

The Qur'an and Mental Health in Post-Pandemic Era

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Abstract

The Covid-19 pandemic has spawned many phenomena of mental health disorders such as anxiety, fear, moral panic, overthinking, post-pandemic stress disorder, xenophobia, post-traumatic stress, and others. Therefore, this paper discusses (1) the Qur'anic perspective on mental health; (2) the response and contextual interpretation of the verses of the Qur'an related to mental health in the post-pandemic era which can be normative and performative guidelines to be actualized in everyday life. This paper uses a type of literature-qualitative research with a phenomenological approach and thematic interpretation as to a contextual reading of the Qur'an related to mental health in the post-pandemic era. The findings of this paper are that the Qur'an emphasizes the need for prevention and healing of mental health through (1) the importance of being resilient which is manifested in being easy to adapt in the face of changing eras (QS. Ar-Ra'd: 11); (2) there is no difficulty in religion (QS. Al-Hajj: 78); (3) do not fall into self-social-psychological destructions (QS. Al-Baqarah: 195); (4) surrender and be pleased with all the provisions of Allah (QS. At-Taghabun [64]: 11); and (5) maintaining mental health is part of jihad in the post-pandemic era (QS. An-Nisa: 95).

Keywords: Post-pandemic era, Mental Health, The Qur'an, Contextual Interpretation.

Abstrak

Pandemi Covid-19 melahirkan banyaknya fenomena gangguan kesehatan mental seperti cemas, takut, moral panic, overthinking, post pandemic stress disorder, xenophobia, stres pasca trauma, dan lainnya. Oleh karena itu, paper ini membahas tentang (1) pandangan al-Qur'an tentang kesehatan mental; (2) respon dan penafsiran kontekstual ayat-ayat al-Qur'an terkait kesehatan mental di era post pandemi yang dapat menjadi pedoman secara normatif maupun performatif diaktualisasikan dalam kehidupan sehari-hari. Paper ini menggunakan jenis penelitian pustaka-kualitatif dengan pendekatan fenomenologi dan tematik sehingga melahirkan pembacaan kontekstual atas al-Qur'an berkaitan dengan kesehatan mental di era post-pandemic. Temuan dari paper ini adalah al-Qur'an menekankan perlunya pencegahan dan penyembuhan kesehatan mental melalui (1) pentingnya bersikap resiliensi yang termanifestasi menjadi mudah beradaptasi dalam menghadapi perubahan era (QS, Ar-Ra'd: 11); (2) tidak ada kesukaran dalam bergama (QS. Al-Hajj: 78); (3) tidak menjatuhkan diri dalam kebinasaan diri-sosial-psikologis (QS. Al-Baqarah: 195); (4) berserah diri

dan ridla atas segala ketetapan Allah (QS. At-Thaghabun [64]: 11); serta (5) menjaga kesehatan mental adalah bagian dari jihad di era post-pandemi (QS. An-Nisa: 95).

Kata kunci: Era post-pandemi, Kesehatan Mental, Al-Qur'an, Tafsir Kontekstual.

A. INTRODUCTION

The international world is in a state of health emergency based on the WHO declaration on January 30th 2020, due to the emergence of the disease that is the Covid-19 pandemic. The Covid-19 pandemic is a dangerous virus because it attacks the respiratory tract (MacIntyre, 2020, p. 3). In dealing with these cases, several countries have stood on the road, in several areas, and talked to their citizens to self-isolate at home, and various other policies (Wang, 2020, p. 3). Various policies and alternative solutions to the Covid-19 pandemic have made the number of cases of the Covid-19 pandemic decrease.

Nonetheless, this pandemic has had a negative impact on the physical and psychological health of individuals and communities (Banerjee, 2020; Brooke et al., 2020; Zhang et al., 2020). The Covid-19 pandemic does not only affect physical health, but also affects a person's mental health. Various problems that have occurred due to Covid-19 are a new source of stress for the community (Fiorillo and Gorwood, 2020; Ridlo, 2020; Talevi, et al., 2020). According to Brooks et al. (2020), psychological impacts during the pandemic include post-traumatic stress disorder, confusion, anxiety, frustration, fear of infection, insomnia and feeling helpless. Even some psychiatrists and psychologists note that almost all types of mild to severe mental disorders can occur in this pandemic condition. There have even been cases of xenophobia and suicide.

Responding to mental health disorders in the post-pandemic era, there has been no research that discusses the Qur'an and mental health in the pandemic era. Several similar studies that discuss the concept of mental health in the Qur'an by Suwanda (2018, p. 105-124) and Samain and Budiharjo (2020, p. 19-29). In addition, mental health in an Islamic perspective by Ariadi (2013, p. 118-127). Mental health during a pandemic in the perspective of Sufism by Mush'ab et al (2020, p. 99-110). Thus, this paper completes the study of the Qur'an and mental health in the pandemic era as an effort to deal with current problems in accordance with the moral ideal of the Qur'anic verse as a human guide not only related to normative matters but also the realm of social community. The model of reading Qur'an which is associated with the language context as well as the social context according to the needs of the community is a step from the contextual interpretation of the Qur'an. Thus, through the reading of contextual interpretations, the Qur'an continues to dynamically follow the development of current

humanitarian problems as a result of the Covid-19 pandemic, especially in dealing with mental health after the pandemic in Indonesia.

B. POST-PANDEMIC MENTAL HEALTH

Mental health is an important aspect in realizing comprehensive health (Ayuningtyas, et al., 2018; Ridlo & Zein, 2015). In 2020, World Mental Health Day, which is commemorated on October 10, 2020, takes the theme “an opportunity to kick-start a massive scale-up in investment in mental health.” The World Health Organization (WHO) emphasizes the consequences when our lives have changed a lot due to the Covid-19 pandemic. Another emphasis is on encouraging countries around the world to pay more attention to mental health. As one of the sectors most affected by the pandemic, mental health is one of the most neglected areas of public health. In fact, nearly 1 billion people live with mental disorders, three million people die each year from the harmful use of alcohol, and one person dies every 40 seconds due to suicide. Currently, billions of people around the world have been affected by the Covid-19 pandemic, which has adversely affected people's mental health conditions (Saxena, 2016; World Health Organization, 2020a).

A survey on mental health through self-examination compiled by the Association of Indonesian Mental Medicine Specialists (PDSKJI) was conducted online to 1,552 respondents regarding three psychological problems, namely anxiety, depression, and trauma. The results of the survey were as many as 46% of respondents experienced symptoms of severe psychological post-traumatic stress experienced, moderate symptoms of psychological post-traumatic stress experienced by 33% of respondents, symptoms of mild psychological post-traumatic stress experienced by 2% of respondents, while 19% had no symptoms. The prominent symptoms of post-traumatic stress are feeling distant and separated from others and feeling constantly alert, cautious, and on guard. Meanwhile, the follow-up examination conducted on 2,364 respondents in 34 provinces stated that the results were not much different from the previous examination. As many as 69% of respondents experienced psychological problems such as anxiety, depression and trauma. From these detailed data, 68% experienced anxiety with symptoms being worried that something bad would happen, excessive worrying, irritability, and difficulty relaxing; 67% experienced depression with symptoms such as sleep disturbances, lack of confidence, fatigue, lack of energy, and loss of interest even thinking about death; and 77% experienced psychological trauma due to experiencing or witnessing unpleasant events related to Covid-19 (<http://pdskji.org/hom>, 14 May 2020). The data illustrates that mental health problems, such as anxiety, depression, trauma due to the Covid-19 pandemic are felt by Indonesian people at this time.

Based on this data, mental health disorders that often occur after the Covid-19 pandemic start from mild ones such as anxiety. This is because basically all mental health disorders are preceded by feelings of anxiety (anxiety). According to Sadock et al. (2010) anxiety is a response to certain threatening situations and is a normal thing to happen. Anxiety begins with a threatening situation as a dangerous stimulus (stressor). At a certain level, anxiety can make a person more aware of a threat, because if the threat is considered harmless, then a person will not do self-defense.

Anxiety is divided into reactions that are only temporary and permanent anxiety reactions. This anxiety is like worrying about contracting SARs-CoV-2, worrying about neglected work in the office, or worrying about family safety (Thakur & Jain, 2020, p. 952-953). Everyone has a different way of reacting to anxiety symptoms. This disorder will cause psychological symptoms such as fever, sore throat, dizziness, even though the person is not infected with Covid-19. This is called psychosomatic. However, there are also anxious reactions that do not cause physiological symptoms in sufferers (Vibriyanti, 2020, p. 69-74). In the post-Covid-19 pandemic, there are so many stressors or stimuli that can cause stress. These stressors cause a person to be more alert. If the stressor is considered dangerous, a self-defense mechanism will appear.

In addition to excessive anxiety, the impact of the Covid-19 pandemic on society, according to Brooks et al. (2020), are stress, post-traumatic stress disorder, confusion, anxiety, frustration, fear of infection, insomnia, feeling helpless, depression, xenophobia (fear of people from other countries which they judge can be dangerous). safety), as well as other mental health problems. The groups that have felt the psychological impact the most from the Covid-19 pandemic are women, children and adolescents, and the elderly. In connection with the post-Covid-19 pandemic, people may experience anxiety and be alert but must be able to manage it well. In addition, by making efforts to maintain mental health, increase immunity, so that it does not lead to excessive panic or worse mental health disorders. This is because maintaining mental health is an implementation of maqashid al-Qur'an, namely protecting oneself from things that can harm and cause harm.

C. MAQASHID AL-QUR'AN AND MENTAL HEALTH

Islam as rahmatan lil alamain carries a humanitarian mission to provide peace and tranquility for its people (Yulianto, 2008, p. 204-218). By re-reading the Qur'an as a hudan linnas for Muslims, the Qur'an provides an overview as well as the best offers to its people in dealing with various problems faced by mankind, including the Covid-19 outbreak which has an impact on health. mentally.

If viewed from the maqāsid al-Qur'ān as a science to understand the discourse of the Qur'an by considering its main objectives which represent the core of the Qur'an as indicated by its distributed meanings in the verses of muḥkamāt, the meaning content of Al-Qur'an can be easily understood for the benefit of mankind (Hamidi, 2007, p. 31). On that basis, interpreting and understanding the Qur'an needs to be linked to ongoing humanitarian problems such as the weakening of mental health after the Covid-19 pandemic has become one of the tests or trials for humans. With regard to tests, Allah confirms the certainty to test humans in the form of fear, difficulties and others as Allah mentions in Q.S. al-Baqarah (2) verse 155:

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

"And We will surely test you with a little fear, hunger, lack of wealth, soul, and fruit. And give glad tidings to those who are patient."

The use of lafadz walanabluwannakum is to express sincerity that Allah will surely test humans. Trials for humans are often felt in the form of narrowness, difficulties, objections as stated in the verse above; that the test that Allah will give is fear, hunger, lack of wealth, life and fruits. All that is tested on humans are human needs that can make humans feel in difficult and desperate situations (Shihab, 2002). In its maqashid al-Qur'an, the verse states that the test that Allah gives aims to see how much human faith is and how humans use all the gifts of their abilities as ahsanul khaliqin and khalifatullah fi al-ardl in facing these tests. In the context of the Covid-19 pandemic which affects human mental health because its impact is to cause anxiety (Poerwardaminta, 2006, p. 225), namely feeling very restless (fear and worry). Anxiety can be defined as an uneasy feeling, worry, or fear of the unknown or unknown. Anxiety disorders are different from everyday anxiety that we may experience because this anxiety is uncontrollable, disproportionate to the real dangers that may be faced, and interferes with the person's daily life (Suwanda, 2018, p. 106).

According to Hanna Djumhana Bastaman, anxiety is the fear of things that may not happen. Feelings of anxiety arise when a person is in a state of being suspected of harming and threatening himself and feeling unable to deal with it. Thus, anxiety is a fear created by oneself, which can be characterized by always feeling worried and afraid of something that has not happened. A Muslim is obliged to weigh and consider all aspects before he sets foot. In the Qur'an surah al-Taubah verses 50-51 has been explained as follows.

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

"If you get something good, they become displeased with it; and if something calamity befalls you, they say: "Indeed, we had previously paid attention to Our affairs (not going to war)" and they turned away with joy. Say: "Nothing will

happen to us except what Allah has decreed for us. Our protector, and in Allah only those who believe should put their trust."

Implicitly from the maqasid al-Qur'an, the verse describes a person's fears and doubts before acting, even he hopes that it will not happen. With the explanation of the next verse that one must face reality with the pleasure of destiny given by Allah (Ashur, 1984, p. 223). According to M. Quraish Shihab (2002, p. 618), the Qur'an clearly gives the commandment of maqasadul this verse to put faith in, not recommend that one should not try or ignore the laws of cause and effect. The Qur'an only allows its people to live, a reality that shows that without effort, it is impossible to achieve hope, and there is no point in dwelling on sorrow if reality cannot be changed. According to Sayyid Qutb (2003, p. 364) this fear of things that may not necessarily happen is based on the attitude of a person who only sees outward phenomena, does not devote all his abilities and is reluctant to move forward.

Based on some of the explanations of some of the commentators above, it can provide an illustration that a person must live with resignation that everything that happens to him in the future is the absolute will of Allah SWT, but humans are obliged to try to do the best according to their respective abilities in their lives, including those related to mental health. after the Covid-19 pandemic. Thus, one of the Islamic religious guidance as part of maqashid al-syari'ah is to maintain the soul/life and health, both physical and mental health (*fundamental value*). This is because Islam has always prioritized humanity over religion.

D. CONTEXTUAL INTERPRETATION OF MENTAL HEALTH IN THE POST PANDEMIC ERA

Reading and understanding the Qur'an which always puts humanity above diversity requires contextual interpretation. Contextual interpretation is an activity to explain the word of Allah SWT by paying attention to the indications of the language structure and the interrelationships of the words arranged in the sentence as well as paying attention to the use of the language structure by the community, according to the dimensions of space and time. This type of interpretation has a variety of contexts, both the context of language, time, place, and socio-cultural context. There are at least two things that need to be emphasized in the contextual interpretation process, namely linguistic aspects, aspects of space and time both during the creation of the text in a particular society or environment, as well as the present which becomes the space and time of the interpreter of a text (Rosa, 2015, p. 185-186). Thus, through reading contextual interpretations, the Qur'an continues to dynamically follow the development of human problems and always interacts with across generations.

As is the reality today with the emergence of many mental health disorders faced by humans in the post-pandemic era. However, life must go on, so the first step is acceptance. Acceptance means giving yourself a space of full awareness that the Covid-19 pandemic is a reality. If we have accepted that the current conditions are not normal conditions, then we are ready to adapt. Adaptation is the ability of individuals to be able to adjust a place or environment that is seen as something new. Adaptation can also be interpreted as a process of self-adjustment in changing oneself according to environmental conditions, but it can also change the environment according to circumstances (Gerungan, 1996).

Everyone's ability to adapt is different. There are many factors that affect the speed and way a person adapts, such as personality, age, experience, learning process, physical condition, and environment (Ali & Asrori, 2011). Because of the differences in the adaptability of everyone, the adaptation process will lead to successful adaptation or failure to adapt. Success in adapting will give birth to resilience or resilience in a person. Meanwhile, failure to adapt will have an impact on decreasing mental health conditions. Thus, it is important to be resilient as we can easily adapt to changes in the post-Covid-19 era. In addition, we also realize that there is wisdom in every incident so that the positive perspective that is built within us will become immunity for us to always accept whatever situations and conditions occur after the pandemic while maintaining mental health and trying to change previous habits with habit patterns. more positive post-pandemic such as getting used to washing hands before doing something, using social media to share useful information and others. As mentioned in QS. Ar-Ra'd verse 11:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

“Verily, Allah will not change the condition of a people until they change what is in themselves” (Surah Ar-Ra'd [13]: 11).

In addition, facing the post-pandemic, humans must always worship Allah (hablum minallah) and do good to others (hablum minannas) which must be harmonious and balanced as part of jihad in the way of Allah, which is to devote all potential and abilities to make Islam and the people proud. Muslims, a total struggle in exploring all potentials and abilities. So, Allah does not make it difficult for all Muslims in religion to carry out the teachings of Islam. This is because Islam emphasizes the principle of facilitating, minimizing the burden, and gradually establishing sharia, religious law. Allah is the best protector and helper for humans and all creatures from all disasters in the world and the hereafter (Kemenag, 2012). As the Qur'an explains it in QS. Al-Hajj verse 78.

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۗ مَلَّةً أَيْبِكُمْ
 إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ
 عَلَى النَّاسِ ۗ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ ۗ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ
 النَّصِيرُ

“And fight in the way of Allah with the true jihad. He has chosen you and He has not made for you in religion a narrowness. (Follow) the religion of your parents Abraham. He (Allah) has named you all Muslims from the past, and (as well) in this (Al Quran), so that the Messenger may be a witness against you and so that you all become witnesses over all mankind, then establish prayer, pay zakat, and hold on to the rope of Allah. He is your Protector, so He is the best Protector and the best Helper”.

The verse indicates that there is no difficulty in religion so that in facing this post-pandemic era one must remain calm, by continuing to communicate both to Allah in thought and deed and in carrying out religion by emphasizing the principle of ease and gradualness but does not mean that it is easy to be underestimated or distorted.

In relation to mental health in the post-pandemic era, the pattern of social life that takes place should not only be individual piety but also social piety that does not make humans fall into self-destruction, social and psychological:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۗ وَأَحْسِنُوا ۗ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

“And spend (your wealth) in the way of Allah, and do not throw (yourself) into destruction with your own hands and do good. Indeed, Allah loves those who do good” (Surat al-Baqarah: 195)

The verse above warns humans not to always destroy themselves by only focusing on individual piety but ignoring social piety in the surrounding community. Among the things that are done in an effort to foster social piety are by sharing with others, such as the tradition of donating wealth to support the poor and orphans, providing scholarships, building public facilities needed by Muslims in the form of hospitals, mosques, roads, library, nursing home, halfway house, and job training center. Of course, this sharing is done according to each other's abilities (Victory, 2012). Do not do useless actions or in the language of the Qur'an, wa laa tulquu biaydiikum ila at-tahlukati (do not throw yourself into destruction with your own hands), the meaning is not to throw yourself down by committing suicide and channeling wealth to commit immorality, especially when the community is recovering after the Covid-19 pandemic.

Of course, it is more appropriate if people who have excess assets can use their wealth to share happiness with others through infaq, alms, gifts, providing scholarships for education, distributing groceries, and others. As for people who have excess knowledge, it can be done through sharing knowledge either directly (face to face) or through social media so that it can be reached by many people in one hand. In addition,

for people who have advantages as influencers with millions of followers, this can be done by sharing useful content in the post-pandemic era, for example reminding each other to maintain mental health, positive thinking, and open donations for certain cases in order to promote social piety towards fellow human beings.

After human's balance between individual piety because humans are servants of God with social piety because humans are social creatures through various efforts and activities both physically and mentally. Furthermore, humans always surrender and are pleased with all the provisions of Allah SWT. Allah not only created creatures, but also governs all creatures. There is no misfortune that befalls a person in this life, except with Allah's permission, because Allah knows and governs this life. If a believer claims to believe in Allah with *istikamah*, then Allah will guide his heart by strengthening his faith (Victory, 2012). As mentioned in QS. At-Taghabun verse 11 follows:

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنُ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

“There is no misfortune that befalls (a person), except by Allah's permission; And whoever believes in Allah, Allah will guide his heart. And Allah is Knowing of all things” (Surat At-Taghabun 64: 11).

The verse provides a hint that the Covid-19 pandemic is a disaster that has been ordained by Allah SWT. So that in the face of calamities and trials, humans should understand that they should not be arrogant or arrogant and understand that as smart and as great as humans are, when Allah has willed to give calamities and trials, the test will surely occur. Thus, in this post-pandemic era, fellow Muslims must always put their trust in, be pleased with and surrender completely to everything that Allah has outlined to His creatures. However, that does not mean surrendering from the start to not doing anything but rather leaving everything to Allah after trying to do the best in our lives, especially after the Covid-19 pandemic, both in relation to individuals and social interests.

On that basis, the effort of life after the Covid-19 pandemic is part of *jihad*. Hamka in his interpretation, Tafsir al-Azhar interprets the word *jihad* with hard work and earnestness. As for if there is no hard work and earnest Islam will not be as upright as it is today. If you look at the legal causes in ancient times, Allah ordered *jihad* as stated in the QS. An-Nisa verse 95:

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۗ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا

"It is not the same between the believers who sit (who do not join the war) who have no age and those who strive in the cause of Allah with their wealth and their souls. Allah prefers those who strive with their wealth and soul over those who sit one degree. To each of them Allah has promised a good reward (heaven) and

Allah has exalted those who strive over those who sit down with a great reward.” (Surat an-Nisaa [4]: 95).

As for the context in Surah an-Nisa verse 95, it relates to the command to fight against people who try to hinder the struggle of the Muslims, jihad can be done with wealth and soul. Then the priority for those who strive with their wealth and soul is to be added one degree above those who are only at home without any excuses. The distance between one degree and another is likened to the distance between the earth and the sky (Hamka, Without Years 1366-1369)

Jihad in the context of the asbab al-nuzul verse when it was under attack by the Quraysh infidels, as in the story of Umm Maktum who was unable to join the war because of her physical condition that was not possible even though she really wanted to fight. The conditions that necessitate jihad are motivated by attacks by war. At least the consideration is to protect yourself, life, and property. However, at that time, conflicts and power struggles based on beliefs and religion were very strong. When viewed in the current context, post-global pandemic, the considerations are the same, namely, to protect oneself and one's life, in this case it is included in the fundamental value-Abdullah Saeed's term.

By looking at this, the term jihad becomes important to be reinterpreted not only in the context of war against fellow human beings. Jihad in the current context is fighting and fighting the effects of the global pandemic, both medical jihad, economic jihad, mental health jihad, and social jihad. How not, as the impact of this pandemic, the role of medical personnel is very large in fighting for the disappearance of the Covid-19 virus through vaccines, policies on using masks, physical distancing, and others (Chen, 2020). In addition, many companies went bankrupt and laid off workers, causing economic problems. Coupled with mental disorders that are often found such as anxiety, stress, post-pandemic trauma and others. Seeing this, the alternative to jihad with wealth is very wide open for conglomerates and philanthropists who also do not close for all of them to fight each other according to their respective abilities.

E. CONCLUSION

The Covid-19 pandemic has spawned many phenomena of mental health disorders such as anxiety, fear, moral panic, overthinking, post-pandemic stress disorder, xenophobia, post-traumatic stress, and others. Contextual interpretation of the verses of the Qur'an related to mental health in the post-pandemic era can be a normative and performative guideline that is actualized in daily life through (1) the importance of being resilient which is manifested to be easy to adapt in the face of changing eras (QS, Ar -Ra'd: 11); (2) there is no difficulty in religion (Surah Al-Hajj: 78); (3) do not fall

into self-destruction-social-psychological (Surah Al-Baqarah: 195); (4) surrender and be pleased with all the provisions of Allah (Surat At-Taghabun [64]: 11); and (5) maintaining mental health is part of jihad in the post-pandemic era (Surah An-Nisa: 95). This contextual interpretation of mental health in the post-pandemic era certainly has positive implications to overcome mental health disorders that have emerged after the Covid-19 pandemic.

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