



The Relation of Contentment and Mental Health in *al-Hikam*

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Abstract

Purpose

This study aimed to explore the relationship of contentment values with mental health theory in enhancing emotional stability and reducing reliance on materialistic ambitions that were often the cause of psychological instability.

Method

*Using a qualitative descriptive approach, this study objectively analyzes the book *al-H{ikam* by Ibn Atha'ilah, using a qualitative descriptive approach. Primary data was obtained from the text of *al-H{ikam*, while secondary data was obtained from literature related to mental health and spirituality.*

Results/findings

Research findings suggest that contentment helps individuals reduce psychological distress by promoting mental resilience through the mechanisms of self-acceptance and gratitude. The practice also provides sustained inner peace, even under stressful circumstances.

Conclusion

This research concludes that contentment has the potential to be integrated into modern mental health approaches, both in a spiritual and multicultural context. By translating the values of contentment into the language of modern psychology, the concept becomes accessible to a wider audience. These findings pave the way for the development of innovative and relevant spirituality-based interventions to address global mental health challenges.

Keywords

Contentment, al-H{ikam, Ibu Athailah, Mental health, Spiritual.

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Abstrak

Tujuan

Penelitian ini bertujuan untuk mengeksplorasi hubungan nilai-nilai qana'ah dengan teori kesehatan mental dalam meningkatkan stabilitas emosi dan mengurangi ketergantungan pada ambisi materialistis yang sering kali menjadi penyebab ketidakstabilan psikologis.

Metode

Dengan menggunakan pendekatan deskriptif kualitatif, penelitian ini menganalisis secara objektif kitab al-Hikam karya Ibn Atha'ilah, dengan menggunakan pendekatan deskriptif kualitatif. Data primer diperoleh dari teks kitab al-Hikam, sedangkan data sekunder diperoleh dari literatur-literatur yang berkaitan dengan kesehatan mental dan spiritualitas.

Hasil/temuan

Temuan penelitian menunjukkan bahwa qana'ah membantu individu mengurangi tekanan psikologis dengan meningkatkan ketahanan mental melalui mekanisme penerimaan diri dan rasa syukur. Latihan ini juga memberikan kedamaian batin yang berkelanjutan bahkan dalam keadaan yang penuh tekanan.

Kesimpulan

Penelitian ini menyimpulkan bahwa qana'ah memiliki potensi untuk diintegrasikan ke dalam pendekatan kesehatan mental modern, baik dalam konteks spiritual maupun multikultural. Dengan menerjemahkan nilai-nilai qana'ah ke dalam bahasa psikologi modern, konsep ini dapat diakses oleh khalayak yang lebih luas. Temuan ini membuka jalan bagi pengembangan intervensi berbasis spiritualitas yang inovatif dan relevan untuk mengatasi tantangan kesehatan mental global.

Kata kunci

Qana'ah, al-Hikam, Ibu Athailah, Kesehatan Mental, Spiritual.

المخلص

الهدف

تهدف هذه الدراسة إلى استكشاف علاقة قيم القناعة بنظرية الصحة النفسية في تعزيز الاستقرار العاطفي وتقليل الاعتماد على الطموحات المادية التي غالبًا ما تكون سببًا في عدم الاستقرار النفسي.

الطريقة

تقوم هذه الدراسة بتحليل موضوعي لكتاب {الأحكام} لابن عطاء الله باستخدام المنهج الوصفي الكيفي، مستخدمة المنهج الوصفي الكيفي. وقد تم الحصول على البيانات الأولية من نص كتاب {الحكم}، بينما تم الحصول على البيانات الثانوية من الأدبيات المتعلقة بالصحة النفسية والروحانية.

النتائج

تشير نتائج الأبحاث إلى أن القناعة تساعد الأفراد على الحد من الضائقة النفسية من خلال تعزيز المرونة العقلية من خلال آليات قبول الذات والامتثال. كما توفر هذه الممارسة أيضًا سلامًا داخليًا مستدامًا حتى في ظل الظروف العصيبة.

الخلاصة

يخلص هذا البحث إلى أن القناعة لديها القدرة على الاندماج في مناهج الصحة النفسية الحديثة، سواء في سياق روحي أو متعدد الثقافات. من خلال ترجمة قيم القناعة إلى لغة علم النفس الحديث، يصبح المفهوم في متناول جمهور أوسع. تمهد هذه النتائج الطريق لتطوير تدخلات مبتكرة وذات صلة قائمة على الروحانية لمواجهة تحديات الصحة النفسية العالمية.

الكلمات الرئيسية

القناعة؛ الحكم؛ ابن عطاء الله؛ الصحة النفسية؛ الروحانيات

INTRODUCTION

This research examines the relationship between the concept of contentment (*qana'ah*) in *al-Hikam* and mental health, addressing an essential yet underexplored area in contemporary psychological and spiritual studies. In the modern world, psychological stress is increasingly prevalent due to high life demands and economic uncertainty, leading to disorders such as anxiety and depression. Extensive research has established a positive correlation between spirituality and mental health (Chittick, 2001; Goleman, 2006; Koenig et al., 2012). However, existing studies have yet to provide a focused exploration of how the specific spiritual concept of contentment functions as a coping mechanism for psychological distress. This gap in the literature necessitates an in-depth investigation into *al-Hikam*, a seminal Sufi text that offers profound insights into inner peace and emotional resilience.

While many studies discuss the role of Sufism in mental health, they follow three dominant patterns. First, some studies examine the relationship between Sufism and emotional stability (Fitriya et al., 2024; Irham, 2023; Kamaluddin et al., 2024; Rusdi & Khodijah, 2024). These studies, however, often adopt a generalist approach and lack a nuanced engagement with classical Sufi texts. Second, other research focuses on Sufi spiritual practices and their impact on mental well-being (Afiani & Haririe, 2024; Guefara, 2024; Halim et al., 2024; Nizamie et al., 2013). While these studies highlight the therapeutic and transformative aspects of Sufi practices, they rarely examine how specific texts inform these practices. Third, some scholars explore the challenges of Sufism in the digital era (Maksum, 2024; Ramadhani & Dinata., 2024; Wahid & Maskhuroh, 2024; Waluyoajati & Swari, 2024). Although these studies suggest Sufism offers alternative solutions to digital-age accentuate, they do not sufficiently address how classical Sufi teachings—particularly those on contentment—can be systematically applied to modern mental health discourse.

Despite the recognition of Sufism's role in psychological well-being, there remains a significant gap in understanding the application of *al-Hikam*'s teachings on contentment within contemporary mental health frameworks. This study seeks to bridge this gap by conducting a textual analysis of *al-Hikam* to explain how its conceptualization of contentment can serve as a psychological buffer against stress and anxiety. Unlike previous research that broadly associates spirituality with mental health, this study takes a focused approach by analyzing a specific Sufi text, contributing novel insights to both Sufi studies and psychological research.

By systematically integrating *al-Hikam*'s teachings into modern mental health discourse, this research aims to offer a structured perspective on how contentment can enhance emotional resilience. It will also explore the practical implications of these teachings in addressing contemporary psychological challenges, including those shaped by the pressures of digital life. Ultimately, this study aspires to make a significant contribution by expanding the discourse on spirituality-based interventions in mental health, demonstrating how classical Sufi wisdom can provide enduring solutions to modern psychological dilemmas.

METHOD

This research employs a descriptive qualitative method with a text study design and thematic analysis to explore the concept of contentment in *al-Hikam* and its relevance to mental health. The study follows a structured multi-phase process to ensure rigor and minimize subjectivity in interpretation.

The data extraction process begins with the data collection stage, which includes primary data in the form of the text of Ibn Athaillah's *al-Hikam* and secondary data from relevant literature. Texts are selected based on their relevance to the research theme, particularly those addressing contentment. The collected data are organized into initial categories aligned with the research objectives. The second stage involves preliminary coding using

a thematic analysis framework. At this stage, spiritual values related to contentment are identified and categorized into thematic codes. The coding process is conducted iteratively, allowing for revisions or adjustments based on in-depth readings. To mitigate subjectivity, two independent researchers are involved in the coding process to ensure inter-coder reliability. Any discrepancies in coding are resolved through discussion and consensus-building.

The next step is the grouping of thematic codes into main themes, accompanied by a comparative analysis with contemporary mental health indicators. This phase involves thematic interpretation to establish the relationship between the values of contentment found in *al-Hikam* and psychological well-being indicators, such as emotional stability, inner peace, and self-acceptance. Once the main themes are identified, the study proceeds with an in-depth interpretation using a contextual *tafsir* approach. This approach situates *al-Hikam* within both its spiritual framework and its relevance to contemporary psychological discourse. The analysis examines how the teachings of contentment in *al-Hikam* address modern mental health challenges, including anxiety, stress, and dissatisfaction.

To strengthen the validity of findings, a structured validation process is implemented. This includes expert consultation with scholars specializing in Sufism and Islamic psychology to ensure that interpretations align with established scholarly perspectives. Data triangulation is conducted by comparing findings from *al-Hikam* with relevant secondary literature, including previous research on Sufism and mental health. The results are further refined through theoretical reflection, ensuring their applicability and contemporary relevance. By incorporating inter-coder reliability checks and expert validation, this study enhances the credibility of its thematic analysis, reducing the potential influence of researcher subjectivity and ensuring a more objective examination of *al-Hikam*'s teachings on contentment and mental health.

FINDING AND DISCUSSION

The Concept of Contentment in the Book of *al-Hikam*

al-Hikam book

Muhammad ibn Ibrahim, known as Ibn Abad al-Nafzi al-Rindi, said in the introduction to his commentary on the book *al-Hikam* by Abu al-Fadl Ahmad ibn Muhammad ibn Abdul Karim ibn Athailah al-Sakandari:

أما بعد: فإننا لما رأينا كتاب الحكم المنسوب إلى الشيخ الإمام المحقق العارف الكاشف الولي الرباني أبي الفضل تاج الدين أحمج بن محمد بن عبد الكريم بن عطاء الله السكندري رضي الله عنه ونفعنا به من أفضل ما صنف في علم التوحيد، وأجل ما اعتمده بالتفهم والتحفظ كل سالك ومريد لكونه صغير الجرم عظيم العلم ذا عبارات رائعة ومعان حسنة فائقة، قصد فيها إلى إيضاح طريق العارفين والموحدين وإبانة مناهج السالكين والمتجربين، أخذنا في وضع تنبيه يكون كالشرح لبعض معانيه الظاهرة، (Ibrahim, 1939)

The meaning: After: When we saw the Book of al-Hikam attributed to Sheikh Abu al-Fadl Taj al-Din Ahmad ibn Muhammad ibn Abd al-Karim ibn Athailah al-Sakandari (may Allah be pleased with him and benefit us with him) as one of the best books in the science of monotheism, and the most important thing that every seeker and seeker adopts with understanding and caution, because it is small and successful in knowledge, with wonderful phrases and beautiful meanings, in which he intended to clarify the path of the knowers and monotheists, and clarify approaches of the sovereigns and strippers, we make a reminder as an explanation for some apparent meanings in it.

Abdul Majid al- al-Sarnubi said in his introduction to the *al-Hikam* commentary:
 فأني لأعترف بما كان للحكم العطائية من كبير أثر في زياجة يقيني بالله سبحانه، وحسن توكلي عليه،
 وشدة تقتي به جل وعلا (Tsarnubi, 1989)

The meaning: I acknowledge the great impact that al-Hikam by Ibn Al-Athailah is one of the biggest influences in increasing my certainty in Allah (SWT), my reliance on Him, and my confidence in Him, Glory be to Him.

From these two opinions of scholars who have commented on the *al-Hikam*, it is clear that the *al-Hikam* is a precious book that continues to be studied and analysed throughout the ages. This is because it shows how man can maintain his faith, belief, and piety towards God Almighty in the face of various human issues in this world.

Definition of Contentment in the Book of *al-Hikam*

أنت حر مما أنت عنه آيس

The meaning: You're free from what you're afraid of

أي أنت حر من كل شيء أنت عنه، أي منه آيس، لأن اليأس من الشيء دليل على فراغ القلب منه،
 وذلك عين الحرية منه. وغناه عنه. (Ibrahim, 1939)

The meaning: In other words, you are free from everything that you are about, i.e., from which you despair, because despairing of something is evidence of the emptiness of the heart from it, and that is the same as freedom from it. And he is rich from it

The above text shows that a free person is one who is free from dependence on other than Allah, which may lead to disappointment and despair because of hope in other than Allah. The Holy Qur'an in Surah *Al-Ikhlās* verse two states the following:

الله الصمد

The meaning: God is steadfast

ومعنى الصمد اللغوي : السيد المقصود الذي لا يقضى أمر إلا بإذنه . والله - سبحانه - هو السيد الذي لا سيد غيره ، فهو أحد في ألوهيته والكل له عبيد . وهو المقصود وحده بالحاجات ، المحيى وحده لأصحاب الحاجات . وهو الذي يقضى في كل أمر بإذنه ، ولا يقضى أحد معه. وهذه الصفة متحققة ابتداء من كونه الفرد الأحد. (Qutb, 2004).

The meaning: The meaning of Samad is linguistic: The intended master who does not do anything without his permission. God - the Almighty - is the master who has no other master, as He is one in His divinity and all are slaves to Him. He is the only one to whom needs are addressed, and the only one to whom needs are answered. He is the one who rules in every matter with His permission, and no one rules with Him. This attribute is realized starting from the fact that He is the one and only One

As stated in the Holy Qur'an, Surat *al-Ikhlās*, verse two: "Allah is all-powerful," meaning that Allah is the one who is dependent on everything. This verse emphasizes that man should only pin his hopes on God, who is all-powerful and will not disappoint him. Dependence on worldly creatures or things not only risks psychological suffering but also robs one of true freedom. By relying on God, one can achieve spiritual independence and avoid the shackles of false hope. This is the essence of Sufi wisdom, which encourages individuals to achieve freedom through contentment, or contentment with divine judgments.

وعبد لما أنت له طامع

The meaning: A slave to what you covet

كما أن الطمع في الشيء دليل على الحب له وفرط الإحتياج إليه، وذلك عين العبودية له. وقوله لما

أنت له، أي فيه طامع، فالطامع عبد، واليأس حر، كما قيل: (Ibrahim, 1939)

The meaning: Coveting something is a sign of love for it and excessive need for it, which is the same as slavery to it. The aspirant is a slave and the despairing is free, as it has been said

The passage explains that when a person wants more than he has; it is a sign of his love for the world, and a sign of his excessive need for what he wants. Therefore, a person who wants something will be enslaved by anything in order to achieve what he wants. That is why it is said in the commentary that the covetous person becomes a slave to what he wants. The one who does not care about what he wants is the one who is free from his own desires. So, it is said

العبد حر ماقنع والحر عبد ما طمع

فائقع ولا تطمع فما شيء يشين سوى الطمع (Ibrahim, 1939)

The meaning: A slave will be free if he is content and a free man will be a slave if he is greedy

So be content and don't be greedy, for nothing is more dishonorable than greed.

It is apparent from the previous two passages that whoever wants to be free must have the quality of a slave. For when a person accepts with grace all the circumstances that confront him, he will not be enslaved by his lust. Unlike a greedy person, he will always follow his lustful desires to pursue what he wants, even if he has to become a slave to others. As stated in the book *al-Hikam* in the Biography of the Prophet by Abdul Majid al-Sarnubi

وما أطف قول بعضهم:

اضرع إلى الله لا تضرع إلى الناس واقنع بجز فإن العز في اليأس

واستغن عن كل ذي قربي وذو رحم إن الغنى من استغنى عن الناس (Tsarnubi, 1989)

Some people have said:

Invoke Allah, do not invoke man, and be content with little, for honor is in despair.

Do not rely on your relatives and relatives' mercy, for the rich are those who are free from people

The above-mentioned poem is a warning to everyone to be content with all the blessings given to them by Allah (SWT). When people are not content, they take various ways to achieve what they want, even if they are dependent on others. A person who depends on others for help and assistance will despair when the people from whom we expect help fail us. If a person hopes and seeks help only from God Almighty, he is freed from dependence on all people. Then, he has become a truly noble person and is free from despair.

Greed and Contentment in Daily Life

In everyday life, everyone will always encounter greed in this world. Human beings, as creatures endowed with a desire for greed, will find it difficult to let go of the greed in themselves. One of the best attitudes and ethics for avoiding greed is contentment. Being willing to accept the small things given by God Almighty is one way to contentment. As

stated in the following Surah *al-Hikam*:

والقناعة هي السكون عند عدم المآلوفات وهي أول الزهد. (Ibrahim, 1939)

The meaning: Contentment is contentment in the absence of money and is the first form of asceticism.

When a person is content with what he has and does not feel deprived of what he has, this is one of the qualities of *zuhd*. This is in contrast to the following expression about covetousness.

لولا الأطماع الكاذبة لما استعبد الأحرار بكل شيء لا خطر له

The meaning: If it weren't for false ambitions, free people wouldn't be enslaved by everything that isn't dangerous

In modern times, it is rare to see someone who worships idols. However, the word worship referred to in the text above means that a person is free to do whatever can achieve what he wants, even if it compromises his faith and piety towards Allah Al-mighty. In his biography, Muhammad ibn Ishaq mentioned three examples of contentment and stinginess in daily life.

وقيل: إن العقاب: يطير في فضاء عزة بحيث لا يرتقي طرف إلى مطاره، ولا تسمو همة إلى الوصول إليه

فيرى قطعة لحم معلقة على شبكة فينزله الطمع من مطاره، فيعلق بالشبكة جناحه، فيصيده صبي يلعب به

(Ibrahim, 1939)

The meaning: It is said that al 'iqāb: Flying in a space of pride so that no limb rises to its airport, They can't help but reach for it and see a piece of meat hanging on a net Greed brings him down from his airport, He hangs his wing in the net, and a boy catches it and plays with it.

In the Holy Qur'an: Muhammad ibn Abi Ibrahim likens man to a bird that is not satisfied with what it has and wants a piece of meat that it does not have. The bird does not think about the consequences of this desire, but only about how to get the meat. So, it falls into a net set up by someone who wants to trap and deceive it.

وقيل: إن فتحا الموصلي رضي الله تعالى عنه، كان قاعدا فسئل عن تابع الشهوات كيف صفته، وكان

بقربه صبيان مع أحدهما خبز بلا إدام، ومع الآخر خبز مع كامخ. فقال الذي لم يكن معه كامخ لصاحبه:

أطعمني من الكامخ، فقال له: بشرط أن تكو كلب، فقال: نعم، فجعل في رقبتة خيطا، وجعل يجره كما يقاد

الكلب، فقال فتح للسائل: أما إنه رضي بخبزه ولم يطمع في كامخ صاحبه لم يصير كلبا لصاحبه.

The meaning: It is said that Fatha al-Musli, may Allah be pleased with him, was sitting and was asked about those who follow their desires, There were two boys next to him, one of whom had bread without food, And with the other one baked with toppings. And the one who had no toppings said to his companion: Feed me from the toppings, and he said to him: As long as you're my dog, He said: Yes, so he put a string around his neck, He dragged him around like a dog, He said open to the questioner: As for him who was satisfied with his bread and did not covet his owner's liver, he did not become his owner's dog.

The text describes the second example of a greedy person who follows his lusts. The greedy person will become a slave in order to fulfill their desire for something unattainable.

وحكى عن بعضهم أنه دخل على تلميذ له فقجم التلميذ إليه خبزا قفارا، ولم يكن له إدام، فأخذ يتمنى بقلبه أن ليت كان له إدام يقدمه إلى أستاذه، فقام الأستاذ وقال: تعالي معي، فحمله إلى باب السجن فرأى الناس: يضرب واحد، ويقطع آخر، ويعذب كل واحد بأنواع العذاب فقال الأستاذ للتلميذ: ترى هؤلاء، هم الذين لم يصبروا على الخبز القفار. (Ibrahim, 1939)

The meaning: It is narrated that some of them came to a disciple and the disciple handed him a loaf of bread, He had no food, He wished in his heart that he had something to offer his teacher, The teacher got up and said: Come with me, he carried him to the prison door and the people saw: Hits one, cuts another, and torment each one with various kinds of torment the teacher said to the student: You see, they are the ones who are impatient with fresh bread.

The text is the third example of a greedy person who is impatient with what he has. The story shows that one will always face greed. Even when one wants to do good. When one wants to do something good, such as sharing with others, one should do it to the best of one's ability, without overstretching oneself. Because by being patient with whatever situations one encounters, one develops a contentment nature.

وقيل: إن رجلا أخرج من السجن وفي رجله قيد وهو يسأل الناس، فقال الإنسان: أعطني كسرة، فقال: لو قنعت بالكسرة لما وضع القيد في رجلك. ورأى رجل رجلا من الحكماء يأكل ما تساقط من البقل على رأس الماء، فقال: لو خدمت السلطان لم تحتج إلى أكل هذا، فقال الحكيم: وأنت لو قنعت بهذا لم تحتج إلى خدمة السلطان. (Ibrahim, 1939)

The meaning: It is said that a man was brought out of prison with a leg shackle and he was asking people, and the human said: Give me a crumb, he said, "If you were satisfied with the fracture, the shackle would not have been put on your leg. A man saw a wise man eating what fell from the pond at the head of the water, he said: "If you served the Sultan, you wouldn't need to eat this, and the wise man said: If you are satisfied with this, you don't need to serve the Sultan.

The text is an example of a greedy person who will become a beggar to get something they want. A greedy person serves a sultan to get what they want. A servant is bound to all the commands of his master, and so he is a slave to his master. As for the contented person who is satisfied and content with what he has, he is free, not bound by his master's commands, not bound by the commands of his lust, and not bound by his lusts

وقد أردت أن أذكر هنا حكاية مناسبة لما نحن فيه ليتعرف بها كيف تكون الهمة السنية والآداب المرضية في إخذ البلغ من الدنيا والقناعة باليسير من الأشياء ورؤية منة الله تعالى في تيسير القليل والشكر له على ذلك.

The meaning: I wanted to mention here an anecdote that is relevant to what we are talking about, to familiarize us with the Sunni spirit and morals of taking the world's goods being content with the little things and seeing God's grace in facilitating the little things and thanking Him for that.

قال بعضهم: خرجنا من المدينة حجاجا، فلما كنا بالزاوية نزلنا، فوقف بنا رجل عليه ثياب رثة، وله

منظر وهيبة وصورة حسنة ومروءة فقال: من يبغي خادما؟ من يبغي ساقيا؟

The meaning Some of them said: When we left Madinah on pilgrimage, when we were in Zawiya, we went down, and a man in shabby clothes stood before us, He has good looks, prestige, good image, and dignity he said: Who wants a servant? Who wants a bartender?

فقلت: دونك هذه القربة، فأخذها وانطلق، ولم يلبث إلا يسيرا حتى أقبل وقد امتلأت أثوابه طينا،

وأثرت القربة في كتفيه فوضعها وهو كالمسرور الضاحك، ثم قال: ألكم غيرها؟

The meaning: I said, "Don't take this bottle," and he took it and left, It wasn't long before he came back with his robes full of mud, The bottle hit him in the shoulders, and he put it down, laughing with pleasure, Then he said, "Do you have any others?"

قلنا: لا، وأطعمناه قرصا باردا فأخذه وحمد الله سبحانه وشكره شكرا كثيرا، ثم اعتزل، وقعد يأكله أكل

جائع فأدركتني عليه الشفقة فقممت إليه بطعام طيب كان معنا، وأكثرت له منه. فقلت له: قد علمت أنه لم

يقع منك القرص بموقع فدونك هذا الطعام، فنظر في وجهي وتبسم، وقال يا عبد الله إنما هي فورة جوع فلا

أبالي بأي شيء رددتها عني!!

The meaning: We said: No, and we fed him a cold bread, and he took it and praised Allah Almighty and thanked him very much, then he retired, he ate it like a hungry man, so I took pity on him and gave him some good food that we had with us, I gave him a lot of it. So I told him: I knew you didn't drop the disk at a location, so here's the food, he looked at me and smiled, He said, "O servant of Allah, it is only a spurt of hunger, I don't care what you give back!!"

فرجعت عنه، فقال لي رجل إلى جنبي: أتعرفه؟

The meaning: So, I turned away from him, and a man next to me said to me: Do you recognize him?

قلت: لا!! قال: إنه رجل من بني هاشم من ولد العباس بن عبد المطلب، هذا من ولد سليمان بن أبي

جعفر المنصور، كان يسكن البصرة فتاب، فخرج منها، ففقد، فما عرف له أثر. فأعجبني قوله، ثم اجتمعت

به، وأنيته،

The meaning: I said: No! He said: He is a man from Banu Hashim, the son of al-Abbas ibn Abdul Muttalib, Thi is from the son of Suleiman ibn Abu Ja'far al-Mansur, he lived in Basra and repented, he came out of it, went missing, and there was no trace of him. I liked what he said, and then I met him and showed him,

وقلت له: يا فتى، أنا رجل من إخوانك، وقد بلغني موضعك فأحببت الإتصال بك فهل لك أن

تعادلني فإن معي فضلا من راحلتي، فجزاني خيرا.

The meaning: And I told him: "Boy, I'm one of your brothers, I've heard where you are and I'd love to call you, I will bring with me as well as my horse, he rewarded me well"

وقال: لو أردت هذا لكان لي معدا، ثم أنس إلي، وجعل يحدثني فقال: أنا رجل من ولد العباس، وكنت

أسكن البصرة، ثم أنس إلي، وجعل يحدثني فقال: أنا رجل من ولد العباس، كنت أسكن البصرة، وكنت ذا

كبر شديد وتجبر وبذخ وإني أمرت خادما أن نحشو لي فراشا من حرير، ومخدة بورد نثير، فبينما نائم إذا بقمع

وردة قد غفلت عنه الخادمة، فأتاني آت في منامي في صورة فظيعة، فهزني، وقال لي: أفق من غشيتك،

وأبصر من حيرتك، ثم أنشأ يقول:

The meaning: He said, "If I wanted this, I would have been prepared, and then he was friendly to me, and he made me talk, he said: I am a man from the son of al-Abbas, I used to live in Basra, and then he was friendly to me, and he made me talk, he said: I am a man from the son of al-Abbas, I used to live in Basra, and I was very proud, arrogant, and extravagant I ordered a servant to stuff a silk mattress for me and a pillow with a fluffy rose, and while he slept, a rose funnel that the maid had overlooked, A man came to me in my dream in a terrible form, he shook me, And he said to me: Wake up from your trance, I see through your confusion, and then he began to say:

يا خدّ إنك إن توسد ليّنا # وسدّت بعد الموت صمّ الجنّدل

فأمهد لنفسك صالحا تسعد به # فلتند من غدا إذا لم تفعل

The meaning: The cheeks, if you wrap it around, will feel soft. # and block after death wrapped in stone.

So, prepare yourself a good deed that will make you happy # If you don't, you'll regret it tomorrow if you don't.

قال: فاتبعت فرعا فخرجت من ساعتي إلى ربي هاربا. ههنا خبري.

قال الراوي: فلما قضى حديثه هذا انخس عني، ومضى. (Ibrahim, 1939)

The meaning: He said: "I was frightened, and from that hour I fled to my Lord, fleeing. This is my news

The narrator said: When he had finished speaking, he withdrew from me and went away.

The poem above is an important reminder for every individual to be content with what Allah (SWT) has given them, which is to accept all the blessings that Allah (SWT) has given them. The attitude of contentment not only reflects gratitude, but is also a bulwark against worldly temptations that are often misleading. When people lose the trait of contentment, they tend to resort to different means to fulfil their personal ambitions, including relying on others. This dependence often leads to disappointment when expectations are not met. Furthermore, the loss of contentment can cause emotional turmoil leading to feelings of dissatisfaction and inner instability. As such, contentment is a spiritual principle that supports psychological stability.

Dependence on people, according to the poem, is the main source of despair. A person who is constantly pinning their hopes on others will be easily disappointed when their expectations are not met. This shows that dependence on people is weakness that takes away true freedom. When one fully relies on God for hope and help, one is freed from the shackles of worldly dependence. This freedom not only keeps one away from disappointment but also provides lasting inner peace. With hope in God alone, one becomes stronger to face life's challenges.

From a spiritual perspective, individuals who are content are those who have achieved true glory. Not only are they free from the pressures of worldly ambitions, but they have a strong faith in divine destiny. Reliance on God brings inner freedom that cannot be achieved by any worldly means. People of contentment realize that every blessing, whether small or large, is a form of God's favour that they should be thankful for. With this attitude, they can live their lives peacefully, free from despair. Therefore, contentment is not only a behaviour of life recommended in Sufism, but also a solution to the psychological and spiritual issues of modern life.

Mental Health in a Sufi Psychological Context

Definition of Mental Health

Mental health is an important aspect of individual well-being that includes the ability to manage emotions, think clearly and function effectively in everyday life. According to the World Health Organization (WHO), mental health is defined as a state of well-being in which individuals recognize their potential, can cope with normal life stresses, and can work productively and contribute to their communities (Bhugra et al., 2013). Happiness and life satisfaction, which can be achieved by cultivating individual strengths and virtues (Conway, 2012) As such, mental health encompasses multiple dimensions, including emotional, psychological, and social dimensions, which interact to influence the way individuals think, feel, and behave. Therefore, it is important to understand mental health as a spectrum that includes both well-being and distress.

Some experts also emphasize the importance of environmental and social factors in mental health. According to Bronfenbrenner, individuals' mental health is influenced by their interactions with various social systems, from the family to the wider community. This suggests that social support and a positive environment can contribute to good mental health (Bronfenbrenner, 1979). In addition, Kessler highlighted that the stress and pressures individuals face in their daily lives can affect their mental health, making it important to have effective coping mechanisms. As such, mental health is not only an individual responsibility, but is also influenced by external factors that require attention from society and the government. Therefore, a holistic approach that includes interventions at different levels is needed to support optimal mental health for all individuals (Kessler, 1997).

The Relationship between Spirituality and Mental Health

The relationship between spirituality and mental health has been the focus of significant research in recent decades. Many studies show that individuals with high levels of spirituality tend to have better mental health. For example, research by Koenig et al. found that spiritual practices, such as prayer and meditation, can reduce symptoms of depression and anxiety (Koenig et al., 2012). Data shows that people who are involved in spiritual or religious communities have better social support, which contributes to their mental health. In addition, spirituality often provides meaning and purpose to life, which can help individuals cope with stress and challenges. Thus, the pattern of the relationship between spirituality as a factor and mental health as a phenomenon suggests that increased spirituality may contribute to better mental health.

The process of determining the relationship between spirituality and mental health can be explained by several mechanisms. First, spirituality can increase an individual's resilience to stress by providing a more positive perspective on life. According to Pargament, individuals with strong spiritual beliefs tend to be better able to deal with life's difficulties because they feel supported by a higher power. Secondly, spiritual practices such as meditation and prayer can reduce stress levels and promote relaxation, which positively impacts mental health. Third, participation in a spiritual community can provide important social support, which is a protective factor against mental disorders (Pargament, 1997) As such, this process shows how spirituality can act as a buffer against mental health issues.

The logical connection between spirituality and mental health can be seen in the many studies that show the positive impact of spirituality on mental health. For example, research by Hill and Pargament shows that individuals who engage in spiritual practices have lower levels of depression and higher levels of life satisfaction (Hill & Pargament, 2003). This suggests that spirituality serves not only as a source of emotional support, but also as a tool to improve the quality of life. Spirituality can help individuals find meaning in their life experiences, which contributes to better mental health. As such, this logical relationship supports the argument that spirituality plays an important role in promoting positive mental health. Therefore, integrating spirituality into mental health curricula can

be an effective strategy to improve individual well-being.

The Role of Sufi Wisdom in Mental Health

The role of Sufi wisdom in mental health illustrates the complex relationship between spirituality and mental health. Data suggests that Sufi teachings, which emphasize the search for inner peace and self-control, may contribute to the reduction of stress and anxiety. Research conducted by Chetik revealed that Sufi practices such as dhikr (mentioning God) and meditation can promote psychological calmness and reduce symptoms of depression. In addition, Sufi wisdom teaches acceptance and gratitude, which serve as protective mechanisms against mental disorders.)Chittick, 2001). Thus, the relationship between mystical wisdom as a factor and mental health as a phenomenon suggests a reciprocal externality. This creates a dynamic whereby spiritual practices can promote an individual's mental health in a broader context.

The relationship between Sufi wisdom and mental health can be determined by mediating variables such as social support and meditation practice. In this context, individuals involved in Sufi communities often receive significant emotional and social support, which contributes to their mental health. Goleman's research shows that meditation practices taught in Sufi traditions can increase self-awareness and reduce emotional reactivity.)Goleman, 2006). This mediating variable acts as a bridge between Sufi wisdom and mental health, with social support and meditation practice reinforcing each other. Thus, this relationship suggests that Sufi wisdom does not stand alone, but also interacts with other factors that influence mental health. This underscores the importance of understanding the broader context in analyzing the impact of Sufi wisdom.

Structural or cultural context also plays an important role in the relationship between Sufi wisdom and mental health. In societies that value spiritual values and Sufi traditions, individuals tend to be more open to practices that support mental health. According to Nasr, Sufi wisdom is rooted in rich Islamic traditions, which provide a framework for individuals to understand and deal with life's challenges. In this context, values such as love, loyalty and self-control become an integral part of a mental health approach (Nasr, 2002). Therefore, social and cultural structures that support Sufism can enhance its positive impact on mental health. Thus, this relationship suggests that Sufi wisdom operates within a broader context, where cultural values and practices contribute to an individual's well-being.

The Role of Contentment in Mental Health

Coffee is closely related to mental health, particularly through its ability to reduce psychological distress and promote emotional balance. By teaching contentment and gratitude for what one has, contentment helps individuals avoid the disappointment of unfulfilled expectations. In this context, individuals who practice contentment have better mental resilience when faced with life's stresses and pressures. Previous studies have shown that the concept of contentment reduces dependence on external factors, which is often the main cause of anxiety and depressive disorders. This approach provides a way out of the emotional instability often caused by excessive material ambition. Therefore, contentment can be seen as a spiritual strategy that not only promotes mental health, but also provides sustainable inner peace.

As a spiritual practice, contentment acts as a protective mechanism against mental disorders by applying values such as gratitude and contentment. By emphasizing self-control and freedom from worldly desires, contentment helps individuals reduce feelings of distress caused by unrealistic ambitions. This role is even more important in the modern world, where social expectations often lead to chronic stress. Contentment also provides a positive perspective on life, helping individuals see challenges as part of the divine plan. This provides meaning and purpose to life, contributing to overall psychological well-

being. Thus, contentment is not only a spiritual practice but also an effective tool for maintaining emotional stability and improving mental health.

Although contentment has a great potential to improve mental health, there is a gap in the literature regarding its application to individuals with secular backgrounds or who are sceptical of spirituality. Most previous studies have focused on populations already accustomed to religious values, with less attention paid to groups less open to spiritual approaches. These challenges create obstacles in making contentment a comprehensive solution to mental health issues. In addition, research lacks an exploration of how contentment values can be contextualized to apply to culturally and ideologically diverse audiences. A more holistic approach is needed to fill this gap, such as adapting the value of contentment in the language of modern psychology. In this way, the potential of contentment can be accessed by a greater number of individuals without compromising its spiritual essence.

Incorporating contentment into modern mental health approaches offers the opportunity to create holistic and emotionally balanced-oriented interventions. In practice, contentment values can be translated into coping techniques, such as exercises in self-acceptance, gratitude, and desire control. It can be combined with traditional psychological approaches, such as cognitive therapy, to maximize the effectiveness of the intervention. This approach can also be tailored to audiences without a spiritual background, for example by using neutral terms such as mindful acceptance. By combining traditional wisdom with modern science, contentment can be an important element in promoting mental health in various cultural contexts. Thus, this integration not only addresses mental health challenges but also paves the way for innovations in cross-cultural psychology.

Discussion on The Impact of Contentment on Mental Health

This study demonstrates that the concept of contentment in *al-Hikam* provides a unique contribution to mental health through a spiritual approach. The findings reveal that practicing contentment fosters emotional stability and reduces susceptibility to anxiety and depressive disorders. Unlike previous studies that have primarily examined spirituality in a general sense, this study delves into the specific mechanisms of contentment and its direct psychological impact. Chittick notes that Sufi teachings emphasize spiritual fulfillment, but little research has explored their application in modern mental health paradigms. This study builds upon that foundation by highlighting how contentment, through acceptance of fate and gratitude, contributes to psychological well-being (Chittick, 2001).

Compared to prior research, Koenig et al. discuss the general benefits of spirituality for mental health but do not explicitly address contentment as a distinct factor. This study extends their work by integrating contentment into contemporary mental health frameworks, demonstrating that it not only eases stress but also provides individuals with a deeper sense of meaning (Koenig et al., 2012). While previous studies have largely focused on theoretical aspects of spirituality, this research offers practical insights into how contentment can be applied in everyday life. Hill and Pargament have emphasized the role of spiritual coping mechanisms, but their analysis lacks the specific focus on contentment as a structured mental health strategy (Hill & Pargament, 2003).

The importance of these findings lies in the recognition of contentment as a protective mechanism against the psychological stressors of modern life. By reducing dependence on external validation and materialistic ambitions, contentment fosters resilience and long-term emotional well-being. This aligns with Nasr's argument that traditional wisdom offers enduring psychological benefits, yet this study advances that perspective by proposing the integration of contentment into contemporary therapeutic interventions (Nasr, 2002).

Additionally, the research presents a compelling case for linking Sufi wisdom with modern psychological approaches. While Goleman underscores the mental health benefits of meditation, this study goes further by positioning contentment as a targeted antidote to

anxiety (Goleman, 2006). Unlike traditional religious approaches that often remain within specific communities, the results suggest that contentment principles can be adapted for broader psychological applications. By framing contentment in spiritually neutral terms such as mindful acceptance, this research paves the way for cross-cultural innovations in psychology.

The findings also highlight the necessity of further studies to refine and expand contentment-based interventions, particularly for individuals who do not identify with spiritual traditions. A potential next step involves the development of training modules that integrate contentment principles with evidence-based psychotherapies, such as mindfulness-based cognitive therapy. Future research should also examine the effectiveness of these approaches across diverse cultural and ideological backgrounds. By positioning contentment as a bridge between traditional spirituality and modern psychology, this study contributes to a growing discourse on the intersection of mental health and spiritual wisdom.

CONCLUSION

This study highlights the conceptual significance of contentment (*qana'ah*) in *al-Hikam* as a potential contributor to emotional stability and mental well-being. Through a textual and theoretical analysis, it is suggested that contentment operates as a psychological mechanism that fosters self-acceptance, reduces stress, and mitigates the emotional turmoil often associated with excessive material ambition. Unlike previous studies that primarily examine spirituality in a broad sense, this study specifically situates *qana'ah* within the discourse of mental health, offering a nuanced perspective on its relevance to contemporary psychological challenges.

While these findings show the theoretical applicability of contentment to modern mental health practices, this study does not provide empirical validation of its effectiveness as an intervention. The insights drawn are based on textual interpretations rather than direct psychological assessments or case studies. Therefore, rather than asserting contentment as a holistic intervention, this study positions it as a valuable conceptual bridge between Sufi wisdom and contemporary psychological discourse. It suggests that further exploration is needed to understand how spiritual values, such as *qana'ah*, can be integrated into psychological frameworks in a manner that is both inclusive and applicable across diverse populations.

The study contributes to the growing discourse on the intersection of spirituality and mental health by providing an integrative perspective that connects traditional wisdom with modern psychological needs. However, it is important to acknowledge certain limitations. First, the study primarily focuses on theoretical analysis without empirical testing, limiting its capacity to measure the direct impact of *qana'ah* on mental health outcomes. Second, its scope is largely centered on individuals familiar with spiritual traditions, making it necessary to investigate how these principles might resonate with or be adapted for secular audiences.

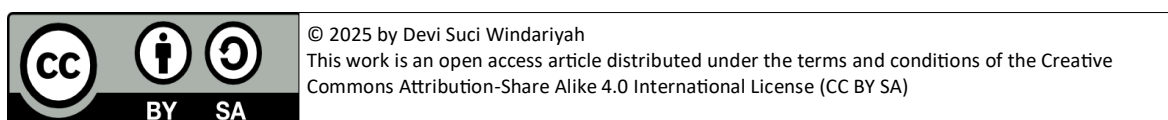
Future research should focus on empirically testing the psychological benefits of contentment through experimental studies or applied interventions. Conducting pilot studies that examine the effects of *qana'ah*-based practices in diverse sociocultural contexts would help determine its practical relevance beyond theoretical discourse. Interdisciplinary approaches integrating psychology, religious studies, and mental health sciences could provide a more comprehensive understanding of how spiritual concepts can be translated into universally accessible frameworks. By addressing these gaps, future studies can contribute to the development of contentment-based strategies that support emotional resilience in a globalized and psychologically complex world.

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