ABSTRACT

Humans are divine beings, who need spiritual fulfillment, and the most important thing is to be able to live and practice their religious teachings in order to obtain strength and tranquility in life. Spiritual health is about trying to live with a whole person. This is a process that must be carried out in the course of life. When spirituality is healthy and balanced, the power to commit wrongdoing will decrease and balance in life will be fulfilled. This study aims to improve the information about Islam and spiritual health among Muslim people. Spiritualism in religion is belief. This study used a literature review method by examining more than five journals about spiritual health and its relation with Islam. There is a strong emotional involvement, both in rejection and acceptance of spiritualism. Spirituality is closely related to other dimensions and can be achieved if there is a balance with other dimensions (physiological, psychological, sociological, cultural). Spiritual is very influential on individual's coping. The higher the spiritual level of an individual, the coping possessed by that individual will also increase. So that it can increase the adaptive response to the various changes that occur in these individuals.

Keywords: islam, spirituality, spiritual health

Background

A person's understanding of health and illness in each individual and community tends to be different. Most of the Indonesian people, interpreting health and illness is related to a simple point of view, which is as long as it does not interfere with daily activities. Public curiosity about physical health is more quickly understood than knowledge about mental health. However, humans are beginning to understand other symptoms besides physical health, namely the tendency for abnormalities in mental health or also called spiritual health.

According to Arifin (1994), Islamic religious guidance is defined as an effort to provide assistance to others who are experiencing difficulties, both physically and mentally, regarding
life in the present and in the future. Especially for children, religion is the best basis needed in building their personality. Islamic religious guidance is primarily and first starts from the household, since the child is very early. Islamic religious guidance must be given, not only means giving religious lessons in the form of theory, but also must be accompanied by practice.³

Basically, humans have a tendency to always gravitate towards religion.⁴ Self-tendency in Islam, is also known as fitrah. Fitrah is the application of a primordial covenant between God and the human spirit, so that the human spirit is imbued with a belief about the Absolute and the Most Holy.⁵ The progress of science and technology with all its developments does not entirely raise human dignity in essential life. What happens is a lot of self-restlessness and life seems aimless with no spiritual value. Humans have two elements of value, namely the spiritual element and the physical element. Therefore, Islam reminds us that it is very important to pay attention to and maintain a balance between the two.⁶

Prof. Zakiah in Umrah (2011) stated that by praying, praying to Allah SWT is an inner refinement which will then restore the inner peace of the person who does it. Self-approach to the Creator will provide instructions on how to interpret life, and automatically a person's anxiety will decrease. Prayers are an obligation from Allah to humans, in all circumstances, both healthy and sick, prayer must be carried out. because prayer is a pillar of religion and a human obligation that is first held accountable in the afterlife by Allah SWT. If the prayer cannot be established by standing, it should be performed by sitting or lying down. Apart from praying there is another approach to God, namely by way of dhikr. This is in accordance with the Word of Allah in Q.S Al-Imran (3) verse 191:

الَّذِينَ يَذْكُرُونَ اللَََّّ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالَْْرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًً
سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Meaning: (that is) those who remember Allah standing or sitting or lying down and they think about the creation of the heavens and the earth (saying): "O our Lord, you did not create this in vain, Glory to you, So save us from the torments of hell.

The explanation of the verse is that humans must constantly remember Allah, in all dimensions of situations and conditions, in the form of words and / or surrendering hearts. For example, when you get a disaster, you must remember and submit yourself to Allah and continue to have good prejudice for all the destiny that He wants. There are at least four functions of religion in life, namely:

1. Religion as guidance and guidance in life.
2. Religion controls norms and morals.
3. Religion as a helper in trouble.

4. Religion as an inner tranquilizer.

Spiritual health also talks about trying to live with a whole person. This is a process that must be carried out in the course of life. When spirituality is healthy and balanced, the power to commit wrongdoing will decrease and balance in life will be fulfilled. In humans, there are two most basic needs, namely physical needs such as: food, shelter, emotional or psychological needs, for love and sexual needs. Meanwhile, spiritual needs are the need to believe in or have faith in something and life will be more meaningful. This study aims to improve the information about Islam and spiritual health among Muslim people.

Methods

This study used a literature review method by examining more than five journals about spiritual health and its relation with Islam. Journals obtained in this study were searched through the Google Scholar search engine. The keywords used in this study were Islam, spirituality, spiritual health and other related terms with Islam and spiritual health. This study also used the thematic approached so that we could address different aspects about Islam and spiritual health.

Results and Discussions

Spiritual Concepts in Islam

In Adler said that man as a conscious being, which means that he is aware of everything that is done, is aware that he is a creation of God, is able to guide his behavior, and realizes the full meaning of all actions in order to appreciate himself as a good human being). Spiritual means that there is attachment to things that are spiritual or psychological. Spirituality is awareness or self-awakening in achieving the goals and meaning of life. Spirituality is a major part of the overall health and well-being of a person.

According to Fontana & Davic, spiritual meaning is more difficult than interpreting religion, compared to religion, basically spiritual has many meanings, apart from the concept of religion, spirit shows behavior and is always linked as a personality factor. Or it is also called energy both physically and psychologically. Spirituality comes from the word "spirit" and has two substantial meanings, namely:

1. The fundamental character of the human souls, which are interrelated, and part of the deepest experience of the soul, are also human means of communication or means of relating to God.
2. “Spirit” refers to the concept that all interconnected “spirits” are part of a greater consciousness and intellect. The spirituality of life is awareness about self or individual about origin, purpose and destiny. Explicitly, Piedmont sees spirituality as part of the motivational characteristics (motivational trait), which motivates, directs, and chooses the behavior of individuals. As well as spirituality as an individual effort to understand a broad meaning in the context of life after death (eschatological).

Spirituality is a translation of the word spirituality. Ruhaniyah itself comes from the word spirit. Al Qur’an states that the human spirit is breathed directly by Allah in the womb after it is physically formed. According to Aman (2013), Spiritual in a broad sense is something that is spiritual has an eternal truth that is related to the purpose of human life. Inside there may be a belief in supernatural powers such as in religion, but it has an emphasis on personal experience. According to Nico Syukur (in Tamami, 2013), there are differences between spiritual and religious, spirituality is self-awareness and individuals about origin, purpose and destiny. Spirituality is closely related to personal experiences that are transcendental and individual in individual relationships with something that is believed to be meaningful.

**Aspects Affecting Spirituality in Islam**

Piedmont (2001) develops a concept of spirituality which he calls Spiritual Transcendence. It is a person's ability to be outside his or her understanding of time and place, and to see life from a broader and more objective perspective. Or a perspective where someone sees a unity that underlies the meaning of the creation of the universe. This concept consists of three aspects, namely:

1. Prayer Fulfillment (practicing worship), which is the presence of a feeling of happiness that comes from being involved with transcendent reality.
2. Universality (universality), namely belief in the continuity of life in the universe (nature of life).
3. Connectedness, namely a person's belief in which there is part of a larger human reality that can transcend generations and some groups.

From the above concept, in the previous literature, Piedmont (1999) describes clearly the three components, consisting of:

1. A sense of connectedness, namely the belief in the application of human life to create a harmonious life.
2. Universality, believes in the unity of nature and life.
3. Prayer fulfillment, which is a feeling of joy over the results of merging humans with transcendent reality.
The two Piedmont concepts describe aspects of spirituality which consist of three aspects, which are manifested through a measure of spirituality developed by Piedmont (1999), namely the Spiritual Transcendence Scale (STS), there are several indicators and descriptions of spiritual behavior, namely:

1. Practicing worship, feeling happy and rejoicing with the self-involvement experienced by prayer. Prayers feel personal strength, because they benefit from the worship they do.

2. Universality, belief in the unity and purpose of life, a sense of connection and sharing of responsibility with other creatures in life.

   Linkage, a sense of personal responsibility which includes vertical relationships, commitment between generations, as well as horizontal relationships and commitment to the environment.

Factors Related To Spirituality

The tendency to be emotionless, psychological maturity, personality, is related to a spiritual orientation. Piedmont (2007) described three factors related to spirituality, namely:

1. Yourself

   A person's soul is fundamental in the exploration or investigation of spirituality.

2. Fellow

   One's relationship with others is as important as oneself. The need to belong to society and to be connected to each other has long been recognized as a central part of the human experience.

3. God

   God is believed to unite, as the principle of life or the essence of life. One factor related to spirituality is environment. Young (2007) defines that the environment is something that is around someone. Spirituality will bring someone to be able to put themselves in the right place and do what they should, and be able to find innovative things.

Health and Spiritual Relationship in Islam

In Islamic terminology, the concept of spirituality is directly related to the Qur'an and the Sunnah of the Prophet. Nasr (1994) stated that the verses of the Qur'an and the sunnah of the Prophet Muhammad contain spiritual practice and meaning. This includes inner purity from all aspects, maintaining honesty, sincerity, sincerity, simplicity, care, and the ability to seek and understand the substance of Islam in its deepest meaning.

Allah SWT explains in Surah Asy-Shams verses 7-10 as follows,

وَنَفْسٍ وَمَا سَوَّاهَا (7) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (8)
قَدْ أَفْلَحَ مَنْ زَكَّاهَا (9) وَقَدْ خَابَ مَنْ دَسَّاهَا (10)
Meaning: "For the sake of the soul and the perfection (of creation), then Allah inspires that soul (behavior) of evil and piety. It is fortunate that the person who purifies it, and really loses the person who pollutes it. " (QS. Asy-Syams (91) verse 7-10).

In the above verse, after swearing with the sun, moon, day, night, sky, and earth, Allah swears by the name of the human identity / soul and his perfect creation. then Allah inspires wickedness and piety into the human soul / self. Guarding and cultivating the soul can only be done by obeying all of Allah's rules, worshiping Him, always remembering Him, carrying out all His commands and staying away from all His prohibitions. As Allah said in QS.Al-Fajr 27-30:

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ (27) ارْجِعِي إِلَى رَبِّكَ رَاضِيَةً مَرْضِيَّةً (28) فَادْخُلي فِي عِبَادِي (29) وَادْخُلي جَنَّتِي (30)

Meaning: O calm souls (27), return to your Lord willing and pleased (28), enter into the class of My servants (29), enter into My heaven (30) [Q. S. al-Fajr (89) verse 27-30].

In the Piedmont concept which is more directed at awareness of the meaning of life and life after death, it is in line with the word of Allah SWT regarding the return of living things to Him through the process of death, namely:

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Meaning: "Surely we belong to Allah SWT, and in fact we will return to Him." (QS.Al-Baqarah:156, Al Qur’an Mushaf Aisyah, 2010)

The verse explains that nothing is eternal and eternal life in the world. Humans are taught to believe that there is another life after death. Therefore it requires knowledge of self-control. Self-control is an individual mastery and sensitivity and ability to control and manage behavioral factors according to situations and conditions to present oneself in socializing the ability to control behavior, the tendency to attract attention, the desire to change behavior to suit and please others, can always put myself in with others and shut down her feelings. The Prophet sallallaahu alaihi wa sallam taught. In order for this to be tempered by taking a lower position. From Abu Dhar radhiyallahu anhu, the Messenger of Allah -peace and prayer of Allah be upon him- advises, This means:" When you are angry, and he is in a standing position, he should sit down. Because with that anger can disappear. If it's not gone yet, want him to take a sleeping position "(Narrated by Ahmad 21348, Abu Daud 4782 and his nurse were judged as authentic by Syuaib Al-Arnauth).

Some of the ways to manage stress and control behavior that have been taught by Islam are as follows:

1. Sincere intention.
A sincere intention in doing business is related to the goal that the business has high value in the eyes of Allah SWT and he gets peace if the business does not work as expected.

2. Patience and prayer

Patient people will be able to make decisions in dealing with existing stressors.

3. Give thanks and surrender (Tawakkal)

Allah SWT has taught in the Al Qur'an Surat Al Fatihah verse 2 and Al Baqoroh: 156: (that is) people who, when a disaster strikes, they say: "Inna lillaahi wa innaa ilaihi raaji'uun"

4. Prayer and Dhikr.

Prayers and dhikr are a source of strength for us in our work when doing social relations, humans must be able to control themselves so that they can behave in a mutually pleasant manner and not offend others. According to Prijosaksono in the article "Master and Control Yourself", self-control has two dimensions, namely controlling emotions and discipline. Controlling emotions means we are able to recognize or understand and manage our emotions. Meanwhile, discipline is doing things that we must do stably and regularly in an effort to achieve our goals.15

Someone who is able to control themselves are those who can properly analyze the information obtained, control behavior, anticipate an event, predict an event and make a decision if the right one. Other aspects contained in a person's self-control include emotional, mental and mental control.16 These three aspects can be described, as follows:

a. Emotion control

If you can control your emotions well, then your mind and body are good too.

b. Mind control

Thinking about success and enjoying the process are good things for mind control.

c. Physical control

A healthy physique will affect a good mind, and vice versa

Self-control also includes emotional, mental and physical aspects. These three aspects are interrelated and influence the decision-making process. The aspects of self-control according to Averill and Ghufron's opinion are behavior control, cognitive control and decision control.16

1. Control behavior (behavior control), this directly affects or modifies a situation that is not in accordance with the wishes.

2. Cognitive control (cognitive control), is an individual's ability to process unexpected information by means of psychological adaptation or reducing pressure.
3. Controlling decisions (decision control), is a person's ability to choose a result or an action based on something expected.

The acceleration of modernization has resulted in rapid social change that can cause people to lose their identity, this is when modern society is very susceptible to stress, depression and anxiety. The main problems that arise in a modern society are:

1. There was disintegration of traditional society due to changes in that society rapidly.
2. The development of an understanding that is very dependent on reason, as if God is no longer involved in a success.
3. With the undermining of religion, morals, manners and old cultural heritage, it creates fundamental uncertainty in the fields of law, morals, norms, values and ethics of life.
4. The dependence of society on modern powers.
5. The basic truths contained in religious teachings were put aside by some people because they were considered ancient

The Eight Traits of People Who Have Developed Spiritual Intelligence

1. Flexibility

People who have high spiritual intelligence are characterized by a flexible or flexible life attitude. Individuals who can carry themselves and easily adapt to various situations at hand, are not rigid or impose their will. this individual easily succumbs.

2. High Reflection Ability

People who have high spiritual intelligence, have high reflection abilities. He tends to ask why or what if as a continuation of what and how. They also have high abilities in analyzing complex problems and metaphysical problems.

3. High Self-Awareness and Environment

High awareness means knowing himself well. He was able to control himself. By knowing himself, he also knows others, is able to read the intentions and desires of others. High environmental awareness includes concern for others, life problems faced together and also care for the natural environment, such as love for flora and fauna.

4. High Contemplation Ability

High contemplation ability is the ability to provide inspiration from various things, namely the ability to convey values and meanings to others, to be able to draw lessons or to have high creativity and innovation ability that starts from the inspiration it gets.

5. Think Holistically
Thinking holistically is thinking thoroughly, think systems. By thinking holistically, it will show the relationship between one thing and another. respect differences and be able to work together.

6. Dare to Face and Make Meaning of Suffering

All difficulties in life are a test to increase one's self-awareness, to learn to let go of worldly attachments. We should take positive lessons from all the events that we experience. However initially feeling hurt over the loss of what we have. But then learn to surrender or accept what we have experienced.

7. Dare to Go Against Flow and Tradition

The prophets in general were people who went against the flow and reformed the traditions of the people of Jahiliyah. Although for that it has to face resistance from those who wish to maintain that tradition. So we are challenged to become like a lotus flower, even though living in the mud can still show its beauty, without being polluted by the mud where it lives.

8. Little Damage May Cause

At this time we often hear about various natural disasters and calamities that occur in various parts of the world. Many natural disasters occur due to human activity. A person who has a high level of spiritual intelligence (SQ) tends to be a dedicated leader, that is, someone who is responsible for bringing more vision and values to others and providing instructions for their use. In other words, someone who inspires others.

Conclusion

Spiritualism in religion is belief. There is a strong emotional involvement, both in rejection and acceptance of this spiritualism. Spirituality is closely related to other dimensions and can be achieved if there is a balance with other dimensions (physiological, psychological, sociological, cultural). Spiritual is very influential on individual's coping. The higher the spiritual level of an individual, the coping possessed by that individual will also increase. So that it can increase the adaptive response to the various changes that occur in these individuals. Spiritual competence is two sides of the coin that cannot be separated from social competence, namely competence in providing comfort to others.

With spiritual and social competences, we can build productive, faithful, contributive, creative and innovative human resources. Thus, if spiritual intelligence is implemented in the workplace, efficient, effective, fair, transparent, accountable, and high moral public services can be realized as expected. To apply spiritual competence requires commitment and
consistency to make continuous self-improvement. It is necessary to make an agenda and self-evaluation is done every day. The liver must always be cleaned of various impurities from liver disease at any time by repenting and making improvements. Islam has a tendency to be a civil religion that is lived and practiced as a reaction to the very rapid changes in society as a result of scientific progress.

References