

Integration of Hadith Values in Psychotherapy: Efforts to Build Mental Health Based on Islamic Spirituality

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ABSTRACT

Penelitian ini bertujuan untuk mengetahui ungkapan hadis tentang psikoterapi dan mengetahui apa saja psikoterapi yang diajarkan oleh Rasulullah. Penelitian ini mengadopsi metode tematik dalam menganalisis hadis-hadis kontemporer, serta menerapkan teori yang dikembangkan dari data melalui pendekatan grounded theory. Psikoterapi Islam adalah proses penyembuhan dan penanganan berbagai penyakit, baik yang bersifat mental, spiritual, moral, maupun fisik, yang dilaksanakan berdasarkan petunjuk Al-Qur'an dan Sunnah Nabi. Terapi yang diajarkan oleh Rasulullah penuh dengan hikmah dan manfaat. Terapi ini tidak hanya efektif untuk menyembuhkan penyakit hati, tetapi juga dapat mengatasi masalah fisik. Keistimewaan terapi Rasulullah terletak pada fakta bahwa ia tidak memerlukan biaya besar, melainkan hanya memerlukan pengetahuan dan dilakukan secara konsisten untuk merasakan hasil yang luar biasa. Beberapa model terapi yang dilakukan Rasulullah antara lain: berwudhu, shalat, puasa, zakat/sedekah, haji, istighfar, dan berdoa, serta mungkin masih banyak lagi terapi lainnya yang diajarkan oleh Rasulullah.

This research aims to find out the expression of the hadith about psychotherapy and find out what psychotherapy was taught by the Prophet. This research adopts a thematic method in analyzing contemporary hadiths, as well as applying theories developed from data through a grounded theory approach. Islamic psychotherapy is the process of healing and handling various diseases, both mental, spiritual, moral, and physical, which is carried out based on the instructions of the Qur'an and the Sunnah of the Prophet. The therapy taught by the Prophet is full of wisdom and benefits. This therapy is not only effective for curing liver disease, but it can also address physical problems. The peculiarity of the Prophet's therapy lies in the fact that it does not require large costs, but only requires knowledge and is done consistently to experience extraordinary results. Some of the therapeutic models carried out by the Prophet include: ablution, prayer, fasting, zakat/alms, hajj, istighfar, and prayer, and perhaps many other therapies taught by the Prophet.



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INTRODUCTION

The fundamental psychological nature of man is that since the beginning of his appearance on earth, man has been present with two main dimensions: physical and psychological. Since birth, humans carry a variety of potentials that can develop into positive and negative behaviors (Rajab, 2015). This potential is then the object of in-depth study by psychological scientists in understanding the human psychological aspect. The treatment of psychological disorders experienced by individuals is called psychotherapy by psychologists. Psychotherapy aims to overcome various life problems, including

social inequality related to physiological and biological aspects, which can have a negative impact on a person. In addition, psychotherapy also contributes to improving the quality of human resources (Dewi, 2021, p. 1).

Psychotherapy is a form of treatment that focuses on the mental aspect, especially the handling and treatment of psychiatric disorders using a psychological approach (Jaya, 1994, p. 166). Psychotherapy includes a variety of methods designed to support individuals in overcoming emotional problems through changes in behavior, mindset, and emotions. This process resembles re-education (reeducation), which aims to enable a person to develop his or her capacity to deal with psychological problems. James P. Chaplin differentiated psychotherapy from two perspectives. In a narrow sense, psychotherapy refers to the use of specific techniques to cure mental disorders or difficulties in daily adjustment. While in a broad sense, psychotherapy also includes healing through a spiritual or religious approach, which is done through informal conversations or personal discussions with a teacher or relative (Chaplin, 1999, p. 407).

From the following explanation, psychotherapy not only functions to cure mental disorders, but also plays a role in helping individuals maintain and improve mental health so that they always develop well, are balanced and are able to adapt effectively to the environment. Therefore, the main role of a psychotherapist is to help patients understand themselves thoroughly and direct or change behavior that is considered deviant. In this context, psychotherapists do not always have to be professionals, but they can also be the closest people such as teachers, parents, siblings, or friends who are a place to share and give positive advice in life.

Carl Gustav Jung, as quoted in *The Nuances of Islamic Psychology*, revealed that psychotherapy has evolved beyond its medical roots and is no longer solely considered a method of healing for the sick. Today, psychotherapy is also used in individuals who are in good health, or in those who have the right to mental well-being, since their inner suffering is often also felt by those around them (Mujib & Mudzakkir, 2001, p. 208). Referring to Jung's view, psychotherapy not only plays a role in the curative (healing) aspect, but also has preventive (prevention) and constructive (maintenance and development of mental health) functions (Mujib & Mudzakkir, 2001, p. 208). These three functions suggest that visiting a psychotherapist should not only be done when a person is experiencing a psychological disorder. In fact, it would be better if the consultation was carried out early, before the appearance of symptoms or mental disorders, as this step can help form a more complete and healthy personality.

Emha Ainun Najib stated that Islamic psychotherapy is a process that includes the process of healing, prevention, maintenance, and improvement of mental health which is carried out based on the teachings of the Qur'an and the sunnah of the Prophet Muhammad (PBUH) (Najib, 2005). What is meant in this context is the process of nourishing life as a whole, including physical and mental health, birth and mind, both from worldly and spiritual aspects. In the medical context, Emha Ainun Najib emphasized that Islamic psychotherapy focuses more on prevention efforts (preventive) than treatment (curative) (Najib, 2005). In line with Najib's opinion, psychiatrist Dadang Hawari stated that spiritual experiences and religious beliefs can be used as a means in preventing the onset of mental health disorders (Hawari, 2002). Improper religious understanding and experience can cause inner conflict and anxiety in individuals. Conversely, if a person has the right understanding and experience of religion, it can contribute to relieving inner conflicts and lowering anxiety levels. Therefore, psychiatry plays an important role in the implementation of psychoreligious therapy in order to provide beneficial effects for patients.

Referring to the background that has been explained earlier, the author formulates the following problems: How is the expression of the hadith about psychotherapy and what are the psychotherapies taught by the Prophet. This research aims to find out the expression of the hadith about psychotherapy and find out what psychotherapy was taught by the Prophet.

This study adopts a thematic method in analyzing contemporary hadiths, as well as applying theories developed from data. The grounded theory approach, as described by Glaser, emphasizes the importance of inductive processes and the creativity of researchers that arise within the confines of a particular framework. Glaser also emphasizes that grounded theory is a natural methodology, and provides a strong argumentative basis for this approach (Glaser & Anselm L, 2015). Meanwhile, Strauss emphasizes the importance of validating criteria and using a systematic approach. Strauss's version of the grounded theory is compiled through detailed stages designed to ensure the quality of the resulting

theory. According to Strauss, the quality of a theory can be measured by the process of its preparation itself (Syah & Alif, 2025). The stages of the Grounded Theory approach applied in this study include the following steps: First, determining the main focus of the research with the theme "Integration of Hadith Values in Psychotherapy". Second, conducting the recruitment process and collecting data related to general theories related to the topic, including the collection of relevant hadiths as theoretical samples. Third, compile the data transcript into a summary through the coding process, using *open coding* and *axial coding* techniques. Fourth, group the summary into the codified axial code to form the final code. Fifth, compiling and classifying the final code into several categories. Sixth, conduct a thorough analysis of the entire summary, including comparing between codes to find patterns and relationships. Repeat the second to sixth steps continuously until all the main themes in the hadiths related to psychotherapy are successfully identified and arranged logically to form the thematic framework of the study of the hadith (Glaser & Anselm L, 2015).

METHOD

This research uses a qualitative approach with descriptive properties and a type of library research. The selection of this method is based on the purpose of research that focuses on the conceptual study of the application of hadith values in psychotherapy, especially in order to build mental health rooted in Islamic spirituality.

The research data source consists of primary and secondary literature. Primary literature includes hadith books, both in the form of a collection of authentic hadith and sharia books that discuss aspects of morality, morality, and spirituality related to the healing of the soul. The secondary literature includes books, scientific articles, journals, and other academic works that review the fields of psychology, psychotherapy, and the integration of religion with mental health.

The data analysis process uses content analysis. This step is carried out by examining the meaning, message, and values contained in the selected hadith, then connecting it with the principles of modern psychotherapy. The analysis is carried out through three stages: (1) identifying hadith that is relevant to the theme of mental health, (2) classifying spiritual and moral values in it, and (3) integrating these values with contemporary psychotherapy theory and practice. With this method, the research is expected to present a more complete picture of the role of hadith values as a spiritual foundation that can strengthen the effectiveness of psychotherapy, as well as provide a religious foothold for soul healing efforts in Muslim society.

RESULT AND DISCUSSION

Hadith Expressions about the Prophet's Psychotherapy

Islamic psychotherapy is a process of healing and handling illnesses, both mental, spiritual, moral, and physical, which is carried out through the guidance of the Qur'an and the Sunnah of the Prophet. Empirically, this process can also be done using direction and education from Allah, His angels, His Messenger, and the heirs of the prophet's teachings (Rahayu, 2009). The Prophet has given examples of various forms of therapy that can be used by humans, which contain many benefits and goodness. However, the understanding and application of the therapy he taught still received little attention. Therefore, it is important to encourage efforts to study and understand the therapy in more depth (Saat, 2018).

After the author conducted a study of the Prophet's hadiths related to psychotherapy. The results of the research can be divided into two main categories. First, the presentation of hadiths that discuss the aspects of psychotherapy in the teachings of the Prophet. Second, the discussion of various models or forms of psychotherapy approaches applied by the Prophet.

Table 1. Hadith Themes Hadis Lengkap

No	Final Code	Hadith Dates
1	Berwudhu	Muslim-244
2	Shalat	Ibn Mājah-1391
3	Puasa	Bukhāriy-1894

4	Zakat dan Sedekah	Tirmiziy-1296
5	Haji	Muslim-1349
6	Istighfar	Muslim-4871
7	Berdoa	Muslim-2697

Berwudhu

The Prophet emphasized that ablution has an important role, because it can erase sins and mistakes. In a hadith narrated by Abu Hurairah, the Prophet said:

إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ أَوْ الْمُؤْمِنُ فَغَسَلَ وَجْهَهُ...

"When a Muslim servant/believer performs ablution..." (Ibn al-Hajjāj, 1955, no. 244)

When a believer performs the obligatory prayer, he is cleansed from his past sins and is able to view life more positively, so that his psychological state becomes more balanced. Therefore, we often see individuals who consistently keep the five prayers have a calmer personality, a calm heart, rarely experience health problems, and feel sufficient and grateful for the sustenance given by Allah. This is the true form of happiness (Kaheel, 2014, p. 252).

Wudhu has a significant influence on a person's psychological condition. This study specifically focused only on handwashing activities. If the study was conducted on a Muslim who consistently maintained his ablution, then compared to a non-Muslim individual, the results would most likely show a marked difference. From this, it can be concluded that a Muslim who always maintains personal hygiene (thaharah), ablution, and prayer, usually has better mental and physical health conditions (Saat, 2018, p. 34).

Allah has established ablution as one of the valid conditions for prayer. The Prophet also emphasized the importance of doing *isytingsyaq* (breathing water into the nose) seriously and ensuring the cleanliness of all limbs. He also recommends shaving pubic hair and pulling out armpit hair, because these areas are vulnerable places to become germ nests. The ideal body care, according to this teaching, is to maintain regular hygiene and tidy up the hair in certain parts (Kaheel, 2014, p. 18).

Based on this hadith, it can be concluded that ablution is a form of practice for mankind to purify themselves using holy water (absolute water). Ablution is not a burdensome practice, but aims to cleanse the body of dirt and bacteria.

Prayer

خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللَّهُ عَلَى عِبَادِهِ...

"The five times of prayer that Allah obliges His servants..." (Ibn Mājah, 2009, no. 1391)

Allah SWT obliges every Muslim to pray five times a day and one night, while the Prophet PBUH also recommends the implementation of sunnah prayers. Prayer is not only an obligation that must be fulfilled for every Muslim, but also needs to be done with seriousness so that one can feel the positive impact and spiritual benefits contained in it (Abdullah et al., 2022, p. 8). The significant influence of prayer in relieving anxiety is comparable to the effect produced by the psychotherapeutic methods used by some modern behavioral therapists in dealing with anxiety disorders (Mardiyanti, 2021, p. 36).

Prostration in prayer is a movement that has its own uniqueness, with the philosophical meaning that humans humble themselves to the maximum, until the position of the head is parallel to the feet. According to Prof. Saleh, who is interested in psychoneuroimmunology, namely the study of the immune system from a psychological perspective, the prostration movement actually raises the human degree highly. This happens due to the impact of increased blood flow to the brain during prostration, since at the time of prostration the position of the heart is higher than the head, allowing optimal blood distribution to the brain. As a result, the brain gets a blood supply that has a lot of oxygen, which can improve the function of its cells (Suhadi, 2014, p. 21).

Thus, prostration that is carried out solemnly and full of calmness (tumakninah) is believed to stimulate an increase in intelligence. This finding has even been acknowledged by one of the universities. That is Harvard University in the UK. Interestingly, a previously unknown American doctor decided to embrace Islam after secretly conducting in-depth research on the benefits of prostration (Suhadi, 2014, p. 21).

Based on hadith and explanations from Western experts, prayer is seen as a form of therapy for humans. This is because in prayer, a person humbles himself before Allah, which in turn fosters a sense

of calm in the soul and makes the heart brighter. In addition, prayer also functions as a guard against despicable deeds and makes a person's face look radiant.

Prayers, both obligatory and sunnah, have the ability to cleanse human beings from various impurities and diseases, both physical and mental. Salat also serves as a psychological therapy that includes three aspects at once: healing (curative), prevention (preventive), and developmental (constructive). First, prayer trains a person in building a thorough concentration, which is reflected in intention and solemnity. The intention reflects a person's commitment to focus on carrying out prayer without being accompanied by other actions other than those that are the requirements and pillars of prayer. Meanwhile, according to Ibn Kathir's interpretation, solemnity means the presence of fear and tranquility in worshipping Allah, namely the full presence of the soul without looking at the sky or making unnecessary movements. This can help relieve mental stress and reduce complex psychological symptoms (symptom clusters), which are a set of disease indicators that are interrelated and appear together (Mujib & Mudzakir, 2002, p. 226).

Based on this hadith, it can be concluded that the Prophet gave an illustration that a person who bathes five times a day will have a clean body and be free from impurities. Similarly, if a person keeps his prayers well and performs them perfectly, then his heart and soul will feel calm, and the prayer itself serves as a way to erase the mistakes that have been made in the past.

Fast

الصَّيَّامُ جُنَّةٌ، فَلَا يَرْفُثُ وَلَا يَجْهَلُ...

"Fasting is heaven, unmoved or ignorant..." (Bukhāriy, 1422, no. 1894)

Fasting contains elements of training in regulating motivation and emotions, as well as strengthening the determination to resist the temptations of lust and worldly desires. The Prophet instructed young men who were not yet able to get married to fast, because fasting can help them control their sexual drive (Najati, 2000, p. 410).

Fasting has various benefits from a psychological perspective. This is because this worship acts as a means of coaching and strengthening the soul, as well as a therapy for various mental and physical disorders. Abstaining from eating and drinking from before dawn to sunset during the month of Ramadan every year is an exercise for a believer to control and conquer his desires. This practice indirectly fosters and strengthens the attitude of piety in a person (Salim, n.d., p. 287).

In other words, fasting aims to prevent a person from committing immoral acts, because fasting can suppress the impulse of lust which is often the source. This exercise of self-control that is carried out consistently for a whole month every year will, without a doubt, will form a person who has a strong will and a strong determination. The results of this exercise not only have an impact on appetite control, but are also reflected in a person's behavior in general in daily life.

One of the other psychological benefits of fasting is its ability to make a person feel sufficient even when they are holding back hunger. Fasting also fosters a sense of empathy and concern for the poor, thus encouraging a person to do good to them. This attitude will ultimately strengthen the spirit of solidarity and cooperation in community life (Salim, n.d., p. 288). In addition to providing psychological benefits, fasting also has a positive effect from a medical and therapeutic side in helping to overcome various physical ailments. As is well known, a person's physical condition greatly affects their mental health.

Based on the above hadith, it can be concluded that the Prophet provided a solution by encouraging the ummah to fast. Through fasting, a person can avoid negative behavior. In addition, fasting also provides benefits for physical and mental health, thus helping to maintain physical and mental balance.

Zakat and Sedekah

إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا فَتَصَدَّقْ بِهَا...

"If you want, hold the tree and give alms with it..." (Tirmiziyy, 1996, no. 1296)

From a psychological perspective, alms can help release a person from *the binding problem*, which is excessive attachment to something. *The binding problem* is a major obstacle in the spiritual journey, as human attachment to lust urges is often the main source of unhappiness. Therefore, practical steps are needed to free oneself from this attachment, and alms is one of the effective methods. Through the habit

of giving alms, a person will get used to letting go of the things that have been binding his mind (Abdullah et al., 2022, p. 77).

Giving alms to the poor and those in need is a form of training for a Muslim to cultivate a caring and helpful attitude. This action not only strengthens the relationship and solidarity between the two parties, but also fosters a sense of responsibility in helping others who are less fortunate, while encouraging them to be more motivated to strive and improve their well-being (Zahrani, 2005, p. 487).

One of the charities whose rewards continue to flow even though the person who does it has died is almsgiving. There are many evidences that show how great the benefits of giving alms. Even though it is done only once, the impact can be felt until after the person dies. An example is someone who builds a well for public purposes; Even though he is gone, the surrounding community can still use the well, and the rewards continue to flow to him (Saat, 2018, p. 61).

Alms are not just about distributing some wealth, but also related to the blessings of sustenance obtained halal. The ease of obtaining halal sustenance through alms encourages a person to stay away from unauthorized ways of earning a living, such as corruption, theft, fraud, and other dishonest acts (Tabrani, 2009, p. 48).

Based on the description above, zakat and alms function as a form of therapy for every Muslim who performs these practices. A person who pays zakat in the name of Allah not only cleanses his wealth, but also purifies his soul. Alms are also a form of therapy taught by the Prophet. Alms are not limited to money, but can also be in the form of goods, food, or good behavior. However, as human beings, we ourselves must get used to practicing it with the intention of Allah alone. By paying zakat and giving alms, we can help the poor and provide opportunities for a better life for those in need.

Haji

...والحج المبرور، ليس جزاء إلا الجنة

"... And the hajj is mabrur, there is no other reward except heaven." (Ibn al-Hajjāj, 1955, no. 1349)

The intention to perform the Hajj will arouse feelings of peace, tranquility, and happiness in a Muslim. Through the Hajj, a Muslim also learns to face difficulties and fatigue with patience (Zahrani, 2005, p. 92). What is meant by hajj mabrur is the hajj that is accepted by Allah and is welcomed with goodness from Him.

Hajj strengthens the bonds of brotherhood among fellow Muslims, regardless of background, race, ethnicity, or skin color. They gather in one place and at the same time to pray, worship, and supplicate God alone. This big meeting is an important moment for Muslims to get to know each other, strengthen their affection, and strengthen the bond of brotherhood that has been established between them. (Zahrani, 2005, p. 492)

Hajj is also considered the greatest form of jihad. This is because Hajj has similarities with jihad in terms of facing various difficulties, sacrificing property, leaving one's hometown, separating from one's family, and prioritizing the pleasure of Allah above all else (Syadhi, 2012, p. 35). In addition, the hajj is also a means of moral development, by imitating the attitudes and behaviors of the pilgrims. As stated by Abu Hamid Al-Ghazali, a pilgrim should avoid arguing with others, be friendly, and humble towards all those who perform the worship of Baitullah. Noble morality is not just refraining from evil, but also includes patience in the face of interference from others (Syadhi, 2012, p. 66).

Hajj is a great annual pilgrimage, sanctioned by Allah for His servants, which contains various great benefits and noble purposes, both for the life of this world and the hereafter. This worship also serves as a form of spiritual therapy for Muslims who carry it out. A Muslim who performs Hajj has the opportunity to receive forgiveness from Allah and a reward in the form of heaven. Through Hajj, Muslims from various parts of the world can get to know each other and advise each other. In addition, they can also increase dhikr and prayer, asking Allah to be given birth and mental health, which is also a form of spiritual and physical healing. That is the summary that the author can convey.

Istighfar

تُوبُوا إِلَى اللَّهِ فَإِنِّي أَتُوبُ فِي الْيَوْمِ إِلَيْهِ مِائَةَ مَرَّةٍ...

"Repent to Allah, indeed I repent a hundred times in one day..." (Ibn al-Hajjāj, 1955, p. 4871)

In life, humans are not immune from mistakes and sins. Therefore, repentance is an obligation for anyone who commits sinful acts. Every Muslim must have made mistakes, both in the form of major and minor sins, and sometimes also neglected in carrying out the obligation of worship. Nevertheless,

Allah always opens the door of repentance for His servants, so that they have the opportunity to return to Him, ask for forgiveness, and not despair of His mercy and forgiveness.

A believer should always be prejudiced against his Lord and have a strong hope that Allah will accept his repentance. He was also convinced that one day he would receive His forgiveness, so that he would be free from guilt and the burden of sin. With this belief, his heart will be filled with a sense of calm and security.

Indeed, God has promised forgiveness of all sins to anyone who truly wants to repent. Thus, they will feel inner peace after being freed from sins that previously burdened and troubled the soul (Saat, 2018, p. 66).

From the explanation above, repentance is a powerful way for those who want to return to Allah. As humans, we cannot be free from mistakes, given the weak and imperfect nature of humans. For a Muslim, the practice of repentance can be a healer for the soul and body and help to keep oneself away from bad deeds.

Berdoa

...اللهم! اغفر لي وارحمني واهدني وارزقني

"... Oh Allah. Forgive me, have mercy on me, guide me and bestow sustenance on me" (Ibn al-Hajjāj, 1955, p. 2697).

The Prophet is a figure who always prays to Allah. Every time he never missed an opportunity to pray. If one delves deeper into his life, he will find various extraordinary things. As the best human being and the noblest being, the Prophet always prayed to Allah to be kept away from the punishment of the Day of Judgment. His prayers are not just a series of words, but full of deep meaning. It is as if he is always reminding himself of the Day of Resurrection and Allah's torment, witnessing heaven and hell at all times, and asking for Allah's protection from the evil of Hell, and asking for a place in heaven (Kaheel, 2014, p. 12).

Indeed, prayer provides peace to the heart and is a remedy for all doubts, anxieties, and calamities. A person who prays expects Allah to recite his prayer. The hope for every Muslim is that his prayer will be accepted by Allah to alleviate the suffering he experiences and give him strength in his heart to continue to face challenges and be patient in facing them (Zahrani, 2005, p. 504).

Based on the explanation above, the Prophet always prayed to Allah, asking for His forgiveness and mercy. He made prayer part of the healing process in daily life. When a person uses prayer as a way to therapy, it can provide calm and encourage gratitude. Praying to Allah shows an attitude of surrender and recognition of the need to Him, because worship is only sharia to submit and surrender to the Creator. Prayer also reflects tawakkal to Allah, because the person who prays is in a position to ask for His help.

CONCLUSION

The therapy exemplified by the Prophet contains many lessons and benefits. The therapy is not only effective in curing liver disease, but is also able to treat physical ailments. The speciality of the Prophet's therapy lies in the fact that it does not require a large cost, but only requires knowledge and is carried out continuously in order to experience extraordinary benefits. How much a pleasure it is for us as Muslims to be able to practice therapy that comes from the Prophet PBUH, who is the best and noblest figure in the world.

The therapeutic models carried out by the Prophet include: ablution, prayer, fasting, zakat/alms, hajj, istighfar and prayer and perhaps many more therapeutic models carried out by the Prophet that the author cannot explain in this study.

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