

**THE CONCEPT OF MEGALOMANIA THERAPY ACCORDING TO IBN
QAYYIM AL-JAUZIYYAH**



THESIS

Submitted to the Islamic Religious Education Study Program (PAI) Faculty of
Islamic Religion, Universitas Muhammadiyah Surakarta to Meet One of the
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Assalamu'alaikum wr. wb.

Setelah melakukan bimbingan, arahan, dan koreksi terhadap penulisan Skripsi yang berjudul:

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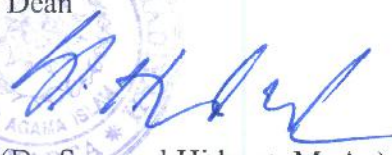
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ACCEPTANCE

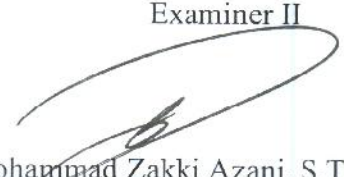
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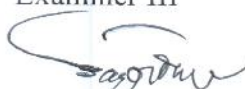
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states that the manuscript of this thesis as a whole is the result of my own research/work, except in certain parts to which the source has been referenced.

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I am the one who stated,



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MOTTO

وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا

"Know that victory is with patience, and the way out is with difficulty, and that with difficulty there is ease". (HR. Tirmidzi)

أَنَا إِنْ عِشْتُ لَسْتُ أَغْدُمُ قُوَّتًا

وَإِذَا مِتُّ لَسْتُ أَغْدُمُ قَبْرًا

**If I live I will still get food, If I die
I will still get the grave**

هَمَّتِي هِمَّةُ الْمُلُوكِ وَنَفْسِي

نَفْسٌ حُرٌّ تَرَى الْمَذَلَّةَ كُفْرًا

My ideal is the ideal of kings,

My soul is a free soul,

looking at disgrace is a squalor

(Imam Shafi'i)

DEDICATION

Alhamdulillah bi ni'matillah expressed gratitude to Allah SWT who has facilitated the preparation of this thesis. Shalawat and greetings may always be poured out to the Prophet Muhammad SAW as a guide for life and the best suri tauladan. I dedicate this thesis to the people I care about:

1. Both parents, because of the overflow of prayers of the two of you all the hardships I have experienced are always given ease. Thank you for taking care of me with affection and thank you for always supporting her child.
2. Beloved family, sisters, grandparents. Thank you for praying for me and being a witness to my growth and development. Thanks are always there.
3. Friends who can't be mentioned one by one who have been patient in hearing complaints and providing help when I need it. Thank you always there and thank you for being a second family.
4. All friends at the Universitas Muhammadiyah Surakarta, especially friends of the International Islamic Education Study Program class of 2018 who have accompanied the struggle during lectures, provide enthusiasm, motivation and prayers.
5. Residents of Masjid Al-Ikhlas Pajang who have provided facilities, as well as support in the preparation of this thesis.
6. For Muslims
7. Universitas Muhammadiyah Surakarta

ARAB-LATIN TRANSLITERATION GUIDELINES

Based on the Joint Decree of the Minister of Religious Affairs of the Republic of Indonesia and the Minister of Education and Culture of the Republic of Indonesia Number 158/1987 and 0543b/U/1987, dated January 22, 1988.

A. Consonant

Arabic font	Name	Latin letters	Name
ا	Alif	Not symbolized	Not symbolized
ب	ba'	B	Be
ت	ta'	T	Te
ث	sa'	ṡ	Es (with the dot above)
ج	Jim	J	Je
ح	ḥa'	ḥ	Ha (with the dot below)
خ	kha'	Kh	Ka and Ha
د	Dal	D	De
ذ	Ẓal	Ẓ	Zet (with the dot above)
ر	ra'	R	Er
ز	Zai	Z	Zet
س	Sin	S	Es
ش	Syin	Sy	Es and Ye
ص	ṣād	ṣ	Es (with the dot below)
ض	ḍaḍ	ḍ	De (with the dot below)
ط	ṭa'	ṭ	Te (with the dot below)
ظ	ẓa'	ẓ	Zet (with the dot below)
ع	‘ain	‘	Inverted comma (above)
غ	Gain	G	Ge
ف	fa'	F	Ef
ق	Qāf	Q	Qi

ك	Kāf	K	Ka
ل	Lam	L	El
م	Mim	M	Em
ن	Nun	N	En
ه	ha'	H	Ha
ء	Hamzah	'	Apostrof
ي	ya'	Y	Ye

B. Duplicate Consonants Because Syaddah Is Written In Duplicate

عدّة	Are written	'iddah
------	-------------	--------

C. Ta' marbūtoh

- a. When turned off it is written h

هبة	Are written	Hibah
جزية	Are written	Jizyah

(this provision does not apply to Arabic words that have been absorbed into the Indonesian, such as prayer, zakat, and so on, unless the original pronunciation is desired).

When followed by the word "al" and the second reading is separate, it is written with an "h".

كرامة الأولياء	Are written	karāmah al-auliyā'
----------------	-------------	--------------------

- b. When ta'marbūṭah lives or with harakat fathah, kasrah, and dhammah is written "t"

زكاة الفطر	Are written	Zakātul fitri
------------	-------------	---------------

4. Short Vowals

◌َ	Kasrah	Are written	I
◌ِ	fathah	Are written	A
◌ُ	ḍammah	Are written	U

5. Long Vowals

fathah + alif → example: جاهلية	Are written	ā → jāhiliyah
fathah + alif layyinah → example: يسعى	Are written	ā → yas'ā
kasrah + ya' mati → example: كريم	Are written	ī → karīm
ḍammah + wāwu mati → example: فروض	Are written	ū → furūd

6. Double Vowals

fathah + ya' mati → example: بينكم	Are written	ai → bainakum
fathah + wāwu mati → example: قول	Are written	Au → qaulun

7. The Lettering "ل ا"

The word "ل ا" is transliterated with "al" followed by a hyphen "-", both when it encounters the letter qamariyyah and the letter shamsiyyah; example:

القلم	Are written	al-qalamu
الشمس	Are written	al-syamsu

8. Capital Letters

Although Arabic writing does not recognize capital letters, but in transliteration capital letters are used for the beginning of sentences, self-names, and so on like the provisions of EYD. The beginning of the word clothing in the name of the self is not capitalized; example:

وما محمد الا رسول	Are written	Wa mā Muhammadun illa rasūl
-------------------	-------------	-----------------------------

ABSTRAK

Megalomania adalah kondisi di mana seseorang memiliki kepercayaan yang berlebihan terhadap kemampuan dan kekuatannya sendiri, dan merasa sangat superior terhadap orang lain. Ibnu Qayyim, seorang cendekiawan Muslim abad ke-14, menulis tentang mengelola hati dalam karya-karyanya, maka dari itu dalam penelitian ini penulis membandingkan antara penyakit hati dengan megalomania. Dalam penelitian ini menggunakan library research dengan pendekatan psikologis. Teknik penelitian ini menggunakan teknik dokumentasi dan menggunakan teknik analisis data dengan menggunakan teknik analisis deskriptif

Dalam penelitian ini bertujuan untuk mendeskripsikan pengertian, indikator, ciri-ciri dan penyebab dari gangguan megalomania, mendeskripsikan metode psikoterapi Ibnu Qayyim Al-Jauziyyah, menjelaskan bagaimana implementasi konsep Ibnu Qayyim Al-Jauziyyah dalam terapi megalomania. Megalomania merupakan penyakit hati yang dapat menyebabkan seseorang terjerumus ke dalam kejahatan dan kemungkaran. Megalomania dapat menyebabkan seseorang merasa tidak tunduk pada hukum dan aturan, dan merasa bahwa mereka dapat melakukan apa saja yang mereka inginkan tanpa memperdulikan konsekuensi negatif yang mungkin dihadapi.

Untuk mengatasi megalomania, Ibnu Qayyim menyarankan agar seseorang harus memperbaiki sikap dan pandangan mereka terhadap diri sendiri dan orang lain. Seseorang harus mampu menerima kekurangan dan kelemahan mereka, dan tidak merasa terlalu merasa puas dengan dirinya sendiri. Selain itu, seseorang juga harus mampu memahami dan menghargai keberadaan orang lain, serta tidak merasa superior terhadap orang lain.

Dengan demikian, seseorang dapat menghindari terjerumus ke dalam megalomania dan menjadi pribadi yang lebih baik. Dengan adanya ini untuk kedepannya dapat menerapkan konsep terapi Ibnu Qayyim agar kedepannya masalah kejiwaan bisa diatasi dengan agama.

Kata Kunci : Psikoterapi Islam, Terapi, Ibnu Qayyim, Megalomania

ABSTRACT

Megalomania is a condition in which a person has excessive confidence in his own abilities and strengths, and feels very superior towards others. Ibn Qayyim, a 14th-century Muslim scholar, wrote about heart disease in his works, therefore in this study the author compares liver disease with megalomania. In this study, we used library research with a psychological approach. This research technique uses documentation techniques and uses data analysis techniques using descriptive analysis techniques

This study aims to describe the meaning, indicators, characteristics and causes of megalomania disorder, describe Ibn Qayyim Al-Jauziyyah's psychotherapy method, explain how the implementation of Ibn Qayyim Al-Jauziyyah's concept in megalomania therapy. Megalomania is a heart disease that can cause a person to fall into evil and impossibility. Megalomania can cause a person to feel less subject to laws and rules, and feel that they can do whatever they want regardless of the negative consequences that may be faced.

To overcome megalomania, Ibn Qayyim suggested that one should improve their attitudes and views towards oneself and others. A person must be able to accept their shortcomings and weaknesses, and not feel too satisfied with himself. In addition, a person must also be able to understand and appreciate the existence of others, and not feel superior to others.

Thus, one can avoid falling into megalomania and become a better person. With this, in the future, we can apply the concept of Ibn Qayyim's therapy so that in the future psychiatric problems can be overcome by religion.

Keywords : Islamic Psychotherapy, Therapy, Ibn Qayyim, Megalomania

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وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ رَحْمَةً لِّلْعَالَمِينَ، وَصَلَّى اللَّهُ وَسَلَّم عَلَى سَيِّدِنَا مُحَمَّدٍ، وَعَلَى

آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ، أَمَّا بَعْدُ

All praise be to Allah Almighty, the Rabb of the universe who has bestowed His gifts in the form of taufiq, hidayah and inayah to all of us, so that we can still feel the joy of faith, Islam and ikhsan to this day. ". Prayers and greetings may always be poured out to the uswah khasanah of Prophet Muhammad SAW, family, friends, and people who always cling to His path.

Thank Allah *Alhamdulillah*, with the permission of Allah Almighty, the author was able to complete this thesis entitled "The Concept of Megalomania Therapy According to Ibn Qayyim Al-Jauziyyah". This thesis explains the concept of Ibn Qayyim in megalomania therapy.

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