




Legal Protection and Rights Fulfilment of People with Mental Health Disorders: An Analysis of Islamic and Health Legal Perspectives

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Received: 2024-09-12

Revised: 2024-10-10

Accepted: 2024-12-13

Abstract

This study investigated the protection of rights, equality, and justice for people with mental disorders (ODGJ) from the perspectives of health and Islamic law. This study aimed to determine and analyze the legal protection and fulfilment of health rights for people with mental disorders. This study employed the normative juridical approach and analytical descriptive research. It relied on primary and secondary data collected through library and field research, encompassing primary, secondary, and tertiary legal sources. The collected data were subjected to qualitative and quantitative analyses using a deductive method. These findings indicate that neglected people with mental disorders face barriers to healthcare access, such as a lack of health insurance and the absence of responsible family members. The government must ensure justice in mental health initiatives for neglected people with mental disorders, as they have the same rights as healthy individuals. Social justice should be upheld without discrimination. Islamic teachings emphasize fairness as a universal principle applicable to everyone, including those with mental illnesses. The government must provide legal protection for neglected patients with mental disorders and secure their rights, as outlined in the 45th Constitution (Article 28D, paragraph 1), Mental Health Law (Article 3C), and Human Rights Law. These regulations affirm the entitlement of all citizens to legal protections.

Keywords: Legal Protection, Rights Fulfilment, Mental Health Disorders, Islamic Law



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Introduction

As explicitly delineated in the Preamble of the 1945 Constitution of the Republic of Indonesia, attaining national objectives in Indonesia primarily emphasizes health.¹ The Constitution articulates fundamental goals: protecting the entirety of the Indonesian populace and territory, enhancing overall wellbeing, advancing education, and contributing to the global order.² These objectives are predicated on principles of autonomy, sustained peace, and equitable social conditions.³

The fundamental right to health is vital for all individuals because optimal health is essential for fulfilling life necessities.⁴ As outlined in the Regulation of the Minister of Health of the Republic of Indonesia Number 4 of 2019, health development aims to improve public health by fostering awareness, willingness, and the capacity to maintain a healthy lifestyle.⁵ This regulation is consistent with the law's objectives of achieving public welfare. Bentham articulated this concept as "the great happiness for the greatest number."⁶

This principle suggests that legal frameworks should safeguard the health rights of all members of society, including those with mental health conditions, without discrimination. The Law of the Republic of Indonesia Number 18 of 2014 on Mental Health emphasizes this point, indicating that if the government fails to implement concrete measures to protect individuals whose rights have been violated, this could be interpreted as an implicit approval of such violations.

Minister of Health Regulation Number 4 of 2019 established comprehensive protocols for implementing equitable healthcare access through minimum service

¹Wahyu Andrianto dan Djarot Dimas Achmad Andaru, "Pola Pertanggungjawaban Rumah Sakit Dalam Penyelesaian Sengketa Medis Di Indonesia," *Jurnal Hukum & Pembangunan* 49, no. 4 (2020): 908, <https://doi.org/10.21143/jhp.vol49.no4.2348>.

²Imam Anshori Saleh, *Membenahi Hukum Dari Proklamasi Ke Reformasi: Urgensi Prolegnas Dalam Pembangunan Hukum Nasional* (Jakarta: Konstitusi Press, 2009).

³Muhammad Hatta, "Role of the Doctor as Expert Witness in Medical Malpractice Cases", Proceedings, The 1th Almuslim International Conference on Science, Technology and Society (AICSTS)," dalam *The 1th Almuslim International Conference on Science, Technology and Society (AICSTS)* (Aceh: Almuslim University, 2015), 373.

⁴J Guwandi, *Medical Law: Hukum Kesehatan* (Jakarta: Universitas Indonesia Press, 2004).

⁵Saleh, *Membenahi Hukum Dari Proklamasi Ke Reformasi: Urgensi Prolegnas Dalam Pembangunan Hukum Nasional*.

⁶Refly Harun, *Menjaga Denyut Konstitusi: Refleksi Satu Tahun Mahkamah Konstitusi* (Jakarta: Konstitusi Pers, 2010).

standards. This legislative framework mandates that the government ensure that all citizens have access to essential, high-quality health services, including for people with mental disorders.⁷

The Indonesian government addressed mental health challenges by enacting Law No. 18 of 2014, which outlines mental health services as efforts to enhance the mental wellbeing of individuals, families, and communities. This law employs a comprehensive, integrative, and sustainable approach involving promotional, preventive, curative, and rehabilitative strategies executed by both government and community entities. Achieving the law's mental health objectives requires continuous and synergistic collaboration between government and society.

Mental disorders and people with mental disorders (*Orang Dengan Gangguan Jiwa*; ODGJ) are frequently disregarded in Indonesia largely because of the stress associated with poverty and escalating economic challenges. The fundamental aim of the legal system is to ensure equitable treatment for all individuals, as the law intends to uphold justice. Regional autonomy empowers Local Governments to exercise authority in managing their affairs, including the provision of healthcare to neglected individuals with mental illnesses. The neglect of people with mental disorders is not an abrupt occurrence but rather a gradual process influenced by multiple factors. This complex interplay of circumstances ultimately leads to the abandonment of those struggling with mental health issues.

Mental health disorders are major global health concerns. WHO data from 2019 indicate that approximately 20 million people worldwide have schizophrenia or other severe psychiatric conditions.⁸ A real-world data (RWD) study in Spain found that the most affected age group was 15-34 years, with an incidence rate of 50.25 per 100,000.⁹ In 2019, the number of people with mental illness in Indonesia

⁷ Meri Rudy Hidana, Nandang Ihwanudin, Irwan Hadi, Handayani, Muchtar A H Labetubun Slamet Yuswanto, Supto Hermawan, Diana Haiti, dan Rospita Adelina Siregar Zuardin Arif, Anna Yuliana, *Etika Profesi dan Aspek Hukum Bidang Kesehatan*, *Journal of Chemical Information and Modeling*, vol. 53, 2020.

⁸ WHO, *Latent Mental Health Disorders: Updated and Consolidated Guidelines for Programmatic Management* (Jenewa: World Health Organization, 2019).

⁹ WHO, *Mental Health Disorders*, 2022.

was 1.7 million, which means that 1–2 out of 1,000 people in Indonesia have mental illness.¹⁰

In Indonesia, misconceptions about mental health abound, such as the belief that mental disorders are hereditary, untreatable, and socially disgraceful, resulting in the shackling of many people with mental illnesses.¹¹ The government has issued various regulations to protect the health rights of patients with mental illness.¹² However, shackling continues to occur in Indonesia.

Regarding Islamic law, mental disorders are referred to as the “sick spirit” (*maradhan*), *majnun*, *maftuun*, and *jinnatuun*.¹³ The concept of the sick spirit is mentioned in several verses in the Qur'an, including Al-Hajj verse 53, Ad-Dukhaan verse 14, and Al-Mu'mininun verse 25. These verses are consistently associated with individuals who disregard Allah's verses or laws, exhibit unjust or resentful behaviour, or fear death in Allah's name.¹⁴

In Islamic law, people with mental illness have a special status and special treatment. Health is an important component of Islamic principles. Islam is particularly concerned with the health of the mind; even maqashid shari'ah states that one of the most important elements that must be protected is the health of the mind. (*Hifdzul Aql*).¹⁵ Intelligence is a cognitive attribute that distinguishes humans from other species, positioning humans as the most advanced organisms in comparison to others. Intellectual capacity enables humans to distinguish between beneficial and detrimental actions. However, many Muslims lack awareness of the rights of mental health within the framework of Islamic legal principles.

¹⁰ Nurhikmah dan Arif Rahman, “Pemenuhan Hak-Hak terhadap Orang Gila (Studi Komparasi Antar HAM dan Hukum Islam),” *Shautuna: Jurnal Ilmiah Mahasiswa Perbandingan Mazhab* 1, no. 3 (2020): 468–89.

¹¹ James H Zahniser, Laurie Ahern, dan Daniel Fisher, “How the Pace Program Builds a Recovery-Transformed System: Results from a National Survey,” *Psychiatr Rehabil J* 29, no. 2 (2015): 142–55, <https://doi.org/10.2975/29.2005.142.145>.

¹² Carrara BS dan Ventura CAA, “Self-stigma, mentally Will Persons and Health Services: An Integrative Review of Literature,” *Archives of Psychiatric Nursing* 3, no. 2 (2018): 317–24.

¹³ Said Abdul Azhim, *Cara Islam Mencegah dan Mengobati Gangguan Otak, Stres dan Depresi* (Jakarta: Qultum Media, 2009).

¹⁴ Yusuf Qardawi. *Fiqh Maqasid Syari'ah*, (Jakarta: Pustaka Al-Kautsar, 2007).

¹⁵ Zul Anwar Ajim Harahap, “Eksistensi Maqashid Al-Syari'ah Dalam Pembaruan Hukum Pidana Di Indonesia,” *Istinbath: Jurnal of Islamic Law/Jurnal Hukum Islam* 16, no. 1 (2017): 1–264.

This study analyzed several previous studies on legal protection and fulfilling health rights for people with mental disorders.¹⁶ Furthermore, Siska Ayu Ningsih and Shinta Shinta studied the Legal Protection of Patients with Mental Disorders in Health Services in accordance with Indonesian Legislation.¹⁷ Furthermore, Kirsty Keywood studied Psychiatric Injustice? Assumptions of Behavior Management Therapy in Mental Health Law.¹⁸ Zuraimy Ali Zuraimy Ali discussed the importance of *Hisbah* in managing mental health issues from the perspective of *Maqasid Shariah*.¹⁹ To date, no study has specifically examined the legal protection and fulfilment of health rights for individuals with mental disorders. Consequently, this study aims to analyze the legal protection and fulfilment of rights for individuals who suffer from or experience mental disorders from the perspectives of both Islamic law and health law.

Research Method

This study employed a normative juridical approach with an analytical descriptive research design.²⁰ Data sources included both secondary and primary data. The data collection methods used were literature review, field research, and examination of library materials, including primary, secondary, and tertiary legal resources, such as the 1945 Constitution of the Republic of Indonesia, Law No. 39 of 1999 on Human Rights, Law No. 36 of 2009, Jo Law No. 17 of 2023 on Health, Law No. 18 of 2014 on Mental Health, Minister of Health Regulation Number 4 of 2019,

¹⁶ Zaki Priambudi, Namira Hilda Papuani, dan Ramdhan Prawira Mulya Iskandar, "Re-actualization of The Right to Mental Health Services After the Covid-19 Pandemic in Indonesia: An Ius Constituendum?," *Jurnal HAM* 13, no. 1 (2022): 97–112, <http://dx.doi.org/10.30641/ham.2022.13.97-112>.

¹⁷ Siska Ayu Ningsih dan Shinta Shinta, "Perlindungan Hukum Terhadap Penderita Gangguan Jiwa dalam Pelayanan Kesehatan Sesuai Dengan Peraturan Perundang-Undangan di Indonesia," *Jurnal Ners* 7, no. 2 (2023): 1146–57.

¹⁸ Kirsty Keywood, "Psychiatric Injustice? The Therapeutic Presumption of Behaviour Management in Mental Health Law," *The Journal of Adult Protection* 7, no. 4 (2005): 25–31, <https://doi.org/10.1108/14668203200500022>.

¹⁹ Zuraimy Ali dkk., "The Importance of Hisbah in Managing Mental Health Issues from The Perspective of Maqasid Shariah" 11, no. 3 (2023): 465–70, <https://doi.org/10.52783/rlj.v11i3.1115>.

²⁰ Theresia Anita Christiani, "Normative and Empirical Research Methods: Their Usefulness and Relevance in the Study of Law as an Object," *Procedia-Social and Behavioral Sciences* 219 (2016): 201–7, <http://dx.doi.org/10.1016/j.sbspro.2016.05.006>.

and other legal documents.²¹ The data obtained were subjected to qualitative and quantitative analyses using a deductive method.

Fulfilment of Health Rights for People with Mental Disorders in Indonesia

The issue of abandoned people with mental disorders is a significant concern in both metropolitan and rural areas. These individuals are often seen in urban centres or peripheral regions, are poorly dressed and unclean, and disturb public order, sanitation, and overall wellbeing. This situation arises from families' inability to address the mental health needs of people with mental disorders, worsening their condition. Two primary factors contribute to their abandonment: economic hardships preventing families from providing necessary care and pervasive negative societal attitudes towards mental disorders, further compromising their health. Consequently, both families and communities exhibit negligent behaviour towards individuals with mental disorders.²²

Financial constraints are the primary cause, as families struggle to make ends meet and provide necessities such as clothing, food, and shelter. Consequently, relatives with mental health issues often receive inadequate care from their families, leading to situations in which they are either restrained, left unattended, or abandoned to roam the streets.

Poverty and economic issues are major contributors to mental illness, and unemployment diminishes community cohesion. Financial constraints, lack of education, poor environmental conditions, malnutrition, irritability, poor immunity, and inadequate transportation for people with mental disorders exacerbate mental health problems. Economic difficulties are the primary cause of mental disorders in Indonesia, as evidenced by the significant increase in the number of people with mental disorders following fuel price hikes. The increasing costs of education and

²¹ A. Yaqin, "Legal Research and Writting," *Malayan Law Journal SDN BHD* 1 (2007): 10.

²² Dina Mariana Siregar, "Correlation of Bullying Behaviour Experienced with the Mental Health of High School Students in Tomohon City," *Psycho Holistic* 5, no. 3 (2023): 80–85, <https://doi.org/10.35747/ph.v5i2.761>.

healthcare, along with extensive urban migration, have worsened this situation.²³ Consequently, people with mental disorders cases are prevalent, especially in rapidly urbanizing areas or regions with significant population shifts to metropolitan centres. Economic strain due to displacement in these communities often elevates the stress levels among residents.²⁴

In a legal context, individuals with mental disorders have rights that require protection. People with mental health conditions should not be subjected to physical restraints, as this practice may exacerbate their condition and constitute an act of violence against them. Article 42 of Law No. 39/1999 on Human Rights stipulates that "Every individual who is elderly, physically impaired, and/or mentally challenged possesses the entitlement to receive care, education, training, and specialized assistance at the expense of the state, to ensure a dignified existence commensurate with their human dignity, enhance self-efficacy, and facilitate participation in societal, national, and governmental affairs."

Article 148, paragraph (1) of Law No. 36 of 2009 Jo Law No. 17 of 2023 on Health states that "Patients with mental disorders have the equal rights as citizens." This provision is further clarified in Article 149 of the Health Law, which stipulates that "Individuals with mental disorders who experience neglect, homelessness, pose a threat to their safety or that of others, and/or disrupt public order and/or security must receive treatment and care at appropriate health service facilities." From a legal perspective, access to health services is a fundamental human right enshrined by various legal instruments. Consequently, the government bears the responsibility to ensure the provision of high-quality health services to its citizens.⁷

The Medical Practice Act (Law No. 29/2004) mandates equal treatment for all individuals seeking health care services. This legislation ensures that the rights afforded to patients in healthcare settings extend to people with mental disorders

²³ Asa Nur Haryanti, "Analisis Kondisi Kesehatan Mental di Indonesia Dan Strategi Penanganannya," *Student Research Journal* 2, no. 3 (2024): 28–40, <https://doi.org/10.55606/srjyappi.v2i3.1219>.

²⁴ Wardhani dkk., "Pelayanan Kesehatan Mental dalam Hubungannya dnegan Disabilitas dan Gaya hidup Masyarakat Indonesia (Analisis Lanjut Riskesas 2007 dan 2013)," *Buletin Penelitian Sistem Kesehatan* 19, no. 1 (2016): 99–107.

receiving treatment and medication in hospitals, prohibiting any form of discriminatory care.

Trimaya emphasizes that people with mental health disorders have specific entitlements. These encompass the right to access mental health care at easily accessible facilities that adhere to service benchmarks, assurance of obtaining necessary medications, and protection from neglect, abuse, exploitation, and discriminatory practices. Furthermore, people with mental disorders should be afforded the opportunity to manage their personal assets and any property placed under their care.²⁵

The government's obligation toward neglected people with mental disorders extends beyond governmental concepts and can be understood through religious teaching. Islamic doctrine emphasizes the significance of health, as it is essential for an individual to perform both secular and spiritual activities. Without proper health, a person is unable to engage in any form of activity, whether worldly or religious.

In Surah At-Tahrim, Verse 6, Allah SWT Almighty addressed the topic of responsibility as follows.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

O believers! Safeguard yourselves and your families against a Fire whose fuel is men and stones. Appointed over it are strong and stern angels who do not disobey Allah in what He commands them. And they accomplish what they are ordered.

The above verse is understood as a command to the husband to protect himself and his family from hellfire. The verse's application in daily life is to protect oneself by obeying the rules of religion and protect the family by commanding them to make a habit of dhikr and prayer to Allah, thus saving them from hellfire.

Furthermore, in Surah Al-Ahzab, verse 72.

²⁵ N. O. Simanjuntak, "Hak Pelayanan dan Rehabilitasi terhadap Mental Disorders (ODGJ) Terlantar Menurut Undang-Undang No. 18 Tahun 2014 tentang Kesehatan Jiwa (Studi Kasus UPT Wanita Tuna Susila dan Tuna Laras Berastagi)," *Humanitas: Jurnal Kajian dan Pendidikan HAM* 1, no. 2 (2023): 45–58.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

Indeed, We offered the trust (of obedience) to the heavens and the earth and the mountains, but they declined to bear this (burden) and felt scared of it, but man took it on. Verily, he is given to wrongdoing (against his own soul), unwise and extremely ignorant (of the consequence of lapse in paying back the trust).

Tafsir Jalalain explains the verse as follows: Here, Allah commands His servants to have Taqwa of Him, worshipping Him as if they can see Him, and to speak (always) the truth, to speak straightforwardly, with no crookedness or distortion. He promises them that if they do that, He will reward them by making their deeds righteous, i.e., enabling them to do righteous deeds, and He will forgive them their past sins. With regard to whatever sins they may commit in the future, He will inspire them to repent from them. Then He says: (And whosoever obeys Allah and His Messenger, he has indeed achieved a great victory). It means that he will be saved from the fire of Hell and will enjoy everlasting delights (in Paradise).

Islam Justice in the Perspective of Islamic Law

One principle that holds an important position and becomes a discourse is justice (*al'adl*). In Islamic conceptualization, fairness originates from the Arabic term "*adl*," a noun derived from the verb "*adala*," which signifies (1) straightening or rectifying, altering, (2) deviating from one (erroneous) path towards the correct path, (3) equating or equalizing, and (4) establishing equilibrium. In Arabic lexicography, it has been stated that the concept of residing in the mind in a state of rectitude is justice, whereas any notion that is not upright or proper is deemed unjust.²⁶ The concept of '*adl*' encompasses ethical considerations, often incorporating broader aspects of values and faith.²⁷ An equitable individual adheres to a virtuous course, consistently applying uniform standards, even when

²⁶ Syahrizal Abbas, *Mediasi dalam Perspektif Hukum Syariah, Hukum Adat & Hukum Nasional* (Jakarta: Kencana Prenada Media Group, 2009).

²⁷ Ramizah Wan Muhammad, "Constructing An Islamic Criminal Law System In Malaysia," *Mimbar Hukum* 32, no. 3 (2020): 333–45.

confronted with multiple criteria.²⁸ The essence of fairness resides in one's refusal to align with wrongdoing grounded in the principle of equality. In Sayyid Qutbh's interpretation, *al-'adl* represents a form of equality that constitutes a fundamental human characteristic shared universally among individuals.²⁹

Justice is a fundamental principle encompassing a state of equilibrium. This equilibrium incorporates the balance of rights and obligations, as well as harmonious relationships among individuals. Essentially, justice entails treating individuals or groups in accordance with their rights based on the commitments they have made.³⁰ The fundamental right of every individual is to be acknowledged and accorded treatment commensurate with their inherent dignity, which is universally equal in the name of Allah.³¹

In the Qur'an, Allah said in Q.S. An-Nahl verse 90:

“Indeed, Allah commands justice, grace, as well as generosity to close relatives. He forbids indecency, wickedness, and Aggression. He instructs you so perhaps you will be mindful.”

In Islamic teachings, the principle of justice extends beyond individual considerations to encompass broader societal implications. At the personal level, justice ensures the recognition of every individual's rights irrespective of their social position, ethnic background, or religious affiliation. The Qur'an, specifically in Surah Al-Baqarah (2:177), emphasizes universal entitlement to fair treatment. Significantly, the Islamic conception of justice is not confined to material matters but also encompasses emotional aspects and interpersonal interactions.³² The concept of social justice in Islamic thought aims to mitigate socioeconomic disparities and ensure equitable access to education, employment, and healthcare for all members of the society.³³

²⁸ Sayyid Sabiq, *Fiqh As Sunnah*, 3 ed. (Beirut: Dara al Fikr, 1977).

²⁹ Abu Bakar Adanan Siregar, “Analisis Kritis Terhadap Tafsir Fi Zilal Al-Qur’an Karya Sayyid Qutb,” *Ittihad* 1, no. 2 (2020): 255–65.

³⁰ Abd al-Qadir Audah, *Al-Tasyri’ al-Islāmi Jina’iy: Muqāranah bi al-Qanūn al-Wadh’i*, Juz 1 (Beirut: al-Risālah Mu’assasah, 1992).

³¹ A. Rahman Ritonga, *Fiqh Jinayat (Hukum Pidana Islam)* (Yogyakarta: Ideal, 1987).

³² Ahmad Mawardi Muslih, *Pengantar dan Asas Hukum Pidana Islam*, 2 ed. (Jakarta: Sinar Grafika, 2004).

³³ Wahbah Al-Zuhaylī, *Al-Fiqh al-Islāmī Wa Adillatuhu* (Beirut: Dar al-Fikr, 1997).

The command to be impartial in the Qur'an is found in Surah Al-Ma'idah verse 8, as follows:

بَايِعُوا اللَّهَ الَّذِي بَاعَ بِكُمْ نَفْسَهُمُ وَلَا يُجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ وَعَدِلُوا ۗ إِنَّ قُرْبَ الْوَجْهِ لِلْأَقْرَبِ ۗ وَإِنَّمَا تَعْمَلُونَ

O believers! Stand firm for Allah and bear true testimony. Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. And be mindful of Allah. Surely Allah is All-Aware of what you do.

The verse's explanation, based on Tafsir Al-Muyassar/Ministry of Religious Affairs of Saudi Arabia, is as follows.³⁴

O you whose hearts reflect the image of religious and spiritual virtues: Stand guard over Allah's purpose and make it your aim. When you are called upon to bear witness to an incident or a statement or the like, let your attestation be applied to the inward testimony of the conscience reflecting justice and equity. And let not your hatred of a people induce you to injustice. Assert the truth and be consonant with the principle of moral right, and remember that justice is closely associated with piety and that only the actions of the just smell are sweet and blossom in the dust. And entertain the profound reverence dutiful to Allah; He is Alimun of all that you do.

Justice can be examined through two primary lenses: the formal perspective, which advocates the universal application of laws, and the material perspective, which emphasizes the alignment of laws with societal justice ideals. Balanced regulations safeguard various interests and enable individuals to obtain the maximum possible portion of their due share.³⁵ It is crucial to recognize that justice

³⁴ Abdul Aziz Dahlan, *Ensiklopedi Hukum Islam*, 6 ed. (Jakarta: Ichtiar Baru Van Hoeven, 1996).

³⁵ Abu Ishaq Al-Syatibi. *Almuwafaqat fi Ushul Al-Syari'ah*, Jilid I, Cet. III, Beirut: Dar Kutub al-'Ilmiyyah). 2003. Hlm 195

is not synonymous with equality. The concept of fairness does not necessitate that every person receive an identical allocation of what they deserve.³⁶

Justice can be understood in four ways.³⁷ The first aspect views justice as a state of equilibrium (*kaun al-syai' mauzunan*).³⁸ The second aspect emphasizes equality and the absence of preferential treatment (*al-tasawi wa nafy ayyi launin min alwan al-tarjih*).³⁹ The third component emphasizes protecting personal liberties and guaranteeing that individuals receive their rightful entitlements (*ri'ayah huquq alafraad wa i't a' kulli dhi haqqin haqqahu*).⁴⁰ The fourth aspect involves preserving the right to continued existence (*ri'ayah al-istihqaq fi ifadah al-wujud*).⁴¹ There must be a theory of justice that prioritizes individual rights over the advantages of specific actions.⁴² Contemporary democratic societies are plagued by unfairness that stems from the misuse of authority.

Legal Protection for People with Mental Disorders from the Perspective of Health Law

Health law encompasses all legal provisions directly related to the provision of healthcare services, including those for people with mental disorders.⁴³ According to Perhuki, health law encompasses healthcare services and their impacts on all societal levels. It addresses recipients of health services (patients) and providers (healthcare professionals) in relation to individuals and various aspects of care.⁴⁴

³⁶ Ahmad Ibrahim. *Prinsip Keadilan Dalam Penyelesaian Sengketa Tanah Untuk Kepentingan Pembangunan*, Jurnal Legatiros vit. j-Ni.1

³⁷ M. Yasin al Arif, Gandhi Liyorba Indra, dan Is Susanto, "Internalization of Islamic Law in the Formation of Regional Regulations in Lampung Province," *Analisis: Jurnal Studi Keislaman* 23, no. 2 (2023): 259–86.

³⁸ Satria Effendi M. Zein, *Ushul Fiqh*, (Jakarta: Kencana, 2005).

³⁹ Abdul Salam, *Fiqh Jinayat (Hukum Pidana Islam)* (Yogyakarta: Ideal, 2018).

⁴⁰ Marsuni, *Jinayat* (Yogyakarta: Perpustakaan Fakultas Hukum UII, 2009).

⁴¹ S Zubaidi, "Antara Teodisi dan Monoteisme: Memaknai Esensi Keadilan Ilahi," *Jurnal Tsaqafah* 1, no. 2 (2023): 12–26.

⁴² Tambunan F. S, "Keadilan Sebagai Pemecahan Masalah Konflik Antara Kekuasaan dan Hak Kepemilikan Dalam Negara Demokrasi (Sebuah Tinjauan Filsafat)," *jurnal: Masyarakat dan Budaya* 10, no. 2 (2008): 56–69.

⁴³ J. Guandi, *Hospital Law; Emerging Doctrine & Jurisprudence* (Jakarta: Fakultas Kedokteran Universitas Indonesia Press, 2002).

⁴⁴ B. Arief Sidharta, "Etika Dan Kode Etik Profesi Hukum," *Veritas et Justitia* 1, no. 1 (2015): 220–49, <https://doi.org/10.25123/vej.1423>.

Law No. 18/2014 on Mental Health defines mental wellbeing as a state that enables individuals to grow physically, mentally, spiritually, and socially, recognize their abilities, manage stress, be productive, and contribute to their community. It emphasizes holistic development, potential realization, stress management, productive employment, and societal participation. West Java Provincial Regulation No. 5 of 2018 on Mental Health Implementation describes mental disorders and people with mental disorders as having disruptions in thought, behaviour, and emotions, manifesting as symptoms or significant behavioural changes that cause distress or impair daily functioning.

According to the Statutes of the Indonesian Health Law Association (PERHUKUI), health law encompasses all legal provisions directly linked to health care and its implementation. This includes the rights and responsibilities of individuals and communities at all levels who receive health services, as well as those of healthcare providers in all aspects. The definition also covers organizations, facilities, national and international medical guidelines, medical legislation, jurisprudence, and health science in the medical field.⁴⁵

Biopsychosocial factors shape the human experience of health and illness and are intrinsically linked to our lives. Recognizing these concepts, encompassing both the physical and psychological dimensions reflects how individuals understand their state of being and navigate their surroundings.⁴⁶

Addressing mental health as a crucial public health concern requires dedicated focus from government entities across all echelons and society as a whole. This significant issue must receive thorough consideration and action from both official institutions and the general population.⁴⁷ Mental health conditions are challenges faced by individuals in their interactions with others, outlook on life,

⁴⁵ Sri Siswati, *Etika dan Hukum Kesehatan dalam Perspektif Undang Undang Kesehatan* (Depok: Rajawali Pers, 2017).

⁴⁶ Dewi Yulaikhah, Triana Arisdiani, dan Yuni Puji Widiastuti, "Perilaku Personal Hygiene Lanjut Usia," *Jurnal Keperawatan* 9, no. 2 (2017): 44–51.

⁴⁷ B. D Putro, *Masalah Kesehatan Jiwa di Indonesia Alam Balutan Praktik Public Stigma dan Self Stigma* (Bali: Universitas Udayana Press, 2023).

and self-perception. These disorders affect a person's relationships, worldview, and self-esteem.⁴⁸

Townsend defines mental illness as an inappropriate reaction to internal or external environmental stressors. This condition is characterized by thoughts, emotions, and actions that deviate from local and cultural standards, and impair an individual's social, occupational, and physical functioning.⁴⁹

According to the Guidelines for the Classification and Diagnosis of Mental Disorders (PPDGJ) III, a mental disorder is characterized by a distinctive behavioural syndrome in an individual. This syndrome is typically associated with distress or impairment of one or more crucial human functions, including psychological, behavioural, and biological aspects. Importantly, disorder extends beyond an individual's internal experiences and affects their interactions with society. People with mental disorders cannot perceive real relationships. Reality encompasses everything that can be perceived through human senses, including the tangible and intangible elements of one's surroundings. This includes physical items such as chairs and trees, as well as natural phenomena such as clouds, the sky, and the Earth itself, all of which can be experienced and sensed by individuals.⁵⁰

Individuals with severe mental illnesses living on the streets, often called psychotic homeless people, can disrupt the social order and affect the aesthetic appeal of the environment. Psychotic vagrancy is a persistent societal challenge that remains unresolved. Neglects occur when fundamental needs are not met. Local authorities manage neglected people with mental disorders that may disrupt public order through a comprehensive, long-term approach.

Neglect occurs when an individual's fundamental requirements are not fulfilled, maintained, or addressed. The management of neglected people with mental disorders who may disrupt public order is a responsibility undertaken by local authorities through a holistic, all-encompassing, and long-term approach. This

⁴⁸ J Kasim, "Hubungan Pengetahuan dan Sikap Keluarga Terhadap Perawatan Anggota Keluarga yang Mengalami Gangguan Jiwa di Puskesmas Bantimurung Kab. Maros," *Jurnal Ilmiah Kesehatan Diagnosis* 1, no. 2 (2018): 145158.

⁴⁹ Iyus Yosep, *Keperawatan Jiwa* (Bandung: Refika Aditama, 2010).

⁵⁰ Juhaya S. Praja, *Teori Hukum dan Aplikasinya* (Bandung: CV Pustaka Setia, 2014).

study used the theoretical framework of the rights of people with mental disorders, specifically referencing Article 70 Letter f of the Law of the Republic of Indonesia Number 18 of 2014 on Mental Health. This legislation stipulates that individuals with mental disorders must guarantee protection from abandonment, abuse, exploitation, and discrimination. The implications of this provision can be elaborated as follows.

a. Right to Protection from Abandonment

Individuals with mental health disorders, particularly those diagnosed with schizophrenia, are frequently marginalized or neglected within the familial context. The term "schizophrenia" was introduced approximately 150 years ago, signifying its initial recognition as a distinct psychiatric condition. This disorder was first identified and categorized as a separate mental illness.

b. Right to Protection from Violence

Aggression through actions that intentionally or unintentionally harm individuals, animals, or objects is referred to as violence. This behaviour involves inflicting suffering or damage on others or their surroundings. Violent perpetrators can be divided into two main groups: non-states and states. Violent perpetrators fall into two main groups: non-states and states. Non-state actors include individuals such as family members, acquaintances, neighbours, and medical professionals such as nurses, orderlies, and physicians. State actors include law enforcement officers, municipal police, government-employed social workers, prison guards, and other public officials. Victims may experience various forms of mistreatment, including harassment, stigmatization, unequal legal treatment, expulsion, physical assault, dehumanization, and homicide.⁵¹

Patrida D. Barry states that Aggression is “An emotion compounded of frustration and hate or rage. It is an emotion deeply rooted in every one of us, a vital part of our emotional being that must be either projected outward on the

⁵¹ Firdaus, *Pemenuhan Hak Atas Kesehatan Bagi Penyandang Skizofrenia di Daerah Istimewa Yogyakarta*, (Jogja: Indomedia, 2023).

environment or inward, destructively, on the self."⁵² There are several theories related to the onset of violent behaviour, including psychological, sociocultural, biological, and precipitation factors.

Hospitals utilize group activity therapy to manage aggressive behaviours in patients with mental illness. Administered by nurses in groups with similar nursing issues, this therapy aims to treat these patients. The group setting encourages interdependence and mutual support and offers a controlled environment for clients to develop and practice new adaptive behaviours, replacing maladaptive behaviours.

c. Right to Protection from Exploitation

Exploitation and domination are closely intertwined beyond merely representing an unequal distribution of resources and influence; exploitation invariably involves one group exerting control over another. This dominance is then utilized to take advantage of the "assets" possessed by the subjugated party. The term exploitation, etymologically, stems from the word "ausbeuten," which denotes the unjust utilization of something for personal gain.

d. Right to Protection from Discrimination

Legal protection for individuals with mental disorders is crucial as it ensures that individuals receive their entitled rights to appropriate healthcare services. This guarantees safeguarding access to adequate medical attention and delivery in a humane manner and without discrimination.

e. Right to Protection from Community Stigma

The Indonesian Dictionary defines stigma as a negative attribute associated with an individual owing to environmental influences. Stigma represents a deviation in judgment and adverse behavior that arises from the perceived lack of social interaction skills or abilities in people with mental illnesses as well as the potential risks they are thought to pose.

The social phenomenon of mental illness stigma refers to society's attitudes towards individuals with mental disorders who exhibit atypical behaviour patterns. Such individuals are often perceived as having a deviant social identity, which leads

⁵² Yosep, *Keperawatan Jiwa edisi revisi*, (Bandung: Rafika Aditama, 2009).

to societal rejection and discriminatory treatment. Stigmatization stems from the human inclination to pass judgment on others. This categorization or stereotyping is not based on factual evidence or actual circumstances but rather on societal perceptions of what is deemed inappropriate, unusual, embarrassing, or unacceptable.

The concept of stigma acts as an additional burden, akin to a "second illness," affecting not only individuals with mental disorders but also their family members. Stigma is characterized as a "label" that often results in the devaluation of others. Its harmful consequences include diminished self-worth, strained family ties, social seclusion, and feelings of embarrassment, which ultimately lead to a reluctance to seek help. Families with members who experience mental health issues frequently attract increased community attention. This form of stigmatization can worsen the condition, as people with mental disorders require family support to facilitate recovery.

Stigma can be categorized into two types based on its origin: public stigma and self-stigma. Public stigma refers to discriminatory attitudes and behaviours exhibited by society members, whereas self-stigma occurs when individuals with mental health conditions internalize negative perceptions about themselves. Public stigma is characterized by labelling, prejudice, and discriminatory actions.

Stigmatization can have harmful consequences, including diminished self-worth, strained family ties, social seclusion, and embarrassment, which ultimately result in reluctance to seek help. Households with members suffering from mental illnesses often attract increased scrutiny from their communities. This stigma can worsen the condition, as people with mental disorders critically require family support to facilitate recovery.⁵³

Health promotion is a comprehensive approach that views health and wellbeing as achievements at both the individual and societal levels, involving environmental and behavioural interventions to improve health status. It promotes beneficial health practices that lead to healthy habits when consistently adopted. In mental health, efforts have focused on developing practices to sustain psychological

⁵³ Ririn Narsiti, "Stigma dan Dukungan Keluarga Dalam Merawat/People With Mental Disorders (ODGJ)," *Medisians: Jurnal Ilmiah Ilmu-ilmu Kesehatan* 15, no. 1 (2017): 12.

wellness through small, manageable actions that are integrated into daily life. These behaviours are influenced by an individual's living conditions, including family, academic, professional, and public environments. The government is responsible for regulations emphasizing mental health. At the same time, the Health Office can promote mental health by disseminating information on the prevention and management of mental disorders and coordinating with District/City Health Offices within legal frameworks.⁵⁴

a. Preventive

Mental health treatments include a preventive component aimed at reducing the risk of developing mental health disorders. It is crucial to take action to prevent mental health issues from escalating into severe disorders. Psychologists play a vital role in this aspect, as they can intervene in various social settings such as homes, educational institutions, workplaces, and other environments without causing ODGJ to fear being stigmatized for mental health concerns.

b. Curative

A curative approach to mental health treatment focuses on medical intervention. As a result, mental health physicians and psychiatric nurses are essential professionals for providing curative services. Furthermore, appropriate mental health service facilities are required in both hospitals and community health centres.

c. Rehabilitative

Mental health rehabilitation differs from general health recovery processes. It focuses on restoring an individual's personal and social capabilities. While working to enhance these abilities, patients simultaneously undergo curative treatments designed to manage the factors that trigger psychiatric conditions. This dual approach highlights the inseparable nature of the rehabilitative and curative aspects in enhancing the quality of life of patients with mental illnesses.

⁵⁴ Peraturan Gubernur Kepulauan Bangka Belitung Nomor 65 Tahun 2018 tentang Penanganan dan Pelayanan Bagi Penyandang Disabilitas Mental/People With Mental Disorders (ODGJ) Terlantar.

The management of neglected people with mental disorders is as follows.⁵⁵

- a. Treatment until recovery in a mental hospital or facility (social services).
- b. Business entrepreneurship program for formerly neglected people with mental disorders.
- c. Long-acting injectable drugs
- d. Job opportunities in the village

Treatment of individuals with mental health disorders should include a referral system. This system directs patients to specialized resources with the capacity to address their specific needs. A comprehensive treatment approach necessitates such a referral system, which enables severe cases to receive professional care. The referral process is not limited to unidirectional flow but can operate bi-directionally. An illustration of this system might begin with family and community-based care, progress to a trauma centre, then to a general hospital, and ultimately to a psychiatric facility if required.⁵⁶

Law No. 18 of 2014 on Mental Health provides guidelines for handling neglected individuals with mental disorders. This legislation, consisting of ten chapters and 91 articles, covers various aspects of mental health. Specifically, Articles 80 to 83 detail the Regional Government's responsibilities toward neglected people with mental disorders. Article 80 outlines national and regional government duties in managing these individuals. Article 81 specifies the implementation of rehabilitation programs for neglected people with mental disorders by government bodies. Article 82 mandates the provision of shelters by regional governments. Article 83 defines the scope of the governmental authority on mental health initiatives.

The government's obligation toward neglected people with mental disorders extends beyond governmental concepts and can be understood through religious teaching. Islamic doctrine emphasizes the significance of health, as it is essential for an individual to perform both secular and spiritual activities. Without proper health, a person is unable to engage in any form of activity, whether worldly or religious.

⁵⁵ Iyus Yosep, *Buku Ajar Keperawatan Jiwa*, (Bandung: Rafika Aditama, 2014).

⁵⁶ Dewi, *Buku Ajar Kesehatan Mental*, (Semarang: LPPM UNDIP, 2012). 65

Mental Health Law No. 18 of 2014 mandates that national and local governments address the mental health concerns of neglected individuals with mental disorders. These initiatives ensure fairness and uphold the right to health care. Furthermore, the 1945 Constitution of the Republic of Indonesia guarantees every individual's right to physical and mental wellbeing and access to health services through health development programmes.

Article 75 mandates that mental health programs be the responsibility of both national and regional government bodies. This legislation aims to improve mental wellbeing by acknowledging that mental health disorders require medical care, similar to physical illnesses. The law emphasizes the importance of delivering adequate care to underserved individuals with mental health conditions, guaranteeing their access to essential health services.

Mental health initiatives aim to ensure that neglected individuals with mental disorders have a better quality of life, psychiatric wellbeing, and freedom from threats, fears, and pressures that could harm their mental state. These efforts guarantee the development of diverse intellectual capacities and access to mental healthcare and protection. This approach includes promotive, preventive, curative, and rehabilitative services delivered in an integrated, comprehensive, and sustainable manner to people with mental disorders. Additionally, these initiatives strive to ensure the optimal availability and accessibility of mental health resources, improve service quality in line with scientific and technological progress, and provide people with mental disorders with opportunities to exercise their rights as Indonesian citizens.

Conclusion

Neglected people with mental disorders face significant barriers to accessing necessary healthcare services, including inadequate health coverage and lack of family support. The government is responsible for ensuring equitable mental health initiatives for people with mental disorders and acknowledging their equal rights to those without mental health issues. Social equity must be upheld irrespective of gender, societal position, financial status, ethnicity, social class, or

political view to ensure that all individuals receive comparable treatment and opportunities. Islamic teachings mandate impartiality for all, including authority figures, implying that leaders must treat all citizens equally, regardless of their health status. Individuals with mental health disorders deserve dignity and respect, with the goal of mental healthcare being to uphold humanity. The government must oversee the treatment of people with mental disorders treatment to prevent inhumane family practices. However, some people with mental disorders still face confinement under unsuitable conditions and are neglected owing to financial constraints. Legal protection for individuals with mental disorders is crucial to ensuring that they access fundamental rights. This protection aligns with Article 28, Paragraph (1) of the 1945 Constitution, Article 3C of the Mental Health Act, and the Human Rights Act, collectively upholding the rights of all citizens for legal protection regardless of mental health status.

Author Contribution

Abdal Rohim, is responsible for all aspects of the manuscript. This includes the conception and design of the study, data collection, analysis, and interpretation, as well as drafting, reviewing, and approving the final version of the article for submission.

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