

Mental Resilience in the Story of Maryam in QS. 19: 23-26

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Abstract

This research departs from the importance of the relationship between mental health and faith, which is believed to be achieved through patience, sincerity, gratitude, and tawakal to Allah. In Quraish Shihab's view, dhikr and righteous deeds also play a role in optimizing one's potential to achieve happiness in this world and the hereafter. This study aims to reveal how mental health in Islam is closely related to faith and the alignment of this concept with Dr. Susan Kobasa's theory of mental resilience. According to psychologist Susan Kobasa's research, there are three elements that seem to be important for a stress-resistant mindset to form: challenge, self-control, and commitment. Quraish Shihab asserts that true happiness does not only come from the fulfillment of physical needs, but especially from closeness to Allah and the attainment of the meaning of life. The research method used is qualitative research with a thematic interpretation approach. Primary data comes from Tafsir Al-Misbah, while secondary data is obtained from various literature such as books, journals, and other sources. This method aims to understand the concept of mental health in Islam more systematically and shows that from Maryam's story, we can gain mental resilience through faith and trust in Allah. The results of the study show that the teachings of the Qur'an, if understood and practiced properly, can be the main foundation in maintaining mental health.

Keywords: *resilience, peace, tranquility, happiness, faith, mental health.*

Introduction Section

The Qur'an, as the holy book of Muslims, serves as a source of faith teachings as well as a comprehensive guide to life. The Qur'an offers guidance that touches various aspects of life, such as mental and emotional. In this context, the Qur'an can be a source of inspiration and guidance in building mental resilience. In building mental resilience, the Qur'an offers an inspiring example through the story of Maryam. Surah Maryam recounts the life journey of Maryam, who faced various challenges, especially at the time of the birth of Prophet Isa (as). Verses 18 to 22 describe how difficult Maryam's situation was, showing moments of stress and sadness. However, in the midst of these difficulties, Allah SWT provided much-needed guidance and support. This story not only highlights Maryam's personal experience, but also underscores the importance of mental resilience in the face of life's trials and obstacles. As such, the Qur'an serves as a source of inspiration and guidance in building the mental resilience needed to face life's difficulties.

In the modern era of uncertainty, mental resilience is increasingly important, encompassing mental, emotional and spiritual aspects that affect daily life. (Al Mustaqim 2023). Maryam's resilience in giving birth to Prophet Isa (as) is an inspiration in facing life's challenges. In Surah Maryam verses 23-26, she is described as a strong woman who remained steadfast despite facing severe physical and emotional pressure. Maryam did not give up, but held on to her faith and belief in God. Tafsir Al-Misbah by M. Quraish Shihab presents the story of Maryam as an inspiration for individuals in facing life's challenges (Wahidah 2020). Shihab portrays Maryam as a woman of extraordinary strength and exemplary determination. The mental resilience shown by Maryam in the face of various difficulties, especially when experiencing stressful situations and social stigma, makes her a relevant role model. Thus, Maryam's mental fortitude and resilience are not only historical stories, but also

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valuable lessons for all of us in facing complex and diverse life challenges. Shihab is a scholar and thinker who is known to be very productive in producing various writings. He shows a strong commitment to his field, which is the study of the Qur'an and tafsir (SHOLIHAH and DAN, n.d.).

M. Quraish Shihab in *Tafsir Al-Misbah* discusses the Qur'an and its interpretation, making it more accessible and relevant to society. His work contributes to the development of the science of tafsir and inspires many people to understand the Qur'an more deeply. Shihab emphasizes the importance of mental health, as without a healthy soul, a strong body has no meaning. Shihab explains that an imbalance between social demands and mental preparedness can trigger psychological conflicts, which if protracted can lead to anxiety, as well as loneliness. Shihab also emphasizes that inner peace is obtained through a close relationship with Allah, which is strengthened by faith, spiritual reflection, and adherence to religious teachings. The concept of mental resilience in the Qur'an requires in-depth interpretation to understand how these teachings help individuals face life's challenges. This study refers to *Tafsir Al-Misbah* to examine how the Qur'an provides guidance in building mental resilience. Patience, tawakal, and trust in Allah become the main foundation in strengthening one's mentality. This study aims to highlight Shihab's thoughts on mental health, emphasizing that mental balance depends not only on psychological skills, but also a spiritual approach to Allah. This study will discuss the concept of mental resilience in Surah Maryam based on *Tafsir Al-Misbah*.

Research Methods

In this study, the authors used qualitative research, namely research that emphasizes the depth of information so that it reaches the level of meaning, because meaning is the data behind what appears. In this research, there are two data sources, namely primary data and secondary data. In this study, the primary data used is the book *Tafsir Quraish Sihab*. Meanwhile, secondary data is in the form of literature materials, namely books, theses, journals, and other media such as the internet. In analyzing the data, this research uses thematic interpretation method which is the latest method writing technique in Thematic Interpretation.

Results and Discussion

Definition of Mental Resilience

Religion plays an important role as a guide to life. In Islam, the teachings come from the Qur'an as the main foundation of life (Sukmaningtyas et al. 2024). The Qur'an is not only a guide to life, but also gives physical and mental life. The Qur'an is always relevant in the life of every time and place, being the main source of solutions to the problems of Muslims (Azizah et al. 2024). The Qur'an serves as a companion in life, a source of inspiration, and a place to consult, negotiate, and find solutions when facing various problems faced by humans (Hasan 2017). The role of the Qur'an in this world is as a guide to goodness for the life of the world and the hereafter, not only for happiness in the hereafter. Mental resilience is the ability possessed by individuals to face, overcome, and recover from various obstacles and challenges encountered in life. It encompasses important emotional and psychological aspects, which enable a person to remain strong and focused despite stress or adversity (McCrimmon, Climie, and Huynh 2018). A mentally healthy person is an individual with a mature and balanced personality (Fuad 2016). Individuals with good character can optimize potential for useful things. Good character is characterized by peace of mind and feelings. According to Rajih, a person has a healthy mental state if they can adjust to the environment, are not easily anxious, feel happy, work well, and act positively and usefully. Mental health aims to realize a healthy mental state. A healthy soul is characterized by inner peace, which forms good traits and behavior in oneself (Nurrohim 2016).

According to the American Psychological Association (APA), resilience is a person's ability to adapt when facing difficulties, pressures, threats, or traumatic events that can cause stress. Connor and Davidson also revealed that resilience is a person's ability to face challenges or difficulties. Meanwhile, Wagnild and Young define resilience as an individual's capacity to bounce back from difficult situations and as a positive trait in personality that helps a person adapt and overcome emotional distress due to stress (Hendriani 2018).

Snyder and Lopez state that resilience is an individual's ability to adapt well when facing difficult or adverse situations. Meanwhile, Yu and Zhang added that resilience is related to a person's ability to survive and adjust after experiencing a traumatic event. A similar opinion was conveyed by Rutten et al, who described resilience as a process that is dynamic and adaptive, helping individuals maintain their condition or quickly return to their original state after experiencing stress or pressure. Based on these various opinions, the author refers to the

definition of resilience according to the APA, which explains that resilience is a process of adaptation in the face of various challenges, such as adversity, trauma, tragedy, threats, or other sources of stress (Hendriani 2018).

Maryam's Mental Resilience: A Story

The Qur'an serves not only as a guide to life, but also gives physical and mental life to humans. The Qur'an remains relevant in everyday life, both in the past, present and future. It is a companion, a source of inspiration, and a place to look for solutions to problems faced (Hasan 2017). People who have mental health are individuals with mature and balanced personalities. The story of Maryam bint Imran contained in Surah Maryam shows an interesting thing. Maryam is an honorable woman and has devoted herself to the worship of God. She is a figure who was given honor when a soul was blown into her womb without biological relations with a husband. However, this honor also brought its own challenges for Maryam. Her story raises questions and assumptions for researchers about Maryam bint Imran's mental state when she first received the news from the angel Gabriel that she would become pregnant without biological intercourse. According to William James, a philosopher and psychologist, Maryam bint Imran's faith is the most effective therapy to overcome anxiety experienced by humans. Faith is considered an important force that must be possessed to sustain life. With strong faith, a person will be protected from anxiety, remain steadfast, and be able to endure various trials or difficulties in life (Rosyad 2016). Here is the story of Maryam bint Imran:

1. Maryam bint Imran's Early Journey to Bayt al-Maqdis

Maryam was an orphan who had been abandoned by her father since she was still in her mother's womb. Since childhood, she was raised by the Prophet Zakariya, whose wife was Maryam's maternal aunt. Zakariya placed her in the mihrab of Baitul Maqdis, a noble place that only he could enter. In that place, Maryam spent her days and nights in solemn worship of Allah, as commanded by His angel (Q.S Âli 'Imrân/3: 43). Because of her sincere worship, Maryam was known among the Children of Israel as a symbol of servitude and a person with noble morals. It was in this mihrab that Allah showed karâmah to Maryam, as given to His saints. One of the forms of karâmah is the presence of summer fruits in winter, and winter fruits in summer. Regarding this privilege, Al-Qusyairi (d. 465 AH) highlighted the professionalism and trustworthiness of Prophet Zakariya in caring for Maryam. Every day, he delivered food and ensured her well-being, thus often witnessing the glory bestowed upon Maryam. When the Prophet Zakariya asked, “Annâ laki hâdza?” (Where did you get this?), it showed his astonishment, because he doubted whether Maryam was worthy of such glory or worried that there were other parties who met her needs first. However, Maryam's reply, “Huwa min 'indillah” (It is from Allah), calmed him down. Zakariya also realized Maryam's position with Allah and was relieved that no creature could exceed his professionalism in serving Maryam. This incident is clear evidence that karâmah for the saints of Allah is legitimate and is given as a result of faith and piety (Lazim 2022).

2. The Glory of Maryam bint Imran

Maryam binti 'Imrân adalah satu-satunya wanita yang namanya disebut secara langsung dalam Al-Qur'an. Bahkan, namanya dijadikan sebagai nama salah satu surah, yaitu surah ke-19. Dalam Al-Qur'an, nama Maryam disebutkan sebanyak 34 kali dalam 31 ayat. Rinciannya, 11 kali disebutkan secara terpisah, 16 kali bersama penyebutan Nabi Isa sebagai Isa ibn Maryam, 5 kali dengan sebutan Al-Masih Ibn Maryam, dan 2 kali dengan sebutan Ibnu Maryam. Menurut Najah dan Haziyah, pengulangan penyebutan nama Maryam ini menjadi tanda kemuliaannya di sisi Allah SWT. Sebagai bukti kehormatannya, Al-Qur'an menggambarkan Maryam dengan berbagai karakter mulia. Ia disebut sebagai perempuan pilihan, perempuan suci, serta wanita terbaik pada zamannya (Q.S Âli 'Imrân/3: 42). Maryam juga dijadikan sebagai âyat qudratillah (Q.S Al-Mukminûn/23: 50), perempuan yang menjaga kehormatannya, terhindar dari perbuatan keji, wanita yang menerima tiupan ruh ciptaan Allah, serta perempuan yang membenarkan firman Tuhannya dan termasuk golongan orang-orang yang taat (Q.S At-Tahrîm/66: 12). Selain itu, Al-Qur'an menyebut Maryam sebagai shiddiqah, yakni wanita yang teguh dalam kebenaran (Q.S Al-Mâidah/5: 75), sekaligus menjadi simbol kesucian wanita sepanjang sejarah (Lazim 2022).

3. Pregnancy of Maryam bint Imran

When she reached the age of puberty, Maryam decided to seclude herself from her family and went to a place located east of Bait al-Maqdis, namely Baitlaham, with the aim of gaining peace in worshipping Allah. Maryam wanted to get away from the routine of daily life and beruzlah (being alone) to focus on worship, obedience, and getting closer to Allah in order to gain peace of mind. In this case, according to Ash-Shafi'rawi, Maryam is closer to her Rabb than to her family. In a quiet place away from her family, the test of her purity (iffah) came. When Maryam saw Gabriel appear, she was surprised and thought that he meant evil. So she said, "I seek refuge with Allah from your evil. If you are pious, then surely you will avoid all the prohibitions of Allah, and I will be spared from your evil (Lazim 2022).

Gabriel then reassured Maryam by saying, "I am only a messenger from your Lord who will give you a son who is pure from sin." Maryam was astonished at Gabriel's words, but because of her faith in God, she asked a question to have her confusion answered, "How can I have a son when no man has touched me, and I am not an adulterer?" Gabriel replied, "That is so. Your Lord said, 'This is easy for Me, and We have made it a sign of Allah's greatness for mankind and a mercy from Us; this is a matter that has been decided'" (Q.S Maryam/19: 19-21). After Gabriel's explanation of the revelation he brought, Maryam replied, "I surrender to the decree of Allah." Then, Jibril blew the spirit of Prophet Isa into Maryam's womb, which caused Maryam to conceive (Lazim 2022).

4. Maryam's Trials: Loneliness, Pain, and Surrender to Allah

After Gabriel explained the message he brought from Allah SWT, Maryam said, "I surrender to the decree of Allah." Then, Jibril blew the spirit of Prophet Isa into Maryam, which caused her to conceive. For fear of her pregnancy being known to others, Maryam chose to stay away from society and went to a secluded place. When the time of labor approached, the pain she experienced made her lean against the trunk of a date palm tree. Her suffering was not only due to physical pain, but also because of her solitude, the absence of food and drink, and the burden of facing the possibility of insults and scorn from the community. She even feared that she would not be able to face this trial with patience. In desperation, Maryam wished that she had died before experiencing this event, so that no one would remember or mention her name again. However, this wish was born out of anxiety, and in fact, there is no benefit in that wish. This is because all benefits actually depend on the decree and destiny that Allah SWT has determined.

Allah's decree shows that He will not allow His chosen servant to be lost in sorrow and distress. So, Gabriel called out to Maryam from a lower place, "Do not grieve, for your Lord has made a stream flow beneath you." (Q.S. Maryam/19: 24). This was one of the miracles that Allah gave to Maryam. Initially, the place was barren and dry with no source of water, but with His grace, Allah presented a clear and soothing stream of water. Then, Gabriel ordered Maryam - who was in a very weak condition at the time - to shake the trunk of a date palm tree. Allah guaranteed that the tree would drop ripe dates, so Maryam could eat them and gain strength.

The angel Gabriel then ordered Maryam to eat, drink, and be at peace with all the gifts that Allah had given her. Allah, with His power, was able to preserve Maryam's honor and cleanse her from any accusations that might be directed at her. Thus, her reputation as a worshipper who is pure and maintains her honor is maintained. In addition, Gabriel also directed Maryam that if someone questioned her and the newborn child, she should simply gesture and say, "Verily, I have vowed to fast for the sake of the Most Gracious God, so that today I will not speak to anyone." This is because his own words might not be believed by his people. According to Ar-Râzî (d. 606 AH), the wisdom of the vow to fast from speaking is so that later the words of the baby Isa who was still in the cradle would be more powerful in refuting the accusations made by his people..

Maryam strengthened her resolve and put her trust in Allah, and brought her son to meet her people. Her presence with a baby without a husband immediately caused them to revile and revile her. In anger, they rebuked her, "O Maryam, you have done a very despicable deed!" (Q.S. Maryam/19: 27). Not only that, they also insulted her family who had been known as a respectable family. They said, "O sister of Aaron, your father was not a bad person, nor was your mother a despicable woman. How could you do this despicable deed?" They accused Maryam of defaming her family with what they considered a great disgrace. In the face of these accusations, Maryam did not reply with words, but only pointed at her son. The gesture made them even angrier and mocked her, "How can we talk to a baby who is still in a carrier?" According to Al-Zuhaili, the command to leave the defense to his son who, by the will of Allah, will be given the ability to speak from infancy, has its own wisdom. This is not only to clear Maryam's good name, but also as a clear proof of the greatness of Allah. In this way, Maryam was freed from all the vile accusations made by her people.

From the story above we can know the trajectory of Maryam bint Imran's life journey: from her birth until Maryam returned to her people, with various challenges she had gone through and accompanied by the help of Allah SWT: Namely, *First*, since birth, Maryam was taken to Baitul Maqdis and raised in the environment of male monks. *Second*, the glory of Maryam Bint Imran. *Third*, her journey from puberty to pregnancy without a husband. *Fourth*, the period of her exile from society until the birth of the Prophet Isa and Maryam's return to the midst of her people with the status as the mother of a Prophet.

M.Quraish Shihab's Interpretation of Surah Maryam Verses: 22-26

According to M. Quraish Shihab, an exegete, in his explanation of Surah Maryam verses 22-26,

Allah says:

فَحَمَلَتْهُ فَانْتَبَدَّتْ بِهِ مَكَانًا قَاصِيًا

Meaning: So, she (Maryam) conceived and then withdrew with him to a distant place: (22)

Allah says:

فَاجَاءَهَا الْمَخَاضُ إِلَى جُذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مُنْسِيًّا

Meaning: The pain of childbirth forced her to lean on the base of a date palm tree. She (Maryam) said, "Oh, if only I had died before this and been one who was unnoticed and forgotten (forever).": (23)

Tafsir Al-Misbah : After conveying the above decree of Allah, the angel Gabriel (peace be upon him) blew the spirit into Maryam (peace be upon her), and she conceived, that is, she became pregnant with the boy, 'Isa (peace be upon him), and when she realized that she was pregnant, she fled with her child to a place far from where she had been before. Then the pain of the contractions of childbirth forced her to go to the base of a date palm tree to lean on. Now she imagined the ridicule and scorn she would hear because she had given birth to a child without a husband, and so she said: 'Alas, it would be better for me to die, i.e. never to have existed at all on the stage of life before this, i.e. before this pregnancy, so that I would not bear the disgrace and shame of an act I did not do at all and I would become something insignificant to be forgotten forever.

Allah says :

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا

Meaning: He (Jibril) called out to him from a low place, "Do not grieve. Indeed, your Lord has made rivulets beneath you : (24)

Allah says :

وَهَزِي إِلَيْكَ الْجُدْعَ النَّخْلَةَ تَسْقُطُ عَلَيْكَ رَطْبًا جَنِيًّا

Meaning: Shake the base of the date palm tree towards you, and it will drop ripe dates on you: (25)

Tafsir Al-misbah: Maryam (peace be upon her) was so sad and her words describing her anxiety were known and heard by the angel Gabriel (peace be upon him). Not long after she gave birth to a son, he, namely the angel Gabriel, or the Prophet 'Isa as soon as he was born called her from a low place under her and said: 'Do not, O Maryam, grieve because of solitude, or the absence of food and drink and the fear of gossiping people, indeed the

Lord of the Sustainer and Guide; w// has made the rivulet of the pool under you. And shake to the left and to the right the base of the date palm toward you, and it will bring forth ripe dates to you"

Allah says :

فَكُلِّي وَاشْرَبِي وَقَرِّي عَيْنًا قَامًا تَرِيًّا مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا

Meaning: Eat, drink, and be merry. If you see anyone, say, 'Verily, I have vowed to fast (speech) for the Lord of Mercy. Therefore, I will not speak to anyone on this day.'" : (26)

Tafsir Al-Misbah: The angel Jibril (peace be upon him) or the baby Maryam (peace be upon him) continued his words to give comfort to the mother by stating so eat of the fallen dates, and drink of the water of the pool and be pleased with the birth of your child. If you see a human being whom you believe to be human and he asks about your condition, then say, i.e. give a sign which means: "Verily I have vowed to fast, i.e. to refrain from speaking for the sake of the Most Gracious Lord, so because of this vow I will not speak to any human being today. " This is because if you were to speak, there would be long descriptions and various claims would arise, while We intend to silence anyone who suspects you.

Maryam bint Imran's psychological condition was shaken when she heard the news from the angel Jibril, feeling surprised, anxious, and frightened when told that a spirit would be blown into her womb. According to psychologist Dali Gulo, her anxiety and fear showed symptoms of neurosis, a mild mental disorder characterized by anxiety, sensory and motor disturbances, emotional inhibition, lack of attention to the environment, and decreased physical energy. This psychological condition occurs because Maryam bint Imran like humans in general has two aspects in her, namely physical and psychological. A person is said to have a mental disorder when the harmony of the soul and the ability to deal with various life problems cannot be realized, thus affecting his mental health. On the other hand, a person is considered to have mental health if his soul remains in a calm, safe and peaceful state. Zakiah Dardjat argues that peace of mind can be achieved through an attitude of resignation (Indah 2020). This psychological condition occurs because Maryam bint Imran, like humans in general, has two aspects within her, namely physical and psychological. A person is said to have a mental disorder when the harmony of the soul and the ability to deal with various life problems cannot be realized, thus affecting his mental health. On the other hand, a person is considered to have mental health if his soul remains in a calm, safe and peaceful state. Zakiah Dardjat argues that peace of mind can be achieved through an attitude of resignation (Indah 2020). Resignation here means surrendering all the affairs and problems of life to Allah Ta'ala. According to him, without a relationship with Allah, the human soul will not be able to feel true peace and happiness in life (Masrur and Salsabila 2021).

Maryam bint Imran proves that religion and faith are sources of strength. Despite the news of her non-biological pregnancy, accusations of adultery, and expulsion, she remained steadfast thanks to God's guidance and help. God provided psychological healing and solutions to her problems through the stages memorialized in the Qur'an. Although a woman with a vulnerable psyche, Maryam had strong faith, piety, and complete devotion to God, which made her steadfast in facing life's trials. According to Mulyadi, religion acts as a motivator in people's lives, encouraging them to undertake positive activities. Attitudes based on religious beliefs are considered to have the value of sanctity and obedience (Mulyadi 2017). The story of Maryam bint Imran in the Qur'an shows complete obedience and faith in God. Although the Children of Israel doubted her pregnancy and accused her of adultery, Maryam still submitted all matters to God. According to M. Quraish Shihab, despite being humiliated and exiled, Maryam remained strong, calm, and firm in the face of these accusations. According to William James, a philosopher and psychologist, Maryam bint Imran's faith is the best therapy to overcome the anxiety experienced by humans (Rosyad 2016). Faith is an important force that protects a person from anxiety and keeps him steadfast in the face of trials. Based on Allah's guidance, Maryam bint Imran pointed to her son, Isa, and said, "Ask this child, and he will give an explanation"

The story of Maryam bint Imran shows remarkable mental resilience in the face of severe life trials. Despite being shocked by the news of her pregnancy without a husband, experiencing anxiety, and facing accusations and exile from her people, Maryam remained steadfast in her faith in Allah. By surrendering to Him, she found peace of mind and strength to face all trials. Her story teaches us that strong faith and surrender to Allah can be a source of mental resilience in the face of life's pressures and difficult trials.

Tips for Building Mental Resilience: A Tadabbur

Looking at the explanation above, it can be understood that based on psychological analysis from experts and guidance in the Qur'an, Allah provides two stages in guiding and healing Maryam bint Imran's weak mental condition. The First Stage, Having strong faith, belief in God can be a source of peace of mind and help face life's trials more steadfastly. Second Stage, Tawakkal to Allah, according to Zakiah Drajat, inner calm can be achieved by surrendering to Allah, by surrendering a person will be calmer in dealing with problems and not be emotionally burdened. Third Stage, Manage emotions well, avoid panic and remain calm in the face of difficult situations. Maryam bint Imran initially experienced severe anxiety, but she remained calm after receiving guidance and help from Allah. Fourth Stage, Focusing on the solution not the problem at hand, Allah gave Maryam a solution by telling her to shake the date tree and drink from the water source. Fifth stage, maintaining physical and mental health, Allah ordered Maryam to eat, drink, and rest as part of her mental recovery process. Sixth stage, avoiding unnecessary conflict, Allah commanded Maryam not to speak to anyone as a form of self-protection. In daily life, avoiding unnecessary arguments can maintain peace of mind.

From the explanation above, it can be concluded that Maryam bint Imran managed to get through her difficult times thanks to the support of those closest to her and her efforts to keep herself from talking too much. These two factors had a very important role in helping her overcome the challenges she faced, which ultimately showed that Maryam had a stable mental and psychological condition.

Conclusion

Health (hygiene) comes from the word "hygea", the name of a god in Ancient Greek beliefs who was considered the protector of human health. From this name was born the term "hygiene" as a symbol of efforts to achieve health. Mental health consists of the words "health" and "mental", often called mental hygiene. Etymologically, the term refers to the mind and character, not directly related to the physical. Mental and soul have the same meaning. Mental Resilience is the ability possessed by individuals to face, overcome, and recover from various obstacles and challenges encountered in life. It encompasses important emotional and psychological aspects, which enable a person to remain strong and focused despite stress or adversity. Maryam bint Imran proves that religion and faith are sources of mental strength. Despite facing the news of a non-biological pregnancy, accusations of adultery, and expulsion, she remained steadfast thanks to God's guidance and help. Allah provided psychological healing and solutions to her life's problems through stages immortalized in the Qur'an. Although a woman with a vulnerable psyche, Maryam had strong faith, piety, and complete devotion to Allah, which made her steadfast in facing life's trials. Allah provided two stages in guiding and healing Maryam bint Imran's weak mental state. In the first stage, Allah commanded those closest to Maryam bint Imran to accompany her during the process of pregnancy until childbirth. The second stage of Allah's guidance to Maryam bint Imran was the command to fast. The fast referred to here is a fast of not speaking, which can be interpreted as a way to reduce social interaction. The aim was to avoid ridicule from the Children of Israel and prevent Maryam from responding to accusations that could worsen her psychological condition.

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