



**TAWAKAL ATTITUDE AND GRATITUDE AS A STEP
TO RELIEVE BIPOLAR DISORDER**

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Abstracts

Sudden or sudden changes in mood or feelings are normal for some people, but not for people with bipolar disorder. People with bipolar disorder experience significant mood changes that can hurt themselves, and others around them as a result of the mental stress they suffer. Islam as a religion of *Rahmatan lil Alamin* provides a solution, by inviting and ordering people to be *tawakal* and grateful. In writing scientific journal articles, the method of writing articles based on literature review. The research method used is a qualitative method that focuses on library research or library research. As Muslims we are obliged to instill a *tawakal* attitude and be grateful for the will of Allah SWT. Bipolar disorder is basically a mental disorder whose cause is a lack of gratitude. With an attitude of *tawakal* and our efforts, we can increase our inner gratitude, and foster a better belief in Allah SWT, so as to relieve bipolar disorder. People with bipolar disorder or other mental illness disorders should draw closer to Allah SWT. Hopefully we as Muslims can always get closer to Allah SWT., Think positively, and behave properly and properly in order to avoid various diseases, especially mental illness

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Introduction

Depression and mood disorders are associated with the world's biggest health problems. The sheer number of life pressures, interpersonal stress and social rejection, being the biggest risk factors for depression. Depression is a condition in which a person feels sad, disappointed when they experience a change, loss, failure and become pathological when unable to adapt (Hadi et al., 2017). Like physical health, mental health is a very important aspect for every phase of human life. Mental health sometimes experiences cycles of good and bad. Everyone, in his life experienced both sides. Sometimes he's mentally healthy, sometimes he's the other way around. When experiencing mental health problems, one needs the help of others to overcome the problems they face. Mental errors can have an impact on a person's daily life or future (Rus'an, 2013).

Nowadays many children and adults experience excessive distress, one of the factors is incredulity. So it can cause *mood* changes or feelings so quickly significantly. The condition is a natural thing, but it will be different from the condition experienced by people with bipolar disorder (Budiyanti, Aziz, and Erihadiana 2020). Bipolar is a combination of two words, bi and polar. Bi which means two and polar which means pole, then bipolar is an emotional disorder with two polar opposites. The two poles in question are depression and manic.

In people with bipolar will be found two manic phases and depression in his life. The definition of depression is an emotional state characterized by deep sadness, feelings of meaninglessness and guilt, withdrawing from the environment, and loss of interest in normal activities. While manic is defined as an emotional state with excessive feelings of joy, being irritable, the presence of hyperactivity, increased speech more than usual, as well as easily distracted thoughts and attention (Triswidiastuty et al., 2019).

Therefore, Islam as the religion of *Rahmatan Lil Alamin* gives solutions so that people can maintain physical health, and mental or heart or feelings (Rasyid 2016). Gratitude and *tawakal* are two simple attitudes or behaviors emphasized in Islam as a means of cycloological control. Islam explains gratitude both vertically and horizontally (Aziz et al. 2020). However, western psychology is more likely to translate gratitude to the horizontal dimension. According to Ash-Shaafa'ah (1987), *tawakal* is not relying on the rejection of the truth (rejecting sharia), canceling it, being lazy, slowing down, and being far from doing the truth, and not something that is contrary to sharia. *Tawakal*, as explained by Imam Al-Ghazali, is divided into knowledge, things (conditions or circumstances), and charity (Husnar et al., 2017). This is the best solution in solving problems in the self. Therefore, the authors feel it is important to make research related to *tawakal* attitude and gratitude as the first step in relieving bipolar disorder.

Methods

In the journal writing of this scientific article, a method of writing articles based on literature studies is used. The research method used is qualitative method that focuses on literature research or *library research*. The literature review step consists of 4 steps, namely the selection of topics to be reviewed, finding and selecting articles related to the topic, analyzing and synthesizing literature, and organizing the writing. The focus of the discussion topic in the article consists of literature studies on gratitude and *tawakal* attitudes, as well as their association with bipolar disorder

Results and Discussion

The Concept of Depression

Depression is a condition in which a person feels sad, disappointed when experiencing a change, loss or failure and becomes pathological when unable to adapt (A. K. Townsend et al., 2009). Depression is a condition that affects a person affectively, physiologically, cognitively and behaviorally so as to change patterns and responses that are commonly done (Montgomery, 2011). Depression is an abnormal condition that afflicts a person due to inability to adapt to a condition or event that occurs that affects a person's physical, psychic and social life.

Symptoms and Signs of Depression

Severe depression significantly affects a person's family and personal relationships, work or social life, sleep, eating habits, and general health. A person who has a major depressive episode usually shows a very low mood, which covers all aspects of life, and the inability to experience pleasure in activities previously enjoyed. Depressed people are preoccupied with worthless thoughts and feelings, guilt or regret that constantly feel inappropriate, helpless, hopeless, and self-loathing. In severe cases, depression has symptoms of psychosis. These

symptoms include usually unpleasant delusions or hallucinations. Other symptoms of depression include poor concentration and memory (especially in those with melancholy or psychotic features), withdrawal from social activities, decreased sex drive, and thoughts about death or suicide. Insomnia often occurs in cases of depression. A person with depression can report some physical symptoms such as fatigue, headaches, or digestive problems, physical complaints are the most common proposed problems in developing countries, according to the WHO, the general criteria of depression occur weight loss, behavior is always restless or lethargic. A depressed person with an older age has cognitive symptoms such as forgetting, and slowing down movement. Depression is often side by side with physical disorders common among the elderly, such as stroke, cardiovascular disease, Parkinson's disease, and chronic obstructive pulmonary disease (Case, 2015)

Mental Health

Mental health issues at the moment have not received much serious attention. The current crisis makes attention to mental health less unthinkable. The environment is still focused on things that are handling, not paying attention to things that are preventive in order to keep mentally healthy to create a quality generation (Puspita, 2019). The World Health Organization defines mental health as a social state and emotional well-being, not just the absence of disorders. As such, mental health is a resource for life, essential for all children to develop and essential for optimal human development and function throughout life. The environment is very influential on mental health in children (Waddell, 2007).

Mental health according to Semion (2006), means free from crippling and disruptive symptoms, which impair mental efficiency, emotional stability or peace of mind. According to this definition, a healthy person is a person who can master all factors in his life so that he can overcome mental illness as a result of emotional stresses and frustrating things. Mental health is not only a healthy soul in a healthy body (*men's sane in corpora sane*), but also a state that is closely related to the entire human existence. It is a personality state that characterizes one's ability to face reality and to function effectively in a dynamic society.

Emotions

In his journal *Scotch and Nizielski* it has been suggested that emotional intelligence can be described as a set of abilities to know each other's own emotions as well as the emotions of others. There are 4 dimensions that distinguish in emotional intelligence, namely: 1. Understanding emotions; 2. Using emotions to facilitate thinking; 3. Understand emotional information; and 4. Manage emotions. Emotional intelligence consists of five main areas (Goleman, 2005) namely recognizing self-emotions, managing emotions, motivating oneself, recognizing the emotions of others and fostering relationships. These five regions determine whether the child is emotionally intelligent or not. The ability to recognize self-emotions is the ability of the child to recognize the emotions he is feeling when they occur. This ability is the basis of emotional intelligence. It should be trained to the child early on how to know the types of emotions he feels. The ability to manage emotions is to handle feelings so that they can be expressed precisely which self-awareness is. The person who mastered this skill can more quickly return from the sadness, deterioration and feelings that made him despair in living life.

The ability to control emotions is very important in human life, especially to reduce tensions arising from peaking emotions. Emotions cause hormonal imbalances in the body and cause psychic tension, especially in negative emotions. So let not him who does not believe in him and those who follow his own desires turn away from him. The word *lust* in the verse of the Qur'an above is the same as one's emotions. The verse above explains that emotions greatly

affect a person in any action or deed. For example, when students experience depression in learning, it will interfere with the learning process of the learners and the onset of lazy feelings to learn. Therefore, emotional control is necessary so that students are able to face and eliminate depression as well as lazy feelings (Masruroh 2015).

The ability to manage emotions will encourage a person to have higher endurance if at any time he is faced with more complex and complex problems. This ability to establish consciousness causes a person to be able to overcome problems in adulthood in the face of severe problems. When a person is faced with a difficult problem, such as deep sorrow, severe disappointment unconsciously his emotions can defeat reason. If that happens it is very likely to endanger his safety.

Say, "I will not follow your desires. Emotions are certainly not enough just to be recognized, but more than that must also be realized its existence and managed in order to give a positive influence in life. Therefore, the competence of this second dimension is managing emotions (Budiyanti, Rizal, and Sumarna 2016) Feelings need to be handled and controlled in order to be properly revealed. When the feeling of being happy does not need to be too much and when it is down, moody, anxious, or offended, also not too much.

Emotional mental disorder is a condition that indicates an individual undergoing an emotional change that can develop into a pathological state if it continues so that anticipation needs to be done in order to maintain people's mental health (Sabiq 2012). Another term emotional mental disorder is psychological distress and emotional distress. Therefore, it is necessary to describe the emotional mental symptoms experienced by the community through the characteristics of the background that affect it.

Bipolar Disorder Review

According to The Collins English Dictionary, bipolar disorder or so-called manic depressive is a psychological condition characterized by very drastic mood swings from excessive joy to deep sadness. Bipolar disorder consists of at least 1 episode of mania and 1 episode of major depression. Manic episodes usually last up to a few weeks to several months, generally shorter in duration and ending more abruptly than major depressive episodes. The risk of suicide peaked during the phase of decline from episode mania to major depression (N et al., 2015). DSM distinguishes two common types of bipolar disorder, namely bipolar I and bipolar II. In bipolar I disorder, the person experiences at least one manic episode Full. In many cases, individuals experience mood changes between mood swings and depression with interspersed periods of normal mood. A number of cases appear without evidence of major depressive episodes, but it is assumed that such episodes are likely to either appear in the future or have been missed in the past. In only a few cases, called mixed types, both manic episodes and major depressive episodes appear simultaneously.

Bipolar II disorder is associated with a milder form of maniac. In bipolar II disorder, a person experiences one or more episodes of major depression and at least one episode of hypomanic. But the person has never experienced a full manic episode. Whether bipolar disorder I and bipolar II reflect different disorders in a continuum the severity of bipolar disorder remains undetermined. Bipolar disorder is relatively unusual, with the prevalence rate during life reported by community surveys ranging from 0.4% to 1.6% for bipolar disorder I and about 0.5% for bipolar II disorder. Bipolar disorder usually develops around the age of 20 in both men and women. The causes of bipolar come from 2 main factors namely genetic factors and physiological factors, but external causes such as environmental factors also play a role in triggering bipolar.

Symptoms of Bipolar Disorder

Although bipolar disorder is declared a biological disease, no biological markers to date can be identified. In other words, no laboratory examination/neurological findings can be used as evidence to diagnose GB. Therefore, GB requires a clinical diagnosis. Diagnosis should be based on a detailed history of the disease and through the examination of the patient, preferably by including the patient's family. To enforce the diagnosis of GB can be used a variety of references, among which is the *Diagnosis and Statistical Manual of Mental Disorder* published by the American Psychiatric Association (APA), and currently used is DSM-IV-TR. Criteria for Bipolar Disorder I according to DSM-IV-TR: 1. Episode Mania; 2. Major Depression Episodes; and 3. Mixed Depression Episodes

Treatment of Bipolar Disorder

Aggressive therapy is very important for this disorder, because if it does not get the right treatment immediately, it becomes heavier. Currently the main therapies for bipolar disorder are pharmacotherapy, education, psychotherapy, and electroconvulsive therapy (ECT). Education and psychotherapy can reduce recurrence, while ECT is effective in episodes of mania and depression and is indicated when pharmacotherapy is contraindicated or rapid response is required in bipolar patients with depressive episodes. Pharmacotherapy for bipolar disorder is very complex. Most patients need at least 2 to 3 types of medication at once to control the symptoms. The difficulty that occurs is therapy mania is different from depression. In some cases, medications for certain mood states cause the induction of other moods. For example, antidepressants can trigger the onset of mania and first-generation antipsychotics (APG-I) can trigger depression. Therefore, the doctor should determine the therapeutic strategy carefully. Group the following drugs are first-line therapy for bipolar disorder, namely mood stabilizers, anticonvulsants, antipsychotics, and antidepressants.

Mood stabilizers are first-line therapies. Although to date none of the USFDA-approved drugs are mood stabilizers, almost all patients require mood stabilizers to cope with mood episodes occurring, and most require more than one type of mood stabilizer. Some types of drugs classified by clinicians as mood stabilizers are lithium, valproate, carbamazepine, lamotrigine, and antipsychotics. According to Tantina, in addition to medication, the way of recovery of bipolar sufferers is also through therapy that straightens their mindset in the right direction. The ultimate goal of this therapy is so that sufferers can understand and accept their circumstances and avoid things that can harm themselves. In addition, bipolar sufferers also need a minimum of someone who accompanies him. Mastering and maximally functionalizing physically and psychologically.

Ability to Manage Emotions for Mental Health

Today there are still many people who think that cognitive intelligence determines one's success, when what is needed is actually the intelligence of the heart such as toughness, initiative, optimism, adaptability that has become the basis of new assessments (Ginanjari, 2001). In Shitadewi (2013) about managing self-emotions it is stated that emotions are divided into two, namely positive emotions and negative emotions. Facing positive emotions that need to be done is to accept those emotions to then be grateful so that these positive emotions have a positive influence on one's motivation, strengthen one's motivation to then behave positively for a positive purpose as well. Positive emotions if managed positively for a positive purpose will certainly have the opportunity to have a positive impact.

To deal with negative emotions, the first thing that can be done is to distract or distraction. Distracting from negative emotions within certain limits and with certain pathways may be beneficial to reduce the number of negative emotions in the heart such as by watching television,

vacationing, busying yourself, reading, active exercise etc. However, its nature is only temporary, and does not resolve the root of the problem. At the same time, distracting negative emotions excessively in the wrong way also has the potential to worsen the emotional state in question. It can have a negative impact on others and the environment as well as on yourself.

The second is by blocking /withstanding emotional pressure. Suppressing emotions is also often an option to treat the negative emotions present. In fact, the negative emotions that are suppressed will press back with greater pressure. Like Pascal's law which explains the magnitude of the back pressure as much as the field and the force of the pressure. A person who too often suppresses emotions on a large scale, will obviously affect the mental and health condition in question. Even research conducted in the United States by experts from the Harvard School of Public Health and The University of Rochester revealed that the risk of early death from some fatal illnesses increased by up to 35 percent in those who rarely expressed their feelings and emotions. These results are precisely the opposite in those who regularly express their emotions.

Third by removing emotional pressure from the self-system that is releasing or releasing is actually a natural ability (*fitriah*) that human beings have often we see in small children who are innocent, interest-free, such as crying when sad, angry, shouting, hitting, running, cur hat or anything else to relieve pressure so that we feel relieved afterwards.

If a person is unable to manage emotions both positive emotions and negative emotions in a good and appropriate way, then it greatly impacts the health of the individual itself on physical and mental health because it is a unity. By letting emotions take place over time, hoping to be resolved and gradually be able to forget the events that make their emotions disturbed, what happens can be the opposite because forgetting is not an indicator of the completion of problems and the release of negative emotions from within the self-system. Negative emotions stored inside without being processed first become neutral, can potentially be a pile of negative emotions. This pile of negative emotions can manifest into various emotional and behavioral disorders that cause problems in mental health.

Ability to Manage Emotions from an Islamic Perspective

In the Qur'an is presented a careful picture of the various emotions felt by man, namely fear, anger, love, pleasure, hate and shame. Some ways of controlling emotions taught in the Quran and Sunnah, namely:

- (1) Immediately ask God for protection from the temptation of shay tan by reading *taawudz* because the source of anger is Satan, so that the temptation can be muted by asking for protection to God. As stated in HR. Bukhari and Muslim namely "I know there is one sentence if read by this person, his anger will disappear. If he reads *ta'awudz*, his anger will be lost".
- (2) Shut up and keep your mouth shut, "If you are angry, shut up" (HR. Ahmad and Syaib Al -Arnauth)
- (3) Take a lower position, "If you are angry and he is standing, he should sit down. Because with that his anger can disappear. If it is not lost, he should take a sleeping position" (HR. Ahmad, Abu Daud)
- (4) Remember the hadith, "Whoever tries to restrain his anger, when he is able to overflow it, then He will call before all creatures on the Day of Resurrection, until Allah orders him to choose the angel he wants". (HR. Abu David, Turmudzi).
- (5) Immediately do wood' or bathe.

When we are able to manage and express emotions, then the advantage is that we will be able to more quickly master the feelings, and re-awaken a normal emotional life. People who quickly age feelings, will quickly rise in normal feelings. It would be better, because it could be

back in living his life. Whoever is able to master his feelings in every event, both heartbreaking and also joyful, then he is the one who actually has the firmness of faith and firmness of belief (Parhan, Islamy, et al. 2020). Therefore, he will gain happiness and pleasure because his success trumps lust. Uncontrollable emotions will only be exhausting, painful, and self-troubling. Because, when angry for example, then anger will overflow and difficult to control. Whoever is able to overcome his emotions, and control his mind and weigh everything correctly, he will see the truth, will know the straight path and will find the truth. Islam has taught the balance of norms (Osmani and Al-Mubarak 2012). Uncontrollable emotions will only be exhausting, painful, and self-troubling. Because, when angry for example, then anger will overflow and difficult to control. Whoever is able to overcome his emotions, and control his mind and weigh everything correctly, he will see the truth, will know the straight path and will find the truth. Islam has taught the balance of norms, ethics and behavior as it teaches straight *manhaj*, acceptable sharia and sacred religion (Parhan, Faiz, et al. 2020).

Definition of Gratitude in Language and Terms

Linguistically, Ibn'bd llā defines gratitude as something taken. Gratitude can also be praised to man in a good way. In fact, gratitude means easy pleasure for the favor of God. Rāghib says that gratitude is to show or describe a favor and reveal it. The opposite of gratitude is *kufur*, which is to forget the favor and cover it. Then gratitude can be defined as satisfaction for the favors it gets. Rāghib is more likely to interpret gratitude based on its expression. Other scholars give variations of other definitions of gratitude. Al-a WI as quoted by Ibn'bd llā said that gratitude is rewarding in a good way. This suggests gratitude is not enough to feel pleasure or pleasure. Gratitude requires positive expression and action for the favor (Madany 2015).

Dimensions of Gratitude

The opinion explains how a person responds in gratitude. The least act of gratitude is praise. So the act of gratitude is a dimension of gratitude itself. The dimension of gratitude proposed by some scholars is still a unity. Each simply gives a different term. However, with the new two-dimensional findings, the dimensions of Al-Shukr Al-Dākhiliah and Al-Shukr Al-Khārijiah become more psychological with evidence (Mahfud 2014). Gratitude in the dimension of deeds can be seen from several indicators. Ibn Taymiyah explained that one form of gratitude by giving away his wealth is something good (Ibn Taymiyah, Majmu, 'Ah Al-Fatawa, and 1426H). Gratitude is not always adaptive, there is gratitude that is maladaptive. Al-Aāī explains that one form of deviation of gratitude for God's favor is to carry out what God hates. Al-Aāī quotes Abū āzim as saying that the favor used not to draw closer to God is an accident. Therefore, the behavior of gratitude must be really appropriate in the form of the use of God's favors for good. Otherwise, the gratitude will be maladaptive (Rusdi 2016).

Al-Shukr Al-Dākhiliah is a form of gratitude that is internal, receptive, accepting, *rida*, and tends to be part of the initial process. As explained that there are several processes of gratitude. The beginning of the behavior of gratitude is to know the favor (*ma'rifah al-ni'mah*). By knowing a favor from Allah, he can feel the degree, where it comes from, recognize it, distinguish it (Madya, Hatta, and Kholil 2017). The second process is to know that the blessing comes from God. If a person knows the favor from God, then he can express that gratitude with the love of God. The third stage, accepting the favor (*qubūl al-ni'mah*) by showing the need for the favor. Fourth stage, praised for the favor. Do not cover it and kufur on it. The fifth stage is to use it with what Allah pleases and avoid the use of favors that God hates. The sixth stage, obedience as a form of gratitude (Wizāa Al-Wqā WA Al-Su'ūn Al-Islāmiya Al-Kuwait, 1427H). Thus, gratitude begins from the internal in the form of acceptance or *rida*, then responded with behavior (Rusdi, 2017).

***Tawakal* Concept**

According to M. Quraysh Shihab, *tawakal* does not mean absolute surrender to God, but the surrender must be preceded by human efforts. A friend of the Prophet met him in the mosque without first tying his camel. When the Prophet (pub) asked this question, he replied, "I have put my trust in Allah." The Prophet (pub) corrected his mistake about the meaning of *tawakal* by saying, "Tie it first (your camel), after which put your trust." Furthermore, according to M. Quraysh Shihab, a Muslim is required to try, but at the same time, he is required to submit to Allah. He is required to perform his duty, then awaits the result as God wills and decrees. Man must strive within justified limits, accompanied by an overflowing ambition to achieve something. However, when you fail to achieve it, do not rebel or despair and forget the grace of God that has been received (Munandar 2009).

The opinion of M. Quraysh Shihab above indicates that *tawakal* is surrendering to god's will and believing wholeheartedly in God. *Tawakal* in that sense includes at least two elements, namely surrendering to Allah Almighty and *ikhtiar*, this is *tawakal* that becomes a Must. The reality of the phenomenon in society occurs a gap between the theories that requires maximum endeavors with complete surrender without effort. In other words, reality shows that the perception that develops in some communities is *tawakal* is a form of surrender to Allah SWT but without endeavor. This misperception resulted in Muslims being in decline and unable to keep up with the dynamics of the times. This fact can be found in everyday life. On the contrary there is also the assumption that if man wants to advance must throw away the belief of *tawakal* (Setiawan 2016)

In addition, the one who puts his trust, will believe in total that it is Allah who is the guarantor as Promised by Allah in the Qur'an; "And whosoever puts his trust in Allah, He will be his guarantor." Al-Thalaq [65]: 3). Furthermore, he said: He put his trust in God, gave up with a heart and was sure that God would not let him down. Such a stance caused him never to despair of God's mercy. Human experience has shown many times that hardship is not just difficult, even life is a difficult turn with pleasure. Because of this firm belief, then the door that is closed to others but for the pious becomes open. The treasures of those who put their trust will not be left to dry up by God. when the close will dry, comes a new unexpected help (Budiyanti, Rizal, and Sumarna 2016). The view of Quraysh Shihab above is in line with the events that occurred in the Prophet Muhammad saw. When he decides on a dispute. After the decision was made, the losing party in the case got up and out of the assembly and said: "*Hasbiya Allahu Wa Ni'ma Al-Wakil*." (Shihab, 2016). Thus, gratitude and *tawakal* is the right solution in relieving and preventing bipolar disorder in the murmuring of life, because a clean heart will always god give information to him.

Conclusion

In conclusion, bipolar disorder is a psychological disease caused by mental distress, so that people with this disease experience sudden and significant changes in emotions. This mental stress can be caused by both internal and external factors. Internal factors include excessive desire, feeling less about something that has been owned, and lack of trust in the provisions given by Allah SWT, but of course the trust is accompanied by endeavors or efforts. While the external factors that cause this mental stress include encouragement from people around. *Tawakal* attitude and gratitude that has been emphasized in Islam, comes as a remedy that can relieve and even cure various diseases, including mental illness. As Muslims we must instill *tawakal* attitude and be grateful for the will of Allah SWT. Bipolar disorder is basically a mental disorder which one of the causes is a lack of gratitude. With *tawakal* attitude and endeavors we can add gratitude in ourselves, as well as foster better confidence in the will of Allah SWT. So it can relieve bipolar disorder.

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