

CHAPTER I

INTRODUCTION

A. Research Background

In this modern age where globalization and modernization are so fast that it has many implications for human life. On the one hand, it offers benefits in supporting human activities, even on the other hand, it has a bad impact on humans.

With such a rapid era of globalization and modernization, many diseases that can be diagnosed and cured with superior medicines using sophisticated medicines, the development of science makes it possible to clarify and identify such diseases further. There are diseases caused by medical things such as viruses, bacteria and bacilli, so medicines are used to treat them.

However, among the diseases suffered by the community, there are diseases that are still little known to some people. There are also those who consider the disease a taboo, namely mental illness or mental disorder. As a result, people who suffer with this condition usually left unattended tend to be neglected and do not get proper treatment. Sometimes they are laughed at and even ridiculed by the locals. A mental or mental disorder caused by the soul or heart of the individual, where the individual is seen physically not exposed to viruses or bacteria, but the individual is actually sick.

The common symptoms of a sick soul can be seen from several aspects, including feelings of anxiety, envy, fear, and pride. His mind is unclear, his behavior tends to want to do negative things, and his physical health is impaired.¹ Religion will be the antidote, as human diseases cannot always be cured with medicines and sophisticated medical devices such as psychiatric disorders, delusions and megalomania. According to Zakiah Daradjat, the treatment of mental illness with (therapies) of religious beliefs that he believes in, can be treated faster and better than mental illnesses that are only treated by applying modern methods.²

To respond to the discussion above, it is necessary to see how the solutions offered by Islam in dealing with various problems faced by Muslims, especially those of a psychological nature. The role of religion in improving mental health is practically applied in psychotherapy. In fact, the Islamic world applies Islamic psychotherapy to help human well-being. This was done by Ibn Qayyim.

Islamic psychotherapy is needed on the basis of the perspective of muslims, where the source of knowledge and knowledge is sourced from the Qur'an and Assunnah. Where in both sources, Allah, the creator of man has provided the best solution to man's psychological problems.³ In fact, the Muslim world has applied Islamic psychotherapy to help people be happy. One of them has been implemented by Ibn Qayyim.

¹ Jarman Arroisi, dkk, 'Sufistic Phsycoteraphy; Telaah Metode Psikoterapi Ibnu Qayyim al-Jauziyyah', *Journal Analisis: Journal Studi Keislaman* ,21.2 (2021), hlm. 253-278

² Abdul Majid, dkk , "Mukjizat Alquran dan Sunnah tentang IPTEK", (Jakarta: Gema Insani Press, 1997), hlm. 215.

³ Moh. Sholeh, *Agama sebagai Terapi*, (Yogyakarta: Pustaka Pelajar, 2005.), hlm. 252

Ibn Qayyim was considered appropriate by the researcher and was able to answer the problems in this study, considering that many of his works were very attentive and paid great attention to psychiatric and mental problems. In this study, it aims to examine the concept of Ibn Qayyim in megalomania therapy

B. Problem Questions

Contrary to the background of the problem above, there are several points that the author formulates part of the research agenda that will be studied:

1. What are the meanings, indicators, features and causes of Megalomania disorder?
2. What is the psychotherapeutic method of Ibn Qayyim Al-Jauziyyah?
3. How is the implementation of the concept of Ibn Qayyim Al-Jauziyyah in Megalomania therapy?

C. Objective of the Study

Adjusted to the formulation of the problem above which is the purpose and this research is:

1. Describe the meaning, indicators, characteristics and causes of Megalomania disorder.
2. Describes the psychotherapeutic methods of Ibn Qayyim Al-Jauziyyah.
3. Explain how the implementation of the concept of Ibn Qayyim Al-Jauziyyah in Megalomania therapy.

D. Benefit Of The Study

A study will be invaluable and have meaningful value if it can be useful to the author and his readers. Therefore, the author's goal is that this study can provide the expected uses of researchers, including:

1. Theoretical Benefit

This research is carried out with the hope that it can provide additional characteristics of science and the development of Islamic science in general, and is expected to contribute to dealing with personality disorders, especially megalomaniac personality disorders.

2. Practical Benefit

Practically this research is expected to provide and can be one of the ways to overcome people with megalomania disorder with Ibn Qayyim therapy.

E. Research Methods

1. Types of Research

This research chose to use qualitative (*Library Research*). Researchers in this case use a lot of books, archives, old documents, journals, notes, film-photography documentation, monographs, statistical documentation, diaries, letters, and others.⁴

⁴ Bungaran Antonius Simanjuntak & Soedjito Sosrodiharjo, *Metode Penelitian Sosial (Edisi Revisi)*, (Jakarta : Yayasan Pustaka Obor Indonesia, 2014) P. 8.

2. Research Approach

The author chose to use a psychological approach. In this approach, what is interesting for researchers is the approach related to the state of the human psyche related to religion, both influence and effect. The psychological approach is an approach that aims to look at the state of the psyche of a religious individual. Furthermore, that the psychological approach aims to explain the phenomenon of human diversity which is explained by managing the state of the human psyche.⁵

3. Research Data and Data Sources

The data and data sources used in this study are divided into two parts, namely:

a. Data and Primary Data Sources

Primary data is an object that is directly related to the subject matter being studied. The primary primary sources or data for this study are the books: *Thibbul Qulub*, *Ighâtsatul Lahfân min Mashâidisy Syaithân*, *Fawaidul Fawaid*, *Ar-Ruh* works of Ibn Qayyim related to psychotherapy.

b. Secondary Data and Data Sources

Secondary data is data that is not directly related to the data subject or research objectives. The secondary data that supports and complements this study is the literature that corresponds to the problem. Whether it is from

⁵ Siti Kholidah Marbun, dkk, 'Metode Pendekatan Psikologis Dalam Studi Islam', *Journal Al-Mahyra*, 2. 1 (2021), hlm 20-30

several books of his own work or from various sources that can be used as additional references as a foundation for building a solid scientific structure.

4. Data collection techniques

This study used documentation techniques. The documentation technique was carried out with the aim of obtaining some data and information related to the problem regarding Ibn Qayyim's therapeutic concept in dealing with Megalomania disorder. The application of documentation techniques is data collection where researchers investigate written objects such as books, magazines, documents, regulations, and so on.⁶

5. Data Analysis Techniques

This study used descriptive analysis techniques. descriptive analysis method, which is an effort to collect and compile data, then an analysis of the data is carried out.⁷

Descriptive analysis, namely the data collected is in the form of words, pictures and not numbers. This is due to the presence of the application of qualitative methods.⁸ That is where a process is carried out in order to systematically find and compile data obtained from the results of data collection, both in the form of books, records, and other documentation by organizing data into categories, describing into units, compiling into patterns, choosing which

⁶ Suharsimi Arikunto, *Manajemen Penelitian* (Jakarta: Rineka Cipta, 1993),hlm 158.

⁷ Winarno Surachmad, *Pengantar Penelitian Ilmiah Metoda dan Teknik* (Bandung: Tarsito, 1990),hlm 139.

⁸ Lexy J. Moelong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2014),hlm 11.

ones are the most important and which will be studied, then conclusions are made so that they are easily understood by oneself or others.⁹

In this case, the method that has the meaning of describing or describing clearly, is easy to understand after conducting an analysis process on the topic of Ibn Qayyim's therapeutic concept problem in dealing with Megalomania disorders.

⁹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D* (Bandung:Alfabeta, 2015), hlm 244.

