

# CHAPTER I

## INTRODUCTION

### A. Background of Problem

Moral decadence is not something strange in Indonesia, even in the world. The high level of education or the proliferation of universities<sup>1</sup> in every city didn't show yet significant success in term of improved morality. Every level of office with different positions has moral damage that need to concern. From children until parents, from unemployment until state officials, in the real world and cyberspace (social media) shows the same moral decadence.

As happened at November 2018, detik.com reported about the number of teenagers who are trying to use a sanitary napkin as a tool to get drunk because they have similar compounds with narcotic.<sup>2</sup> Corruption is increasingly in serious condition, Liputan6.com 29 December 2018 reported that 480 Civil Servants were dishonorably dismissed by the Personnel Development Officer (PPK) for being involved in a criminal act of corruption.<sup>3</sup> Even some hospitals also set up special poly for failed legislative candidates. The attitude crisis and mental weakness are classic

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<sup>1</sup><https://ayokuliah.id/artikel/berita-kampus/menristekdikti-jumlah-perguruan-tinggi=di-indonesia-capai-4-498/> in 2017 released that total universities in Indonesia were 4,498 with 25,548 study programs which exists. The Menristekdikti said that there were 3 universities in Indonesia that entered the world's top 500 (University of Indonesia, Bandung Institute of Technology, Gadjah Mada University). In addition to increasing access of Indonesian children to higher education, in 2018 the proposed Bidik Misi scholarship rose from 80,000 to 90,000. (accessed April 12, 2019).

<sup>2</sup><https://www.detik.com/tag/kenakalan-remaja> (accessed January 8, 2019).

<sup>3</sup><https://www.liputan6.com/bisnis/read/3859343/terlibat-korupsi-480-pns-diberhentikan-tak-hormat> (accessed January 8, 2019).

problems that have not yet been completed. In social media, there are many netizens (social media users) who show their free attitude by posting status and commenting without any limits and considerable manner, speech without thinking the worst effects.

Every human being has a problem, the difference is how they behave in responding and solving the problem. Sigmund Freud in his psychoanalytic theory says that attitude is driven by the human soul which consists of *id*, *ego* and *superego*.<sup>4</sup> So the problem can be solved only by controlling these 3 things until the religion is born. For example, Islam is a religion sent down by Allah, not the result of *id*, *ego* and *superego* controlled by humans . This argument was conveyed by Hamka, he mentioned that Freud's weakness was in his research sample which was limited to problematic humans, but humans who remained calm in dealing with problems were not investigated.<sup>5</sup> But actually Islam has explained perfectly how to be able to be positive in facing problems, namely by purifying the soul. Because when the soul is dirty, it tends to negative

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<sup>4</sup> 1) *Id* is the formation of the most basic soul, namely all the passions that are vital to humans, such as the desire to eat, drink, sleep, instinct to multiply, 2) the *ego* is the level above the *id* , which is the action taken to fulfill the *id* (soul humans who obey the will of life). *Id* hungry, so the *ego* asking her to do how to eliminate hunger, 3) *Superego* are activities with an environmental adjust. *Superego* like religion, good and bad values in society. When the *id* is hungry, the *ego forages* , then *forages superego* give a decision on how to make my food like to humans (their environment, religion, government, ethics) not just focus on fulfilling lust. *Id* appears from the subconscious, if the *ego* and *superego* weaken, then the *id* strengthens.

<sup>5</sup>Hamka, *Tafsir Al-Azhar Juz XII*, (Jakarta: Pustaka Panjimas, 1982), 202-204.

behavior. Whereas when the soul is clear, it will guide to a positive attitude.<sup>6</sup>

Al-Qur'an as the main source in regulating human life, especially Muslims, does not only pay attention to the soul and leave the physic. Unfortunately in today's modern era, body repairs are more get attention, so they ignore the soul itself and cause crucial problems. For example, humans are preoccupied with improving their appearance to gain human praise, they want to steal or corrupt for the sake of personal prosperity and hope for glory in the eyes of society because of their high social status then ignoring religious rules.

Regarding mental education, Adian Husaini as a Chairman of the Islamic Educational Program Doctor The Institute for the Study of Islamic Thought and Civilization (INSIST) mentions that this discussion had long been discussed in Indonesia as a fragment of Indonesia national anthem, "*Rise up his soul, his body build.*" So, if the human wants to be the whole human is not enough to build his body but also his soul. Because a creature is called by a human when he has a soul or mind. Even the atheis scientist, like the discoverer of the theory of Darwinism (humans originating from apes) saw humans as consisting of material (fossils) only, so the purpose of his life was only to find food to survive.<sup>7</sup>

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<sup>6</sup>QS. Asy-Syams [91]: 8-10.

<sup>7</sup>Adian Husaini, *Pendidikan Islam*, (Depok: Yayasan Pendidikan Islam At-Taqwa, 2018). 30-31.

Islam itself mentions that the most important core of man is his soul.<sup>8</sup> Whereas an independent soul (strong mentality) is with the *tazkiyatunnafs* as mentioned in QS. Asy-Syams [91]: 8-10. Imam Ghazali in *Ihya 'Ulumuddin* said that mental illness must be purified, so it will not infect to humans. Among of them is *kufur*, hypocrisy, idolatry, self-pride, *riya'*, arrogant, envy, loving the world, loving good position and the others. Muhammad Nur A. H. Suwaid in his book *Mendidik Anak Bersama Nabi* in the chapter on mental education for children explains the factors that can reduce the glory and dignity of children and destroy their personality and existence caused by envy, resentment, hatred, and pessimism, inferiority, cowardice, inferiority ,envy (desires), and anger.

But, if we want to see a real example of the perfect man is a prophet, the human choiced and he was good exemplary in human life especially when faced a problem. The reason why the story of Prophet Yusuf was raised up as the concept of mental education because in the Al-Azhar Interpretation researched how exams in Yusuf's life can be passed well with education of Yusuf's father (Ya'qub) when childhood and the role of Al-Aziz<sup>9</sup> when he grew up. In addition, related to the 'problem', Surah Yusuf is also descended with regard to the hard times of the Prophet Muhammad when he was abandoned by two counselors and advocates preaching (Khadijah, his wife and Abu Talib, his uncle) in Mecca, this incident means Muhammad lost a figure mental boosters in improving the

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<sup>8</sup>*Ibid.* 30.

<sup>9</sup>Prime Minister of Egypt.

ummah.<sup>10</sup> This point is what the author will discuss in order to find out what the contents of the mental education concept was related in solving the problems through a psychological approach.

This research is expected to be able to explain the concept of mental education for each individual in facing the different problems of life based on Yusuf's story in the Al-Azhar Interpretation. Because of many interpretations that exist, the interpretation of *birra 'yi*<sup>11</sup> (Hamka's idea) extends a lot about mental development.

## **B. Formulation of The Problem**

For limiting the discussion not to be wider and keep specific, the author limits the problem points as follows:

1. What is the concept of mental education in Surah Yusuf according to Al-Azhar Interpretation?
2. What is the description of the implementation of mental education based on Surah Yusuf in the world education today?

## **C. Research Purposes**

1. Describing a concept of mental resilience education in Surah Yusuf by Al-Azhar Interpretation.
2. Describing the implementation of mental resilience education for world education today.

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<sup>10</sup>Ahmad bin Muhammad As-Shawi, *Hasyiah As-Shawi 'Ala Tafsir Jalalain, Jilid III*, (Lebanon: Dar Al-Ilmiyyah, 2000), 159.

<sup>11</sup>Namely the interpretation of the Qur'an which is based on the opinion of the Mufassir, after first understanding the language and customs of the Arabs.

**D. Research Benefits**

1. Add treasure to science and theory development in Islamic education.
2. Provide benefits to the development of Islamic education even in institutional, regional and national levels.

**E. Research Methods**

1. Type of research

In this research, the researcher uses *library research* by reviewing Al-Azhar Interpretation and some existing theories of mental education. This research was carried out by collecting many of data and information from the literatures in the library and online data sources (journals, theses, articles) as an argument reinforcer then reducing it.

2. Research approach

In this study, the researcher using a qualitative approach by psychological worldview, because the research related to the sub-themes in the study of the psychology of mental health, especially in the facing of pressure (resilience).