

## **THE CONCEPT OF DEPRESSION ACCORDING TO SURAH MARYAM VERSES 23-26 A STUDY OF COUNSELING AND SPIRITUAL PERSPECTIVES**

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### **Abstract**

Depressive disorder is a disorder of emotional, emotional, and mental stress that is recognized globally. The population of depressive disorder is among the forms of mental disorders, especially if the majority of countries experience a change in norms after the pandemic phase that changes lifestyles. Forms of psychotherapy for depressive disorders have been organized with various disciplines, but therapy in this psychology is still widely controlled by the West. It turns out that psychological therapy recorded in the Qur'an is still not handled by the majority of counselors. Regarding this study, the study will focus on the description and concept of depressive disorders recorded in Surah Maryam verses 23 to 26. Furthermore, this study will explain how to overcome depression from a counseling and spiritual perspective based on Surah Maryam verses 23 to 26. The Qur'an and tafsir are the main sources of this research. This research is a type of library research with a qualitative method. The data from this study was obtained from the results of documentation and observation using data analysis, namely data reduction, data presentation, and verification. The results of the study show that mental disorders are not impossible to apply to humans who face stressful situations. This study concludes that a combination of counseling, spiritual, and physical elements can form a therapy that covers all aspects of human beings and helps depressed people get out of confusion and restore rationality in making choices in life. In conclusion, an approach in therapy to depression that includes psychological aspects can restore rationality and emotions, well-being from human physical nourishment, and spiritually guided peace of mind. And it turns out that in psychology Islam does not only focus on the spiritual aspect but emphasizes the psychological and physical aspects of human beings in achieving prosperity.

**Keywords:** Depressive Disorder, Maryam, Spiritual

### **Abstrak**

*Gangguan depresi merupakan gangguan tekanan perasaan, emosi dan pikiran yang dikenali secara global. Populasi gangguan depresi adalah antara bentuk gangguan mental semakin tinggi terutama apabila mayoritas negara mengalami perubahan norma setelah fase pandemi yang mengubah gaya hidup. Bentuk psikoterapi terhadap gangguan depresi telah disusun dengan berbagai disiplin, tetapi terapi dalam psikologi ini masih dikuasai luas oleh Barat. Ternyata terapi psikologi yang dicatatkan dalam Alquran masih belum menjadi pegangan oleh mayoritas konselor. Dengan itu merujuk kepada penelitian ini, kajian akan fokus pada gambaran serta konsep gangguan depresi yang dicatatkan dalam Surat Maryam ayat 23 hingga 26. Selanjutnya, kajian ini akan menjelaskan bagaimana cara mengatasi depresi dari perspektif konseling dan spiritual berdasarkan*

*Surat Maryam ayat 23 hingga 26. Alquran dan tafsir merupakan sumber utama dalam penelitian ini. Penelitian ini merupakan penelitian jenis studi pustaka (library research) dengan metode kualitatif. Data dari penelitian ini diperoleh dari hasil dokumentasi dan observasi dengan menggunakan analisis data yaitu reduksi data, penyajian data dan verifikasi. Hasil penelitian menunjukkan gangguan mental tidak mustahil untuk berlaku kepada manusia yang menghadapi situasi tekanan. Bahkan, penelitian ini menarik kesimpulan bahwa dengan kombinasi unsur konseling, spiritual serta fisik dapat membentuk terapi yang mencakup seluruh aspek dalam diri manusia dan membantu penderita depresi keluar dari kebingungan serta mengembalikan rasional dalam menentukan pilihan dalam hidup. Kesimpulannya, pendekatan dalam terapi terhadap depresi yang mencakup aspek psikologis, dapat mengembalikan rasional dan emosi, kesejahteraan dari pemeliharaan fisik manusia, dan ketenangan hati yang dipandu melalui spiritual. Dan ternyata dalam psikologis Islam tidak hanya fokus kepada aspek spiritual, tetapi menitik beratkan aspek psikologis serta fisik manusia dalam mencapai kesejahteraan.*

**Kata kunci:** Gangguan Depresi, Maryam, Spiritual

## INTRODUCTION

Introduction Depressive disorder is a disorder of feelings, emotions, and thoughts that will interfere with a person living their life like an ordinary human being (*World Health Organization*, 2023). It is clear from Beck and Alford (2009) that depression is a psychological disorder characterized by deviations in the feelings, cognition, and behavior of individuals. He added that individuals who experience depressive disorders can feel sadness, loneliness, decreased self-concept, and withdrawal behavior from their environment. Depression is no longer a strange term for people, even around the world. This is because if the entire country experiences a change in norms after the pandemic phase, the average person is forced to go through changes in their lifestyle and daily habits. On March 31, 2023, the *World Health Organization (WHO)* uploaded statistical data related to humans suffering from depressive disorders with an estimated 280 million people worldwide in 2023. This proves that the population of depressive disorder cases is ranked high from year to year. Not enough, the specifics of the data found that more than 50% of depression is suffered by women, and up to 10% of pregnant women and mothers who give birth suffer from depressive disorder (*World Health Organization, March 2023*). In August 2023, the World Health Organization updated statistical data on human deaths by suicide to reach almost 700,000 cases worldwide within one year, and suicide is the fourth highest death rate globally from 15 to 29 years old.

Depressive disorder is characterized by sadness, feelings of emptiness, feelings of emptiness, sensitivity, and mood swings, followed by somatic symptoms and cognitive changes that affect the ability to function and loss of desire to be active for two weeks or more (*American Psychiatric Association, 2013*). Depression is also followed by sad feelings and emotions, feelings of meaninglessness, guilt, withdrawal, inability to sleep, loss of appetite, and interest in daily activities (Aries Dirgayunita, 2016). Generally, depression will include six aspects in humans, namely, emotional, cognitive, motivational, physical, delusional, and hallucinations (Beck and Alford, 2009). This

depression occurs due to several factors, namely, genetic, biological, environmental, and psychological (Dianovina, 2018). Depression can generally be experienced by anyone, but four factors are at risk of depression, namely biochemistry, genetics, personal personality, and environmental factors (*American Psychiatrist Association, 2023*).

Through other research, stress and anxiety in life can be overcome by following the Quran. Every physical and mental problem has been recorded as a solution in the Qur'an, and Maryam's story proves the truth that if the Qur'an is used as a guide and a strong grip, it can help people find solutions and peace of mind in their lives. She added that Maryam's attitude in taking the approach to surrender and trust in Allah SWT against the prejudices and views of her race has succeeded in bringing Maryam out of anxiety and pressure and gaining peace in the face of the accusations of her race. William James, who is a philosophical and psychic expert, confirms that Maryam's faith and trust in God is the best form of soul or spirit therapy for dealing with anxiety and pressure (Muhammad Shodiq Masrur, and Azka Salsabila, 2021). This is because faith that puts confidence and does not worry about the destiny prepared by Allah SWT besides doing the best effort possible in achieving prosperity is a form of true human strength in facing obstacles in life. As for other research, it was found that the Qur'an provides sufficient solutions through Maryam's story which focuses on women who experience *postpartum depression* with religious guidance and human psychological maintenance through the process of recovering their condition. Maryam's story is an example for mothers, especially those who experience *postpartum depression*, in dealing with stress with the main element being to make Allah SWT a backup in every matter. In his study, he found that overcoming postpartum depression is through nine general steps with the appreciation of the story of Mariam, namely by starting to surrender to the destiny of Allah SWT, being alone for a while, being patient and accepting His provisions, observing the blessings of Allah SWT's gifts, maintaining body strength, taking action in overcoming his pressure, staying silent and relying on the Almighty. He added that the emphasis for mothers who experience postpartum depression is the strength of faith and patience in accepting God's provisions as the greatest shield in dealing with their condition (Ibtihaj Binti Faiz, 2022). This can be seen through the steps that are arranged to correlate the strength of faith and the spirit of self-struggle in trying to bring oneself to a calmer rank or continue to be in a state of anxiety and sadness. This automatically confirms the concept in Islam that effort is first, and the rest is the business of God Almighty in determining what is best for His servants.

Therefore, this research will focus on the concept of depression recorded through Surah Maryam verses 23 to 26. This research correlates the concept or steps to overcome depression from Maryam's story by uniting counseling and spiritual perspectives in therapy for depression faced by Maryam. This research wants to understand how the spiritual element can unite with the counseling element through the Qur'an in the development of the human soul and mentality. Researchers believe that the spiritual element can be interpreted as a tool to heal the soul through religious teachings, as well

as at the same time to help solve psychological problems with the element of counseling psychotherapy that will focus on the cognitive part and emotions of the subject or the human being itself (Muhammad Shodiq Masrur, and Azka Salsabila, 2021). Maryam's story of facing depression not only shows the spiritual and psychological aspects that are of human interest. But the physical element or the preservation of the human body is also a priority emphasized in the Story of Mary. In addition, Islam places mental health or intellect (*hifz al-'aql*) as one of the five *maqashid* or interests that need to be nurtured by humans, which is the third rank after maintaining religion and preserving life and life. Maintaining religion is a priority because the early creation of man himself was to worship his God. Then maintaining life and life is a container or subject that nourishes the human body and heart. Maintaining the mind is a priority part of Islam for a person to reach the stage of welfare (Ulfi Putra Sany, and Azka Salsabila, 2022). When viewed in the three *maqashids* above, the researcher will unite the three elements in the steps to deal with depression through Surah Maryam by uniting the spiritual, physical, and psychological human in the direction of welfare.

Through the description above, the researcher will use it as a guide in conducting research and compiling research based on the problems caused. The research will be based on several existing theories in the perspective of counseling in the discovery of counseling elements in Maryam's story, and the approach to spiritual counseling compiled by Imam al-Ghazali will be used as a basis for discussing the spiritual perspective of research.

## METHOD

The method of implementing this research is library *research* with a qualitative type of research. The results of the research were obtained through the results of documentation and observation. The research begins with the collection of data needed by researchers through the Quran, tafsir books, books, studies, journals, and trusted articles. Then, after collecting these various data, the researcher will continue the research through data reduction by selecting data. That is, after the researcher analyzes all the data needed, the researcher will make a comparison to ensure that the data needs in the research do not apply to shortcomings. And the data that is seen as irrelevant or not needed, the researcher will use it as an additional reference only. After data collection and reduction, the researcher will present the data, that is, the researcher will compile each data obtained in an orderly order and according to the needs throughout the research. If the data has been compiled according to the needs and the right layout and following the researcher's study, then the researcher will verify and conclude some data collected and needed in the study to conclude. This means that through the data collected, selected, and arranged according to the suitability of the research, the researcher will analyze data from various reference sources such as sources from religious studies and counseling to draw one conclusion that the researcher wants in this study.

## RESULTS AND DISCUSSION

In accordance with the title of the research, the results and discussion of this research will focus on two discussions, namely the concept of depression according to Surah Maryam verses 23 to 26 from a counseling and spiritual perspective and discuss how to overcome depression according to Surah Maryam verses 23 to 26 from the perspective of counseling and spiritual.

### **The Concept of Depression According to Surah Maryam Verses 23-26 (Counseling and Spiritual Perspective)**

Surah Maryam, verses 22-23:

*" So Mary became pregnant, and then she exiled herself with her womb to a distant place. Then the pain of giving birth forced her to lean on the base of the date palm, She (Maryam) said, 'O (good) I died before this and I became a forgotten one.' " (QS 19:22-23)*

The concept of depression through Surah Maryam verses 23 to 26 from the perspective of counseling and spiritual perspectives will begin with an explanation of the analysis of depression from verses 22 to 23. The depression analysis of Maryam's story is a union of two levels of depreati, namely, *Major Depressive Disorder (Major Depressive Disorder)* and *Postpartum Depression (Postpartum Depression)*. This is because, in verse 22 Maryam is declared to be pregnant. But after her pregnancy, Maryam decided to exile herself to a distant place. In the work of Ali Muhammad ash-Shallabi, it is said that Maryam secluded herself away from her people so that they would not disturb her (Ali Muhammad ash-Shallabi, 2022). When she was in a condition to give birth, the strong contraction pain made Maryam lean against the base of the date palm tree adjacent to her. Maryam's condition seemed to get worse when she endured pain under the date tree, Maryam began to despair and immediately said that it would be good if she died. Maryam felt that it was better for her not to be cared for and remembered by anyone so that no one would say anything bad about her. Until that condition, various feelings were present in Maryam's heart and mind, feelings of worry, fear, and shame because Maryam was afraid that they would look down on her and accuse her of being a bad person in her religion, so she found a way to stay away from all of them by alienating herself from humans, especially her people (Wahbah az-Zuhaili, 2003). In addition, Maryam is seen dealing with her physical health, which is what women generally feel when approaching childbirth and Maryam faces the pressure of giving birth alone in a place far away from her family without any experience or even knowledge (Ali Muhammad ash-Shallabi, 2022). This is in line with psychological scientists who have stated that a person who experiences a depressive disorder cannot collect his or her mind or think rationally (*pull themselves together*) and their mind seems to be paralyzed to think well (Mary Barclay, George Robertson, 1921). Even depression will often give sufferers feelings of unhappiness, uncontrollable feelings of fear or worry, and avoidance from humans (Max Hammer, 2015). Through several reviews of Islamic scientists and psychology,

researchers have analyzed that depression exists through the pressure of feelings and thoughts to disturb the nature of the human mind and make the sufferer in an unhappy state while the condition is not over. Maryam's story lays down that depression is a mental illness that comes from a condition or event that is difficult for humans until they are at the peak of patience and resilience, and eventually, they will experience despair. The above analysis is still general, with which the researcher has laid down the specifics of Maryam's depressive symptoms to make a clearer analysis of the depression consequent from Surah Maryam itself. With that, below the researcher will explain the symptoms of depression described in Surah Maryam verses 22 to 23.

The first is the feeling of restlessness. This can be seen if Maryam is worried that her pregnancy will cause various reactions from her people. When Maryam found out that she would get pregnant even without her husband, Maryam surrendered and was relieved of her fate. But after she became pregnant, Maryam took herself to a distant place because she was worried and ashamed of her people that she was pregnant without a husband (Wahbah az-Zuhaili, 2003). Maryam's mood was restless and she worried mood towards the accusations against her, her baby, and even her family. This is in line with the perspective of counseling, which is in addition to *the influence of dysphoric* (feelings of discomfort, and negative thoughts), which can be found in some people with depression, including limited interest and activity, low self-confidence, fear, sadness, avoiding people, fear, and even anxiety and eating disorders (Max Hammer, 2015). Second, the behavior of *self-isolation* or avoiding humans is something that is often done by depressed people. With Maryam's pregnancy condition, she felt that it was better and calmer to be alone with her fetus to avoid human accusations and deviations from their views (Ali Muhammad ash-Shallabi, 2022). This is in line with the expression of psychology scientists, namely the symptoms found in depressed people include uncomfortable moods, self-depreciation, feelings of guilt, social isolation, somatic complaints, and many decreases in their daily behavior (Peter Lewinsohn, 2018). The third is increased fatigue. When Maryam began to give birth, she felt contractional pains that caused her to be forced to lean on herself because she could no longer bear the pain and to reduce the level of her pain (Wahbah az-Zuhaili). The fourth is the feeling of hopelessness. This can be seen through Maryam's expression that she should be something that is no longer noticed. Maryam's condition describes herself as being left out of her family, namely when Maryam says that it is good that she is no longer noticed and forgotten (Abdul Malik Karim, 2003). The fifth is the feeling of worthless self. This can be seen through the time when Maryam was still in pain, her mind was still filled with worry because Maryam was aware that with her condition, people would respond to her having turned into a prostitute and adulterer (Ibn Kathir, 2015). This is in line with the science of counseling, namely, through experienced psychiatrists, what distinguishes depressed patients is the emotional aspect with sadness, pressure, dislike of oneself, and negative self-concept (Aaron T. Beck, 2016). And the sixth and last is the *death wish*. This was expressed by Maryam herself, namely when Maryam was in pain with contractions to give birth and daydreamed

and said that it would be better if she died before the event occurred because of the shame of her family and people (Wahbah az-Zuhaili, 2003).

Furthermore, the analysis of the depressive disorder experienced by Maryam was found through three aspects, namely biological, psychological, and social factors. Biological factors include pregnancy and childbirth conditions. This can be seen when Maryam is at the base of a date palm, and the pressure of giving birth is felt by Maryam until she feels a strong pain and discharges painful fluids, which prompts her to make a wish for death (Ali Muhammad ash-Shallabi, 2022). Along with the counseling perspective, the occurrence of depression or postpartum mind disorders is generally not impossible to apply to women because of the changes experienced such as hormones, and emotional instability in that phase (Dawson McAllister, 2017). Then, psychological factors include the condition of the stress event that burdens the sufferer. This can be seen when Maryam is aware that she will be tested with the child she is born to and people will make various accusations so that no one will believe her and even continue to insult her (Ibn Kathir, 2015). Maryam endured the pain of contractions, her mind still did not stop running about the birth of her child, not because she did not believe in the help of Allah SWT but was worried about her people (Abdul Karim, 2003). Along with the counseling perspective, the deep disappointment with the institution, relationship, activity, or path that the patient has devoted his whole life to destroying, will have a deep impact on his emotions and thoughts (Silvano Arieti, 2016). Lastly, social factors include Maryam's loneliness without social support (*support system*). Maryam faced the pressure of giving birth alone in a place far from her family and without any knowledge or even knowledge about it until she began to despair (Ali Muhammad ash-Shallabi, 2022). This is in line with the counseling perspective, the depressive factor represents three components and one of them is a social function, namely, there are obstacles in the self to interact socially and experience loneliness (Gerald Klerman, 2015).

### **How to Overcome Depression from Surah Maryam Verses 23-26 (Counseling and Spiritual Perspectives)**

Surah Maryam verses 24-26:

*"So he (Gabriel) cried out to him from a low place, 'Do not be grieved in your heart, for your Lord has made a tributary under you'. And shake the base of the date palm tree towards you, and it will surely drop the ripe date fruit to you. So eat, drink, and be glad. If you see someone then say, 'Indeed, I have vowed to fast for the Most Merciful Lord, so I will not speak to anyone today.' (QS 19:24-26)*

#### **Counseling Perspective**

How to overcome depression through Surah Maryam verses 23 to 26, the researcher will explain how to overcome from two perspectives, namely counseling and spirituality contained in Surah Maryam verses 23 to 26. From a counseling perspective, researchers

will be discussed based on several counseling theories, namely, *Cognitive Behavioral Therapy*, *Humanistic Therapy*, *Client-Centered Therapy*, *Body-Oriented Therapy*, and *Reality Therapy*. Meanwhile, the counseling perspective will be discussed through the guidelines for Imam al-Ghazali's spiritual counseling approach. Through the analysis of researchers, it was found in Surah Maryam that it was recorded that the steps to deal with depressed individuals should be taken, especially those who are at the level of wanting to end their lives.

The analysis begins with the first step that applies to Maryam, namely, getting support (*support system/social support*) to calm the patient's heart and restore the right feelings and thoughts. This can be seen when Maryam expresses her desire to die, it turns out that there is a voice calling Maryam. There is a difference of opinion in this case, namely, some say that the one who called Maryam was his son (Prophet Isa AS) who was blessed by Allah SWT and was able to speak after birth to please Maryam by saying, "*Do not be sad because Allah has made a small river under you that He has sent so that you can drink from it*" (Wahbah az-Zuhaili, 2003). This is in line with the counseling perspective through some of the early Cognitive-Behavioral Therapy which believes that harmful thoughts and habits can make sufferers feel bad about themselves and their lives (Robert Koch, *National Institute of Mental Health*, 2022). Then, the second step is seen as applying the physical aspect of humans, namely by perfecting (getting) the right physical needs. This can be seen when Maryam is blessed with a clear river, as well as ripe dates for her. The bounty indicates that Allah has given him the gift of God to give him the fulfillment of his needs, and this is added to the fact that 'Amr bin Maimun said:

*"There is nothing better for a woman in postpartum than a ripe date."* (Ibn Katsir, 2015).

This is in line with the perspective of counseling that puts the mind factor through the concentration of the body, namely *Body-Orientation Therapy* and *Body-Energy Therapy*. This is because *Body-Energy Therapy* believes that the growth and maintenance of the mind is not only through psychological adaptation to resist the power of the mind but also through compensation to create stable health of the mind and body (Hector Prestera, 2016). Furthermore, the third step is to give the patient space to think clearly after being discussed. This is through being ordered to consume dates and water from the flowing river, and then Maryam is called to be happy. According to Abdul Malik Karim or Hamka, the word (*wa qarrii 'ainaa*) is interpreted as calm your heart. If it is in the literal sense it means 'calm your eyes' (Abdul Malik, 2003). In these words, Allah rests on the peace of the eyes. The eye is the most prominent organ of the human being, which will reflect a sign of calm or sadness. This statement also indicates a high psychological condition in Maryam (Ali Muhammad ash-Shallabi, 2022). This is part of the journey of *Humanistic Therapy*, which is an approach to the client being free to determine, and self-discovery rather than focusing only on the problem (Dee Johnson, 2024). He added that the pressures and burdens of life will block trust and self-confidence, which will obscure the client's chances of seeing their chances. Humanistics helps to slowly remove each of those blocks and paves the way for healthy emotions and psychological development with

clients being given space and time for them to think and make decisions (Dee Johnson, 2024). The final step that applies to Maryam is that, even though facing her people is her greatest fear, Maryam is still commanded to face them. But Maryam was given a way to confront them in a way that would clear up the misunderstanding and would not increase the stress level in her mind. This can be seen when Maryam was instructed by Maryam that if she sees a human being and asks her about her child, then give a signal that you have the intention to fast from speaking (Wahbah az-Zuhaili, 2003). This is in line with Sando Raso's opinion in Adaptive Psychodynamic Therapy, namely, adaptation is an improvement in the pattern of interaction of organisms with their environment that increases their chances of survival, and cultural self-realization (Richie Herink, 2016). Along with the counseling perspective of client-centered therapy, that is, this therapy counselor will provide the space, time, and attention that the client needs to explore his condition in his way and at his own pace (Richie Herink, Douglas Blocksma, 2016).

### Spiritual Perspective

Through analysis, researchers found that the therapy in Surah Maryam still carries out the spiritual aspect to fulfill human spirituality in restoring oneself to a better ranking. Because spiritual nature is needed to meet the needs of prosperous humans. After analysis, it was found that the spiritual aspect that occurs in Surah Maryam verses 23 to 26 has three steps. The first is right, this is the main point in ensuring peace in the human heart by accepting the provisions from Him. This is what Maryam did in the early rank, namely when Maryam was told that she was going to get pregnant, although at first Maryam was a little worried but still Maryam surrendered to Allah SWT and accepted until she was completely pregnant (Wahbah az-Zuhaili, 2003). This is discussed by Imam al-Ghazali himself, namely, *redha* is part of the path to cleansing the heart (*tazkiyah nafs*), and the feeling of *redha* is to be applied to bring tranquility and not question His love to us (Salasiah Hanin Hamjah, 2018). He added that counselors need to encourage clients to foster a sense of relaxation because they are part of faith and a source of tranquility in human life (Salasiah Hanin Hamjah, 2018). Furthermore, the second is confidence and *tawakal*. This can be seen through the call for Maryam not to be sad, the verse indicates Maryam's mood is not calm with her direction and the call aims to calm Maryam's heart, calling her and remembering her to believe that Allah is with her and protecting her throughout her journey (Ali Muhammad ash-Shallabi, 2022). At the same time, the command for Maryam to move to shake the base of the date palm tree indicates the concept of the first business and the rest of the affairs to Allah SWT, because humans are required to make efforts even if they are a little and the rest are confident and *tawakal* in Him (Wahbah az-Zuhaili, 2003). Along with the expression of Imam al-Ghazali that confidence and *tawakal* will form a high dependence of humans only on Allah SWT (Salasiah Hanin Hamjah, 2018). He added that the nature of confidence and *tawakal* is important to advise clients after they try their best (Salasiah Hanin Hamjah, 2018). And the third is to present gratitude. This can be seen when Maryam was called to eat God-given dates, drink the river water that He flowed, and rejoice so that she could be calm

with it so that she did not want anything else (Wahbah az-Zuhaili, 2003). Even when the call came to her, Maryam listened carefully and followed the command from the call until Maryam was aware of the help and protection of Allah SWT for her. Until then, Maryam's psychological condition can grow brighter and better because of the peace of her soul and the pleasure she feels after being aware of God's unbroken gift to her (Ali Muhammad ash-Shallabi, 2022). According to Imam al-Ghazali, gratitude plays a very important role in realizing awareness in the client that there have been many mercies and gifts of Allah SWT so that the feeling makes people calmer and not complain about what they have (Salasiah Hanin Hamjah, 2018). After looking at the three aspects of spirituality, it is found that each of them serves to bring peace of mind to the uncertainty of their direction. Depression is discriminated against the worried condition of human beings and the pressure on their life journey that they do not know, therefore spirituality leads the way for humans to return themselves to the Supreme Creator and try their best until serenity is present when sincerity is felt by humans.

Then, the last analysis carried out by the researcher when putting together each of the forms of overcoming depression from the counseling and spiritual perspective that applies in Surah Maryam verses 23 to 26 which is the rule of Allah SWT, it turns out that every aspect and element that Maryam experiences has included every aspect and element that exists in human beings which is the main component in the welfare of a human being. Namely covering psychological (cognitive, emotional), physical (physical), and spiritual (spiritual) aspects. In Islam, the word reason, which includes aspects of human psychology, is mentioned 46 times. The body is located on the second step of the five to be maintained in the principle of *'Maqashid ash-Shari'ah'*, and Allah SWT mentions in the Qur'an Surah adz-Dzariyat verse 56 which means,

*"And I did not create jinn and man but for them to serve Me."* (Sura 51:56)

This indicates a concept that summarizes every aspect of human beings in achieving prosperity adequately so that human beings can develop and grow into effective and rational-minded individuals by knowing themselves sufficiently. The story of Maryam proves the perfection that the Qur'an brings in shaping therapy for depressed individuals to meet their needs and get what a human being should get. Because of one story and one therapy, it has united every aspect that is the cause of human self-development, if not enough of one of them, there must be a defect in human self-development.

## CONCLUSION

The conclusion of the study found that the concept of depression that applies in Surah Maryam verses 23 to 26 is still not contradictory and far from the existing theories and views on depression. This debate shows that depression is an element of mental and emotional pressure that a person faces when they begin to feel the burden of the tests they face. However, the findings in this study found a way to overcome depression that is different from existing theories and therapies, only that the existing therapy has been compiled with the discipline of psychology systematically and the form of therapy in

Surah Maryam verses 23 to 26 is a study that is still new and no one has compiled it into a therapeutic discipline to be practiced. Existing therapies for depression are numerous and widespread, but each of these different therapies for depression has one or two gaps, some of which focus only on past circumstances, environment, cognition, and others. Even the spiritual aspect is an element that does not exist in existing Western therapy, this condition contradicts the nature of human creation which is a creature with a religious nature and God. The formation of how to cope in Surah Maryam verses 23 to 26 shows a form of therapy that meets every one of the needs and nature of a human being who needs the development of intellect, mind, and emotion (psychology), body maintenance (physical) and devotion to Allah SWT (spiritual). However, there are still many things that need to be improved in this research such as references to psychological theories and counseling, and spiritual approaches that need to be specified again to see the true function of spiritual aspects in the human soul. In addition, the guidance on the preparation of therapy and how to deal with depression that applies in Surah Maryam can be compiled systematically so that it can be compiled into a dynamic discipline.

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