



TITLE SPIRITUALITY AS MENTAL HEALTH THERAPY: A CONCEPTUAL STUDY IN THE QUR'ANIC PERSPECTIVE

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ABSTRACT

Mental health problems are increasingly common in modern society, thus creating an urgency for a holistic healing approach that involves spiritual aspects. In this context, this conceptual study examines how spirituality in Islam can function as a therapeutic approach to mental problems, which is based on the framework of the outlook on life formed by the Qur'an. By applying the literature study method, this study discusses a number of verses of the Qur'an related to peace of mind, steadfastness in facing trials, an attitude of gratitude, the practice of dhikr, and tawakkul or full trust in Allah as the main spiritual pillars. The results of the study show that the Qur'an offers a complete spiritual foundation in building mental resilience, with an emphasis on the balance of life, the meaning of existence, and the relationship between humans and God. Therefore, this study concludes that the spiritual values in the Qur'an have great potential to be used as an alternative paradigm in the mental healing process, especially if applied in the form of therapy based on Islamic teachings and values.

Keywords: Qur'anic Spirituality; mental health; therapy; Islamic psychology; library research

INTRODUCTION

Mental health is an essential component in creating comprehensive well-being for individuals, because it is not only related to psychological conditions, but also

affects the quality of life, work productivity, and social interactions of a person. In recent decades, this issue has received increasing global attention, along with the rising prevalence of psychological disorders such as depression, anxiety, and prolonged stress affecting various groups in contemporary society (Santoso, 2023). On the other hand, advances in information technology and the massive penetration of social media have also become factors that worsen individual psychological pressure. The phenomenon of information overload, increasing social expectations, and fast-paced lifestyles have become triggers that exacerbate mental health problems, both among the younger generation and adults (Rizki & Putri, 2024).

Facing the complexity of these challenges, conventional medical approaches are considered insufficient to comprehensively address psychological problems. This has created a need for a more integrative treatment model by combining biological, psychological, social, and spiritual dimensions. One aspect that has recently regained attention is spirituality, which is believed to play an important role in strengthening mental resilience, calming the soul, and helping individuals find meaning in life (Hidayat & Rahman, 2023). In the religious context, especially in Islamic teachings, spirituality is not merely part of formal religious rituals, but also functions as a powerful medium for inner healing.

Islam provides a strong foundation for maintaining psychological stability through a transcendental approach, namely by strengthening the relationship with God (Allah SWT) and internalizing ethical and moral values in everyday life. Acts of worship such as prayer, dhikr, recitation of the Qur'an, and an attitude of tawakkul toward divine destiny are believed to provide peace of mind, relieve anxiety, and strengthen psychological endurance in facing life's trials (Fauzi, 2024). Therefore,

Islamic spirituality can be interpreted as an effective form of non-medical therapy in supporting the psychological healing process, while guiding individuals toward a deeper understanding of life and transcendental values.

Various previous studies have attempted to investigate the relationship between spirituality and mental health, especially along with increasing awareness of the role of spiritual aspects in psychological healing. However, although several studies have discussed the general psychological aspects of spirituality, studies specifically examining the concept of spirituality from the perspective of the Qur'an as a conceptual foundation in mental health therapy are still very limited (Nugroho, 2023). This condition indicates the existence of a research gap that needs to be addressed in order to strengthen both the theoretical basis and practical applications related to the use of Qur'anic teachings in the context of mental health in a more structured and systematic manner.

As an illustration, research conducted by Wulandari and Suryanto (2022) made a significant contribution by examining how the practices of dhikr and prayer can empirically contribute to reducing stress levels in individuals. These findings indicate the positive effects of ritual-based spiritual activities in calming the mind while improving psychological well-being. However, the study did not deeply explore the conceptual framework integrating these spiritual practices with the values of Qur'anic teachings systematically, so the study remained focused on empirical observation without adequate theoretical support.

Meanwhile, research by Prasetyo (2023) highlighted the importance of combining conventional medical therapy with spiritual support as a multidimensional approach in handling mental disorders. However, the main focus of this study remained on medical therapy, with spirituality functioning only as a supporting element, so it had not yet

developed into a theoretical study that deeply examined Qur'anic values as the primary basis and principle in mental therapy. This shows the need for further research capable of formulating and applying the concept of spirituality based on the Qur'an conceptually and systematically, in order to strengthen the effectiveness and originality of spiritual-based mental healing approaches within Muslim communities.

This condition becomes a gap that demands deeper and more conceptual studies regarding how the Qur'an can become a source of effective spiritual therapy in the context of mental health. This conceptual study seeks to fill that gap by systematically discussing the values and verses of the Qur'an relevant to building mental resilience, such as peace of mind (*sakinah*), patience (*sabr*), gratitude (*shukr*), *dhikr*, and *tawakkul*. This research is important considering the need for approaches that not only temporarily improve psychological conditions, but also build sustainable mental strength based on a strong spiritual foundation (Ramadhan, 2024).

The purpose of this study is to conceptually examine spiritual values in the Qur'an that can be used as an approach to mental health therapy, as well as to contribute a new paradigm integrating religious aspects with psychotherapy in the Islamic context. Thus, this study is expected to become an important reference for mental health practitioners, psychologists, and religious educators in developing holistic therapy models that are in accordance with the culture and beliefs of the predominantly Muslim Indonesian society (Mulyani & Hadi, 2024).

The benefits of this study include providing a deeper understanding of the role of spirituality in mental health from the perspective of the Qur'an, as well as offering a scientific basis for the development of mental therapy based on Islamic values that can be applied in clinical and

social practices. In addition, this study is expected to become an academic contribution to the literature of Islamic psychology in Indonesia, which is still limited in comprehensive conceptual and empirical studies (Hasanah, 2024). As an important note, this study uses a library research method that collects and analyzes literature from primary and secondary sources in the form of Qur'anic verses, interpretations, and research findings related to spirituality and mental health. Thus, this study is not only theoretical but also has a strong practical foundation in the context of Islamic-based mental health therapy.

Overall, this study presents originality by placing the Qur'an as the center of spiritual therapy in the context of mental health, which has not been widely discussed comprehensively in Indonesia. Its scientific contribution lies in the development of mental therapy concepts rooted in Islamic values, while opening opportunities for the development of new therapy models that are suitable for social conditions.

METHOD

This study adopts a conceptual approach using the library research method developed within a descriptive qualitative framework. This approach was chosen because it allows an in-depth exploration of the concept of spirituality contained in the Qur'an as a potential basis for mental health therapy in Muslim communities. Through this method, the focus of the study is directed toward the development of a theoretical framework derived from Islamic texts and scientific literature without directly conducting field data collection (Rohman, 2024). This approach is relevant for exploring conceptual meanings as well as normative spiritual values that serve as the foundation within the Islamic tradition.

The data in this study are divided into two main categories. First, primary sources in the form of Qur'anic verses and

interpretations related to the theme of spirituality, particularly those discussing the concepts of dhikr, patience, gratitude, tawakkal, and sakinah. These primary sources become the main foundation in formulating a theoretical understanding of spiritual aspects closely related to mental health. Second, secondary sources consist of academic books, scientific journal articles, and previous research findings discussing the relationship between Islamic spirituality and mental health, collected from up-to-date and credible literature reviews (Rahmah, 2023; Yuliana & Huda, 2024).

Data collection was conducted through the documentation method, namely by reviewing, recording, and organizing the contents of various relevant and trustworthy literature references. This process involved a literature selection stage based on criteria of actuality, credibility, and suitability with the research focus. The collected data were then mapped thematically to identify and classify Islamic spiritual values within the domains of psychology and mental health (Syamsuddin, 2023).

Data analysis was conducted using the content analysis technique to interpret the symbolic meanings and values contained in Qur'anic texts and supporting literature. The researcher grouped the data into main themes such as peace of mind (sakinah), perseverance (ṣabr), and spiritual relationships with Allah SWT, in order to understand how these values can be used as the foundation for the development of Islamic-based psychological therapy (Fitriyah & Hasan, 2024).

To maintain the validity and reliability of the data, the study applied source triangulation by comparing and re-examining information from various authoritative references and reviewing various interpretations of Islamic scholars. This step aimed to minimize interpretative bias and ensure comprehensive and accurate depth of meaning (Zainuddin, 2024). In addition, the

accuracy of understanding the meanings of Qur'anic verses was tested through the Qur'anic hermeneutic approach, which allows contextual and in-depth interpretation in accordance with the principles of modern tafsir studies (Shalihah, 2025).

FINDINGS AND DISCUSSION

Findings

The literature review in this study reveals that from the perspective of Islamic psychology, mental health is viewed comprehensively by encompassing three main dimensions, namely cognitive, emotional, as well as spiritual and social dimensions. This approach emphasizes that a person's psychological well-being is not only measured by thinking ability and emotional stability, but also by the depth of spiritual relationship with God and the quality of harmonious social interactions with others. The spiritual values contained in the Qur'an have an important role in shaping and maintaining these indicators of mental health, making the study of these values highly relevant and strategic in the development of mental health therapy based on Islamic teachings.

To provide a more organized and systematic illustration regarding this relationship, Table 1 below presents a summary of the relationship between spiritual values in the Qur'an, indicators of mental health including cognitive balance, emotional stability, and social quality, along with therapeutic mechanisms that can be applied in the context of mental health recovery based on Islamic spirituality. The presentation of this table aims to facilitate understanding as well as the application of Qur'anic values as the foundation of comprehensive and sustainable therapy in efforts to maintain and improve individual mental health.

Table 1. Relationship Between Qur'anic Spiritual Values and Mental Health Indicators

No	Qur'anic Spiritual Values	Mental Health Indicators	Therapeutic Mechanisms	Scientific Sources
1	Dhikr	Peace of mind, reduction of anxiety	Inner relaxation, activation of the parasympathetic nervous system	Rahmah (2023); Wulandari & Suryanto (2022)
2	Patience	Resilience against pressure	Strengthening emotional control, coping with stress	Yuliana & Huda (2024)
3	Gratitude	Life satisfaction, strengthening positive emotions	Cognitive reframing toward negative events	Fitriyah & Hasan (2024)
4	Tawakkal	Reduction of anxiety about the future	Acceptance therapy, internalization of spiritual calmness	Shalihah (2025)
5	Sakinah	Emotional stability, psychological balance	Vertical connection with God as a source of stability	Zainuddin (2024)

The Qur'an contains various rich spiritual values that have great potential to serve as the basis for mental health therapy, particularly in strengthening inner peace and psychological balance. These values include dhikr (remembering Allah), patience (steadfastness in facing trials), gratitude (deep thankfulness to Allah for all blessings), tawakkal (full trust and surrender to the will of

Allah), and *sakinah* (deep and stable peace of mind). Each of these values not only functions as moral and ethical guidance, but also acts as a powerful psychological mechanism in managing stress, anxiety, and life pressures.

One of the values strongly emphasized in the Qur'an is *dhikr*, which is clearly mentioned as the primary source of peace of mind. In Surah Ar-Ra'd verse 28, Allah SWT says:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

Meaning: "Verily, only by remembering Allah do hearts find peace" (QS. Ar-Ra'd: 28).

This verse emphasizes that strengthening spiritual relationships through *dhikr* has a direct influence on a person's mental stability. Research findings by Rahmah (2023) also support this, stating that the practice of *dhikr* significantly reduces anxiety levels, improves emotional balance, and strengthens individuals' psychological resilience in facing various life challenges. Therefore, *dhikr* not only functions as a religious ritual, but also as an effective spiritual therapeutic intervention to maintain and improve mental health.

Furthermore, the value of patience (*sabr*) is also one of the crucial pillars in facing psychological pressure and various obstacles in life. In the Qur'an, patience is placed as a fundamental spiritual strength that not only forms a resilient mental character but also becomes the cause of the descent of Allah SWT's help and mercy upon His servants. This is stated in Allah's words in Surah Al-Baqarah verse 153:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

Meaning: "O you who believe, seek help through patience and prayer. Indeed, Allah is with the patient" (QS. Al-Baqarah: 153). This verse emphasizes that patience is not merely self-restraint, but an active spiritual and

psychological activity that brings blessings and divine support.

Empirical evidence regarding the role of patience in maintaining mental health was also found in the study by Yuliana and Huda (2024). The study revealed that individuals who consistently practice the value of patience in daily life have better psychological resilience when facing pressure and stress. They are able to manage negative emotions effectively, maintain mental stability, and reduce the risk of anxiety and depression disorders. Thus, patience not only functions as a spiritual value that strengthens the soul, but also as an important coping mechanism in maintaining mental health, especially amidst the dynamics of modern life full of challenges.

Discussion

The findings of this study demonstrate that mental health from the perspective of Islamic psychology is understood holistically through the integration of cognitive, emotional, spiritual, and social dimensions. This finding strengthens the view that psychological well-being in Islam is not merely related to the absence of mental disorders, but also to the achievement of inner balance through a close relationship with Allah SWT and harmonious interactions with others. This perspective aligns with the Islamic psychological framework, which places spirituality as the core foundation of human psychological stability.

The findings further reveal that Qur'anic spiritual values such as *dhikr*, patience (*sabr*), gratitude (*shukr*), *tawakkal*, and *sakinah* possess significant therapeutic potential in supporting mental health recovery and psychological resilience. These values function not only as religious

teachings but also as psychological mechanisms capable of reducing anxiety, strengthening emotional control, and improving overall life satisfaction. This confirms that spirituality in Islam serves both preventive and curative roles in maintaining mental well-being.

The discussion regarding *dhikr* highlights its strong contribution to emotional calmness and anxiety reduction. The Qur'anic statement in Surah Ar-Ra'd verse 28 emphasizes that hearts attain tranquility through remembrance of Allah. This finding is consistent with contemporary psychological theories that relaxation and repetitive spiritual practices can activate calming responses within the nervous system. The study by Rahmah (2023), cited in the findings, also supports the argument that *dhikr* enhances emotional stability and psychological resilience. In this context, *dhikr* may be interpreted as a form of spiritual mindfulness that enables individuals to regulate intrusive thoughts and emotional distress more effectively.

Similarly, the value of patience (*sabr*) emerged as an important coping mechanism for dealing with stress and adversity. The findings indicate that individuals who internalize patience tend to demonstrate greater psychological endurance and emotional regulation. This supports the assumption that patience is not passive resignation but rather an active psychological strategy that encourages self-control, endurance, and optimism during difficult situations. From the perspective of Islamic psychology, patience is closely associated with spiritual maturity because it combines emotional restraint with trust in divine wisdom. Therefore, patience contributes

significantly to reducing vulnerability to anxiety and depression in modern life.

In addition, the values of gratitude and *tawakkal* provide important insights into positive cognitive restructuring and acceptance-based coping strategies. Gratitude encourages individuals to reinterpret negative experiences positively, thereby increasing life satisfaction and emotional well-being. Meanwhile, *tawakkal* fosters psychological calmness by reducing excessive worries about the future through reliance upon Allah SWT. These findings are relevant to contemporary therapeutic approaches such as cognitive reframing and acceptance therapy, indicating that Islamic spiritual values can complement modern psychological interventions.

Furthermore, the concept of *sakinah* reflects a deeper dimension of psychological balance rooted in spiritual connectedness with Allah. The findings suggest that emotional stability can be achieved when individuals cultivate inner peace through spiritual devotion and faith. This reinforces the idea that mental health in Islam is inseparable from transcendental awareness and spiritual fulfillment. Consequently, Qur'anic spirituality offers a comprehensive framework for mental health therapy that integrates emotional regulation, cognitive balance, and spiritual serenity.

Overall, the findings imply that integrating Qur'anic spiritual values into mental health interventions may provide a culturally and spiritually relevant therapeutic model, especially for Muslim communities. Islamic spirituality-based therapy not only addresses psychological symptoms but also nurtures meaning,

purpose, and spiritual awareness, which are often neglected in purely secular approaches to mental health treatment.

CONCLUSION

From this conceptual study, it can be concluded that the spiritual values contained in the Qur'an have great potential as a basis for mental health therapy that is holistic and capable of bringing about positive change. Values such as dhikr (remembrance of Allah), sabr (patience in facing trials), shukr (gratitude), tawakkul (reliance on God after effort), and sakinah (inner peace) are not merely religious teachings, but also possess a real psychological role in overcoming the increasingly complex mental pressures and disorders of the modern era. These values function as internal mechanisms that strengthen an individual's resilience against stress, anxiety, and depression, while simultaneously helping to maintain emotional balance and mental stability in a sustainable manner.

This research provides a significant contribution to the development of revelation-based Islamic psychotherapy, where the Qur'an serves as the primary foundation in designing a spiritual therapy framework. This study fills a gap in the literature, which has previously highlighted Islamic spiritual aspects partially and descriptively without building a systematic and applicable framework within a therapeutic context. Thus, these findings open new opportunities for the integration of Islamic values and scientific approaches in psychology that are relevant to the needs of the Muslim community, particularly in Indonesia.

In the future, this approach is expected to be further developed into an applicable and evidence-based therapeutic model by testing its effectiveness in clinical and social practice. This step is crucial so that the values

of the Qur'an do not remain solely normative guidelines but can also be realized as practical tools in addressing mental health issues amidst ever-changing global challenges.

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