

HEART DISEASE (COMPLAIN) IN THE QURAN FROM SAYYID QUTTUB'S PERSPECTIVE AND PSYCHOLOGICAL ANALYSIS

Marwan Halim¹, Katimin², Muhammad Roihan³

¹Prodi Pascasarjana Ilmu Alquran dan Tafsir Fakultas Ushuluddin dan Studi Islam Universitas Islam Negeri Sumatera Utara

^{2,3}Universitas Islam Negeri Sumatera Utara

Email: marwanhalim78@gmail.com¹, profkatimin2@gmail.com², muhammadroihan@uinsu.ac.id³

Received: 31 May 2024

Revised : 12 June 2024

Accepted: 28 June 2024

Published : 31 July 2024

DOI : <https://doi.org/10.54443/morfai.v4i2.237>

Publish Link : <https://radjapublika.com/index.php/MORFAI/article/view/2237>

Abstract

The fulfillment of a person's needs in facing the welfare of life makes people often complain, so that the person becomes weak and empty of faith, as conveyed by Sayyid Quthb in his interpretation, and this is a problem that interests the author to discuss the problem: (1) How does Sayyid Quttub interpret QS Al-Maarij [70]: 19? (2) How is Sayyid Quttub's opinion unique about QS Al-Maarij [70]: 19 viewed from a psychological perspective? The objectives of this research are as follows: (1) To understand Sayyid Quttub's interpretation of QS Al-Maarij [70]: 19. (2) To understand the psychological significance of Sayyid Quttub's opinion on QS Al-Maarij [70]: 19. (3) To understand the psychological significance of Sayyid Quttub's opinion on QS Al-Maarij [70]: 19: 19. In this research, a qualitative research method was used which is a research approach that focuses on a deep understanding of an object, and which notes the importance of someone maintaining their faith by not making an object weak or an object that forgets gratitude and patience, and making complaining a weapon that is not worthy of being used except when they can only complain about their situation to Allah alone with the hope that only Allah can help with all the problems that a person may experience.

Keywords: *Complaining, Disease in the Koran*

Introduction

Allah created humans as creatures with souls and spirits, both of which are susceptible to various influences and changes. Humans who follow Allah's commands consistently will reap positive results in their lives. As stated in QS Al-Ashr [103]: 1-3.

وَالْعَصْرَ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ¹

"For the sake of time. Indeed, humans are truly at a loss, except for those who believe and do righteous deeds and advice advises them to obey the truth and advice advises them to be patient."²

As humans grow through life, the divine guidance revealed in the Quran provides a consistent source of insight into matters of worldly and spiritual significance. The Quran contains a wealth of knowledge and information necessary for human survival.³

In today's world, the progress of science cannot be measured in the same way as technology, making it impossible to assess the level of progress. The growth of technology is an inevitable part of modern life, as it is related to the advancement of scientific knowledge. Every innovation is intended to improve the quality of human life.⁴ Currently, global conditions are worsening as a result of technological constraints that have a significant impact on many aspects of modern life, including economic, sociological, political, and religious fields. Without realizing it, with this progress, modernization has changed the way people think and behave. Even causing

¹ QS Al-Maarij[70]: 19, nd

² Ministry of Religion of the Republic of Indonesia, Al-Quran and its Translation Al-Jumanatul Ali (Bandung, 2004).

³ Nurliani, "Educational Psychology Study," As-Salam Journal, Vol.1, No.2, 2016, 40.

⁴ Muhamad Ngafifi, "Technological Progress and Human Lifestyle in a Socio-Cultural Perspective," Journal of Educational Development: Foundations and Applications 2, no. 1 (2014): 33-47, <https://doi.org/10.21831/jppfa.v2i1.2616>, 34.

individuals to become stressed with the inability to adapt to it. Each person experiences different emotional changes that affect behavior, concentration, pleasure and sadness. Such feelings are called emotions. Emotions generally arise in response to sudden or significant changes in events, either positive or negative, that occur around us. Changes in the events we interact with can arouse emotions.⁵

Islamic psychologists such as al-Razi, Samih Atif al-Zin and Hassan Langgung see emotional stress from the perspective of mental anxiety or human emotions such as restlessness, disappointment, excessive doubt and fear. This emotion exists because the human heart does not believe in Allah. Apart from that, pressure is also associated with fear, anger, hatred, love and heart diseases such as *hasad*, envy, arrogance, *ujub* and ripples.⁶ Liver disease refers to a form of damage that attacks a person's heart, disrupting the understanding and desires in his heart. When vague or doubtful images appear before him, his heart is disturbed so that he cannot see the truth or even sees everything in a wrong way. As a result, an individual affected by liver disease can hate the beneficial truth and love harmful falsehood.⁷

Another aspect of emotion is liver disease. Liver disease is an expression of emotions that are so complex. The Qur'an mentions that liver diseases such as envy, jealousy, arrogance will encourage the emergence of other emotional reactions, encourage the desire to cause disturbances to others, so that it will have an impact on hostility and crime.⁸ One form of emotion is heart disease (complaining).⁹

Complaining is actually an expression of feelings because of being treated unfairly, and because of not being willing to accept all events received both materially and capitally, experienced by someone. People who complain because their hopes and reality are not the same, then people also complain because of feelings of dissatisfaction in their lives. In essence, a servant who leaves his lust, will get salvation from Allah's punishment and receive His grace. All the happiness that Allah gives to humans, will not be felt if in the heart of a person there is still other than Allah SWT.¹⁰

Psychology is a science that investigates the exploration of mental activity and related phenomena, according to scientific literature in the field of psychology, it is generally stated that the main factors that influence human behavior and personality characteristics are physical conditions, psychological attributes, and environmental conditions.¹¹

Psychological illness in humans can be present in someone who does not maintain their psychological or mental health, so that the disease does not only focus on biological diseases. The concept of health and disease is an event that has been present throughout human history and is recognized in all societies. The definition of the word "healthy" includes a state of biopsychosocial well-being that includes the dimensions of diseases (biological), illness (psychological), and sick-ness (sociological dimension). The concept of health and disease is also influenced by subjective and cultural factors.¹²

People who complain are also included in the category of someone who has a damaged psychology because of the absence of mental health in him. Mental Hygiene is classified in the field of health science and is defined as a deliberate action to achieve optimal mental well-being.¹³ Understanding the concept of health cannot be separated from the impact of historical events and cultural progress. The concept of health and disease has been shaped by various civilizations throughout history. In addition, the treatment given is also adjusted to the understanding of medical conditions.¹⁴ According to the perspective of a psychiatrist, complaints are often

⁵ José J. Pizarro et al., "Emotional Processes, Collective Behavior, and Social Movements: A Meta-Analytic Review of Collective Effervescence Outcomes during Collective Gatherings and Demonstrations," *Frontiers in Psychology* 13 (2022), <https://doi.org/10.3389/fpsyg.2022.974683>.

⁶ Muhammad Uthman Najati, *Al Qur'an Wa 'ilm Al Nafs (al-Qa-hirah: Dar-r al-Shuruq, 1993)*.

⁷ Amin Syukur, Ihsan Kamil: *Training Package for the Art of Organizing the Heart (Semarang: Lembkota, 2004)*.

⁸ Muhammad Utsman Najati, *Psychology in the Qur'an: Qur'anic Therapy in Healing Mental Disorders (Bandung: Pusaka Setia, 2005)*.

⁹ Jessica Stillman, "Complaining Is Terrible for You According to Science," 2016, <https://www.inc.com/jessica-stillman/complaining-rewires-your-brain-for-negativity-science-says.html>.

¹⁰ bidin A, Опыт Аудита Обеспечения Качества и Безопасности Медицинской Video «Эпидемиологическая Безопасность» No Title, *Вестник Росздравнадзора*, vol. 4, 2017.

¹¹ Iin Tri Rahayu, *Psychotherapy from an Islamic Perspective and Contemporary Psychology (Yogyakarta: UIN-Malang Press, 2009)*.

¹² Moeljono Notosewirjo and Latipun, *Mental Health Concept and Application (Malang: Ummppress, 2014)*.

¹³ Syamsu Yusuf LN, *Mental Health: Psychological and Religious Perspectives (Bandung: Remaja Rosdakarya, 2018)*.

¹⁴ Siswanto, *Mental Health Concept, Scope and Development (Yogyakarta: Andi Offset, 2007)*.

considered as one of the "coping" mechanisms that help individuals deal with stress, such as anxiety or fear. However, if complaints are excessive, this can reflect a negative impact on a person's mental health. This is because individuals with good mental health tend to have the ability to accept themselves and their surroundings without much complaint, and have a more optimistic attitude. On the other hand, individuals who often complain, feel burdened, often protest, and experience decreased cognitive or emotional function, may need to be considered to have problems with their mental health.¹⁵In Andriyani's research (2019), there are many strategies that can be used by individuals to reduce psychological stress that arises in dealing with various life problems, and one of these strategies is known as "stress coping." Stress coping refers to a series of efforts made by individuals to face, overcome, or handle stress that comes from various psychological problems. In this context, there are two types of coping, namely psychological coping and psychosocial coping. Stress coping refers to a series of efforts made by individuals to face, overcome, or handle stress that comes from various psychological problems. In this context, there are two types of coping, namely psychological coping and psychosocial coping.¹⁶So that this research has a close relationship for the author in completing and compiling this research.

Stress is the body's response to demands placed on it. In life, various problems often arise simultaneously, demanding the individual's ability to solve them. If a person's physical and mental condition is in an optimal state, then he or she is able to face various problems in his or her life, including the burden of life and responsibilities to his or her family, effectively. In other words, the individual is less likely to experience frequent stress complaints.¹⁷To reduce the impact of stress and excessive complaints that occur, the research explains a way to prevent stress that results in damage to a person's psychological state.¹⁸Hawari's (1996) research mainly highlights the importance of religion in psychiatry and the field of mental health. That is why it is important for psychiatrists to study other beliefs, so that they can provide more comprehensive care. This research has a close relationship with the discussion of the author's research so that it helps provide a spiritual picture of the health of the soul of someone who has a liver disease, especially someone who often complains.

Most people feel comfortable expressing their unhappiness. For some, complaining has become a habit. The Quran also mentions the human tendency to express their complaints to others. Research conducted by Rahmi (2018) on QS Al-Ma'arij in terms of educational values provides a picture of how humans shape themselves to improve morals and ethics by looking at learning from the study of QS Al-Ma'arij: 19-35.¹⁹This research with the research that will be discussed has similarities, namely the aim that someone who reads it can provide great encouragement in forming the personal characteristics of a person who has good morals and ethics and does not have an influence on his liver disease. This research also has differences, namely that this research focuses on changing moral and ethical character so that it becomes a differentiator from the research that will be discussed.

Based on the reasons above, this research aims to:

1. Know Sayyid Quttub's interpretation of QS Al-Maarij[70]: 19.
2. Knowing the uniqueness of Sayyid Quttub's views on QS Al-Maarij[70]: 19 from a psychological perspective.

The type of data uses a qualitative library research approach, data collection from books and references related to the topic. The data source comes from primary data sources, namely Tafsir Fi Zhilalil Qur'an, Sayyid Quthb, and Secondary data sources consist of related works. This complementary information complements the primary source, and comes from books and articles on the theme to be discussed, namely the Quran, Liver Disease Therapy, Quran, Psychiatry and Mental Health, Mental Health, Introduction to Psychology, journals related to research and others.

The research methodology involves literature review as a primary data collection technique. It includes a wide range of written works, including but not limited to books, journal articles, magazine features, conference proceedings, and other types of publications. This approach is also sometimes referred to as the "document method," which is another name for it.

¹⁵ bidin A, Опыт Аудита Обеспечения Качества и Безопасности Медицинской Video «Эпидемиологическая Безопасность» No Title, Вестник Росздравнадзора, vol. 4, 2017.

¹⁶ Juli Andriyani, "Stress Coping Strategies in Overcoming Psychological Problems," *At-Taujih: Islamic Guidance and Counseling* 2, no. 2 (2019): 37, <https://doi.org/10.22373/taujih.v2i2.6527>.

¹⁷ Dadang Hawari, *Al-Quran, Science of Psychiatry and Mental Health* (Yogyakarta: A Touch Stone Books, 2004).

¹⁸ Rozi Sastra Purna, "Stress Coping Strategies During Online Lectures for Psychology Students Class of 2019, Andalas University," *Tabularasa Psychology Journal* 15, no. 1 (2020), <https://doi.org/10.26905/jpt.v15i1.4829>.

¹⁹ Rahmi, "The Values of Islamic Education in Surah Al-Ma'arij Verses 19-35," Thesis: Department of Islamic Religious Education, Faculty of Tarbiyah and Teacher Training, 2018, 1–26, <https://repository.uinib.ac.id/2685/1/ABSTRAK.pdf>.

In an effort to collect data, this research was structured based on several steps, namely:

1. Searching for definitions and changes that occur in psychology through data sources related to research.
2. Look for arguments in the Koran that relate to complaining.
3. Looking for Arabic vocabulary in the Quran that contains terms for heart disease.
4. Searching for terms of the word complain in the Quran through interpretations.

Data analysis refers to the systematic process of breaking down data into distinct identities, subsystems, categories, classifications, structures, functions, or causal relationships, with the aim of understanding and presenting them in the form of conclusions. These conclusions are intended to facilitate understanding, especially in relation to the explanations in the given discourse. Data analysis refers to the methodical exploration and synthesis of data obtained from the results of data collection.

Biography of Sayyid Quttub

Sayyid Quttub is a great thinker of contemporary Islam. In the Ikhwan Al-Muslimin movement, he is mentioned as the second figure after Hasan al-Banna. He is also often compared to Abul A'la al-Maududi, a figure of the Islamic movement Jamat Islam in Pakistan and Ali Shariati, a figure of the Iranian revolution.²⁰ Sayyid Qutb's full name is Sayyid Qutb Ibrahim Husain. He was born on October 9, 1906 in Mausyah Village, one of the provinces of Asyut, in the Egyptian highlands. He grew up in a family that emphasized Islamic teachings and loved the Koran. He is the third child of 5 siblings, consisting of three girls and two boys.²¹

His father was named Ibrahim Husain Shazili, he was a member of Al-Hizb Al-Watani (Nationalist Party) Mustafa Kamil. He was also the manager of al-Liwa' magazine, one of the magazines that was quite developed at that time. His house was used as the headquarters for his party's political activities. It was in that house that important meetings were held, both public ones attended by everyone, as well as secret meetings and only attended by certain people. In addition, Sayyid Qutb's father's house was also an information center that was always visited by people who wanted to follow national and international news. Party activists often gathered there just to read the newspaper or have discussions. His father was called to the presence of the Almighty when he was in college. Not long after (1941), his mother also followed his father's departure. The death of the two people he loved made him feel very lonely. But on the other hand, this situation actually had a positive influence on his writings and thoughts.²² Sayyid Qutb views that Islam is a perfect religion, all problems of human life have been regulated in Islam, not excluding political problems. As a political concept, Islam has characteristics that are not possessed by human-created ideologies.²³

In the book *Ma'alim fi th-Thariq*, Sayyid Qutb defines a jahiliyah society as any society other than a Muslim society. A jahiliyah society is defined as a society that ideologically places more emphasis on material elements, while a non-jahiliyah society tries to see the problems of society not only based on material elements alone, but also sees them as a whole, both in physical and spiritual aspects. A jahiliyah society is also defined as any society that does not purify its devotion to Allah alone, whether in belief, concept, way of worship, or in the legal system. Sayyid classifies Western society as a jahiliyah society, because according to him, Western society has the same characteristics as the jahiliyah society of the past before the arrival of Islam. Even though Western society is advanced in education and technology, they are spiritually dry. This makes Western civilization no better than the jahiliyah civilization of the past.²⁴ Polytheism is an attitude of oppression towards the rights of Allah Who should be monotheized and worshipped without partners. Polytheism is also an act of oppression towards oneself, because it plunges oneself into loss and destruction.²⁵

²⁰ Nuim Hidayat, *Sayyid Qutb: Biography and Clarity of His Thought* (Jakarta: Gema Insani Press, 2005).

²¹ Sayyid Qutb, *Fi Zilalil- Qur'an*, ed. As'ad et al (Jakarta: As'ad et al, 1992).

²² Sri Aliyah, "Rules of Interpretation of the Fi Zhilaali Al-Quran," *Jia*, 2012, 39–60.

²³ Muhammad Iqbal, *Islamic Political Thought* (Jakarta: Fajar Interpratama Mandiri, 2010).

²⁴ Lingga Yuwana, "Islamic Theology from Sayyid Qutb's Perspective," *Kalimah: Journal of the Study of Religions and Islamic Thought* 18, no. 1 (2020), <http://dx.doi.org/10.21111/klm.v18i1.3769>.

²⁵ Saiful Umam, "Sayyid Qutb: His Thoughts and Influence on Radical Islamic Movements in Egypt," *Tsaqafah* 2 (2004): 65.

Discussion

Sayyid Quttub's Interpretation of QS Al-Maarij[70]: 19

Surah Al-Maarij is one of the rounds of a gradual, slow, long, deep and subtle round of treatment for the diseases of ignorance in the human soul as faced by the Al-Quran in Mecca. Also, as he might face in any ignorant circle, according to the differences and various appearances, not the inside, and the symbols, not the essence.²⁶ Surah al-Maarij describes the condition of the human soul when it is difficult and happy, and when it has no faith and is empty of faith. This is in perfect harmony with the unique psychological character of the surah. So, in characterizing humans, this surah says.

جَزُوعًا وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا

"Indeed, humans were created to be complaining and stingy. When trouble hits him he complains, and when he gets good he is very stingy."²⁷

Complaining is an act that is hated by Allah even though in essence complaining is a genuine human nature, complaining is also considered an action or attitude that is considered weak,²⁸ even though as written in QS Ali Imran [3]: 139 humans are strictly forbidden from showing weakness to those around them.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

"Do not be weak, and do not (also) be sad, even though you are the people of the highest (rank), if you are believers."²⁹

The verse above was revealed in relation to the condition of the Muslims at that time. Where Muslims had to accept the bitter reality of defeat in the battle of Uhud which caused them to suffer many injuries and die as martyrs. Although in the battle of Badr, they won many victories and managed to kill many enemies. This war of Uhud was not just a war on the battlefield, but it was also a war in the heart. It was a war whose field was wider than other battlefields. Because the war on the battlefield was only one of the great battlefields. Namely, the field of the human psyche, his thoughts and feelings, his desires and lusts, his motivations and desires in general. In these battlefields, the Qur'an heals the human soul very subtly and deeply with actions that are more positive and comprehensive than the treatment that humans do to each other through physical warfare.³⁰

Sayyid Qutb captured the message of this verse for people who act weakly even if it starts from complaining, that you don't need to act and be sad about what happens to you and escapes you because you are people of the highest rank.³¹ QS Al-Ma'arij[70]: 19 defines the true nature of humans who like to complain,

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا

"Indeed, humans were created to like to complain"

So therefore from the explanation of Sayyid Quthb explains about someone who often complains because his heart is empty and his level of faith is decreasing or even empty becomes a supporting value for the damage to the mental or psychological health of the person. With the mental and psychological illness of the person, it can make it difficult for him to present a sense of confidence in whatever he will do and whatever comes to him.³²

The Uniqueness of Sayyid Quttub's View on QS Al-Maarij[70]: 19 Reviewed from the Perspective of Psychology

In QS Al-Maarij[70]:19 Sayyid Quthb in his interpretation provides a description of the condition of humans when their hearts are empty of faith, the explanation of his interpretation provides its own uniqueness by explaining that the Qur'an explains the bad nature of humans with very precise and gentle language. It also expresses with perfect expression the original nature of this creature, which has nothing to protect it from bad traits and eliminate those traits except the element of faith, which connects it with the source on whose sides it is that it can obtain peace, the source that becomes its hold from sadness when it faces evil and protects it from stinginess when it obtains goodness.³³

²⁶ Sayyid Quthb, Under the Shade of the Quran (Fi Zhilali Qur'an) Juz XII (Jakarta: Gema Insani Press, 2001).

²⁷ Quthb.

²⁸ Imam Syafi'i, "If Complaining Is a Hobby, Why Not Make Gratitude a Solution?" don't-make-gratitude-as-a-solution/.

²⁹ RI, Al-Quran and its translation Al-Jumanatul Ali.

³⁰ Quthb, In the Shade of the Quran (Fi Zhilali Qur'an) Juz XII.

³¹ Quraish Shihab, Tafsir Al-Misbah Juz II (Jakarta: Lentera Hati, 2002).

³² Quthb, In the Shade of the Quran (Fi Zhilali Qur'an) Juz XII.

³³ Quthb.

It is as if every word in the Qur'an is a touch of beautiful strokes made to depict human nature, in three short verses with short sentences, which talk about that picture and talk about life. From the gaps, humans are depicted with their permanent traits and characteristics. Namely, "complaints" when struck by hardship and sadness. He thought that his sadness was eternal, everlasting and nothing could remove it. He also thought that the times to come would continue to be a disaster for him. So, his heart was filled with various sorrows, evils and sorrows. So, he never imagined that there would be no release from this sadness, and he did not expect change from Allah. Because of that, he was eaten by sadness and torn apart by complaints. That was because he did not seek refuge in the very strong supporting pillar for his will and hung all his ideals and hopes on Him.³⁴

In addition, his other permanent traits and characteristics are that he is "very stingy" with goodness if he gets it. He thinks that his goodness and success are due to his own efforts and hard work. Therefore, he then acts stingy with others and monopolizes the wealth for himself. Thus, he becomes a prisoner of his wealth and a slave to his greed. This is because he does not understand the nature of sustenance and its role. He does not see God's goodness to him because the connection has been severed and his heart is empty of feeling His presence and intervention.³⁵

Therefore, he always complains in both conditions. Namely, complaining in times of difficulty and complaining when receiving goodness or pleasure. This is a bad picture of humans when their hearts are empty. Sayyid Qutb said that humans, by nature, have characteristics of impatience, restlessness, and are often dissatisfied with the circumstances they face. This, in his view, is part of human nature that needs to be overcome through an Islamic approach that educates the soul and character. Sayyid Qutb's approach to human impatience can be linked to certain psychological concepts. In psychology, coping theory examines how individuals respond to and cope with stress. Impatience can be considered a less effective form of coping, where individuals tend to respond to pressure with impatience and complaining.³⁶

From the psychological state of someone who complains, it reflects the heart disease that exists in that person. According to Ibnu Qayyim Al Jauziyyah, the experience of heartache is a form of evil that can have a negative impact on a person's perspective and aspirations towards honesty. The individual concerned may fail to recognize the truths, or consider them inconsistent with his inherent nature. Alternatively, their understanding of the truth may diminish over time, leading to a waning desire for it, and a consequent rejection of beneficial aspects of the truth. Instead, they may develop an approach to dangerous evil elements.³⁷

According to Quraish Shihab, the word qalb (heart) can also be interpreted as the capacity (potential) that a person has in learning new things. The term "qalb" found in the Quran can be interpreted as an attitude or character, and there are still several interpretations that can be derived from the word "qalb" itself. The presence of a safe heart allows individuals to utilize their potential to achieve success despite the difficulties and sufferings of life, and offers many benefits. A safe heart is a heart that is free from shirk, uncertainty, and tendencies towards sin or heresy.³⁸

In the world of education, psychological phenomena related to liver disease and complaining tendencies can be considered as important factors that influence the academic climate and interpersonal relationships in the school environment. Sociological analysis can provide an understanding of how the psychological condition of students or educational staff affected by liver disease can affect the social dynamics in the classroom and the educational institution as a whole. Sociology of education highlights the importance of social dynamics in the context of learning. Liver disease or complaining tendencies can affect interactions between students, between students and teachers, and relationships between teachers. Sociological analysis will be able to discuss how these psychological conditions can create different classroom dynamics and affect the quality of learning.³⁹

Research could explore how stigma against individuals with liver disease or who tend to complain affects social integration in school settings. Sociology of education could assist in understanding the social dynamics that may emerge, such as social group formation or isolation, that may impact student well-being. Through this approach, research could provide valuable insights into the complexities of social interactions in educational

³⁴ Qutb.

³⁵ Qutb.

³⁶ Qutb.

³⁷ Ibn Qayyim Al-Jauziyah, *Benefits of the Quran*, ed. Abu Kholid Ait Said Al-Husain (Yogyakarta: DIVA Press, 2019).

³⁸ M. Quraish Shihab, *Tafsir Al Misbah; Message, Impression and Harmony of the Quran* (Jakarta: Lentera Hati, 2002).

³⁹ Zakiyah Daradjat, *Mental Health* (Jakarta: Gunung Agung, 2016).

settings, as well as provide a basis for developing more effective intervention strategies to improve psychological and social well-being within schools.⁴⁰

According to M. Quraish Shihab, the verse above explains that there are bad traits that are ingrained in humans, so that their thoughts and emotions only focus on thinking about worldly pleasures. They never think at all about how pleasure comes. When they were given blessings by Allah SWT they forgot and left their Lord to go astray without looking back, but when the blessings were lifted by Him they became hopeless and lamented their fate only by complaining, they did not want to rise from their downfall because they had assume that they will never get that pleasure again.⁴¹

The concept of impatience can be analyzed from a positive psychology perspective, where the focus is on psychological well-being and increasing happiness. Managing impatience can be part of developing a patient attitude, which can improve quality of life. Psychology includes the concept of self-regulation, which involves an individual's ability to control their behavior, emotions, and reactions. Managing impatience requires strong self-regulation skills.⁴²

In Maslow's view, all humans have an innate struggle or tendency to actualize themselves. We are driven by universal needs that are innate, which are arranged in a level, from the weakest to the strongest. The behavior of needs is like a ladder where we must put our feet on the first step before reaching the second step, and so on, the requirement to achieve self-actualization is to satisfy the four needs that are at the lowest level, namely physiological needs, the need to have love, and the need for appreciation. Self-actualization can be defined as the highest development and use of all the talents of the highest development, the fulfillment of all our qualities and capacities. Self-actualizing people are driven by metamotivation.⁴³

Complaints are spontaneous reactions of self-inability. There is a sense of frustration with the fate that befell him. There is a feeling of protest with the fate that occurred. There is a mistake with the parties involved or not involved. However, complaints will be counterproductive, there are not many solutions to the problem, meaning that the solution to the problem is not through complaints because complaints often make the problem worse. Spontaneous may be relieved but leave others offended. All humans face their own problems with various forms and various weights and lightness. From personal problems, family, friends, work or life in society with other people. Problems arise because of the gap between expectations and reality, citing the definition of a problem in research which actually has similarities in the reality of human life in society. According to the term, complaints are showing something experienced by people who are affected by a disaster, in the form of confusion and anxiety. Complaints are sadness that drags someone to the point of being unable to concentrate, even disconnected from their affairs.⁴⁴

Excessive complaining can cause a person to experience symptoms of stress and depression, the terms stress and depression are often inseparable from each other. Every life problem that befalls a person and makes the person only complain about their life problems can result in impaired organ function. This body (physical) reaction is called stress; and when the function of the body's organs is disturbed it is called distress, while depression is a person's mental reaction to the stressor they experience. Therefore, in humans, the physical and the psychological cannot be separated from each other.⁴⁵

Complaining is a negative reaction in every human being when they get trouble, obstacles, pressure or sadness. Unconsciously, humans will complain about situations that are not according to their wishes. The following are the negative impacts that occur on a person's psychology when complaining:⁴⁶

1. Infecting others

People who have made complaining a habit tend to be indifferent to their surroundings. These people will complain about anything to anyone around them.

⁴⁰ Margareth E Hampson, "Changing Hearts and Minds: The Importance of Formal Education in Reducing the Stigma Associated with Mental Health Conditions," *Journal of Health Education* 77, no. 2 (2017).

⁴¹ Shihab, Tafsir Al Misbah; Message, Impression and Harmony of the Quran.

⁴² Subandi, "Patience: A Psychological Concept," *Journal of Psychology* 38, no. 2 (2011): 215–27.

⁴³ Jamaludin Ancok and Fuat Nashori Suroso, *Islamic Psychology* (Yogyakarta: Pustaka Pelajar, 2011).

⁴⁴ Sarifah, Arfan, and Afriansyah, "Moral Messages in the Advertisement Pahlawan Untuk Kakek: Roland Barthes' Semiotic Analysis," *Journal of Religion and Film* 1, no. 1 (2022): 73–95, <https://doi.org/10.30631/jrf.v1i1.6>.

⁴⁵ Hawari, Al-Quran, *Science of Psychiatry and Mental Health*.

⁴⁶ Syifa Chairunnissa Deliva Akbar, "Living Without Complaining," *Binary*, 2017, <http://biner.fti.unand.ac.id/hidup-tanpa-mengeluh/>.

A study conducted by the Department of Biology and Clinical Psychology at Friedrich Schiller University in Germany revealed that complaining can be contagious, if you are around people who like to complain, your brain will have the same reaction, causing stress. This is clearly not good for your health.

2. Making matters worse

When we are faced with a situation that is not as expected, unconsciously someone will complain. By complaining about the situation being faced will not change the situation. In fact, it can make it worse so that you will feel bad mood. Bad mood thoughts will bring up negative aura and can affect the soul.

3. Easily discouraged and give up easily

People who like to complain will look easily discouraged and give up easily. In fact, the situation they face is not as complicated as it seems. The nature of being easily discouraged and giving up easily will have an impact on the spirit of living life. If the situation is faced with a positive outlook, there will be many lessons that can be taken and also increase gratitude to Allah SWT.

4. Reduce self-confidence

By complaining, a person indirectly assumes that he is unable to face the problem he is facing. This will hinder a person from developing and exploring the talents hidden within him.

So, for someone who still often complains, it is required to learn to reduce the nature of complaining for the sake of one's health by practicing gratitude and positive thinking about the situation faced. Enjoy and live the situation, then there will be valuable lessons behind it. In addition, if you can face a difficult situation well, the person will feel optimistic and get happiness because they are able to face problems that seem difficult. By combining Sayyid Qutb's views and these psychological concepts, it can be understood that the Islamic approach emphasizes the development of patience and self-regulation as an integral part of holistic self-development.⁴⁷

Conclusion

Sayyid Quttub's interpretation of Surah Al-Ma'arij [70]:19 highlights the word "complaining" as a sign of dissatisfaction with God's destiny. Complaining, according to him, is a bad attitude in Islam because it shows a lack of obedience and courage in facing difficulties. Muslims believe that complaining must be balanced with patience, trust, and acceptance of God's provisions. Excessive complaining can indicate disobedience and a lack of trust in God's plan.

Sayyid Quttub uniquely linked his interpretation of Surah Al-Ma'arij [70]:19 with psychology. According to him, excessive complaining can indicate psychological weakness and lack of emotional balance. Constant complaining can indicate an inability to control stress or displeasure. In addition, a person may experience impaired organ function, which can cause stress and sadness, as well as worry due to complaining. Sayyid Qutb also said that someone who complains is due to a lack of faith or trust in Allah, because a lack of gratitude and patience makes a person's faith meaningless.

In developing mental resilience, Muslims must practice emotional balance and healthy coping methods such as self-reflection, talking to a psychologist, and becoming more connected to spiritual principles. Therefore, the author sincerely hopes that the competent participants in this discussion will take the time to provide critical feedback and suggestions for its improvement and refinement.

REFERENCES

- Akbar, Syifa Chairunnissa Deliva. "Hidup Tanpa Mengeluh." *biner*, 2017. <http://biner.fti.unand.ac.id/hidup-tanpa-mengeluh/>.
- Al-Jauziyah, Ibnu Qayyim. *Faedah Al-Quran*. Edited by Abu Kholid Ait Said Al-Husain. Yogyakarta: DIVA Press, 2019.
- Aliyah, Sri. "Kaedah-Kaedah Tafsir Fi Zhilaali Al-Quran." *Jia*, 2012, 39–60.
- Ancok, Jamaludin, and Fuat Nashori Suroso. *Psikologi Lslam*. Yogyakarta: Pustaka Pelajar, 2011.
- Andriyani, Juli. "Strategi Coping Stres Dalam Mengatasi Problema Psikologis." *At-Taujih : Bimbingan Dan Konseling Islam* 2, no. 2 (2019): 37. <https://doi.org/10.22373/taujih.v2i2.6527>.
- bidin A. *Опыт Аудита Обеспечения Качества и Безопасности Медицинской Деятельности в Медицинской Организации По Разделу «Эпидемиологическая Безопасность»* No Title. *Вестник Росздравнадзора*. Vol. 4, 2017.
- . *Опыт Аудита Обеспечения Качества и Безопасности Медицинской Деятельности в Медицинской*

⁴⁷ Great.

- Organisasi Po Razuđu «Эпидемиологическая Безопасность» Title. Вестник Росздравнадзора. Vol. 4, 2017.
- Daradjat, Zakiyah. *Kesehatan Mental*. Jakarta: Gunung Agung, 2016.
- Hampson, Margareth E. "Mengubah Hati Dan Pikiran: Pentingnya Pendidikan Formal Dalam Mengurangi Stigma Terkait Kondisi Kesehatan Mental." *Jurnal Pendidikan Kesehatan* 77, no. 2 (2017).
- Hawari, Dadang. *Al-Quran Ilmu Kedokteran Jiwa Dan Kesehatan Jiwa*. Yogyakarta: A Touch Stone Books, 2004.
- Hidayat, Nuim. *Sayyid Quthb: Biografi Dan Kejernihan Pemikirannya*. Jakarta: Gema Insani Press, 2005.
- Iqbal, Muhammad. *Pemikiran Politik Islam*. Jakarta: Fajar Interpratama Mandiri, 2010.
- Lingga Yuwana. "Teologi Islam Perspektif Sayyid Qutb." *Kalimah: Jurnal Studi Agama-Agama Dan Pemikiran Islam* 18, no. 1 (2020). <http://dx.doi.org/10.21111/klm.v18i1.3769>.
- LN, Syamsu Yusuf. *Kesehatan Mental Perpekstif Psikologis Dan Agama*. Bandung: Remaja Rosdakarya, 2018.
- Najati, Muhammad Utsman. *Al Qur'an Wa 'ilm Al Nafs*. al-Qa-hirah: Da- r al-Shuruq, 1993.
- . *Psikologi Dalam Al Qur'an: Terapi Qur'ani Dalam Penyembuhan GangganKejiwaan*. Bandung: Pusaka Setia, 2005.
- Ngafifi, Muhamad. "Kemajuan Teknologi Dan Pola Hidup Manusia Dalam Perspektif Sosial Budaya." *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi* 2, no. 1 (2014): 33–47. <https://doi.org/10.21831/jppfa.v2i1.2616>, 34.
- Notosoedirjo, Moeljono, and Latipun. *Kesehatan Mental Konsep Dan Penerapan*. Malang: Ummpress, 2014.
- Nurliani. "Studi Psikologi Pendidikan." *Jurnal As-Salam, Vol.1, No.2*, 2016, 40.
- Pizarro, José J., Larraitz N. Zumeta, Pierre Bouchat, Anna Włodarczyk, Bernard Rimé, Nekane Basabe, Alberto Amutio, and Darío Páez. "Emotional Processes, Collective Behavior, and Social Movements: A Meta-Analytic Review of Collective Effervescence Outcomes during Collective Gatherings and Demonstrations." *Frontiers in Psychology* 13 (2022). <https://doi.org/10.3389/fpsyg.2022.974683>.
- Purna, Rozi Sastra. "Strategi Coping Stress Saat Kuliah Daring Pada Mahasiswa Psikologi Angkatan 2019 Universitas Andalas." *Jurnal Psikologi Tabularasa* 15, no. 1 (2020). <https://doi.org/10.26905/jpt.v15i1.4829>.
- Q.S Al-Maarij[70]: 19*, n.d.
- Quthb, Sayyid. *Dalam Naungan Al Quran (Fi Zhilali Qur'an) Juz XII*. Jakarta: Gema Insani Press, 2001.
- . *Fi Zilalil- Qur'an*. Edited by As'ad Dkk. Jakarta: As'ad dkk, 1992.
- Rahayu, Iin Tri. *Psikoterapi Perspektif Islam Dan Psikologi Kontemporer*. Yogyakarta: UIN-Malang Press, 2009.
- Rahmi. "Nilai-Nilai Pendidikan Islam Dalam Surah Al-Ma'arij Ayat 19-35." *Skripsi: Jurusan Pendidikan Agama Islam, Fakultas Tarbiyah Dan Keguruan*, 2018, 1–26. <https://repository.uinib.ac.id/2685/1/ABSTRAK.pdf>.
- RI, Departemen Agama. *Al-Quran Dan Terjemahnya Al-Jumanatul Ali*. Bandung, 2004.
- Sarifah, Arfan, and Afriansyah. "Pesan Moral Dalam Iklan Pahlawan Untuk Kakek: Analisis Semiotika Roland Barthes." *Journal of Religion and Film* 1, no. 1 (2022): 73–95. <https://doi.org/10.30631/jrf.v1i1.6>.
- Shihab, M. Quraish. *Tafsir Al Misbah; Pesan, Kesan Dan Keserasian Al Quran*. Jakarta: Lentera Hati, 2002.
- Shihab, Quraish. *Tafsir Al-Misbah Juz II*. Jakarta: Lentera Hati, 2002.
- Siswanto. *Kesehatan Mental Konsep, Cakupan Dan Perkembangan*. Yogyakarta: Andi Offset, 2007.
- Stillman, Jessica. "Complaining Is Terrible for You According to Science," 2016. <https://www.inc.com/jessica-stillman/complaining-rewires-your-brain-for-negativity-science-says.html>.
- Subandi. "Sabar: Sebuah Konsep Psikologi." *Jurnal Psikologi* 38, no. 2 (2011): 215–27.
- Syafi'i, Imam. "Jika Mengeluh Adalah Hobi, Kenapa Tidak Jadikan Bersyukur Sebagai Solusi?," n.d. <https://himpas.pasca.ugm.ac.id/2022/06/01/jika-mengeluh-adalah-hobi-kenapa-tidak-jadikan-bersyukur-sebagai-solusi/>.
- Syukur, Amin. *Ihsan Kamil: Paket Pelatihan Seni Menata Hati*. Semarang: Lembkota, 2004.
- Umam, Saiful. "Sayyid Qutb: Pemikiran Dan Peengaruhnya Terhadap Gerakan-Gerakan Islam Radikal Di Mesir." *Tsaqafah* 2 (2004): 65.
- Akbar, Syifa Chairunnissa Deliva. "Hidup Tanpa Mengeluh." *biner*, 2017. <http://biner.fti.unand.ac.id/hidup-tanpa-mengeluh/>.
- Al-Jauziyah, Ibnu Qayyim. *Faedah Al-Quran*. Edited by Abu Kholid Ait Said Al-Husain. Yogyakarta: DIVA Press, 2019.
- Aliyah, Sri. "Kaedah-Kaedah Tafsir Fi Zhilaali Al-Quran." *Jia*, 2012, 39–60.
- Ancok, Jamaludin, and Fuat Nashori Suroso. *Psikologi Lslam*. Yogyakarta: Pustaka Pelajar, 2011.

Marwan Halim et al

- Andriyani, Juli. "Strategi Coping Stres Dalam Mengatasi Problema Psikologis." *At-Taujih: Bimbingan Dan Konseling Islam* 2, no. 2 (2019): 37. <https://doi.org/10.22373/taujih.v2i2.6527>.
- bidin A. *Опыт Аудита Обеспечения Качества и Безопасности Медицинской Деятельности в Медицинской Организации По Разделу «Эпидемиологическая Безопасность»* No Title. *Вестник Росздравнадзора*. Vol. 4, 2017.
- . *Опыт Аудита Обеспечения Качества и Безопасности Медицинской Деятельности в Медицинской Организации По Разделу «Эпидемиологическая Безопасность»* No Title. *Вестник Росздравнадзора*. Vol. 4, 2017.
- Daradjat, Zakiyah. *Kesehatan Mental*. Jakarta: Gunung Agung, 2016.
- Hampson, Margaret E. "Mengubah Hati Dan Pikiran: Pentingnya Pendidikan Formal Dalam Mengurangi Stigma Terkait Kondisi Kesehatan Mental." *Jurnal Pendidikan Kesehatan* 77, no. 2 (2017).
- Hawari, Dadang. *Al-Quran Ilmu Kedokteran Jiwa Dan Kesehatan Jiwa*. Yogyakarta: A Touch Stone Books, 2004.
- Hidayat, Nuim. *Sayyid Quthb: Biografi Dan Kejernihan Pemikirannya*. Jakarta: Gema Insani Press, 2005.
- Iqbal, Muhammad. *Pemikiran Politik Islam*. Jakarta: Fajar Interpretama Mandiri, 2010.
- Lingga Yuwana. "Teologi Islam Perspektif Sayyid Quthb." *Kalimah: Jurnal Studi Agama-Agama Dan Pemikiran Islam* 18, no. 1 (2020). <http://dx.doi.org/10.21111/klm.v18i1.3769>.
- LN, Syamsu Yusuf. *Kesehatan Mental Perpekstif Psikologis Dan Agama*. Bandung: Remaja Rosdakarya, 2018.
- Najati, Muhammad Utsman. *Al Qur'an Wa 'ilm Al Nafs*. al-Qa-hirah: Da- r al-Shuruq, 1993.
- . *Psikologi Dalam Al Qur'an: Terapi Qur'ani Dalam Penyembuhan GangguanKejiwaan*. Bandung: Pusaka Setia, 2005.
- Ngafifi, Muhamad. "Kemajuan Teknologi Dan Pola Hidup Manusia Dalam Perspektif Sosial Budaya." *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi* 2, no. 1 (2014): 33–47. <https://doi.org/10.21831/jppfa.v2i1.2616>, 34.
- Notosoedirjo, Moeljono, and Latipun. *Kesehatan Mental Konsep Dan Penerapan*. Malang: Ummppress, 2014.
- Nurliani. "Studi Psikologi Pendidikan." *Jurnal As-Salam, Vol.1, No.2*, 2016, 40.
- Pizarro, José J., Larraitz N. Zumeta, Pierre Bouchat, Anna Włodarczyk, Bernard Rimé, Nekane Basabe, Alberto Amutio, and Darío Páez. "Emotional Processes, Collective Behavior, and Social Movements: A Meta-Analytic Review of Collective Effervescence Outcomes during Collective Gatherings and Demonstrations." *Frontiers in Psychology* 13 (2022). <https://doi.org/10.3389/fpsyg.2022.974683>.
- Purna, Rozi Sastra. "Strategi Coping Stress Saat Kuliah Daring Pada Mahasiswa Psikologi Angkatan 2019 Universitas Andalas." *Jurnal Psikologi Tabularasa* 15, no. 1 (2020). <https://doi.org/10.26905/jpt.v15i1.4829>.
- Q.S Al-Maarij[70]: 19*, n.d.
- Quthb, Sayyid. *Dalam Naungan Al Quran (Fi Zhilali Qur'an) Juz XII*. Jakarta: Gema Insani Press, 2001.
- . *Fi Zilalil- Qur'an*. Edited by As'ad Dkk. Jakarta: As'ad dkk, 1992.
- Rahayu, In Tri. *Psikoterapi Perspektif Islam Dan Psikologi Kontemporer*. Yogyakarta: UIN-Malang Press, 2009.
- Rahmi. "Nilai-Nilai Pendidikan Islam Dalam Surah Al-Ma'arij Ayat 19-35." *Skripsi: Jurusan Pendidikan Agama Islam, Fakultas Tarbiyah Dan Keguruan*, 2018, 1–26. <https://repository.uinib.ac.id/2685/1/ABSTRAK.pdf>.
- RI, Departemen Agama. *Al-Quran Dan Terjemahnya Al-Jumanatul Ali*. Bandung, 2004.
- Sarifah, Arfan, and Afriansyah. "Pesan Moral Dalam Iklan Pahlawan Untuk Kakek: Analisis Semiotika Roland Barthes." *Journal of Religion and Film* 1, no. 1 (2022): 73–95. <https://doi.org/10.30631/jrf.v1i1.6>.
- Shihab, M. Quraish. *Tafsir Al Misbah; Pesan, Kesan Dan Keserasian Al Quran*. Jakarta: Lentera Hati, 2002.
- Shihab, Quraish. *Tafsir Al-Misbah Juz II*. Jakarta: Lentera Hati, 2002.
- Siswanto. *Kesehatan Mental Konsep, Cakupan Dan Perkembangan*. Yogyakarta: Andi Offset, 2007.
- Stillman, Jessica. "Complaining Is Terrible for You According to Science," 2016. <https://www.inc.com/jessica-stillman/complaining-rewires-your-brain-for-negativity-science-says.html>.
- Subandi. "Sabar: Sebuah Konsep Psikologi." *Jurnal Psikologi* 38, no. 2 (2011): 215–27.
- Syafi'i, Imam. "Jika Mengeluh Adalah Hobi, Kenapa Tidak Jadikan BersyukurSebagaiSolusi?," n.d. <https://himmipas.pasca.ugm.ac.id/2022/06/01/jika-mengeluh-adalah-hobi-kenapa-tidak-jadikan-bersyukur-sebagai-solusi/>.
- Syukur, Amin. *Ihsan Kamil: Paket Pelatihan Seni Menata Hati*. Semarang: Lembkota, 2004.
- Umam, Saiful. "Sayyid Quthb: Pemikiranl Dan Peagaruhnya Terhadap Gerakan-Gerakan Islam Radikal Di Mesir." *Tsaqafah* 2 (2004): 65.