

Treatment of Millennial Generation Depression with Psychotherapy Methods: Analysis Study of Tafsir Al-Jawāhir fī Tafsīri Al-Qur'ān Al-Karīm

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Abstract: This research found that the millennial generation is considered vulnerable to mental disorders due to the increasingly rapid competition in this modern era. This often makes millennials feel stressed and depressed. One of the treatments is psychotherapy. Meanwhile, the object of his research refers to the interpretation in the style of knowledge, namely the interpretation written by Tantawi Jauhari. The type of research used in this study is qualitative and uses an analytic descriptive approach. It aims to find the unique side of the mufassir's interpretation in interpreting the Qur'an verses with a scientific style. So, in this case, the author tries to analyse the interpretation of Al-Jawāhir fī Tafsīri Al-Qur'ān al-Karīm, which is related to psychotherapy in treating depression in the millennial generation. This research shows that the interpretation of Al-Jawāhir fī Tafsīri Al-Qur'ān al-Karīm, which has an Ilmi style, has several opinions discussing psychology. The conclusion is that the treatment of millennial generation depression using psychotherapy methods, both psychological or psychiatric approaches and religious approaches, are two approaches that are interrelated and cannot be separated.

Keywords: Psychotherapy, Al-Qur'an, Depression, Millennial Generation.

Introduction

In this modern era, many social dynamics cause the millennial generation to experience mental disorders. The millennial generation lives amid fast-paced technological developments and increasingly rapid competition. This competition can vary financially, in social status, and in employment (Lukiyanto, 2023). Coupled with virtual world life, which can become a problem if not managed properly, this condition can cause various mental problems, be it stress, anxiety or depression (Badan Pusat Statistik, 2018).

Depression is a condition of emotional (affective) disturbance characterised by intense sadness, hopelessness, loss or powerlessness over certain events, decreased interest in interacting with the world, decreased appetite, and reduced participation in routine activities. In addition, depression can also affect sleep patterns (Simanjuntak et al., 2023). There are reports showing a significant increase in cases of depression among the millennial generation. A survey conducted by the Blue Cross Blue Shield Association (BCBSA) in 2017 of 55 million millennials in the US found that depression is the most common health problem experienced by this generation, ranking in the top 10 health problems they are prone to experiencing. Comparative data from various countries also indicates that the millennial generation is the most vulnerable group to experience behavioural disorders (Anggraini, 2022).

According to the results of Basic Health Research (Riskesdas) 2018, there are more than 19 million people over the age of 15 experiencing emotional and mental health disorders, and more than 12 million people over the age of 15 suffer from depression. In addition, based on the Sample Registration System conducted by the Health Research and Development Agency in 2016, data indicates that there are 1,800 suicides per year, in other words, five people commit suicide every day. More than half (47.7%) of the suicide victims are in the age range of 10-39 years, which is included in the category of adolescents and productive age (Widyawati, 2021). Therefore, it is crucial for the government and society, in general, to pay attention to mental health. October 10 was designated as World Mental Health Day or World Mental Health Day to increase awareness of the importance of strengthening and maintaining mental health. Every year, this commemoration is initiated and declared by the World Federation of Mental Health (WFMH) (Tarmizi, 2022).

Concerning this mental illness, modern scientists have conducted research on mental illness suffered by humans, which this psychology in scientific language is called psychology while methods used, one of which is the psychotherapy method, this method is usually used to treat mental illness. Various psychiatric problems include severe stress, depression, and anxiety disorders (Pane, 2022). The treatment is to carry out focused communication between psychologists (psychologists) and the patients they treat. This is done to realise goodness and welfare for patients, either through prevention or healing non-constructive behaviour or developing understanding or wisdom to improve the quality of life so that their souls become recovered and healthy (Gunawan, 2012).

Psychologists (psychologists) use various psychotherapy methods to cure the patient's mental condition. However, one aspect that should not be ignored is psychotherapy which has a spiritual or religious dimension. Prof. Dadang Hawari has said, "Doctors, especially psychiatrists, are encouraged to study religion and apply it as a complementary or supporting therapy. In Islam, for example, there are verses from the holy Qur'an, the hadith of the Prophet, and Islamic thinkers who guide how humans can be free from anxiety, tension, depression, and the like in this world's life (Ikhwan, 2021). Likewise, prayers direct humans to ask Allah SWT to be given peace, prosperity, and safety both in this world and in the hereafter (Hawari, 1997).

As Allah says in QS. Yūnus [10]: 57, which reads:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ

"O people! Verily, a lesson (Qur'an) has come to you from your Lord, a cure for what is in the breasts and guidance and mercy for those who believe." (QS. Yūnus [10]: 57).

So, it is clear that faith in Allah SWT. is a top priority in psychiatric medicine. In this case, the millennial generation who experience depression can use psychotherapy by increasing faith because faith is a psychological process that includes all the functions of the soul, feelings and thoughts that are equally convincing. If faith is not perfect, then the benefits for mental health are also imperfect (Daradjat, 1982). This is also supported by other religious psychotherapy, such as prayer, fasting, remembrance, reading the Qur'an, sabra, thanksgiving etc. (Najati, 2004).

Through this research, the writer wants to examine social verses related to psychotherapy in the Qur'an, and the writer limits it to the study of the interpretation of "*Al-Jawāhir fī Tafsīri Al-Qur'ān al-Karīm*" written by Tantawi Jauhari. The author also limits this study to the issue of Psychotherapy verses treating depression for the millennial generation. Next, the author will analyse Tantawi Jauhari's interpretation and apply it to the treatment of millennial depression.

Method

The type of research conducted is included in the category of qualitative research (Kaelan, 2012), where the data that is the research focus is in the form of library materials. The author uses a library

research approach (Zed Mestika, 2008). Therefore, this research is based on written materials, manuscript reviews, and documents (Sugiyono, 2019). The data to be analysed in this study are data related to psychotherapy verses in the interpretation of *Al-Jawāhir fī Tafsīri Al-Qur'ān Al-Karīm* in the context of treating depression in the millennial generation.

Result and Discussion

Depression

Depression is a mental condition characterised by excessive sadness, loss of enthusiasm, worthlessness, emotional emptiness, and loss of hope. Sufferers often focus on failure, blame themselves, and often experience feelings of envy and urges to commit suicide (Aizid, 2015). According to dr. Nurmiati Amir, depressive symptoms are a syndromic condition characterised by various clinical symptoms that can vary for each individual. The manifestations of these symptoms can vary, either concerning mood (such as feeling gloomy, sad, or hopeless), psychomotor or somatic complaints (such as loss of energy, lethargy, decreased speed of movement, heartburn, or headaches that last persistent), or use of alcohol or other addictive substances as a way to hide depression. In addition, depression can also appear in the form of behavioural disorders (Amir, 2016).

There are three different types of depression: (1) Mild Depression. In mild depression, low moods come and go, and this condition occurs after experiencing certain stressful events. A person will feel anxious and demotivated; these symptoms are not caused by drugs or illness. In this case, a lifestyle change is usually required. (2) Moderate Depression is a type of depression in which the low mood is chronic and the individual experiences physical symptoms. Although symptoms can vary between individuals, lifestyle changes alone are insufficient, and help is needed to manage them. (3) Severe Depression is a disease condition in which the level of depression is very severe. Individuals who experience it will experience disturbances in the ability to work, sleep, eat, and feel joy from essential things. It is important to seek medical help immediately in this situation. This depression can occur once, twice, or several times during a person's lifetime (Lubis, 2016).

The causes of depression according to Meilanny Budiarti Santoso in her journal, citing the opinion of Kaplan HI, which states

that the causes of depression are divided into 3 factors (Santoso et al., 2018):

Biological factors: Depression can be triggered by decreased serotonin levels because serotonin is a neurotransmitter that sends signals between nerve networks. In addition to affecting mood, the hormone serotonin also has an important role in various bodily functions, including digestion, blood clotting, bone formation, and sexual function, which must continue normally (Bella, 2022).

Genetic factors: Genetics are factors known to increase a person's risk of developing depression. According to experts, around 40% of people who suffer from depression also have a family history of depression, while another 60% experience depression due to environmental factors and other factors (Nareza, 2022).

Psychosocial factors: Psychosocial involve experiences such as losing loved ones, decreased self-esteem, distorted thoughts, and learning about feelings of helplessness (caused by family parenting styles that tend to be depressive) (Frijanto, 2022); (Ikhwan et al., 2021).

So, in treating depression, in 2019, the American Psychological Association (APA) issued recommendations for managing depression. In this recommendation, the APA divides the treatment approach based on the patient's age group (Supriyanto, 2019).

For adolescent patients, the recommended therapy is Cognitive-Behavioral Therapy (CBT) and interpersonal therapy. In terms of the use of antidepressant drugs, fluoxetine is the recommended first-line option.

Adult patients with depression are advised to undergo psychotherapy or use second-generation antidepressants such as fluoxetine and duloxetine (Ikhwan, 2018). Based on some scientific studies, psychotherapy has been shown to have effects comparable to antidepressants. Therefore, if your doctor decides to give you an antidepressant, the APA guidelines recommend combining it with psychotherapy. Some suggested forms of psychotherapy include behavioural therapy, cognitive behavioural therapy (CBT), and psychodynamic therapy. However, in patients who experience depression related to specific problems, it is advisable to provide psychotherapy according to the problem. For example, couple therapy may be recommended if the patient is having problems in the marital relationship.

In elderly patients with major depressive disorder, the recommended initial therapy is CBT group therapy which can be given together with second-generation antidepressants. For patients with minor depression, recommended therapy includes CBT, problem-solving therapy, and antidepressant selection with polypharmacy in mind.

In pediatric patients, there is currently insufficient scientific evidence to guide specific therapy. In general, however, psychotherapy is considered the preferred treatment for this population of children.

Millennial Generation

Generations refer to a group of individuals who identify themselves based on the same year of birth, age range, location, and significant experiences in their lives that influenced their growth phase (Badan Pusat Statistik, 2018).

Millennial comes from the word "milenia", which is rooted in the word "millennium", which means "thousand" (Jamil, 2022). The term "Millennials" was first proposed by William Strauss and Neil Howe in their book "Millennials Rising: The Next Great Generation" (2000). They coined the term in 1987 when children born in 1982 started entering preschool. At that time, the media started identifying them as the generation connected to the turn of the millennium when they graduated from high school in 2000 (Badan Pusat Statistik, 2018).

In his book, Harries Madistriyatno mentions Elwood Carlson's opinion in his book "*The Lucky Few: Between the Greatest Generation and the Baby Boom*" (2008) that the millennial generation consists of individuals born between 1983 and 2001. Referring to the Generation theory put forward by Karl Mannheim in 1923, the millennial generation can be defined as those born from 1980 to 2000. The millennial generation is also often referred to as Generation Y. This term became known and used in an editorial by a major newspaper in the United States in August 1993 (Madistriyatno, 2019).

Based on this definition, the millennial generation was born between 1980 and 2000 during rapid technological developments. Judging from the age group, the current millennial generation is around 23 to 43 years old.

Psychotherapy

Psychotherapy comes from the word *psycho*, which means soul or psychic. *Therapy* means healing (Wulur, 2012). Whereas in Arabic the

word *therapy* is equivalent to الشِّفَاءُ which derive from يَشْفِي - شَفَاءُ - شَفَى which means to heal (Adz-Dzaky, 2008). So psychotherapy, in its narrow sense, is the treatment of a person's psychological aspects (Gunarsa, 2011). Psychotherapy is a form of clinical intervention used in the treatment of various mental health disorders. Psychotherapy can treat various types of mental disorders. The focus of treatment in psychotherapy is primarily concerned with thoughts, emotions, and behaviour. Psychotherapy is the main clinical treatment method used for individuals who experience depression (Wikipedia, 2023).

Various kinds of mental disorders that are usually treated with psychotherapy are 1) Anxiety disorders, including obsessive-compulsive disorder (OCD) and phobias; 2) Post-traumatic stress disorder (PTSD) and other types of anxiety disorders; 3) Mood disorders, such as depression or bipolar disorder; 4) Addictive disorders, such as alcoholism or drug addiction; 5) Eating disorders, such as anorexia or bulimia; and 6) personality disorders, such as borderline personality disorder (borderline personality disorder) (Savitri, 2023).

Schizophrenia or other disorders that make it difficult for individuals to distinguish between fantasy and reality (psychosis). According to Hamdani Bakran, the term psychotherapy has quite a lot of meanings and is vague, especially because the term is used in various operational fields of empirical science such as psychiatry, psychology, guidance and counselling, social work, education and religious sciences (Adz-Dzaky, 2008). Thus, the psychotherapist referred to here may be carried out by teachers, parents, relatives and close friends who are used as a place to pour out their hearts and give good life advice (Cahyadi, 2016). Psychotherapy includes certain techniques, such as psychodynamics, psychoanalysis, CBT (*cognitive behavioural therapy*), directive and non-directive guidance, psychodrama, and so on, which are used by psychotherapists in treating their patients (Saifuddin, 2019).

Tantawi Jauhari's Interpretation of Psychotherapy Verses in Handling Millennial Generation Depression

- a) Tantawi Jauhari's interpretation of (QS. Al-Ahzab [33]: 41), which reads:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

“O you who believe, make dhikr (in the name of) Allah, remember as much as possible.” (QS. Al-Ahzāb [33]: 41).

Tantawi Jauhari's interpretation

In the book راجا بوقا (Raja Buqa), which was discovered thousands of years ago, before the Prophet Muhammad, it was noted that the control of reason, thought and will is in the nervous system, and the nervous system is influenced by blood circulation, and blood circulation is in the respiratory system. So by remembrance, one has tightened one's breath, lowered it, held it for as long as one can afford, exhaled and closed one's mouth according to one's ability, and breathed again. So it is very beneficial for health and physical strength, preventing colds and many diseases (Jauhari, 1350).

The verse above relates to CBT, Psychodynamic, and supportive psychotherapy. As a result of a decrease in the hormone, serotonin causes a person to get depressed because the hormone serotonin acts as a neurotransmitter, which sends signals between tissues to the nerves. So it can affect mood and affect other bodily functions such as digestion, blood clotting, bone formation and normal sexual activity (Hawari, 2006).

- b) Tantawi Jauhari's interpretation of QS. Al-Baqarah [2]: 216, which reads:

...وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

“It may be that you hate something, even though it is very good for you, and it may be (also) that you like something, even though it is very bad for you; Allah knows, while you do not know.” (QS. Al-Baqarah [2]: 216).

Tantawi Jauhari's interpretation

As for the human soul, if they always do something positive, they become accustomed to that action, and it will be their pleasure, then there will be no happiness except the pleasure and satisfaction of their soul. And if humans leave their ego and lust, then the life of the world will be used as an ornament for them so that they get something in return that they really like (Jauhari, 1350).

The verse above relates to psychotherapy/psychological approaches related to Cognitive Behavioral Therapy (CBT) or

cognitive behavioural therapy. This therapy aims to help patients stay focused on feelings and positive behaviour (Pittara, 2022). As can be observed from the examples of today's millennial generation, many of them are entangled in the compulsion to live a life similar to that of online influencers. They imitate dress styles and follow the latest trends so they don't look left behind, even spending money recklessly. The impact of this behaviour is an increase in mental disorders in the millennial generation, such as anxiety and depression (Badan Pusat Statistik, 2018).

So that is not true, as is psychotherapy with a religious approach that humans should be grateful, enthusiastic about working and more profound into worship so that their faith and obedience to Allah will increase and their hearts become calm. As faith makes the heart peaceful. As in QS. Ar-Ra'd [13]:28. Which reads:

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

“(namely) those who believe and their hearts find rest in the remembrance of Allah. Remember, only by remembering Allah will the heart be peaceful.” (QS. Ar-Ra'd [13]: 28).

Tantawi Jauhari's interpretation

Only by remembering Allah does the heart find peace because the heart is content only with the knowledge of facts and the moral refinements that always follow and explain those who are sure and about the reward for them so that those who believe and do good deeds find happiness (Jauhari, 1350).

- c) Tantawi Jauhari's interpretation of QS. Al-Baqarah [2]: 155, which reads:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

“And indeed We will give you a trial, with a little fear, hunger, lack of wealth, soul and fruit. And give good tidings to those who are patient.” (QS. Al-Baqarah [2]: 155).

Tantawi Jauhari's interpretation

وَلَنَبْلُوَنَّكُمْ (And We will definitely test you), and We will definitely beat you with trials so that We can prove to you whether you will be patient with suffering and give in to the

decree. بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ (with little fear and hunger and lack of wealth, souls and fruits) and fear before the enemy by how the enemy robs and harms or trials God. Famine due to drought or fasting in Ramadan, lack of wealth, either through calamity and destruction or due to zakat and almsgiving, deprivation of souls due to disease, killing and death, and shortage of fruits due to accidental pests. And we did that to see if you would be patient. وَيُبَشِّرِ الصَّابِرِينَ (and give good tidings to those who are patient) for calamity with the reward of heaven (Jauhari, 1350).

Tantawi Jauhari tells the story of Prophet Ibrahim, who felt the bitterness of separation from his homeland, and the tribulations and trials of his son when he was ordered to slaughter his son, and he felt two things when he was thrown into the fire. A lack of fruit and hunger beset Hajar. Tantawi Jauhari also cites the opinion that it is actually human beings who experience misfortune, but they do not tolerate favours. Indeed, the pleasure will be heavy for people and tire them (Jauhari, 1350).

The verse above follows psychotherapy through a psychological/psychiatric approach related to psychodynamic therapy, which involves a deep understanding of one's emotions and other mental processes. This therapy serves to help people gain greater insight into how they feel and think (Makarim, 2022). By knowing the psychological dynamics, the person concerned is hoped to find a way out (Hawari, 2006).

As for the relationship with the handling of depression in the millennial generation, the millennial generation should have a strong soul in dealing with social dynamics because humans live in a world that is not always happy and not always difficult. For example, if someone gets laid off (termination of employment), this will show a very different change from when they were still working. These changes will show signs of depression, such as loss of personality, despair, sadness, disappointment, and even distance from social life (Siregar, 2019). So, psychodynamic therapy and Al-Qur'an advice can be given, as well as religious psychotherapy, so that his soul will be more patient and grateful. As in QS. Ibrahim [14]: 7, which reads:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

"And (remember also), when your Lord announced, "Indeed, if you are grateful, We will certainly increase (favours) to you, and if you deny (My favours), then indeed My punishment is very painful". (QS. Ibrāhīm [14]: 7).

Tantawi Jauhari's interpretation

It has been rationally and scientifically established that a member who is entrusted with work, the more he is trained, the stronger he becomes; however, if he delays it from work, he stops developing, decays and becomes weak. So, if all the blessings are used for what they were created for, they still exist. And if you are negligent, I will go away, which is what the Almighty is saying here. If you are grateful, I will give you more (Siregar, 2019).

Conclusion

This research made the authors understand that both psychotherapy with a psychological/psychiatric approach and psychotherapy with a religious approach have an inseparable relevance, both of which need to be applied in treating depression. These treatments have been explained far and wide by Allah in his book and are strengthened by the interpretation of Tantawi Jauhari, who uses a scientific approach, which is called a scientific interpretation. Psychologists/psychiatrists should understand religion/faith. Because in addition to dealing with therapeutic methods, he can provide religious psychotherapy to patients so that they can provide the perfect treatment. As said by Prof. Dadang Hawari, if a psychiatrist does not know religion, then he may not provide religious psychotherapy and should be referred to someone who is more skilled, namely a religious person/'Ulama' who is per the beliefs of the patient concerned.

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