

# TEENAGE MENTAL REVOLUTION REVIEW OF ISLAMIC PSYCHOLOGY

Munawir Pasaribu<sup>1\*</sup>

<sup>\*1</sup>Universitas Muhammadiyah Sumatera Utara

<sup>\*1</sup>email: [munawirpasaribu@umsu.ac.id](mailto:munawirpasaribu@umsu.ac.id)

**Abstract:** Adolescents are children who develop from childhood to adulthood. There are many problems that adolescents face today, such as emotional problems in the form of fights, brawls, and there are also problems of association between men and women. The process of adolescent development if not supported by good parenting and good mentality in these adolescents will cause a leadership crisis in the future because there will be a generation with weak mental quality. Therefore, there is a need for a mental revolution for these teenagers. In this study will look for mental problems of adolescents who are not good and also good mental adolescents then will be connected with Islamic psychology. This research seeks to reveal what is good mentality and bad mentality in the study of Islamic psychology and find solutions to make a revolution. The research uses a literature study methodology in which researchers will look for appropriate literature related to the mental revolution of adolescents which will be studied in terms of Islamic Psychology.

**Keywords:** Mental Revolution, Adolescence, Islamic Psychology.

## Introduction

The development of modern times has made many teenagers lose direction in their relationships. This teenage association is not only worrying for certain gender groups but all types, men and women. In fact, what is very worrying is that the social interactions they engage in no longer look at age limits, but are exposed to all ages, so that they are considered teenagers. Several cases reveal the occurrence of promiscuity among teenagers, which is becoming increasingly worrying day by day, the notifications that occur on social media or on television, where there are many cases after cases related to juvenile delinquency. We see how in an area where cases of early marriage are very high due to illicit sexual relations, rampant rape that does not recognize age limits, bullying or bullying occurs without considering age, online gambling is rampant, and the use of illicit goods in the form of drugs is carried out. by teenagers is increasing.(Khosiin et al., 2022; Permata Sari dkk, 2018; Sitompul, n.d.)

The problem above is a real reality currently being faced, in fact it is made even worse by the current information which is very easy for them to get via the internet and surfing on social media. Just look now, the Facebook platform no longer hesitates to show behavior that is not in accordance with the morals and character of this nation, podcasts on YouTube are rampant, where anyone can broadcast without censorship showing sensitive matters.

Many teenagers have lost their identity, teenagers who are expected to be teenagers who will continue the struggle of their predecessors, namely their parents and the fighters who liberated this nation. Just look at the struggles of our predecessors who liberated this nation, on average they were still categorized as teenagers and youth. For example, General Sudirman was already leading a war in his twenties.(Islam, 2020; Khosiin et al., 2022; Pasaribu, 2018a, 2018b; Permata Sari dkk, 2018)

No one is to blame for this problem, but we cannot remain silent about the various problems that have befallen teenagers recently, the role of the family is very important in the formation of morals and morals of teenagers, the role of educators also has a role in providing role models to their students. , the role of society also has a great influence on the socialization and social world of children, and even the government also has an influence in providing supervision over all activities related to social media platforms published on the internet. Some of the problems that occur have been discussed above, so it is impossible to just stay silent, but there must be a movement to be able to solve these problems. Even long before our independence, the founder of our country, Sukarno, had already initiated a movement for better things called revolution. The revolution carried out by the founders of this nation was to mobilize all Indonesian people to move against the colonialists who were colonizing us in Indonesia. (Nasution, 2019)

Colonization before and now is clearly very different, if before the independence of the Republic of Indonesia the fighters fought against the invaders with weapons and shed blood, while now we are fighting to uphold our identity and make the generations of this nation able to compete with other people on the international stage by having mentally and spiritually healthy.

Allah, as the creator of this world, did not create humans just for fun, so Allah emphasizes in the Koran that humans are the Khalifah, which means the manager of the universe on earth. Let's look at Surah Al-Baqarah verse 30. It is very natural for us as humans to feel worried that those who will take care of the universe will be teenagers who are morally corrupt and irresponsible towards their God.

So it is natural that regarding this change, Allah does not want to move humans directly to change for good, but Allah gives a warning to humans through the Al-Quran in a verse of Qs. Ar-Ra'du verse 11. )

"...Indeed, Allah will not change the condition of a people until they change the condition of themselves. And if Allah wills evil for a people, then no one can resist it and there is no protector for them besides Him. (Qs. Ar-Ra'du: 11)

If you look at this verse, Allah does not immediately change a people, but that people must change it first. So looking at these problems we are trying to see how to change the mentality of teenagers starting from revolutionizing the mentality of teenagers who are currently getting thoughts that are hedonistic in nature, prioritizing mere pleasure and having fast, instant thoughts that are not in accordance with the Koran and Sunnah of our Prophet.

### **Literature Review**

The word mental revolution is the jargon he used when campaigning to become number 1 in Indonesia, namely running for President of Indonesia. Mental revolution is a word that inspired many Indonesians at that time. It seems that the word mental revolution was welcomed by most Indonesians, regardless of what people meant and interpreted it at the time. It has been proven that this rumored jargon has made Mr Jokowi Widodo the leader of becoming President of the Republic of Indonesia for 2 terms. (Panggabean dkk, 2015)

The mental revolution is a movement to galvanize Indonesian people to become new humans, with white hearts, with a will of steel, the spirit of an eagle, and a soul of blazing fire. The word mental revolution consists of two separate words, namely Revolution and Mental. If we look for the definition, revolution can be interpreted as something that takes place quickly and concerns the basics or principles of life. The changes that occur can be planned or not planned in advance and can be carried out without violence or through violence. Meanwhile, mental is taken from the Latin word "mens" (mentis) meaning soul, life, soul, spirit, spirit.

Has a meaning related to human character and inner thoughts. The spirit of mental revolution is in line with the word of Allah SWT. QS Ar-Ra'd verse 11 which means: "...Indeed, Allah will not change the condition of a people until they change the condition of themselves. And if Allah wills

evil for a people, then no one can resist it and there is no protector for them besides Him. ”[QS. Ar-Ra'd verse 11]

In essence, mental revolution is changing values, beliefs, mindset, behavior and culture. This is done through cultural reform and structural reform (changing habits and routines) on an ongoing basis. The mental revolution that is expected to be the basis for social change, whether the change is carried out independently without any coercion or carried out openly in the form of rules that are made and there are rewards and punishments, which philosophically can be applied in all areas of our lives.(Pasaribu, 2022)

If we examine the mental revolution with teenagers, we can see from the words of experts that adolescence is a time full of contradictions. Some people say that the period is energetic, heroic, dynamic, critical, and the most beautiful period, but there are also those who say that adolescence is a period of storms and typhoons, a vulnerable and eccentric period.

Roger Barker is different from Hall who found his orientation on the basis of genetics. Barker emphasizes his orientation to socio-psychological, because adolescence is a period of rapid physical growth and increased coordination. So adolescence is a transition period between childhood and adulthood. He believes that physical growth greatly influences individual development, from children to adults.(Abudinnata, 2001; Zailani dkk, 2021)

Islamic psychology is of course taken from the word psychology in general and added to the word Islam. If we refer to its interpretation, psychology is a discussion of human behavior which is generally discussed in connection with how certain developments are based on Islam. In general, Islamic psychology is a science that talks about humans, especially issues regarding human personality, which contains philosophy, theory, methodology and problem approaches based on formal Islamic sources (Qauliyah verses) and reason, senses and intuition.(Nurjan, 2017)

Talking about the formal object of Islamic psychology, it is humans with all the secrets of their character, nature and essence, right down to the process of forming their behavior, which is actually the material most widely revealed in the Koran. If we refer to the Koran, there are many forms of human action described in the Koran. We can see in verses of the Koran such as in Qs al-ankabut 28-29 where violations of religious commands are included in the form of delinquency.

### **Method**

The methodology used in this research is the literature review method or literature study. This study develops academic research whose main aim is to develop theoretical aspects as well as aspects of practical benefit. This method is used for the purpose of finding a basis or foundation for obtaining and building a theoretical basis, and deepening the problem being researched.(Sukardi, 2009)

Library research is research in which data collection is carried out by collecting data from various literature. The literature studied is not limited to books but can also include documentation materials, magazines, journals and newspapers. The emphasis of library research is to find various theories, laws, postulates, principles, opinions, ideas and so on that can be used to analyze and solve the problems studied in the form of adolescent mental revolution in terms of Islamic psychology.(Bawani, 2016)

Data collection in this research uses the method of searching for sources from sharing valid reference books, journals and also notifications from social media and constructing from various sources from research that has been carried out. The library materials obtained from various references are analyzed critically and must be in-depth through interpretations of the Al-Quran and stories from several stories explained by the Prophet in order to support his propositions and ideas in the form of Islamic psychology.

### **Result and Discussion**

Almost all strong and developing countries are currently strengthening their education system. Throughout history in countries around the world, education has had two big goals, namely helping children become smart and helping them become good.

According to Islamic views, children are born in a pure state or what is called fitrah. After birth, the real role of education begins, which is carried out by both parents. There are those who focus on fulfilling the child's nutrition which is called physical fulfillment, there are also those who focus on improving his cognitive abilities by providing good information to the child, and there are also those who focus on increasing his mental peace which teaches about prophetic values. Parents' targets and desires vary to give the best to their children until the children grow up and mature.

Islam does not completely separate the puberty phase from the previous and subsequent phases, unlike what Western psychiatric and educational experts do. On the contrary, Islam treats it as a natural, constructive evolution, in which the physical, spiritual, psychological and intellectual foundations of the child must be formed from the first phase of life until the child's behavior deviates, or affects his physical and intellectual abilities. (Mujib, 2005; Umami, 2019) Discussing teenagers certainly discusses humans. In discussions of Islamic psychology, this discussion is often linked to the concept of humans according to psychoanalysis. In this concept there is an interpretation related to humans themselves. First, as a theoretical concept in behavioral science that explains the structure and dynamics of human personality. Second, a form of psychotherapy for mental disorders. Third, as a technique for exploring humans' unconscious thoughts and feelings. (Syauqi Nawawi, 2000) If we refer to Islamic Psychology, there are several problems that can be solved from these cases:

### 1. The dynamic structure of human personality.

Discussing human personality, the Al-Quran explains that the process of human creation is the process of growth and development of a human person, this explanation can be seen in Surah Al-Mu'minun verses 12 - 14)

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظًا فَكَسَوْنَا الْعِظَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

"And indeed we have created man from an essence (originating) from the earth. Then we made the essence of semen (which is stored) in a strong place (the womb). Then we made the semen into a clot of blood, then we made the clot of blood into a lump of flesh, and then the lump of flesh we made into bones, then the bones. we wrap it in meat. Then we made him a creature of another (form). So blessed is Allah, the best Creator." (Qs. Al-Mu'minun [23]: 12-14).

Humans who have been created by Allah SWT after being born on the surface of the earth will develop according to their development. If we look at developmental psychology, the order is babies, children, teenagers and adults. The journey of human life is not always in a straight line, sometimes twists and turns occur in life, especially regarding the mental development of a teenager. This mental development of teenagers has been described by Allah in the verses of the Al-Quran, Surah As-Syams, verses 8 – 10:

فَالْهَمَّهَا فَجُورَهَا وَتَقْوَاهَا قَدْ أَفْلَحَ مَن زَكَّاهَا وَقَدْ خَابَ مَن دَسَّاهَا

"Then Allah inspired to that soul the path of Fujur (ungodliness) and piety. Indeed, lucky is the person who purifies the soul. And indeed it is the loss of those who pollute it." (As-Shams: [91] 8-10).

Humans have two potentials in carrying out their lives, these potentials are called fujur (unrighteousness) and devotion (goodness). These two potentials provide opportunities for every

human being that enable a person to be bad and good. So each person has the choice to determine which of these potentials will dominate his soul(Shihab, 2004).

One of the positive or negative potentials in teenagers is promiscuity. This act is a form of deviant behavior that crosses the limits of reasonableness, guidance, rules, conditions and feelings of shame. Promiscuity really leads to adultery, therefore don't take for granted the socializing of young people who go beyond the limits of normalcy. Allah has warned about the negative impact of promiscuity, Allah says in the QS. Al-Israa' verse 32 "And do not approach adultery; (adultery) is truly a cruel act and a bad way." [QS. Al-Israa' verse 32].

In Al-Misbah's Tafsir of QS. Al-Israa' verse 32: that and do not approach adultery by doing things even in the form of imagining them so that they can lead you to fall into evil; In fact, adultery is a very heinous act that goes beyond all limits and is a bad way to channel biological needs. The verse above tells people that even approaching adultery is prohibited, let alone committing it. Because adultery itself has a very bad impact on a person's life, especially among teenagers.

Many teenagers fall into this category of promiscuity, usually they start by liking each other, then become interested in each other, after that they enter the dating stage. During this stage of dating, many teenagers do not understand the rules of social relations so they fall into Satan's trap and commit disobedience by committing adultery.(Pinem et al., 2021)

This wrong behavior by teenagers is not an example for other teenagers, even though the structure of human behavior varies, Allah still gives the character of piety in the form of true repentance, or often called nasuha repentance.

## 2. Psychotherapy of mental disorders

According to Islamic psychology experts and Sufi figures, a person with a soul can be affected by various diseases and disorders which can make him do things that are inappropriate and inappropriate. In general, many teenagers who are experiencing puberty are unable to adapt to their own development, so they feel restless, worried, pessimistic and discouraged. (Adolescent Education between Islam and Mental Science) even though this is related to a calm soul as explained in Surah Al -Fajr verses 27-30,

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّاتِي

"O serene soul! Return to your Lord with a heart that is pleased and pleased with Him. So enter the ranks of My servants, and enter My heaven. (Q.S. Al-Fajr [89]: 27-30).

If you look at this verse, Allah has indeed determined for someone that his soul will be at peace. But sometimes this soul cannot be calm, sometimes there are whispers to do bad things. Therefore, the offer from Islamic psychology is to make friends with people of the same frequency by inviting them to piety. The story in the Koran of how Allah gave an ibrah about the strength of young people who obeyed God not to do bad things so that they ran away from their villages to keep their faith, so that story was written in the Koran with the story of ashabul kahfi, namely an obedient young man who was afraid of committing sins.(Az-Zuhaili, 2013)

Another story is also about a mental disorder, how Allah tells the story of the handsome Prophet Yusuf who was tempted by his own master's wife, but with his determination, Prophet Yusuf refused the invitation from his master's wife. That is the strength of a soul, if that soul is wrapped in strong faith, then whatever tempts it will never be able to overcome it.

## 3. Unconscious thoughts and feelings

Imam Bukhari narrated from Abu Hurairah that the Prophet once said:



"Everyone in my community is forgiven except those who tell others about their sins. And including the attitude of exposing a sinful act is someone who commits a sinful act one night, but Allah covers it up, then in the morning he says, O Fulan, yesterday I did this and that. In fact, his God had covered up the sin he committed, but instead he uncovered God's cover from him. (HR. Bukhari).

Sometimes teenagers feel that they are not aware that they will commit a crime. This unconscious act was initially only caused by a sin that was considered trivial, but ended up becoming big.

## Conclusion

When viewed from Islamic psychology, the mental revolution of adolescents is seen from the development values based on references contained in Islamic literature. It can be seen in the explanations in the Al-Quran and the Hadiths of the Prophet Muhammad SAW. If we look at the theory of mental revolution in the development of Islamic psychology, it has been explained in such a way in the Koran. In fact, the behavior embedded in teenagers has been predicted by the Koran and the Hadith of the Prophet, but we as people who understand development must give the best direction to teenagers. The solution has also been given in the Koran. The story of Ashabul Kahfi told in the Koran is an attitude of mental revolution in rejecting disbelief and not wanting to participate so that the story of the teenager told becomes an inspiration for young people to avoid disbelief.

## References

- Abudinnata. (2001). *Filasafat Pendidikan Islam*. PT Logos Wacana Ilmu.
- Az-Zuhaili, W. (2013). *Tafsir Al-Wasith*. Gema Insani Press.
- Bawani, I. (2016). *Metodologi Penelitian Pendidikan Islam*. Khazanah Ilmu.
- Islam, K. N. (2020). *KURIOSITAS Media Komunikasi Sosial dan Keagamaan*. 13.
- Khosiin, K., Muhammadiyah, S., & Redeb, T. (2022). *REVOLUSI MENTAL BERBASIS AL-QUR'AN (Sebagai Penangkal Pergaulan Bebas untuk Remaja)*. 12(1), 43–50.
- Mujib, A. (2005). *Kepribadian Dalam Psikologi Islam*. Raja Grafindo Persada.
- Nasution, M. & S. J. M. (2019). Perbedaan Sikap Terhadap Aksi Pornografi Ditinjau Dari Jenis Kelamin Pada Mahasiswa FAI UMSU. *Angewandte Chemie International Edition*, 6(11), 951–952., 2.
- Nurjan, S. (2017). *Refleksi Psikologi Islami dalam Dunia Psikologi di Indonesia* (Vol. 2, Issue 2).
- Panggabean dkk, H. (2015). *Revolusi Mental : Makna dan Reallisasi*. Airlangga University Press.
- Pasaribu, M. (2018a). *The Perception of Sex for Teenager and Application of Behavior : A Case Study at Department of Islamic Education of University of Muhammadiyah Sumatera Utara*. 231(Amca), 228–230.
- Pasaribu, M. (2018b). *The Perception of Sex for Teenager and Application of Behavior: A Case Study at Department of Islamic Education of University of Muhammadiyah Sumatera Utara*. <https://doi.org/10.2991/amca-18.2018.62>
- Pasaribu, M. (2022). *Revolusi Mental Remaja*. UMSU Press.
- Permata Sari dkk, A. (2018). Tingkat Kecanduan Internet pada Remaja Awal. *Jurnal Penelitian Pendidikan Indonesia*, 3, 110–117.
- Pinem, R. K. B., Amini, N. R., & Nasution, I. Z. (2021). Bimbingan Perkawinan Pranikah Bagi Usian Remaja Dalam Upaya Mencegah Pernikahan Anak. *Maslahah: Jurnal Pengabdian Masyarakat*, 2(3), 138–150.
- Shihab, M. Q. (2004). *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Alquran* (volume 1).

Lentera Hati.

Sitompul, J. (n.d.). *Cyberspace Cybercrimes Cyberlaw: Tinjauan Aspek Hukum Pidana*. PT. Tatanusa.

Sukardi. (2009). *Educational Research Methodology*. Bumi Aksara.

Syauqi Nawawi, R. dkk. (2000). *Metodologi Psikologi Islami*. Pustaka Pelajar.

Umami, I. (2019). *Psikologi Remaja*. Idea Press.

Zailani dkk. (2021). *Buku Ajar Ilmu Pendidikan Islam*. UMSU Press.