



INTEGRATING MENTAL AND SPIRITUAL HEALTH: INSIGHTS FROM THE HADITH ON MENTAL ILLNESS

INTEGRASI KESEHATAN MENTAL DAN SPIRITUAL: WAWASAN DARI HADITS TENTANG PENYAKIT JIWA

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Abstract

This research focuses on eight mental illnesses listed in the hadiths narrated by Imam al-Bukhari and their implications for modern mental health understanding and practice. Employing a literature review methodology, this study analyzes and discusses the relevance of these mental illnesses—distress, sorrow, weakness, laziness, miserliness, cowardice, being debt-burdened, and being overpowered by others—in the context of contemporary psychology. The findings suggest that Islamic concepts of mental illnesses can provide new insights into therapeutic and clinical approaches, offering a framework for the integration of mental and spiritual health. The conclusion of this research emphasizes that integrating Islamic values into clinical psychology practices not only enriches theoretical understanding but also enhances the effectiveness of mental health interventions. The study further recommends the development of therapeutic programs that incorporate Islamic teachings, to support more inclusive and culturally sensitive mental health therapy approaches.

Keywords : hadith tradition, holistic medicine, islamic counseling, psychotherapy, spiritual dimension

Abstrak

Penelitian ini berfokus pada delapan penyakit jiwa yang tercantum dalam hadits yang diriwayatkan oleh Imam al-Bukhari dan implikasinya terhadap pemahaman serta praktik kesehatan mental modern. Menggunakan metode kajian literatur, penelitian ini menganalisis dan mendiskusikan relevansi penyakit-penyakit jiwa ini—gelisah, sedih, lemah, malas, kikir, pengecut, terlilit hutang, dan dikuasai orang—dalam konteks psikologi kontemporer. Hasil penelitian menunjukkan bahwa konsep-konsep penyakit jiwa dalam Islam dapat memberikan wawasan baru dalam pendekatan terapeutik dan klinis, serta menawarkan kerangka kerja untuk



integrasi kesehatan mental dan spiritual. Kesimpulan dari penelitian ini menegaskan bahwa integrasi nilai-nilai Islam dalam praktik klinis psikologi tidak hanya memperkaya pemahaman teoritis tetapi juga memperkuat efektivitas intervensi kesehatan mental. Penelitian ini juga merekomendasikan pengembangan lebih lanjut dari program-program terapeutik yang menggabungkan ajaran Islam, untuk mendukung pendekatan yang lebih inklusif dan peka terhadap keragaman budaya dalam terapi kesehatan mental.

Kata Kunci : dimensi spiritual, konseling islam, pengobatan holistik, terapi kejiwaan, tradisi hadits

1. INTRODUCTION

In contemporary mental health studies, research often tends to focus on biomedical and psychological aspects, overlooking the spiritual and cultural dimensions that are vital to many communities. This is particularly relevant in the context of Muslim communities, where Islamic teachings influence every aspect of life, including views on mental health and psychological disorders. In a hadith narrated by al-Bukhari, the Prophet Muhammad (peace be upon him) identified eight psychological ailments: anxiety, sadness, weakness, laziness, miserliness, cowardice, debt, and subjugation by others. These conditions not only reflect emotional or psychological disturbances but also emphasize the importance of mental, spiritual, and social balance in Islam.

Research by Mudryk & Johnson (2022) highlights the importance of incorporating biomedical beliefs into mental health services among Muslims, reinforcing the need for an approach that integrates religious dimensions. This study aims to explore and analyze how the eight psychological conditions mentioned in the hadith can be interpreted through the lens of modern psychology, as well as their implications for understanding and addressing mental health in the contemporary era. The theoretical framework developed by Tanhan & Young (2021), which integrates biopsychosocial and spiritual aspects, supports a more holistic and culturally sensitive approach to mental health care.

Given the depth and complexity of mental health issues, this study also seeks to bridge the gap between traditional Islamic perspectives on mental well-being and contemporary psychological practices. This may contribute to the formulation of more effective and inclusive treatment strategies that recognize and respect individuals' unique cultural and religious needs. Studies by Hidayah et al. (2024) and Suhermi et al. (2024) indicate that integrating psychological approaches with Islamic studies can yield a more comprehensive understanding of concepts such as *nafs* (self), *fitrah* (innate nature), and *ruh* (soul), which are essential for comprehending mental health within the Islamic context.

By understanding and applying insights from hadith and integrating them with modern psychological theory and practice, this study seeks to open new perspectives on mental health approaches that are not only therapeutic but also culturally and religiously sensitive.

2. RESEARCH METHOD

This research is a qualitative study conducted through a literature review method, where textual and content analysis serve as the primary approach. This method allows for an in-depth and systematic exploration of texts and literature related to the eight psychological ailments mentioned in the hadith, as well as their relevance to modern psychological theories and practices. The aim of this analysis is to gain a broader and more integrated understanding of



how Islamic teachings, particularly through hadith, can be interpreted within the context of contemporary mental health.

The primary data source in this study is a hadith narrated by al-Bukhari, which specifically mentions the eight psychological conditions as follows:

عَنْ أَنَسِ بْنِ مَالِكٍ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي طَلْحَةَ التَّمِمْ غُلَامًا مِنْ غُلَامَيْكُمْ يَخْدُمُنِي فَخَرَجَ بِي أَبُو طَلْحَةَ يُرِيدُنِي وَرَأَاهُ فَكُنْتُ أُخْدِمُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلَّمَا نَزَلَ فَكُنْتُ أَسْمَعُهُ يُكَيِّرُ أَنْ يَقُولَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَضَلْعِ الدِّينِ وَغَلَبَةِ الرِّجَالِ (رواه البخاري)

“From Anas bin Malik, he said: The Messenger of Allah (peace be upon him) said to Abu Talhah: ‘Find a young boy among your servants who can serve me.’ Abu Talhah brought me and carried me behind him. I served the Prophet (peace be upon him) whenever he stopped to rest, and I often heard him say: ‘O Allah, I seek refuge in You from anxiety, sorrow, weakness, laziness, miserliness, cowardice, the burden of debt, and being overpowered by others.’” (Narrated by al-Bukhari).

This hadith text serves as the foundation for identifying and analyzing the concept of psychological illness from the Islamic perspective. Secondary data were obtained from various sources, including academic journals, books, and articles that discuss hadith interpretation, Islamic psychology, and the integration of mental health with spirituality. The study also incorporates recent findings relevant to the topic, such as the works of Mudryk & Johnson (2022), Tanhan & Young (2021), and studies by Hidayah et al. (2024) and Suhermi et al. (2024), which explore the intersection of psychological practice and Islamic teachings.

The data analysis technique used is descriptive-qualitative with a thematic approach. This analysis involves categorizing hadiths based on specific themes related to inner peace, causes of psychological unrest, and the solutions proposed by the Prophet Muhammad (peace be upon him). The research cycle follows a systematic process consisting of data collection, data analysis, and conclusion drawing.

3. RESULTS AND DISCUSSION

Restlessness (Al-Hamm)

In the context of understanding Al-Hamm (restlessness) in hadith and Islamic literature, there is a significant parallel in describing the ontology of anxiety and unease, often triggered by uncertainty and a sense of loss. In Islam, restlessness is not merely viewed as an emotional disturbance but as a condition closely linked to one's spiritual well-being. The Qur'an and hadith describe restlessness as a consequence of dishonest acts and sins.

This is reflected in the teachings of Imam al-Nawawi, who emphasized that honesty is the key to inner peace, while dishonesty breeds doubt and anxiety (Sofiyan, 2019; Ariawan et al., 2022). This is illustrated in a hadith narrated by Ahmad:

دَعُ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ ، فَإِنَّ الصِّدْقَ طَمَآنِينَةٌ ، وَإِنَّ الْكَذِبَ رِيْبَةٌ (رواه أحمد)

"Leave that which makes you doubt for that which does not make you doubt, for verily, honesty brings tranquility, while lying brings doubt." (HR Ahmad)

From a psychological perspective, Sigmund Freud identified restlessness as a manifestation of deeper anxiety, often related to the fear of losing material or immaterial possessions (Hasmiansyah et al., 2021). Freud noted that individuals become restless when they feel threatened by the potential loss of something important, whether social, such as reputation, or spiritual. His theory suggests that the root of anxiety often lies in unresolved internal or external conflicts.



Both Islamic and modern psychological approaches emphasize introspection and self-reflection in addressing restlessness. Psychological therapy often delves into core fears and emotional conflicts to alleviate anxiety. Meanwhile, Islam encourages avoidance of actions that harm spiritual balance, such as lying or sinful behavior. The hadith stating, "Leave what makes you doubt" clearly illustrates that honesty leads to peace of mind, whereas dishonesty causes unease.

The integration of contemporary psychological approaches with Islamic teachings offers a holistic framework for understanding and addressing restlessness. Therefore, strategies for overcoming anxiety may include both therapeutic interventions and the application of spiritual values that promote honesty and inner tranquility. This is expected to reduce anxiety effectively while also nurturing strong spiritual and emotional character (Hasan, 2019).

Sadness (Al-Hazan)

Sadness (Al-Hazan) is a universal emotion and a natural response to painful experiences or loss. In Islam, sadness is recognized as part of human nature and is not inherently negative. Rejoicing in good deeds and feeling sorrow over bad actions are signs of faith. This reflects the view that emotions, including sadness, contribute to spiritual growth and self-reflection (Alim et al., 2023).

Islam distinguishes between constructive and destructive sadness. Constructive sadness leads to spiritual reflection and growth, while destructive sadness may lead to despair and loss of faith. In the Qur'an, Allah SWT affirms that the whispers of Satan may disturb the hearts of believers but will not harm them unless permitted by Allah (Dwinanda et al., 2023):

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارٍّ لَهُمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

"Secret counsels are only from Satan, to make the believers grieve. But he cannot harm them in the least, except with Allah's permission. In Allah let the believers put their trust." (QS. Al-Mujadilah: 10)

To address destructive sadness, Islam encourages several strategic steps. First, trust in Allah's mercy helps build emotional resilience. Second, remembering that life is temporary provides perspective. Third, reflecting on others' hardships helps contextualize personal trials. Fourth, practicing patience and prayer serves not only as worship but also as reflection and meditation that reduce overwhelming sorrow (Alim et al., 2023).

This approach aligns not only with Islamic theology but also with modern positive psychology, which emphasizes resilience and personal growth. In this context, sadness becomes a tool for spiritual advancement and deeper faith, consistent with counseling principles that help individuals manage sadness and move toward mental well-being (Alim et al., 2023).

The connection between sadness and spiritual growth underscores the value of understanding this emotion within the Islamic framework and one's relationship with God. Sadness is not merely acknowledged as part of human existence, but it is also integrated into a spiritual process aimed at emotional and spiritual balance. Therefore, in Islam, sadness is viewed as a constructive and essential step in the spiritual journey.

Weakness (Al-'Ajz)

Weakness, or Al-'Ajz in Arabic, refers to a person's inability or unwillingness to fulfill responsibilities. In Islamic faith, the Prophet Muhammad (peace be upon him) taught that a strong believer is more beloved to Allah than a weak one.



In a hadith narrated by Muslim, the Prophet emphasized the importance of strength and determination:

الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ احْرَصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِزْ بِاللَّهِ وَلَا تَعْجِزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا. وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ (رواه مسلم)

"The strong believer is better and more beloved to Allah than the weak believer, though there is goodness in both. Strive for what benefits you, seek help from Allah, and do not be helpless. If something befalls you, do not say: 'If only I had done such and such.' Say: 'It is the decree of Allah, and He does what He wills,' for 'if only' opens the door to Shaytan." (HR Muslim)

This hadith highlights the value of resilience and courage in facing challenges in both worldly and spiritual life (Leovani et al., 2023; Na'im, 2021). Islam promotes active engagement in beneficial actions, grounded in strong faith. When faced with trials, one is encouraged to trust in Allah's decree and avoid speculative regret, which can lead to demotivation and despair (Rinawati et al., 2021).

According to Ibn 'Atha, every moment carries a new duty from Allah, emphasizing the importance of timely action (Ardi, 2019). Al-'Ajz often manifests as procrastination, a common issue among individuals struggling with anxiety or fear of failure. Modern academic research links procrastination to low motivation and poor self-regulation (Sударsono, 2020; Labaika et al., 2023).

Time management is therefore crucial. Ibn Umar RA taught the importance of valuing time before opportunities are lost (Sulastri et al., 2022). Effective time management enhances productivity and reduces weakness, allowing individuals to fulfill responsibilities efficiently (Nashori & Seftiyani, 2023). Integrating Islamic perspectives on self-discipline and time stewardship can help individuals develop stronger character and faith (Patandean & Kristiawati, 2023).

Ultimately, both Islamic teachings and modern psychology emphasize the need to overcome Al-'Ajz and strengthen individual resilience. Developing strategies for self-motivation and time management offers a comprehensive approach to overcoming weakness and enhancing daily functioning (Rachmawati et al., 2023; Saingo, 2023).

Laziness (Al-Kasal)

In Islamic tradition, laziness (Al-Kasal) is seen as a reluctance or failure to carry out actions that one is capable of doing. Raghib al-Asfahani defines laziness as a heaviness of spirit toward responsibilities that do not inherently demand such hesitation. The negative effects of laziness are profound, especially in terms of one's mental well-being. One hadith narrated by Imam Al-Bukhari highlights the importance of spiritual practices such as night prayer and remembrance of Allah (dhikr) in freeing a person from the bonds of laziness: "When a servant wakes up at night and remembers Allah, one knot is untied" (Kristiawan, 2024; Nurtsany et al., 2020). On the other hand, neglecting good deeds can lead to worsening mental states and deepened laziness.

Imam Al-Bukhari reported that the Prophet Muhammad (SAW) said:

فَإِنْ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانَ (رواه البخارى)

"If one wakes up and remembers Allah, a knot is untied; if he performs ablution, another knot is untied; if he prays, the final knot is untied. Then he wakes up in a good mood and energetic;



otherwise, he wakes up in a bad mood and lazy." (HR al-Bukhari)

In the Qur'an, laziness is also associated with the characteristics of hypocrites. Allah describes them as performing prayer sluggishly and insincerely, which ultimately harms their own souls (Kristiawan, 2024; Nurtsany et al., 2020):

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

"Indeed, the hypocrites deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing themselves to the people and not remembering Allah except a little." (QS An-Nisa': 142)

Ibn Qayyim al-Jawziyyah explains that laziness leads a person to waste valuable time and fall into deep regret (Kristiawan, 2024; Baitanu, 2023). In the educational context, laziness contributes to poor academic performance and future setbacks (Nurtsany et al., 2020).

Allah commands that the night not be used solely for sleep, but also for worship:

يَا أَيُّهَا الْمَرْمِلُ فَمِ اللَّيْلِ إِلَّا قَلِيلًا نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا . . . إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ

"O you who wraps himself [in clothing], Arise [to pray] the night, except for a little — Half of it, or subtract from it a little... Indeed, your Lord knows that you stand [in prayer] almost two-thirds of the night or half of it or a third of it, and [so do] a group of those with you. And Allah determines the extent of the night and the day." (QS Al-Muzzammil: 1–3, 20)

Idle wishes lead to laziness and the wasting of life in vain imagination—characteristics condemned by Allah:

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ذَرْهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمِ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ

"Perhaps [in the Hereafter] those who disbelieve will wish they had been Muslims. Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know." (QS Al-Hijr: 2–3)

Islam offers strategies to overcome laziness, including surrounding oneself with righteous company. A hadith narrated by Al-Bukhari emphasizes the influence of good companionship:

مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوِّءِ كَمَثَلِ صَاحِبِ الْمِسْكِ وَكَبِيرِ الْحَدَادِ لَا يَغْتَمُكَ مِنْ صَاحِبِ الْمِسْكِ إِلَّا تَشْتَرِيهِ أَوْ تَجِدُ رِيحَهُ وَكَبِيرِ الْحَدَادِ يُحْرِقُ بَدَنَكَ أَوْ ثَوْبَكَ أَوْ تَجِدُ مِنْهُ رِيحًا خَبِيثَةً (رواه البخاري)

"The example of a good companion and a bad one is like that of the seller of musk and the blacksmith. The musk seller may give you some, or you might buy from him, or at least you enjoy a pleasant smell. But the blacksmith might burn your clothes, or you get a foul odor from him." (HR Al-Bukhari)

Islam also places strong emphasis on wise time management. Time is viewed as a divine trust, and every moment must be used for productive and meaningful activities (Nurtsany et al., 2020; Baitanu, 2023). Recognizing the value of time spiritually and socially helps individuals overcome laziness and become more productive members of society.

Stinginess (Al-Bukhl)

The discussion of stinginess (al-bukhl) in the Islamic perspective is framed as a strong rejection of the act of hoarding wealth and the failure to fulfill rights and obligations in a way that ensures the fair and beneficial use of wealth. Qur'anic verses, such as Surah Al-Lail (verses 8–11), illustrate the condemnation of those who fall into stinginess, often as a result of economic injustice and hardships:



وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ وَكَذَّبَ بِالْحُسْنَىٰ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ

“But as for he who withholds and considers himself free of need, and denies the best reward – We will ease him toward difficulty. And what will his wealth avail him when he falls?” (QS Al-Lail: 8–11)

Within the Islamic economic and social framework, stinginess is viewed as a factor contributing to economic injustice and widening social disparities. This contradicts Islamic economic principles, which emphasize balance and justice in wealth distribution. The obligation of zakat, as one of the pillars of Islam, reflects a systematic effort to purify both wealth and the soul of the owner through redistribution, which indirectly curbs stinginess and promotes social solidarity (Hastutik & Nurzaman, 2019; Riyaldi et al., 2020). Beyond zakat, voluntary charity (sadaqah) is also encouraged as it brings blessings to both giver and receiver and serves as a catalyst for social justice (Kailani & Sláma, 2019).

Furthermore, the implementation of zakat and sadaqah within Islamic financial and social systems functions as a holistic transformation tool that encompasses not only legal and economic aspects but also spiritual dimensions. The concept of wealth as a trust from Allah motivates individuals to use their resources for the benefit of the wider community, thereby reducing stinginess and fostering a spirit of generosity. Research into the role of zakat as a mechanism for wealth distribution to achieve sustainable development and economic stability affirms that reforming attitudes toward wealth contributes not only to individual betterment but also to the creation of a more just and inclusive social structure (Riyaldi et al., 2020; Dirie et al., 2023).

Therefore, education and socialization on the importance of zakat and sadaqah, along with the implementation of justice-oriented economic values, are expected to address the issue of stinginess. These efforts not only respond to macroeconomic concerns regarding wealth distribution but also reinforce the spiritual dimension of the Muslim community by instilling the belief that proper utilization of wealth is part of worship and a moral responsibility to society.

Fear (Al-Jubnu)

In Islamic perspective, the concept of fear, or al-Jubnu, is interpreted as a condition of the soul that reflects moral weakness—where an individual lacks the courage to confront reality and fulfill responsibilities. This state not only affects personal behavior but can also lead to unethical actions such as lying to cover mistakes or blaming others, ultimately resulting in doubt, pessimism, and difficulty in making important decisions (Sahputra & Farma, 2023).

تَذَكَّرُونَ لَعَلَّكُمْ يَعْظُمُكُمُ الْبَغْيُ وَالْمُنْكَرُ الْفَحْشَاءُ عَنْ وَيُنْهَى الْقُرْبَىٰ ذِي وَإِتْيَا وَالْإِحْسَانُ بِالْعَدْلِ يَأْمُرُ اللَّهُ أَنْ

“Indeed, Allah commands justice, doing good, and giving to relatives and forbids immorality, bad conduct, and oppression. He instructs you so that you may be reminded.”

(QS An-Nahl: 90)

According to the thoughts of Ibn Hazm—frequently referenced in discussions of education and ethics—preparation and planning are essential in reducing the negative impact of uncertainty and failure. He suggests that one should mentally prepare for undesirable outcomes so that when favorable events occur, the joy felt will be even greater. This emphasizes the importance of mental and moral readiness in facing critical situations, helping individuals build moral courage to act decisively even when faced with the risk of failure (Sahputra & Farma, 2023).

Moreover, Islam teaches that fear should be confronted in constructive ways. Efforts to



overcome fear—such as increasing spiritual intelligence and religiosity through religious practices like muhasabah (self-reflection) and prayer—can help individuals restore self-confidence and develop courage in facing life's challenges.

مُؤْمِنِينَ كُنْتُمْ إِنْ الْأَعْلُونَ وَأَنْتُمْ تَحْزَنُونَ وَلَا تَهْنُؤُوا وَلَا

“Do not weaken and do not grieve, and you will be superior if you are [true] believers.”

(QS Ali Imran: 139)

This is reinforced by research on youth crises, which emphasizes that Islamic approaches—focused on enhancing spiritual intelligence and obedience to Allah—are effective strategies for dealing with fear and alleviating anxiety caused by self-doubt (Hidayat et al., 2024; Habibie & Cahyadi, 2024).

Thus, the discussion of fear (al-Jubnu) in Islam goes beyond identifying negative behavioral issues; it offers practical solutions rooted in Islamic moral and ethical teachings. This approach encourages individuals to cultivate moral courage and mental preparedness through planning, readiness, and deep spiritual practice, thereby enabling them to face life's various situations with greater confidence and composure.

Debt Enslavement (Dhal'u Al-Dain) and Domination by Others (Qahru Ar-Rijal)

In the social and financial context of Islam, the phenomenon of debt entrapment (Dhal'u al-Dain) and domination by creditors (Qahru ar-Rijal) are often interconnected. When individuals become trapped in debt, they may face significant pressure from creditors, potentially forcing them to comply with demands that undermine their dignity. While Islam permits taking on debt, it firmly emphasizes that all debts must be repaid in accordance with agreed terms. According to Sa'ad and Alhabshi (2019), the Islamic approach to debt resolution includes addressing cash flow issues and liquidity management within the boundaries of Sharia, highlighting the importance of fulfilling one's obligations.

The Prophet Muhammad (SAW) warned that having bad intentions when borrowing will bring about divine punishment, as conveyed in a hadith narrated by Ibn Majah:

أَيُّمَا رَجُلٍ يَدِينُ دَيْنًا، وَهُوَ مُجْمِعٌ أَنْ لَا يُؤْفِقِيَهُ إِيَّاهُ، لَقِيَ اللَّهَ سَارِقًا (رواه ابن ماجه)

“Whoever takes a loan and is determined not to repay it, he will meet Allah (on the Day of Judgment) as a thief.” (HR. Ibn Majah)

A critical aspect of Dhal'u al-Dain is the loss of autonomy experienced by the debtor, which leads to Qahru ar-Rijal—domination by others. The pressure to repay debt can push individuals to compromise ethical values and personal integrity. This aligns with research indicating that consumer attitudes toward debt are influenced by religiosity, which encourages avoiding unnecessary borrowing (Yeniaras, 2016). Islam advises individuals to live within their means and only resort to borrowing in times of genuine necessity (Biplob et al., 2022).

In response to debt-induced hardship, Islam promotes community solidarity and encourages believers to support one another. This includes paying off the debts of others as a form of charity, where zakat and sadaqah can be utilized for such noble purposes (Biplob et al., 2022). Through this guidance, Islam not only teaches prudent financial management but also provides practical solutions to mitigate the damaging effects of debt, which can harm both individuals and society. It further strengthens values of justice and integrity within the community (Ahmad et al., 2022).

In conclusion, social pressure from debt and the dominance of creditors are significant issues within Muslim societies. However, the principles found in Islamic teachings—regarding both the acquisition and repayment of debt—offer clear guidance for preserving individual



dignity and reinforcing justice and integrity in both social and financial interactions.

Interpretation & Practical Implications

In interpreting the findings of this study on mental health from the perspectives of Islam and modern psychology, it is essential to emphasize that integrating spiritual values and religious practices into clinical contexts offers a holistic approach rich in psychological, social, and spiritual dimensions. The eight mental conditions mentioned in the hadith—anxiety, sadness, weakness, laziness, stinginess, cowardice, debt entrapment, and domination by others—serve as a starting point to highlight that mental states are not solely biological or psychological but are also profoundly influenced by spiritual and social values. A deeper understanding of inner balance, cultivated through practices such as honesty, patience, prayer, and reliance on God (*tawakkul*), has been identified as a vital foundation for optimizing clinical interventions for depression, anxiety, and other mental health disorders (Marzband & Zakavi, 2015; Rothman & Coyle, 2020).

Further development of these findings suggests that therapy incorporating Islamic psychological principles—which emphasize the unity of body and soul, as analyzed through Islamic sources—can offer significant benefits to modern psychotherapeutic practice. Integrating methods such as daily activity journaling within the context of *muhasabah* (self-reflection), and the use of prayer rituals as part of a patient's daily routine, can enhance the effectiveness of psychotherapy by incorporating essential spiritual elements, as proposed in studies on Islamic psychotherapy conceptualization (Rothman & Coyle, 2020) and faith-based health dimensions (Ali-Asghar & Otaghi, 2022). This approach aligns with the self-care framework based on Islamic teachings, which underscores the importance of balancing physical and spiritual aspects of individual life (Marzband & Zakavi, 2015).

The practical implications of integrating spiritual approaches into mental health therapy are considerable. For example, developing clinical interventions that are culturally and spiritually sensitive to the needs of Muslim patients can significantly enhance therapeutic effectiveness. Strategies such as using prayer times as coping mechanisms and applying the principle of *tawakkul* to manage stress and uncertainty represent concrete ways in which Islamic spiritual values can be directly incorporated into treatment plans (Mahmood et al., 2023; Syihabudin et al., 2023). Furthermore, this research supports the need for more inclusive training for mental health professionals to equip them with deeper understanding of patients' religious values and beliefs, thereby facilitating more empathetic communication during therapy.

Looking forward, further research should explore the practical application of spiritual integration in broader and cross-cultural empirical studies. Follow-up investigations could strengthen the validity of these interventions and confirm their effectiveness in enhancing patients' mental and spiritual well-being. With the advancement of technology-based interventions, such as mHealth applications grounded in faith and spirituality, new opportunities are emerging for delivering psychosocial support (Syihabudin et al., 2023). Thus, a comprehensive framework like this not only enriches the clinical psychology literature but also opens avenues for healthcare providers to adopt intervention models that blend local wisdom with modern therapeutic practices (Marzband & Zakavi, 2015; Rothman & Coyle, 2020).

Overall, this study underscores the importance of incorporating religious and cultural aspects into clinical psychology practices. Recognizing the link between mental health and



spiritual well-being not only paves the way for more culturally sensitive interventions but also fosters the creation of comprehensive, empathetic, and sustainable therapies that engage all dimensions of human life.

4. CONCLUSION

This study successfully revealed and explored the profound influence of Islamic teachings on the eight mental disorders in shaping the understanding of modern mental health. From an Islamic perspective, these disorders are not merely emotional or psychological conditions but also emphasize the importance of maintaining mental, spiritual, and social balance. A deep analysis of the hadiths related to these mental conditions demonstrates that integrating spiritual principles with modern treatment can offer a more comprehensive approach to mental health therapy.

In the context of clinical practice, these findings provide opportunities to implement Islamic principles in psychological therapy, paving the way for approaches that are more sensitive to the spiritual needs of patients, particularly among Muslims. This indicates that religious beliefs and values not only influence how individuals perceive their health but also how they respond to psychological treatment.

Therefore, further research is recommended to focus on developing therapeutic programs that explicitly integrate Islamic teachings and to assess the effectiveness of such interventions in broader clinical settings. Additionally, future studies should include a more diverse sample to gain deeper insights into how various groups within the Muslim community may respond differently to therapy approaches grounded in Islamic values and beliefs.

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