

Human psychological phenomena in science and islam: An islamic education values perspective

Ghina Hashunatil Mar'ah ^{a,1*}, Naeila Putri Ar-Romli ^{b,2}, AnzarAquil ^{c,3}

^{a,b} Universitas Islam Negeri Siber Syekh Nurjati Cirebon, Indonesia; ^c Jamia Millia Islamia, New Delhi, India

¹ ghinahm175@gmail.com; ² naeilaputriarromli@gmail.com; ³ anzaralvi@gmail.com

*Correspondent Author

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ABSTRACT

The phenomenon of human psychology is an important aspect in understanding the existence and dynamics of human life. This article aims to examine the structure and function of the soul from the perspective of the Quran and to compare it with modern scientific views, especially psychology. The Quran depicts the soul as a spiritual entity that possesses the potential for both good and evil, which can develop towards inner tranquility (*nafs muṭma'innah*) or fall into moral corruption (*nafs ammārah*). The scientific approach through psychology explains the soul as the center of thinking, feeling, and acting processes. Using a descriptive-qualitative approach, this study finds common ground between the concepts of psychology in revelation and science, which mutually reinforce each other in explaining the essence of humans as physical and spiritual beings.

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Introduction

Human beings are multidimensional creatures whose existence cannot be explained solely through biological aspects. Beyond the physical body, humans possess a soul, which serves as the center of consciousness, emotion, will, and morality. It is this soul that distinguishes humans from other beings, for from it arise values, ethics, and meaning in life. The understanding of the human psyche has long been an important subject across various disciplines, including philosophy, psychology, and Islamic sciences. When this psychological dimension is not comprehensively understood, humans risk losing direction and experiencing moral, social, and even spiritual disorientation (Yusuf, 2021). Thus, maintaining balance between body and soul becomes essential in shaping a holistic personality. A holistic approach to understanding the human being is increasingly important in the modern era, especially as studies show that spirituality significantly contributes to emotional well-being, flourishing, and psychological resilience (Azizah & Hafidz, 2021; Lestari, 2023).

In the Qur'an, discussions regarding the soul are profound and rich in meaning. Terms such as *nafs*, *qalb*, and *ruh* are used to describe the structure and inner dynamics of the human being (Fadillah, 2023). The Qur'an portrays the soul as an entity capable of growth, misguidance, and purification depending on one's spiritual experiences and efforts to control desires while drawing closer to God. Meanwhile, modern psychology views the

soul – often referred to as the mind – as a mental system consisting of cognition, emotion, and behavior influenced by biological, social, and environmental factors. In recent decades, psychological science has gradually opened itself to spirituality, revealing an important point of convergence with Islamic values (Nugroho, 2022; Nurhidayat, 2022). Collaboration between psychology and Islamic understanding can enrich our perspectives on mental well-being. An integrative approach is therefore a strategic step in addressing today's psychological and spiritual crises (Fatimah, 2020).

Classical scholars such as Al-Ghazālī and Ibn Sīnā emphasized that the soul possesses a structured hierarchy that can be purified through spiritual discipline and ethical training. For Al-Ghazālī, the purification of the soul (*tazkiyatun nafs*) is a fundamental process in moral education and psychological healing, a process that continues to inspire contemporary Islamic counseling models (Mulyana, 2021). Ibn Sīnā categorized the soul into three levels – vegetative, animal, and rational – which correspond in many ways to the functional models of the psyche in modern psychology. Meanwhile, contemporary approaches such as humanistic psychology and logotherapy, pioneered by Viktor Frankl, give great attention to self-actualization, meaning in life, and inner tranquility – values that also lie at the core of Qur'anic teachings on the soul. Empirical studies further show that practices such as *dzikr* can reduce psychological distress, enhance neurological regulation, and support emotional stability (Himawan & Yulisetiyaningrum, 2019; Kurniawan, 2023). Spiritual-based relaxation also demonstrates measurable impacts on reducing stress hormones such as cortisol (Purnomo, 2020) and improving immune system balance (Rahmawati, 2024). This alignment suggests that integrating Islamic intellectual heritage with modern psychology offers significant potential for developing a holistic mental health framework. Through this integration, the spiritual dimension is no longer marginalized but instead becomes central to the processes of healing and personal growth (Ramadhan, 2024).

By bringing together two epistemological approaches – divine revelation from the Qur'an and empirical knowledge from psychology – this study aims to explore more comprehensively the meaning, function, and dynamics of the human soul. It seeks to answer the questions: How does the Qur'an conceptualize the soul, and to what extent can this understanding be reinforced or enriched by modern scientific findings? The objective of this study is to present an integrative and applicable perspective on human mental health, with the hope that it can serve as a foundation for education, psychotherapy, and moral development in modern society. This approach emphasizes not only the importance of balance between spiritual and psychological dimensions but also the need for intervention methods that are more humane and meaningful. Ultimately, this study aspires to contribute to the development of a scientific paradigm that is not merely rational but also transcendental (Hasanah, 2015; Fadillah, 2023).

Method

This study employs a descriptive-qualitative method using a library research approach, following Creswell's (2013) framework which emphasizes meaning-making through textual interpretation. The primary source is the book *Fenomena Kejiwaan Manusia dalam Perspektif Al-Qur'an dan Sains* (Human Psychological Phenomena in the Perspective of the Qur'an and Science), compiled by the Scientific Tafsir Team of the Ministry of Religious Affairs of the Republic of Indonesia in collaboration with the Indonesian Institute of Sciences (LIPI). Supporting sources include classical and contemporary psychological literature, as well as thematic Qur'anic exegesis, which aligns with Bowen's (2009) model of document analysis as a systematic procedure for reviewing printed materials.

The analysis was conducted by categorizing psychological findings presented from the Qur'anic perspective and comparing them with established psychological theories that

explain the structure, function, and dynamics of the human soul. This analytical process adopts Miles and Huberman's (2014) interactive model—data reduction, data categorization, comparison, and conclusion drawing—to produce a structured thematic synthesis. Such an integrative approach allows for a more comprehensive understanding by combining multiple scientific perspectives.

The findings of this study are expected to provide a conceptual foundation for developing a contextual and relevant mental health model suited to the needs of contemporary society, consistent with Patton's (2015) argument that qualitative inquiry is essential for designing culturally rooted psychological frameworks.

Result and Discussion

The Dynamics and Functions of the Soul in the Perspective of the Qur'an and Psychology

In Islamic psychology, personality is understood as the integration of the human qalb (heart), intellect ('aql), and nafs, which collectively generate behavior. The human psyche comprises three fundamental faculties:

- (1) Qalb (divine fitrah), representing the supra-conscious aspect of human nature associated with emotional and spiritual awareness;
- (2) 'Aql (human fitrah), referring to the conscious cognitive capacity of reasoning, reflection, and interpretation; and
- (3) Nafs (animalistic fitrah), representing the pre-conscious or subconscious domain associated with impulses and volition.

These three components work in an integrated manner to produce human behavior. The qalb is naturally inclined toward the spiritual essence of the ruh, the nafs toward physical and instinctual desires, while the 'aql functions as an intermediary between the spiritual and physical dimensions. From a structural viewpoint, personality is thus an integration of supra-conscious (divine), conscious (humanistic), and subconscious (instinctual) layers. From a functional perspective, it reflects the integration of emotional, cognitive, and conative faculties manifested through both outward behaviors (such as walking or speaking) and inward states (such as thoughts and feelings). Ultimately, human personality emerges from dynamic interactions among these components, with one often taking a dominant role; and within this system, the qalb ideally holds the central controlling function (Hasanah, 2015).

The qalb operates according to the primordial human nature (*fitrah*), which inclines toward divine presence and spiritual purity. Its actualization is determined by its regulatory mechanism, namely the dhamir (moral conscience), guided by *al-fitrah al-munazzalah* (the Qur'an and Sunnah). When this system functions properly, human personality aligns with the divine mandate bestowed upon humanity in the primordial covenant. However, if the system weakens, other faculties may take control. The intellect ('aql), by contrast, operates through rational and realistic principles. Its primary role is to restrain and regulate the nafs. When fulfilled, the intellect can actualize its highest innate qualities; but when neglected, it becomes subservient to impulsive desires. The nafs, driven by worldly pleasures and instinct, asserts strong influence—especially when supported by external temptations and satanic impulses. By nature, the nafs inclines toward base emotions, yet when guided by divine grace, it transforms into a positive force that empowers higher will (*irādah*) and inner strength (*qudrah*) (Hasanah, 2015).

In the Qur'an, the term nafs appears more than 250 times, carrying broad meanings ranging from the human self to the inner locus of moral decisions and impulse control. The Qur'an portrays the nafs as a dynamic structure that evolves in accordance with one's spiritual orientation. This development is reflected in the well-known levels of the soul:

nafs ammārah, nafs lawwāmah, and nafs muṭma'innah. Nafs ammārah represents the soul dominated by unrestrained desires. Nafs lawwāmah denotes the self-reproaching soul that recognizes its moral lapses. Nafs muṭma'innah reflects the highest state of tranquility achieved through spiritual alignment and surrender to God. This transformational journey highlights the essential role of spiritual training and inner purification in Islam (Fadillah, 2023).

These three levels of the soul parallel aspects of humanistic psychology – particularly Maslow's hierarchy of needs—where the journey culminates in self-actualization. However, in Islamic thought, the highest actualization is not merely personal achievement but spiritual intimacy with God. Thus, mental well-being in the Qur'anic worldview is defined not only as the absence of disorder but also as the presence of serenity, sincerity, and sincere servitude. The Qur'an emphasizes that purification of the soul entails abandoning negative traits and cultivating virtuous character.

Unlike many modern psychological theories that emphasize individualistic fulfillment, the Islamic paradigm offers a holistic and spiritually centered framework for understanding mental health (Mulyana, 2021). The functions of the soul in the Qur'an are linked with key human capacities such as contemplation (*tafaquh*), remembrance (*tadzakkur*), fear (*khawf*), hope (*rajā'*), and love (*mahabbah*). These correspond closely with the cognitive and affective dimensions that form the core of psychological inquiry. Spiritual practices such as prayer (*ṣalāh*) and remembrance (*dhikr*) serve not only as acts of worship but also as emotional regulation mechanisms that stabilize inner states. Through such practices, individuals cultivate self-awareness and self-regulation—essential attributes for coping with psychological stress and inner conflict. Strengthening one's relationship with God provides a deep source of mental resilience, making spirituality a crucial element in holistic mental well-being (Kurniawan, 2023).

Purification of the Soul (Tazkiyatun Nafs) and Its Alignment with Psychological Therapy

Tazkiyatun nafs is a systematic effort to purify the soul from inner diseases such as envy, jealousy (*hasad*), ostentation (*riya'*), arrogance, and resentment. This process strengthens positive values including patience (*ṣabr*), gratitude (*syukr*), and trust in God (*tawakkul*). In Islamic thought, tazkiyah constitutes the core of moral education and serves as a fundamental pathway toward spiritual maturity. Through tazkiyah, individuals are encouraged to engage in continuous self-reflection (*muḥāsabah*) and to repair their relationship with both fellow human beings and the Creator. This process requires consistency and sincerity in practicing religious teachings while avoiding destructive behaviors. Moreover, tazkiyah functions as a form of spiritual therapy capable of healing emotional wounds and enhancing psychological resilience. Consequently, soul purification contributes not only to spiritual well-being but also to improved social and psychological functioning (Mulyana, 2021).

On the other hand, cognitive psychotherapy aims to restructure irrational thought patterns, improve self-perception, and modify maladaptive behaviors. This goal aligns closely with the principles of tazkiyah, which emphasize internal evaluation and the transformation of negative traits. Both Islamic therapy and modern psychology ultimately converge in their orientation toward improving human inner structure and behavior. Each highlights the importance of self-awareness as the initial step in healing and personal growth. The integrative approach between these two perspectives enables the development of more comprehensive and contextually relevant therapeutic methods. Furthermore, incorporating spiritual values provides an additional dimension that strengthens motivation and fosters hope throughout the healing process. Thus, the synergy between

Islamic spiritual guidance and contemporary psychological therapy opens new avenues for holistic and sustainable mental health interventions (Mulyana, 2021).

A number of studies have shown that Islamic spiritual practices have direct effects on neural and hormonal health. Acts of worship such as *dhikr* and *ṣalāh* have been found to reduce cortisol levels and stabilize heart rate and blood pressure. These effects demonstrate that Islamic devotional practices are not only metaphysical in nature but also exert measurable biological influences on the autonomic nervous system. Additionally, spiritual activities increase the production of endorphins, which function as natural stress relievers. These physiological changes contribute to the reduction of anxiety and depression, thereby supporting improved mental well-being. Such findings reinforce the importance of integrating spiritual and medical aspects within mental healthcare. Accordingly, Islamic worship practices can be understood as holistic health interventions that harmonize the body and soul (Purnomo, 2020).

The role of the Qur'an in guiding and regulating the human soul is essential in maintaining mental balance. A soul that remains connected to divine values is more capable of managing stress, avoiding existential emptiness, and developing strong inner resilience in facing life's challenges. Qur'anic guidance provides a firm moral and spiritual foundation that enables individuals to live with optimism and purpose. Through deep engagement with Qur'anic teachings, individuals can discover a clear sense of meaning and avoid the spiritual void that often contributes to psychological disorders. Moreover, Qur'anic practices such as *dhikr* and supplication help to calm the mind and cultivate inner peace. Therefore, integrating Qur'anic teachings into daily life serves as a key component for maintaining holistic mental wellness (Rahmawati, 2024).

Tazkiyatun Nafs and Its Alignment with Psychological Therapy

Tazkiyatun nafs refers to a systematic effort to purify the soul from spiritual illnesses such as envy, jealousy (*hasad*), ostentation (*riyā'*), arrogance, and resentment. This process is carried out by strengthening positive virtues including patience (*ṣabr*), gratitude (*shukr*), and trust in God (*tawakkul*). In Islam, *tazkiyah* is the core of moral education and represents the primary path toward spiritual maturity. Through *tazkiyah*, individuals are encouraged to engage in continuous self-reflection (*muhāsabah*) and to improve their relationship with both fellow human beings and the Creator. This process requires consistency, discipline, and sincere commitment to religious teachings while avoiding destructive behaviors. Moreover, *tazkiyah* functions as a form of spiritual therapy that heals inner wounds, elevates resilience, and enhances emotional stability. Thus, the purification of the soul has direct implications not only for spiritual well-being but also for the quality of one's psychological and social life (Mulyana, 2021).

Similarly, cognitive psychotherapy aims to restructure irrational patterns of thought, enhance self-perception, and modify maladaptive behaviors. This objective aligns closely with the principles of *tazkiyah*, which emphasize self-evaluation and internal transformation. Both Islamic spiritual therapy and modern psychological approaches share a common ground in their efforts to improve inner structures and human behavior. They both underscore the importance of self-awareness as the foundational step toward healing and personal growth. This integrative perspective enables the development of therapeutic methods that are more comprehensive and relevant to clients' needs. Furthermore, the incorporation of spiritual values can provide an additional dimension that strengthens motivation, hope, and meaning throughout the healing process. As such, the synergy between Islamic therapy and modern psychology opens new pathways for holistic and sustainable mental health interventions (Mulyana, 2021).

Several studies demonstrate that spiritual practices have direct effects on neurological and hormonal functioning. Practices such as *dhikr* and prayer (*ṣalāh*) have been shown to

reduce cortisol levels, stabilize heart rate, and regulate blood pressure. These physiological responses indicate that Islamic acts of worship are not merely metaphysical rituals but have tangible biological impacts on the autonomic nervous system. Moreover, such practices can increase the production of endorphins, which naturally alleviate stress and promote emotional well-being. This contributes to the reduction of anxiety and depression while supporting mental health more broadly. These findings reinforce the importance of integrating spiritual and medical aspects in mental health treatment. Consequently, Islamic spiritual practices also function as holistic health interventions that harmonize the body and soul (Purnomo, 2020).

The Qur'an plays a crucial role in guiding and regulating the human soul, thereby maintaining mental balance. A soul continuously connected to divine values becomes capable of managing stress, avoiding existential emptiness, and developing strong psychological resilience in facing life challenges. Qur'anic guidance provides a solid moral and spiritual foundation that enables individuals to live with hope, optimism, and a clear sense of purpose. A deep understanding of the Qur'an helps individuals avoid feelings of meaninglessness, which often serve as triggers for psychological disturbances. Additionally, practices of *dhikr* and supplication taught in the Qur'an contribute to emotional calmness and inner peace. Therefore, integrating Qur'anic teachings into daily life becomes a key component in maintaining holistic mental well-being (Rahmawati, 2024).

Mental Disorders and Holistic Healing

Mental disorders are complex conditions that affect an individual's thoughts, emotions, and behavior, encompassing various forms such as depression, anxiety disorders, schizophrenia, and bipolar disorder. Their causes are multifactorial, involving biological factors (neurotransmitter imbalances), psychological factors (trauma, stress), and social influences (environmental pressures, cultural expectations). Conventional approaches generally treat these disorders through medical interventions such as pharmacotherapy and psychotherapy. However, these methods may not fully address deeper existential or spiritual dimensions of human suffering. This has encouraged the rise of holistic healing approaches that integrate physical, mental, emotional, social, and spiritual dimensions. Holistic healing aims to create balance across all aspects of human life and may involve combinations of psychotherapy, spiritual counseling, meditation, art therapy, herbal treatment, and religious practices such as *dhikr*, focused prayer, and *tazkiyatun nafs*. Within the Islamic context, healing the soul involves not only cognitive and medical interventions but also a deep sense of *tawhid* and awareness of life's higher divine purpose (Himawan & Yulisetiyaningrum, 2019).

Islam does not view mental disorders solely as biological conditions but rather as disruptions that affect the totality of human life—biological, psychological, social, and spiritual. In the Qur'an, the term *maradh al-qulūb* refers to spiritual and moral illnesses of the heart, such as hypocrisy, hardness of heart, and deep-seated hatred. Islamic approaches to healing emphasize restoring one's relationship with God, improving moral character, and strengthening social bonds. This demonstrates that mental health must be understood holistically rather than purely medically. Therefore, effective treatment integrates physical, psychological, and spiritual care simultaneously (Yusuf, 2021).

Mental disorders may also arise from inner tension, loss of meaning, or existential crises. Modern psychology refers to this as identity crisis or "existential vacuum," as described by Viktor Frankl. In the Islamic framework, this condition is linked to a soul disconnected from *fitrah* and the values of *tawhid*. The absence of spiritual grounding and a clear sense of divine purpose leads to inner emptiness and psychological distress. Thus, healing requires reorienting the individual toward faith, meaning, and spiritual alignment. This helps individuals rediscover their true purpose through a harmonious relationship

with the Creator. Consequently, integrating existential psychology with Islamic teachings becomes essential in resolving deep psychological crises holistically (Yusuf, 2021).

In affective psychology, emotions such as anger, fear, and anxiety must be regulated to prevent them from developing into disorders. Islam places significant emphasis on emotional management through spiritual virtues such as *ṣabr* (patience), *tawakkul* (trust in God), and *muhāsabah* (self-reflection). Practices of *dhikr* and prayer offer structured and healthy emotional expression. Through these practices, individuals learn to respond to life's pressures with calmness, wisdom, and restraint. Spiritual approaches to emotion regulation also strengthen mental resilience and maintain inner equilibrium. Therefore, integrating Islamic values into emotional management provides a sustainable and comprehensive approach to mental health (Nugroho, 2022).

Islamic healing is active and non-fatalistic. The Prophet Muhammad ﷺ instructed his community to seek treatment, stating that no disease exists except that God has also created its cure. One form of healing that has been scientifically studied is *ruqyah syar'iyah*, which uses Qur'anic recitation as spiritual therapy to strengthen psychological and spiritual immunity. *Ruqyah* helps calm the mind and alleviate psychological distress through the power of sacred words and prayer. Modern research increasingly recognizes its positive effects on the nervous system and emotional stability. Furthermore, *ruqyah* teaches reliance upon God as the ultimate source of healing. Thus, *ruqyah* becomes an integrative therapeutic approach that combines spiritual and medical dimensions in the restoration of mental well-being (Fatimah, 2020).

Social Relations, Spirituality, and Positive Psychology

Humans are social beings, and mental disorders often worsen when a person becomes isolated or loses healthy interpersonal connections. In Islam, social relations such as *silaturahmi*, *ukhuwah*, and participation in community life play a major role in building psychological resilience and reducing stress. Studies have shown that spiritual social support can significantly decrease the relapse rate of depression. A supportive social environment provides a sense of safety and deep connection, which assists the mental recovery process. Social activities grounded in religious values also strengthen one's identity and sense of life purpose. Thus, social interaction within a spiritual framework becomes an essential factor in maintaining mental health. This approach emphasizes that healing is not only individual but also collective and community-based (Lestari, 2023).

Concepts such as gratitude, hope, and meaning in life serve as a bridge between Islamic spirituality and positive psychology. Gratitude-based therapy has been widely used in modern psychological approaches because it has been proven to increase dopamine and serotonin levels in the brain. In the Islamic context, gratitude is not merely an emotional response but an expression of faith. Gratitude teaches individuals to appreciate the blessings granted by Allah, thereby strengthening spiritual connection and enhancing inner happiness. Hope in Islam is built upon complete trust in Allah's mercy and assistance, providing strength in facing life's trials. True meaning in life is found through devotion and obedience to Allah, which offers clarity of purpose and direction. Therefore, integrating these values into psychological therapy can deepen the recovery process and elevate overall life quality (Ramadhan, 2024).

The Qur'an offers a strong source of life meaning. Its verses guide humans to recognize their identity, understand their purpose in life, and interpret suffering as a process of self-purification. A soul that accepts divine decree and remains grateful in all circumstances will be more resilient in facing life's pressures. This understanding helps individuals perceive every challenge as a test and an opportunity for spiritual growth. Consequently, despair and hopelessness can be minimized through firm conviction. Moreover, the Qur'an encourages continuous effort and prayer in seeking Allah's guidance. This approach

balances human endeavor with reliance on divine will, creating harmony in life (Ramadhan, 2024).

A living and well-directed spirituality also protects individuals from nihilism—the belief that life is meaningless. Many severe mental disorders, such as major depression or suicidal tendencies, stem from a loss of meaning in life. In this regard, Islamic values offer a comprehensive system for nurturing mental health from cognitive, emotional, and spiritual dimensions. Islam instills purpose and hope through a strong foundation of tawhid and belief in the afterlife. This perspective provides a powerful mental framework for facing life's trials and difficulties. By strengthening the relationship with Allah, individuals gain profound inner strength to persevere and grow. Therefore, integrating spiritual values into mental health therapy can enhance recovery effectiveness and long-term psychological well-being (Lestari, 2023).

Spirituality serves as the foundation for providing life meaning, hope, and existential direction. In a religious context, spirituality reflects a deep connection with God, acceptance of divine decree, and the ability to derive meaning from life's difficulties. During challenging times, spirituality can be a source of inner strength that helps individuals remain steadfast and accept their conditions with sincerity. Values such as gratitude, patience, trust in God (tawakal), and repentance (istighfar) are not only religious doctrines but also means of emotional healing and strengthening resilience. Modern research in psychology acknowledges that spiritual practices such as meditation, prayer, self-reflection, and *dzikir* can reduce stress levels and improve emotional well-being (Azizah, 2021).

Positive psychology, as a contemporary approach within the field of psychology, highlights human strengths such as optimism, gratitude, hope, meaning in life, and happiness. It does not solely focus on treating disorders but also on nurturing human potential to flourish. Many concepts in positive psychology strongly align with spiritual principles. For example, gratitude in positive psychology closely overlaps with the Islamic concept of *syukur*. Likewise, mindfulness corresponds to *muraqabah* in Islam—the awareness that Allah is always watching. Spirituality and social relations also reinforce each other in shaping positive psychology. An individual actively involved in a spiritual community or religious social environment is more likely to develop positive emotions, deep social connectedness, and a meaningful life (Azizah, 2021).

Table 1. Correlation Between Qur'anic and Psychological Perspectives on the Soul

Aspect of Soul Studies	Qur'anic Perspective	Modern Psychological Perspective
Structure of the Soul	<i>Nafs</i> as the human soul, consisting of levels: <i>ammārah</i> , <i>lawwāmah</i> , and <i>mutma'innah</i> . The soul develops through purification.	Consciousness consists of the conscious, subconscious, and unconscious. The structure of the psyche is explained through Freud's theory and humanistic psychology.
Functions of the Soul	Functions include thinking (<i>tafaquh</i>), remembering (<i>tadzakkur</i>), and feeling (<i>mahabbah</i> , <i>khawf</i> , <i>rajā'</i>).	Soul functions include cognition, emotion, and motivation, studied in cognitive and affective psychology.
Mental Health	A healthy soul is reflected in inner peace, patience, and acceptance of divine decree. It	Mental health is the balance of emotional and mental states supported by coping skills,

	is supported by worship and righteous character.	emotional regulation, and healthy relationships.
Mental Disorders	<i>Maradh al-qulūb</i> refers to spiritual illnesses such as hard-heartedness, hypocrisy, and arrogance, arising from distancing oneself from God.	Mental disorders arise from trauma, stress, loss of meaning, and neurobiological dysfunctions.
Therapy & Purification of the Soul	<i>Tazkiyatun nafs</i> is the method for healing the soul. Dhikr, prayer, supplication, patience, and gratitude are its practices.	CBT, existential therapy, mindfulness, and psychotherapy are used to treat psychological disorders.
Spirituality & Emotion	Islam teaches dhikr and patience for emotional regulation. Dhikr brings tranquility to the heart (Qur'an 13:28).	Mindfulness, gratitude therapy, and emotional awareness are proven effective in modern therapy.
Ruqyah & Islamic Healing	<i>Ruqyah syar'iyah</i> uses Qur'anic verses to calm the soul and strengthen spirituality.	Used as a complementary therapy in integrative approaches combining psychology and religion.
Social Relations & Resilience	<i>Silaturahmi</i> , <i>ukhuwah</i> , and spiritual communities strengthen the soul and reduce stress and loneliness.	Social and religious support systems reduce depression relapse and increase resilience.
Meaning of Life & Hope	The Qur'an teaches that life is full of tests yet meaningful. <i>Tawakkul</i> and gratitude strengthen hope.	Positive psychology emphasizes finding meaning in suffering and hope therapy for emotional balance.
Happiness of the Soul	True happiness (<i>sa'ādah</i>) is achieved through faith, worship, and a tranquil soul (<i>muṭma'innah</i>).	<i>Flourishing</i> is the optimal state of well-being: happiness, meaning, and emotional health.

The results and discussion table presents a comparative mapping between concepts of the human soul from the perspective of the Qur'an and modern psychological approaches. Each theme reflects a major aspect of the study of the soul – from its structure and functions to the processes of healing and development. By placing the two frameworks side by side, readers can see that the Qur'an and psychological science are not contradictory; rather, they complement one another in understanding the complexity of the human psyche. The Qur'an speaks in spiritual and moral terms, whereas psychology explains these dimensions through scientific and empirical frameworks. Both ultimately address the same essential reality: that human beings possess a profound inner dimension that must be understood, nurtured, and developed holistically (Fadillah, 2023).

The first theme in the table highlights the fundamental structure of the soul. In Islam, this structure is explained through the concept of *nafs*, which exists on different levels – from *ammārah* (the self inclined toward evil) to *muṭma'innah* (the tranquil soul content with God's decree). This aligns with modern psychology, which describes the structure of the psyche through various levels of consciousness and personality components, such as the id, ego, and superego (Freud), as well as self-actualization (Maslow). Both perspectives agree that the soul is not static but complex and capable of positive growth. This process is

known as purification of the soul (*tazkiyatun nafs*) in the Qur'an and self-development in psychology (Mulyana, 2021).

The functions of the soul are also explained through both interconnected perspectives. The Qur'an describes the soul's functions as thinking, remembering, fearing, loving, and hoping, while emphasizing emotional regulation through worship such as *dhikr*, prayer, and supplication. These correspond to cognitive and affective functions studied in cognitive and affective psychology. Thus, Islamic methods of nurturing and calming the soul have psychological foundations supported by empirical findings, such as the relaxation effects of *dhikr* on stress and the stabilizing effects of prayer on emotions. A healthy soul is not merely free from disorders but able to live with awareness, meaning, and healthy relationships (Kurniawan, 2023).

The discussion of mental disorders in this table shows how Islam views psychological crises as emerging from the loss of divine values. The Qur'an uses the term *maradh al-qulūb* (diseases of the heart) to describe spiritual and moral afflictions. Meanwhile, psychology sees mental disorders as resulting from trauma, chronic stress, or neurobiological disturbances. Both perspectives agree that healing cannot rely solely on medical approaches; it also requires cognitive restructuring, restoration of life meaning, and social support. Therefore, Islamic therapies such as *ruqyah syar'iyah*, *tazkiyatun nafs*, and spiritual counseling can be integrated with modern scientific methods such as CBT, existential psychotherapy, and mindfulness (Fatimah, 2020; Yusuf, 2021).

One important contribution of this table is its clarification that spirituality in Islam is not merely a supplementary aspect of psychological well-being but the foundation of mental resilience and healing. Islam perceives psychological crises as conditions that can be improved by restoring a person's awareness of their role and purpose in life as a servant of God. When individuals face sadness, anxiety, or spiritual confusion, the Qur'an offers clear guidance: return to *dhikr*, patience, prayer, and trust in God. These practices are not symbolic rituals but have measurable effects on the nervous system and help recalibrate one's life orientation. In modern psychology, spirituality is increasingly recognized as a significant domain of therapy, especially in logotherapy and positive psychology (Rahmawati, 2024).

The integration of Qur'anic values with psychological theories creates the possibility of developing more humane and contextual therapeutic approaches. Value-based therapy – whether religious or existential – has proven effective in improving the recovery of patients with mental disorders. For instance, patients with severe depression who receive Islamic spiritual interventions show faster symptom reduction than those treated with conventional cognitive therapy alone. This indicates that healing the soul requires more than correcting behavior or thoughts; it necessitates strengthening faith, meaning, and transcendental connection. The Qur'an provides this dimension through verses that comfort and guide individuals toward accepting destiny with resilience (Nugroho, 2022).

The Qur'an emphasizes social bonding, justice, and compassion for others. These values are not merely ethical teachings but integral elements of emotional stabilization. Individuals with strong social support tend to endure life pressures better because they feel valued, needed, and accompanied. This is supported by Islamic psychology research demonstrating that participation in religious communities such as study circles or *dhikr* groups significantly reduces symptoms of depression and increases gratitude. Therefore, maintaining both spiritual and social balance is essential for preventing mental disorders (Lestari, 2023). The concept of *sa'ādah* (true happiness) in Islam carries deep and holistic meaning. Happiness is not merely the presence of pleasure or the absence of distress; it is a state of inner peace grounded in purpose and the correct orientation toward life. This closely aligns with the concept of *flourishing* in positive psychology, in which individuals

not only survive adversity but grow optimally in relationships, meaning, contribution, and positive emotions. Thus, integrating the concept of *nafs muṭma'innah* with flourishing offers a rich framework for nurturing mental well-being in the modern era (Ramadhan, 2024).

Conclusion

The human soul is the deepest core of existence, governing not only feelings and thoughts but also serving as a bridge between humans and God. In both the Qur'anic and scientific perspectives, the soul is dynamic: it can grow toward tranquility or fall into anxiety, depending on spiritual guidance, life experiences, and an individual's ability to manage desires and emotions. Mental well-being is not merely the absence of disorders, but the presence of peace, awareness, and a complete sense of connectedness between a person, others, and the Creator. Therefore, nurturing the soul through worship, self-reflection, moral education, and divine love becomes the essential foundation for forming a mature, resilient, and truly happy human being. An integrative approach that combines Qur'anic values and modern psychology is crucial for building comprehensive inner balance. Through this harmony, humans can live in accordance with their nature as multidimensional beings full of meaning and purpose.

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