hazm

- Hamza, H. & Zubir, H. A. (2019). Pemakanan Dan Implikasinya Terhadap Pembangunan Insan: Satu Analisis Berdasarkan Kitab Fi Zilal Al-Quran. *Borneo Akademika*, Volume 3 (2) December 2019/January 2020, 1-11.
- Ibn Kathir, A. F. I. (2002). *Tafsir al-Quran al-'Azim*. Giza, Kaherah: Muassasah Qurtubah
- Ibn Majah, M. Y. Q. (1998). *Sunan Ibn Majah*. Bayrut: Dar al-Jayl.
- Ibn Rushd, A. W. M. (1950). *Talkhis Kitab al-Nafs*. Kaherah: Maktabah al-Nahdah al-Misriyyah
- Jasimah, C. W. (2000). Konsep Kesehatan Melalui Pemakanan Pendekatan Islam dan Sains. Utusan Publications dan Distributors Sdn Bhd.
- Al-Jawziyyah, I. Q. (2003). *Madarij al-Salikin*. Bairut: Dar al-Kutub al-Arabi.
- Al-Jawziyyah, I. Q. (2012). *al-Tibb al-Nabawi*. Riyad: Dar al-Salam li al-Nashr wa al-Tawzi'.
- Jaya, Y. (1992). *Spiritualisasi Islam dalam menumbuh kembangkan kepribadian dan kesehatan mental*, Jakarta: YPI Ruhama.
- Karzun, A. A. (1998). *Manhaj al-Islam fi Tazkiyah al-Nafs*. Bayrut: Dar Ibn Hazm
- Keshavarzi, H., & Haque, A. (2013). Outlining a Psychotherapy Model for Enhancing Muslim Mental Health Within an Islamic Context. *The International Journal for the Psychology of Religion*, 23:230–249, 2013. DOI: 10.1080/10508619.2012.712000.
- Kim, Y., Seo, E., Seo, Y., Dee, V., Hong, E. (2018). Effects of Middle East Respiratory Syndrome Coronavirus on post-traumatic stress disorder and burnout among registered nurses in South Korea. *International Journal of Healthcare*. 2018.
- Koenig, H. G. (2008). Religion and mental health: what should psychiatrists do? *The Psychiatrist Bulletin*. 32: 201-203.
- Mentalhealth. (2021). How to look after your mental health during the coronavirus outbreak. Retrieved November 29, 2021, from <https://www.mentalhealth.org.uk/publications/looking-after-your-mental-health-during-coronavirus-outbreak>.
- Al-Mubayyad, M. A. (2008). *al-Massu al-Shaytani wa Turuq al-Ilaj*. Kaherah: Muassasah al-Muhtar.
- Masruri, M., Ismail, F. H., Kirin, A., Ibrahim, A. A., Misbah, M. (2022). Reciting The Quran And Friendship Online As A Method Of Post-Covid-19 Soul And Mental Care. *Journal for the Study of Religions and Ideologies*, Volume 21, Issue 62, Summer 2022.
- Masruri, M. (2019). *Rawatan Gangguan Makhluk Halus dan Sihir Menurut Perspektif al-Sunnah*. Bangi: Penerbit UKM.
- Masruri, M., Ismail, F. H., Kirin, A., Borham, A., Misbah, M., Abdul Rahim, M. H. (2021). Konsep Terapi Nabi SAW sebagai Alternatif dalam Menangani Penyakit Fizikal dan Spiritual. *Al-Hikmah International Journal of Islamic Studies and Human Sciences*, Volume 4, Issue 1, January 2021, 130-149 DOI: 10.46722/hkmh.4.1.21f <https://doi.org/10.46722/hkmh.4.1.21f>.
- MOH. (2021). Kesehatan Mental dan Sokongan Psikososial Ketika Pandemi Covid-19. Retrieved October 26, 2021, from [https://covid-19.moh.gov.my/semasa-kkm/2021/06/mhpss-kesehatan-mental-dan-sokongan psikososial-ketika-pandemik-covid-19](https://covid-19.moh.gov.my/semasa-kkm/2021/06/mhpss-kesehatan-mental-dan-sokongan-psikososial-ketika-pandemik-covid-19).
- Muslim, H. M. H. N. (2006). *Al-Jami al-Sahih*. Riyad: Dar al-Taybah
- Musa, N., & Saari, C. Z. (2019). Pendekatan Psikoterapi Islam dalam Menguruskan Tekanan Pesakit Kronik. *Jurnal Usuluddin*, 47(1) 2019:1-34
- Muhamad, S. N., Yusof, F. M., Mahpuz, A. Z. A., Rahman, H. A., Mahpuz, A. N. A. (2019). Pola Pemakanan Dan Kesannya Terhadap Gaya Hidup Dan Pemikiran Individu: Analisis Terhadap Surah Al-Kahfi. *Ulum Islamiyyah Journal*, Vol. 26 Special Issue 2019, 53-61.

- Al-Najati, M. U. (2006). *al-Hadith al-Nabawi wa ilm al-Nafs*. Cairo: Dar al-Suruq.
- Al-Najjar, M. Z. (2012). *Al-I'jaz al-Ilmi fi al-Sunnah al-Nabawiyah*. Cairo: Maktabah Nahdah.
- Nasohah, Z. (2004) "Syariah Dan Undang-undang, Suatu Perbandingan". Kuala Lumpur: Utusan Publications & Distributors Sdn Bhd. p. 149.
- Nugrahati, D., Uyun, Q., Nugraha, S. P. (2018) Pengaruh Terapi Taubat dan Istighfar dalam Menurunkan Kecemasan Mahasiswa. *Jurnal Intervensi Psikologi*, Volume 10, Nomor 1, 33-42, Juni 2018.
- Picken, G. 2005. Tazkiyat al-nafs : The Qur'anic Paradigm. *Journal of Qur'anic Studies*, Vol. 7, No. 2 (2005):101-127 DOI:10.3366/jqs.2005.7.2.101.
- Al-Qurtubi, M. A. A. (2005). *al-Jami' li Ahkam al-Qur'an*. Kaherah: Dar al-Sha'ab
- Rahman, M. (2015). Mental Health: Islamic Perspective. *QJIS: Qudus International Journal of Islamic Studies*, Vol. 3, Issue 1, 55-71, February 2015
- Rajab, K. (2012). *Pengobatan jiwa metode perawatan kesehatan mental dalam Islam*. Kuala Lumpur: Darul Fikir
- Al-Razi, F. (1981). *Tafsir al-Fahr al-Razi al-Mustahir bi al-Tafsir al-Kabir wa Mafatih al-Ghaib*. Bayrut: Dar fikr.
- Razali, Z. A., Ab Rahman, N. A., Husin, S. (2018). Complementing the treatment of a major depressive disorder patient with Ruqyah Shar'iyah therapy: A Malaysian case study. *Journal of Muslim Mental Health*. ISSN1556-4908, Volume 12, Issue 2, 2018 <http://dx.doi.org/10.3998/jmmh.10381607.0012.204>.
- Reger, M. A., Stanley, I. H., & Joiner, T. E. (2020). Suicide Mortality and Coronavirus Disease 2019—A Perfect Storm? *JAMA Psychiatry*. 2020;77 (11):1093-1094. doi:10.1001/jamapsychiatry.2020.1060.
- Al-Shatibi, A. I. I. M. (1997). *al-Muwafaqat fi Usul al-Shari'ah*. Tahqiq Ibrahim Ramadhan. Beirut: Dar al-Ma'rifah
- Syarkani, M. (2013). *Allah Doktorku, Wahyu Ubat Penyakitku*. Kuala Lumpur: Telaga Biru.
- Shehata, M. F. (2010). A proposed study on how far anger contributes to initiating essential hypertension in Canadian Caucasian adults with a family history of hypertension. *Clinical Medicine Insights: Cardiology*, 4, 9-13. <https://doi.org/10.1177/117954681000400001>
- Sholeh, M., & Musbikin, I. (2005). Agama sebagai Terapi, Telaah Menuju Ilmu Kedokteran Holistik. Yogyakarta: Pustaka pelajar.
- Sulaemang, Z., Kuraedah, S., & Zubaidah (2016). Ablution and Different Kinds of Diseases' Prevention in Hadits Perspective. *International Journal of Sciences: Basic and Applied Research (IJSBAR)*, 28(3), 254-265.
- Al-Tabari, A. J. M. (2001). *Tafsir al-Tabari*. Giza: Markaz al-Buhuth wa al-Dirasah al-Arabiyyah wa al-Islamiyyah Dar Hajr.
- Thakura, V., & Jain, A. (2020). COVID 2019-suicides: A global psychological pandemic. Elsevier Public Health Emergency Collection. PMC7177120. 2020 Apr 23. doi: 10.1016/j.bbi.2020.04.062.
- Wang, C., Pan, R., Wan, X., Tan, Y., Xu, L., Ho, C.S., & Ho, R.C. (2020). Immediate Psychological Responses and Associated Factors during the Initial Stage of the 2019 Coronavirus Disease (COVID-19) Epidemic among the General Population in China. *International Journal of Environmental Research and Public Health*, 2020; 17(5).
- Worldometers. (2022). COVID-19 Coronavirus Pandemic. Retrieved Januari 30, 2022, from <https://www.worldometers.info/coronavirus/>.

World Health Organization (WHO). (2021). Tracking SARS-CoV-2 variants. Retrieved December 27, 2021, from <https://www.who.int/en/activities/tracking-SARS-CoV-2-variants/>.

World Health Organization (WHO). (2021). Mental health: strengthening our response. Retrieved November 22, 2021, from <https://www.who.int/news-room/fact-sheets/detail/mental-health-strengthening-our-response>.