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THE ROLE OF MAQASID AL-SHARIAH IN MITIGATING DEPRESSION AND PROMOTING MENTAL WELL-BEING IN SOCIETY

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ABSTRACT

In 2019, the Malaysian Ministry of Health recorded that 2.3% of adults and 9.5% of children aged 10–15 experienced mental health issues, with projections indicating a continued increase. Depression, classified as a mental disorder, has been identified as a contributing factor to suicide and a significant impediment to an individual's productivity and well-being. Mental health disorders can affect anyone, particularly when individuals struggle to regulate their emotions. Such disorders can impair rational thinking and lead to erratic behavior. Statistics on mental health in Malaysia reveal alarmingly high and concerning prevalence rates, influenced by various factors. In this context, *Maqasid al-Shariah* plays a crucial role in maintaining mental health within society. *Maqasid al-Shariah* underscores the importance of preserving mental well-being as part of safeguarding religion, which is the foremost principle in its framework. This study employs a qualitative research methodology grounded in data collection and analysis from academic journals, theses, authoritative electronic sources, and other scholarly materials. The primary objective of this study is to analyze the role of *Maqasid al-Shariah* in mitigating the rising number of suicide cases and, concurrently, to enhance public awareness of effective measures to prevent depression from escalating into a more severe societal issue.

Keywords: *Mental health, Maqasid Syariah, depression*

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Introduction

Mental health is one of the prosperous conditions where an individual is aware of his capabilities, can handle pressure well, can work productively, and can contribute to society (Ministry of Health Malaysia, 2013). Mental health is also affected by a good culture of life, a harmonious environment, a healthy lifestyle, a high standard of living, and positive thinking. However, the progress of the country has indirectly affected the socio-economic status of the community, and changing the environment has caused this mental health problem to increase every year. This can be seen from the report of the National Health and Mobility Study in 2015, which found that 29.2% of Malaysians suffer from mental health problems (NHMS, 2015). As for the year 2019, almost 0.5 million people suffer from depression, not including other mental health problems (NHMS, 2019). However, in 2020, the level of mental health of individuals will be at a very worrying level and will be the second biggest problem for Malaysians after heart disease (Kosmo Online, 2018). According to Wan Azizah, a total of 18,336 individuals suffers from mental health disorders, based on health scans of 273,203 individuals. Among the mental health disorders faced by individuals are depression, schizophrenia, and the tendency to commit suicide (Norhayati, 2018).

Mental health issues or problems, as well as emotional stress, are among the public health issues that have become increasingly important, especially after the COVID-19 pandemic. This is proven when mental health problems show an increasing trend, with statistics of individuals seeking support through the Psychosocial Support Service Helpline (MHPSS), which is an initiative under the National Mental Health Center of Excellence, Ministry of Health Malaysia (KKM), increasing fivefold for 2022 compared to last year, 2020. (Daily News, 2022). The increase in mental health issues among the community in Malaysia today is a worrying level. In addition, in 2019, the spread of the COVID-19 pandemic has simultaneously affected the physical and mental health of people in this country. This is because severe stress will lead to serious mental problems. However, this matter needs to be taken seriously in line with the latest current developments so that the level of mental health in the community can be controlled from the occurrence of anything that can bring harm to themselves and others.

Findings and Discussion

The Issue of Depression in the Malaysian Community

Mental health issues or problems, as well as emotional stress, are among the public health issues that have become increasingly important, especially after the COVID-19 pandemic. This is proven when mental health problems show an increasing trend, with statistics of individuals seeking support through the Psychosocial Support Service Helpline (MHPSS), which is an initiative under the National Mental Health Center of Excellence, Ministry of Health Malaysia (KKM), increasing fivefold for 2022 compared to last year, 2020. (Daily News, 2022).

In addition, the 2015 National Health and Morbidity Survey (NHMS) statistics revealed that one-third of Malaysians aged 16 and above face mental problems. In 2019, the Ministry of Health recorded that 2.3% of adults and 9.5% of children aged 10–15 have mental problems, and the Ministry of Health estimates that the percentage is expected to continue to increase. Mental health problems in Malaysia also involve suicide symptoms; there were 1142 cases reported in 2021, and 631 cases reported in 2020. The number of cases in 2021 shows a significant increase of 81 percent compared to 2020. (Daily News Source, 2022). However, in recent times, the Ministry of Health (MOH) has received worrying data about the mental health of some Malaysians, including their tendency to commit suicide. According to Dr. Zaliha, a total of 6995 individuals have been screened, and out of that number, there are 2887 facing the issue of depression, while 1315 individuals have characteristics towards suicide. (Astro Awani, 2023). This matter worries the level of mental health among the Malaysian community, as every day the number of cases and data received is increasing regardless of the age of the young or the old.

More than that, mental health problems are now also contagious to children. One in 20 children aged 5 to 9 years old in Malaysia now suffers from a mental disorder. In addition, the Ministry of Health has recorded 424,000 children in Malaysia diagnosed with mental problems. UNICEF also recorded that 12.3% of teenagers aged 10–17 who live in the People's Housing Project (PPR) in the Klang Valley experience mental health problems and tend to commit suicide (Harian Metro, 2023). On June 18, 2022,

UN Secretary-General Antonio Guterres stated that almost one billion people in the world suffer from mental problems. This can lead to a continuous increase in the community if this mental health problem does not receive proper treatment. As a result, mental health issues become one of the main causes that affect an individual's physical and social well-being. Not only that, the issue of mental health and emotional stress among the people needs to be taken seriously, as it has various adverse effects on the country. Mental health issues that now involve various layers of society include all domains that are biological, psychological, social, and spiritual.

Factors That Can Contribute to The Development of Depression in Society

To begin with, early life stress (ELS), which includes childhood trauma and negative early-life events, can be a major factor in depression and many other mental health conditions. Common ELS include sexual abuse, physical abuse, the death of a family member, domestic violence, emotional abuse, poverty, and illness/injury (LeMoult et al., 2020). Research has shown that ELS can cause changes in specific brain regions that are consistent with depression in terms of both anatomy and function. One such finding that has been associated with ELS is the heightened attention to negative stimuli, which is a prevalent feature of depressed people. The brain is a complex structure, and as such, many distinct mechanisms contribute to the development of depression in different areas of the brain. The amygdala and the inner cingulate cortex (ACC) are the two main brain regions that are thought to oversee this (Herzog & Scchmahl, 2018).

These early-life stressors can alter the structure and function of certain brain areas, such as the amygdala and anterior cingulate cortex (ACC), which are hypothesized to be responsible for the development of depression. Studies have shown a relationship between exposure to adverse childhood experiences and changes in amygdala volume. Some studies report that increased amygdala volume among children with depressive symptomatology, while others report decreased amygdala volume among adults with adverse childhood experiences and later diagnosed with personality disorder and dissociative identity disorder (Ruohan Li, 2023). Overall, childhood trauma and adverse early-life experiences can have a significant impact on brain structure and function, potentially contributing to the development of depression.

Childhood trauma and adverse early-life experiences, such as sexual abuse, physical abuse, death of a family member, domestic violence, emotional abuse, poverty, and illness/injury, have been identified as significant contributors to depression. There is no denying that childhood trauma contributes to long-term depressive symptoms. This is because their prior experiences have had a significant impact on their mental health, and it can be challenging to receive treatment early on since it calls for the support of loved ones. Nonetheless, it has been challenging for individuals to receive early assistance due to the stigma in society that makes it difficult to believe in mental health issues.

Besides that, economic factors, such as economic hardship and low socioeconomic status, have been linked to an increased risk of depression in society. Studies have shown a clear association between depression and low socioeconomic status in all countries. Economic hardship caused during the pandemic has been linked to episodes of major depressive disorder. According to researcher Mohammad Ashaari (2023), finance is an important factor in our lives, and financial problems can cause stress, anxiety, and depression. This can impact a person's mental health and affect their overall well-being. Some of the ways financial problems can affect mental health include losing a job, having trouble paying bills or debt, and financial uncertainty, which can all cause significant stress. Financial instability can cause excessive worry about the future. This may be a trigger for chronic stress, which can trigger mental health issues such as anxiety and depression.

Poverty, unemployment, debt, and, on a larger scale, changes to funding for social welfare systems and a lack of education are just a few of the economic factors that might raise the risk of mental health issues. In addition, there is a possibility that mental health issues will have a detrimental effect on a person's financial status, making it more probable for those who suffer from mental health issues to have poorer financial circumstances. This type of theory is sometimes referred to as the drift hypothesis or social selection. Several factors, including higher healthcare costs, lower productivity, unemployment, and social stigma, may contribute to the significant financial burden experienced by those with mental health issues (Guan et al., 2022). In conclusion, poverty is not merely an economic

challenge but also a significant determinant of mental health outcomes. The interplay between chronic stress, limited resources, and societal factors creates a complex web that adversely affects the mental well-being of individuals in impoverished circumstances. Addressing mental health disparities associated with poverty requires a comprehensive approach that encompasses economic, social, and healthcare interventions. By understanding and addressing the multifaceted challenges posed by poverty, society can work towards creating a more equitable and supportive environment for mental health.

In addition, society should change the stigma and negative perception of mental patients and should help and be sensitive to the surrounding conditions. Social and cultural factors, such as the stigma associated with mental health concerns, might discourage people from getting treatment, which can result in depression going untreated. Examining cultural norms may also influence how people express and manage their emotional stress; this ought to be addressed to prevent mental patients from acting out of control, including attempting suicide or other extreme behaviors. According to Yeap and Low (2009), the status of developing countries and changes in urbanization make people's lives more complex, and there are many problems related to social, cultural, and economic changes. All these problems create an unhealthy lifestyle and stress that cause various complex health problems, including mental health.

According to psychiatric medical experts, Dr. Aida Harlina Abdul Razak, due to the stigma of society that often portrays individuals suffering from mental illness as weak-willed individuals, this is also the cause of such individuals not daring to come forward and get a referral to a specialist. This has also resulted in discrimination, prejudice, and marginalization of those with mental health problems, making it difficult for them to get help, receive support, or participate fully in society. (Fahmi, 2023). According to Reavley, Jorm, and Morgan (2016), media reports are one of the factors in the existence of stigma about mental health issues and linking mental patients to someone who can cause harm to those around them, such as schizophrenia patients. However, this statement is refuted by the findings of previous studies that most people who suffer from mental problems are not violent, and they are more likely to be victims of violence, including murder (Rodway et al., 2014). This demonstrates that community stigma can be a barrier to mental health care and can have harmful effects on people suffering from mental illnesses, leading them to engage in risky behaviors.

The Concept of Maqasid Shariah

Maqasid Shariah refers to the highest objective in Islamic law (*syarak*) and involves a comprehensive and in-depth study of *syarak* to determine its laws and principles. It is aimed at providing goodness and benefits to human beings in this world and the next. Several definitions of *Maqasid shariah* have been put forward by Islamic scholars. Among the examples is the definition put forward by Wanto et al. (2021), which states that the *Maqasid Shariah* is the purpose of the Syariah and the secrets that are placed by *syarak* in each of its laws. Meanwhile, according to Ahmad Al Raysuni, he stated that the *Maqasid Shariah* is the purpose set by the Shariah to be realized for the benefit of mankind (Awang, 2018). Muhammad Saad Al-Yubi, on the other hand, stressed that the *Maqasid Shariah* is the meaning, wisdom and the like that are considered by *Syarak* in legislation in general or specifically to provide good to human beings. (N.K., Supriadi, Purwanto, & Mukharrom, 2020). According to Wahbah Zuhaily, *Maqasid shariah* is the values and targets of Syariah that are implicit in all or most of its laws, where the values and targets are seen as the goals and secrets of shariah that have been set by shariah in every legal provision (Zuhaily, 1986). Islamic scholars have offered various definitions of *Maqasid Shariah*, including the purpose of Shariah and the secrets embedded in its laws, as well as the purpose set by shariah for the benefit of mankind. the role of *Maqasid shariah* in emphasizing the importance of taking care of mental health in taking care of religion, because religion is the first principle in *Maqasid shariah*. In addition, protecting life is also considered the second most important aspect of the *Maqasid shariah* for a Muslim because it is a right given by Allah SWT that cannot be taken away by others.

Apart from that, Al-Ghazali classified *Maqasid shariah* into the three which are *darurriyyah* (necessity), *hajiyyah* (needs) and *tahsiniyyah* (complementary). *Darurriyyah* refers to the necessity that needs to be accomplished for the welfare of human being (Ahmed, 2013). Five primary objectives under *darurriyyah* cover the necessity of human beings. These objectives are:

- i. Protection of the religion (*Hifz Al-din*);
- ii. Protection of life (*Hifz Al-Nafs*);
- iii. Protection of intellect (*Hifz Al-A 'ql*);
- iv. Protection of progeny (*Hifz Al-Nasl*);
- v. Protection of property (*Hifz Al-Mal*).

Meanwhile, Al-Shatibi (1999), deemed these five protections as *darurriyah* (necessity) to accomplish the welfare of human beings. These are two possible ways according to Al-Shatibi to achieve the five protections mentioned before which are necessities required for bringing into and maintaining the very existence of the above-mentioned elements, namely: *din*, *nafs*, *nasi*, *mal*, and *'aql*. Necessities required for protecting these elements from their destruction. The wordships (*ibadah*) for example, aim at maintaining the very existence of faith.

These necessities to maintain and protect the five objectives of *Maqasid shariah* must be achieved to accomplish welfare for human beings. For example, the necessities for maintaining the protection of religion are prayer, hajj, zakat and fasting (Abdul Aziz, 2013).

The Importance of Mental Health from The Principal of Maqasid Shariah

Protection of the religion (Hifz Al-din)

The most important goal of Islamic law is to preserve the purity of religion because Islam is a religion that guarantees the well-being of its people (Alias et al., 2024). Islam became the basis for the formation of Islamic civilization on earth (Ashimi, 2016). When we look at the *Maqasid shariah*, it is important to take care of mental health in maintaining the religion of a Muslim. This is because maintaining religion is the first principle in the *Maqasid syariah*. The special of Islam as a religion in the sight of Allah SWT has been stated in surah al-Ma'idah which means:

Translation: "Today I have perfected your faith for you, completed My favour upon you, chosen Islam as your way".

(Surah Al- Maidah, 5:3)

Briefly, *al-taklif* refers to an order or instruction that is burdensome, tiring, difficult and difficult for a person (Ali, 2009). According to Al-Haq et.al (2016) when a person is insane or insane, then it is not obligatory for him to pray and fast. This is because he cannot think well and make judgments. Otherwise, good mental health also allows a person to think well. When we expose some Muslims who are involved in crime and immorality, this happens because they suffer from mental stress (Abdul Rab et al., 2024). They tend to do something that is forbidden by religion because their minds can no longer consider between good and bad. This is evidenced by a report which states adolescents with mental disorders are easily involved in criminal misconduct such as prostitution (Kamarulzaman & Mohd Jodi, 2018). This will damage themselves in addition to religion strictly prohibiting prostitution which will damage the good name and religion. So, this is the reason why Islam is very concerned about the mental health of a Muslim. It aims to give a person the ability to perform acts of wordship on earth. This matter is also intended to take care of the benefits that can lead to mental health harm and avoid the occurrence of a negative perspective on the Islamic religion.

Protection of life (Hifz Al-Nafs)

In the *Maqasid shariah*, maintaining one's life is the second most important thing for a Muslim. This right was given, and no one can take it except Allah SWT. The Quran explains what it means:

Translation: "And indeed, it is We who give life and cause death, and We are the Inheritor."

(Surah al-Hijr 15:23)

As a Muslim, having good mental health is essential for living a normal and balanced life. If mental health can be protected from bad things, then the life lived becomes calmer and easier to communicate with other people, as well as helping them to live in harmony and peace from conflict. However, looking at a person suffering from mental problems, his life tends to feel useless, depressed by the burden of problems, and has a sense of hopelessness in existence. This is what gives rise to various causes related to suicide cases and murdering other people in the group suffering from mental illnesses. According to the Star News, Malaysia recorded an increase of 81%, or 1142 suicide cases, last year compared to 631 cases in 2020. He said the police data showed worrying statistics that required immediate action due to the COVID-19 pandemic, which has worsened the issue of mental health. When the mind is in a state of disarray, it is difficult for people to think clearly and make rapid judgments. As a last resort, some of them chose to kill themselves in the hope of being the solution to all the problems in their lives. As a result, it is apparent that mental health is very important for every human being so that they can think rationally and not endanger the lives of themselves and others. What is meant by taking care of the soul is also the whole soul of a human being which includes various aspects that can be seen and touched by the senses, that is the physical and the spiritual element that is the element that cannot be seen and touched by the senses. The physical concept includes all the senses and body parts and so on, while the Spiritual is the life, intellect, heart, emotions, feelings, passions and so on (Ali, 2023). In fact, taking care of the soul or *hifz al-nafs* is included in *al-kulliyat al-khams* because the religion will not be able to stand up if there are no souls that uphold it. If people want to uphold the religion of Islam, it means that people must take care of the souls and lives that will uphold the religion. The soul whose strength must be protected from weakness is total, which includes the physical soul as well as the spiritual soul.

Protection of intellect (Hifz Al-A'ql)

The importance of maintaining reason for a Muslim is a matter that is highly demanded because reason has a very great position in religion when the *syara'* puts the condition of reason as a measure of an individual's *mukalaf*. Thus, reason can also distinguish between truth and falsehood, in addition to preventing a person from doing things that are harmful to himself and others. The importance of maintaining mental health in maintaining a healthy mind can make a person's life more productive and can increase their intellectual power in a positive direction. According to Hasbollah and Ramalinggam (2021), based on the definition of *al-A'ql* by Imam al-Ghazali in his book *al-Mustasfa*, *al-A'ql* is summarized in four things: namely, *al-A'ql* is a platform to receive scientific knowledge (*Nazariyah*); *al-A'ql* is also a knowledge built in human beings that can distinguish between right and wrong and obtain diverse knowledge in life. *Al-A'ql* is also a strength built from the beginning of human birth until it reaches a state where it can know the consequences of every action. Therefore, reason can prevent and control lust, desire, and short-term happiness. Looking at the importance of reason in a person's life, it is clear here that mental health starts with a healthy mind. Therefore, *hifz al-A'ql* is one of the main *al-daruriyyat al-Khams* obligatory on every human being to protect him and nourish him with knowledge and enlightenment. Islamic Sharia has prohibited all things that damage or weaken the power of reason, such as intoxicating drinks, and mandates hudud or *takzir* punishment on people who damage reason (Al-Zuhaili, 1998; Hito, 2020)

Protection of progeny (Hifz Al-Nasl)

Allah SWT created man from the greatest of creation. Every human being is granted the right to maintain his self-respect, and no one can deprive him of that right of honor except with the permission of Allah SWT (Shakir, 2018). Prophet Muhammad SAW has explained that all mankind is derived from one father and one mother through the words of the Prophet SAW which means:

Translation: "O people, indeed, your God is one (single) and you are all from Adam and Adam is from the clay."

(Narrated by Bukhari and Muslim)

To preserve dignity and lineage, Islamic Sharia prescribes hudud punishment for adulterers and those who accuse adulterers. This is because every human being is given the right to preserve his honor and that of his descendants. Therefore, Sharia emphasizes the protection of lineage, and husband and wife play a very important role in preserving their lineage. Therefore, starting with the education of parents,

even husbands and wives also need to have stable mental health to carry out their responsibilities in educating and teaching children to manage life's problems more calmly and systematically. According to a recent National Institutes of Health (2018) research, scientists have long observed that many mental diseases tend to run in families, suggesting that many problems may have general origins. These conditions include schizophrenia, bipolar disorder, major depressive disorder, autism, and attention deficit hyperactive disorder (ADHD). This clearly proves that mental disorders tend to run in families and have the potential for depression and other mental illnesses.

Protection of property (Hifz Al-Mal)

In the *Maqasid shariah*, taking care of property is the fifth principle. Wealth is a gift from Allah SWT to human beings so that they use it in a good way. Therefore, Islam has organized economic activities based on the concept *muamalah*. Property has been given to human beings in various forms, and everyone has the right to own property as well as defend it. Good mental health will enable people to manage their property well. However, if a human being suffers from mental problems, they will fail to manage their property properly. It will be worse when they act to seize other people's property or damage it. Studies have long developed that income inequality is linked to poor mental health. People with low income will feel powerlessness and helplessness weaken the immune system, making them vulnerable to physical and mental.

The Role of Maqasid Shariah in the Issue Mental Health and Depression in Society

The concept of *Maqasid shariah* plays a significant role in addressing issues related to depression and mental health within an Islamic framework. While traditional Islamic teachings do not explicitly address mental health disorders, the principles embedded in *Maqasid shariah* can guide Muslims and Islamic communities in providing support and addressing the challenges associated with mental health. Here are some ways in which *Maqasid shariah* can be relevant to mental health:

Preservation of life (Hifz al-Nafs)

The preservation of life is a fundamental objective of *Maqasid shariah*. Mental health is an integral aspect of overall well-being, and addressing mental health issues is consistent with the objective of preserving life. Encouraging mental health awareness, seeking treatment, and providing support for individuals with mental health challenges align with this objective. Among the major principles of *Maqasid shariah*, is the principle of "lifesaving", and explicitly "taking care", such as murdering, euthanasia, abortion, genocide, homicide, and suicide, are all prohibited. Not only these forms of killing prohibited, but considered as capital offences, which comes with sever capital punishments, including death penalty (*qisas*) in the proven cases of murdering. Killing someone is only allowed if it is in the form of a murder penalty, as a form of "life for life", but still this must follow a fair trial in the court of law, proven guilty of murdering beyond a reasonable doubt.

But looking at the level of mental health in the community based on several previous research articles that deal with the role of mental health on suicidal tendencies, it turns out that all studies found that mental health influences suicidal tendencies. This is because it is important to take care of a person's mental health because if there is a mental disorder, a person's thoughts will change, and they will not be able to think rationally. Mental health is more and more worrying nowadays, and they really need help, support, and the attention of people around them because mental health is not like other diseases that can be treated with drugs or cures for mental suffering; mental health instead includes many other aspects. According to Kasule (2004), the objective of preserving life has a very close relationship with medical science. It aims to provide solutions to human health issues. Medical science is not to delay or prevent death, because death is the business of Allah SWT. Medical science is to fulfill the command of Allah and Prophet Muhammad, which is that if a person is sick, he must try to find treatment and medicine.

The fact is that taking care of the soul, or *hifz al-nafs*, is included in *al-kulliyat al-khams* because the religion will not be able to stand upright if there are no souls to uphold it. If people want to uphold the religion of Islam, it means that they must take care of the souls and lives that will uphold the religion. The soul whose strength must be protected from weakness is total, which includes the physical and spiritual soul. Islam also encourages individuals to maintain emotional balance and avoid acts that harm

themselves or others, such as suicide and threatening the health of others. This is because mental health is greatly influenced by a person's emotions, and if individuals cannot control their emotions, then they tend to act out of control.

Preservation of Intellect (Hifz al-Aql)

Recognizing mental health as a component of intellectual well-being aligns with the *Maqasid* objective of preserving intellect. Support systems can include educational programs, counseling services, and awareness campaigns to foster a community that understands and supports those dealing with mental health challenges. Islamic law, which prohibits the use of intoxicants that harm mental health, affirms the preservation of reason by protecting intelligence and encouraging independent and free thought. According to Ibn Ashur (2006), “the preservation of intellect is the protection of people's minds from anything that contributes to their disorder”. Any mental or psychological problem leads to major corruption, which manifests itself as inappropriate or immoral behavior. Thus, the Qur'an forbids the consumption of all forms of intoxicants: “o you who believe! Intoxicant and gambling, (dedication of) stones, and (divination) arrows, are an abomination, of Satan's handwork: avoid such (abomination), that you may prosper” (Quran 7:90). Thus, flogging is prescribed by Islamic law as a penalty for alcohol consumption.

It is now imperative that this punishment be applied, not only in a non-Muslim setting but also in a nation where the majority population is Muslim. The discussion that follows demonstrates how Maqasid philosophy has created new avenues for the defense of reason considering this. In addition, modern skills, knowledge, and correct thought processes are all related to maintaining one's intelligence. These days, education plays a big part in both the person and the community. In this regard, Qaradawi (1991) warns of restricting the preservation of reasons to penalize the consumption of intoxicants that do not satisfy the legal requirements. Rather, Muslim scholars should concentrate on cultivating a scientific attitude and seeking of knowledge, thereby confirming the intrinsic worth of knowledge that is shared by all. This viewpoint is consistent with the development of human reason. From a different angle, the maintenance of rational thought is critical to humanity's general well-being. In fact, appropriate behavior is a direct result of having the correct beliefs, which form the basis of sound and proper thinking in humanity.

Therefore, Ibn Ashur emphasizes that Islamic Shariah should focus on ways to purify the human soul and uplift the human psyche; this will motivate people to perform righteous deeds. Thus, eliminating corruption from the world also means eliminating corruption from the mind. In his view the role of Islam is to reform human society, in matters related to the heart and the mind, to instill faith and useful knowledge (Ibn Ashur, 2006). The community should be included in the preservation of human reason rather than being limited to private concerns. Notably, education is important to the Muslim minority community's survival in today's world and the only means of overcoming all their problems. Furthermore, for a community to be self-sufficient, education plays a critical role in developing society. Therefore, it is best to see the preservation of reason from the broad viewpoint provided by *Maqasid* theory.

To achieve the concept of sanity preservation and help deal with mental health issues that are becoming more prevalent in the community, a support system that provides counseling services and awareness campaigns is an effective in helping individuals detect the early symptoms of mental health problems. Understanding the mental disorders that involve the types of mental health problems (depression, anxiety, bipolar disorder, and schizophrenia) experienced by mental patients can help them get early treatment and prevent the disease from getting worse. This can prevent a person's mental illness from continuing, and treatment for mental illness can be cured with the advice of a health expert. In addition, there are also psychological sessions such as counseling sessions, psychotherapy sessions, cognitive therapy, family therapy, and many more therapies in providing services to mental patients so that they can receive early treatment to ensure that the symptoms of the disease can be controlled, and the patient is stable from any emotional disorder and external actions control such as suicide and harming civilians. With this, it can promote the well-being of the mind and increase the thinking power of mental patients against any negative and bad thoughts.

Preservation of Religion (Hifz al-Din)

Mental health issues can impact one's spiritual well-being. Integrating Islamic teachings into mental health support can involve incorporating spirituality in therapy, seeking solace in religious practices, and ensuring that individuals with mental health challenges feel embraced by their faith community rather than excluded. The concept of religious preservation (*hifz al-din*) in Islam can provide an important role in dealing with mental health issues. Religious maintenance includes mental balance and inner peace such as maintaining balance in performing religious practices such as worshiping, reading the Quran, and praying to provide inner peace. As a Muslim, maintaining relationships and hoping to God who is strong can be a source of strength and hope to overcome all problems including the problems he faces such as stress and other problems. In addition, the Islamic religion gives meaning and purpose to life through an understanding of Islamic moral values and ethics in having a clear purpose in life to help prevent feelings of emptiness and loss of direction which are factors that cause mental problems. By practicing the qualities and values that have been taught by religion such as having patience, trust (trust in God), and always being grateful can help in giving strength to individual psychology. This can help a person become stronger in dealing with life's challenges, face failure, and remain firm with the upcoming tests. If a Muslim appreciates every attribute of *mahmudah* and the history of Islam in the past, then they appreciate everything that happens and can think rationally before doing something good or otherwise. The maintenance of religion (Hifz Al-Din) has an important role from a spiritual point of view because this matter can increase the peace of heart and soul in understanding every action that has a known purpose and position that will cause the heart to feel safe and at peace. In the *Maqasid shariah*, mental health is a demand that must be preserved and taken care of. This is because mental health is the basis of physical health which is a blessing from Allah SWT. The Prophet SAW said:

Translation: "Whoever among you wakes up in the morning in a healthy state of body and self and has food on that day, then it is as if he was given all the blessings of the world".

(Hadith Riwayat al-Thirmidhi)

The Prophet SAW, as the most healthy and mentally strong person, has shown us that it can be achieved by focusing on the spiritual, which needs to be filled with devotion to God; the practice of the mind or intellect, which needs to be filled with knowledge; the physical practice, which needs to be done with leisure; the practice of nutrition, which needs to be taken with halal things; and a lifestyle that needs to be done with healthy practices. So, with this, studying religion can keep the mental health of Muslim individuals healthier.

Comprehensive Well-being (Falaha)

Maqasid al-Shariah encourages a holistic approach to well-being. Mental health interventions should consider not only clinical aspects but also social and psychological dimensions. The concept of "*Falaha*" within *Maqasid al-Shariah* refers to comprehensive well-being or prosperity. It encompasses the holistic and balanced development of an individual in various dimensions, including physical, mental, social, and spiritual aspects. This principle encourages a comprehensive approach to well-being that goes beyond individual components and addresses the interconnectedness of different facets of life. In the context of mental health, a comprehensive approach guided by *Falaha* recognizes that mental well-being is not solely determined by clinical factors but is influenced by social, psychological, and environmental factors as well.

Social factors have the potential to influence the response to mental patients when they show support that has a beneficial or negative influence on the perspective of mental health. These factors may play a role in determining whether the support received has a positive or negative effect on mental health outcomes. For example, stress, such as nature and severity of stress, can influence the impact of support received on mental health. Provider processes, such as the quality and type of support provided, can also influence the impact of support received on mental health and recipient processes, such as individual perceptions and interpretations of the support received, can also play a role in determining the impact on mental health. Individuals with strong social connections tend to have lower rates of depression. *Falaha* encourages the inclusion of community support as a crucial element in mental health

interventions. Building and maintaining social connections can contribute significantly to an individual's mental well-being.

Additionally, a holistic approach to mental well-being emphasizes family involvement in mental health interventions, recognizing the family as an important support system. Positive family relationships can contribute to emotional well-being and resilience. This is because among the factors that lead to mental health problems in the community are family problems, such as emotional stress involving high living costs, and the urban poor. As a result, the number of children with mental health problems increases because they do not get full support and attention from their own family members. Undeniably, psychological well-being is an important element influencing individual behavior and actions. Parents who have little knowledge of how to create social support cause high levels of depression among children. A network of warmth among close family members as well as quality and effective communication practices will build emotional bonds that affect mental schemas, self-perception, and psychology. According to Reis, Barbera-Stein, and Bennet (1986), the parenting skills implemented affect the psychological development and well-being of children. In addition, according to Kern et al. (2016), the level of psychological well-being can be assessed based on five positive psychological characteristics, including involvement, perseverance, optimism, connectedness, and happiness. Thus, through a happy and harmonious family relationship with consistently quality family members, loving each other and responding to the child's needs can preserve their psychological development in the future.

The interconnectedness of mental health refers to the understanding that mental well-being is influenced by a complex interplay of various factors, and it is not isolated from other aspects of an individual's life. This concept recognizes that mental health is not only about the absence of mental disorders but involves a dynamic interaction between psychological, social, biological, and environmental factors. For example, social relationships, support networks, and societal norms impact mental health. Positive social interaction, strong social support, and a sense of belonging can contribute to emotional well-being, while social isolation or discrimination can negatively affect mental health. Environmental factors such as environmental stress, which tend to lead to exposure to violence, poverty, or a lack of resources, can affect mental health. Living in a safe and supportive environment can promote mental well-being.

In addition, chronic physical illness can also have a psychological impact, contributing to conditions such as depression or anxiety. The management of chronic conditions often requires attention to physical and mental well-being. Understanding the interconnectedness of these factors is essential for developing holistic approaches to mental health promotion, prevention, and treatment. Interventions that address multiple dimensions of an individual's life, such as community support programs, family therapy, and lifestyle interventions, can be more effective in fostering mental well-being. This perspective also emphasizes the importance of collaboration among various disciplines, including psychology, medicine, sociology, and public health, to comprehensively address mental health challenges.

Conclusion

Mental health and depression have a role in suicide tendencies today. This has been proven through previous studies regarding the relationship between mental health and suicidal tendencies. The level of mental health today needs to be taken seriously regardless of age because children also experience mental health problems at a severe level. Given the growing concern about depression and the increasing prevalence of mental health disorders, it is important to take action to help the mentally ill so that they do not harm themselves or others. This is because support and attention from people around you play an important role in detecting the early symptoms of mental health problems, and this can also prevent mental patients from getting early treatment before the disease gets worse. In addition, the role of *Maqasid sharia* can also be a very important matter, especially for Muslims, as an intellectual thought in maintaining mental health and preventing depression.

The results of this study clearly discuss the role of *maqasid shariah* in taking seriously the mental health problems of an individual because the principle of *maqasid shariah* is to take care of *maslahah* and reject harm that is likely to occur in the future. Looking at the importance of taking care of life and taking care of mental health, an individual can develop more intelligent and thoughtful thinking and be able to encourage society to create intellectual thinking to solve any future problems.

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