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How Islamic Psychospiritual Contribute to Balanced Mental Health and Human Wellbeing

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Abstract

Psychospirituality is the integration of two entities, namely psychology and spirituality. Islamic psychospirituality encompasses the Islamic approach to psychological and spiritual knowledge. Therefore, Islamic psychospiritual treatment explains how Islamic spirituality plays its role as a contributing factor in treating human stability in mental health and well-being. Most importantly, when humans want to function as leaders on this earth, they should have a stable and balanced mind through their actions and the way they communicate with other people and the environment. However, the problem occurs if mental health is in doubt, unstable or fragile every time they face life's challenges. Here, the role of Islamic psychospiritual treatment on mental health appears critical since it builds relationships and brings inner spiritual and intellectual direction that is integrated with faith/belief in the Creator/God. This situation leads to stability of mind, body and soul which contributes to human well-being. Well-being of life is a state that humans seek to ensure that a person feels good and functions well. Having positive emotions such as joy and satisfaction as well as the ability to develop life's potential is something that is needed. Reshaping the determinants of mental health often requires action from external factors and from the health sector. Whereas, WHO conventionally addresses well-being issues through program promotion and prevention involving the education, labor, justice, transportation, environment, housing, and welfare sectors. On the other hand, Islam emphasizes the aspect of psychospiritual strengthening to balance mental health and well-being. Therefore, this conceptual study harnesses that there is a fundamental relationship on how Islamic psychospiritual treatment affects to balance mental health and overall human well-being.

Keywords: Islamic Psychospirituality, Mental Health, Well-Being, Balance, Leaders.

Introduction

Psycho comes from the Greek word ‘*psykho*’, which means mind or mental process. The word psycho is always related to people who have an unstable, confused, lost or in need of help (Cambridge Dictionary, 2025). Among the definitions of psycho is someone who has or shows a disordered or abnormal state of mind, that is, abnormal or deviant. In addition, the term psycho comes from the word psychology which refers to the scientific study of behavior and mind, as well as feelings and emotions (Cambridge Dictionary, 2025). In short, psychology basically means ‘*the study of the soul*’ (Sawant, 2023). When the word ‘*psychology*’ is integrated with the word ‘*spirit*’, it forms the term ‘*psycho-spiritual*’. From Islamic teachings, the term soul refers to the non-physical aspect of a person which is also called the spirit. Mental health in life is closely related to the well-being of human life as a whole. Cognitively, according to Chaplin,

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mental is a field of human psychology that includes behavior related to understanding, attention, information processing, problem solving, intention and belief (Ramadanti, Sary & Suarni, 2022). This mental or cognitive ability is what regulates how humans communicate in achieving their desires in daily life. With that, healthy mental health is very much needed by humans throughout the ages. While the well-being of life is something that almost everyone seeks because it includes many positive things such as feeling happy, healthy, socially connected and purposeful (Davis, 2025). WHO addresses the issue of well-being of life through the promotion of programs and prevention involving the education, labor, justice, transportation, environment, housing, and welfare sectors. It is a sustainable state that allows individuals or populations to thrive. The term well-being is used subjectively because it is synonymous with a positive mental health state (Ruggeri, 2020). Well-being is found with satisfactory health, happiness, and prosperity experiences. It includes having good mental health, high life satisfaction, a sense of meaning or purpose, and the ability to manage stress (Davis, 2025).

Meanwhile, humans as vicegerents/caliphs on God's earth are leaders. Leadership is a person's ability to influence/move others to do certain things. It is a process where a person can become a leader through continuous activities so that they can influence those they lead in order to achieve organizational goals (Wally, 2014). In achieving this leadership effort, humans must have stable and capable mental abilities and have prosperous mental health. However, if there are problems with mental health and well-being, then Islam emphasizes the psychospiritual role of Islam in treating mental health because it indirectly builds a strong relationship between the servant of God and his creator. It also builds a self-attitude that is committed to worshipping God and is aware of the responsibility as a human being who believes in Allah. And can benefit energy and effort for oneself, family members, society and nature.

Based on this observation, this study aims to identify and analyze the role of psychospirituality in treating mental illness and making humans balanced in both their thoughts and behaviors.

Research Objectives

Therefore, this study has the following research objectives:-

To identify the role of humans as caliphs and leaders in society

To identify the definition of psychospirituality in Islam and how it plays a role in connecting humans with the power of God in providing humans inner strength.

To analyze the relationship between Islamic psychospirituality and conventional medicine in healing mental illnesses.

To analyze how Islamic psychospirituality able to produce humans who are balanced in thought and behavior in carrying out their duties as leaders at various stages of life.

The issues discussed in this paper are related to the issue of mental health and human well-being. Whereas the current living environment of society is full of modernization not only in terms of building structures, but also in terms of the needs of life and subsequently the nature of materialism in the pursuit of life causes stress which leads to mental health problems. What is worrying is that mental health problems are increasing from time to time, whether for adults, adolescents and children. From here arises the role of Islamic psychospirituality in dealing with this problem.

Research Methodology

This research employed qualitative study that using conceptual analysis based on two important secondary sources. The first sources is based on literature review based on scholars opinion and observations in the area of Islamic psychospiritual, mental health and human well-being. The sources of analysis came from the literature review and past research conducted from the scholars' journals articles, books, chapter in a book, article review, website information, and others. While the second sources is based on the Quranic verses and the words of the Prophet that bring the teaching of Islam to the people. Therefore, this paper focusses on three main parts, the first part on the introduction, explains on the human responsibility as vicegerent/caliph and leader in this world and how the word psychospirituality was formed and elaborate in the study of human behaviour and well-being. The second part, the literature review elaborates on the risk of mental health and human wellbeing, taking the case of Malaysia and the current situation. Concurrently elaborate on the role of Islamic psychospirituality and conventional medicine in healing mental illnesses. The final, findings and discussions emphasis on how Islamic psychospirituality able to provide a strong binding relationship between human and God, a factor of cure to the mental health and balancing the human well-being.

Literature Review

The Duty of Man as Caliph/Leader on Earth

As the vicegerent/caliphate of God, human responsibility is very heavy and has various roles. In carrying out this responsibility, it is necessary for individual to possess mental balance and physical well-being with a stable mind. In Islamic teaching, humans are representatives, as vicegerents of God on earth, whose responsible before Allah SWT in the hereafter for every action done. In carry out their vicegerent duties, humans are equipped with various potentials such as the mind which cognitively provides humans the ability to make decisions (Ensiklopedia Islam, 2003). Therefore, humans are equipped by God with very perfect psychological equipment, namely the mind, heart, lust, desires, beauty and physical strength, all of which are very adequate for humans to become very honorable and noble creatures (Ilyas, 2016). In addition, humans also have the potential to fall to a position lower than animals if they stray from the foundation set by the Sharia based on the Quran and the Sunnah of the Prophet Muhammad SAW.

This matter has been recorded in the Quran, Surah al-Hajj, verse 41; *“They are` those who, if established in the land by Us, would perform prayer, pay alms-tax, encourage what is good, and forbid what is evil. And with Allah rests the outcome of all affairs.”*

With this responsibility of caliphate, the character and personality of this caliph should lead to goodness and not plunge into the abyss of humiliation. A leader should have four qualities that will produce good results in what he does. The qualities of honesty, truth, and earnestness in carrying out his duties. The second is the nature of trust, which is trust in everything that is assigned, and firmness in all matters that are agreed upon together. The third is *‘fathanah’*, whose as a leader must be smart in determining situations and conditions and smart in regulating emotions (Mahyudin, 2022). The fourth is relationships, which is good and prosperous relationships with family members, organizations and society. Meanwhile, among the personality and characteristics of caliph, he should build and have a personality of: -

a. A person who is able to be a role model for his community/organization, has a clear goal and orientation for the direction of the organization he leads (Mahyudin, 2022).

- b. Must have the nature of shepherding his organization members/community and properly maintain the survival of the organization he leads (Mahyudin, 2022).
- c. Having an honest character, a behavior that is based on being someone who can always be trusted in words, actions and work (Patimah et al., 2022).
- d. An attitude of tolerance and actions that respect differences in religion, tribe, ethnicity, opinions and actions of other people. An attitude of tolerance is a very important attitude in dealing with other fellow human beings (Patimah et al., 2022).
- e. Having high spirit and discipline, which is a character that is shown by orderly behavior and compliance with various provisions and regulations. Diligent in worship, whether obligatory worship and recommended worship (Patimah et al., 2022).
- f. Working hard and trying hard in all matters explored.
- g. Creative in thinking and doing something new for the benefit of the community.
- h. Independent attitude in carrying out a task (Patimah et al., 2022).
- i. Democratic and wise in consulting and dealing with the organization (Othman, 2025).
- j. Deliberating in all matters necessary in making important decisions (Othman, 2025).
- k. Appreciating the achievements of organizational members in jointly building and contributing to the organization (Othman, 2025).
- l. Friendly/communicative character has very good benefits. Among them are being able to adapt to all situations, being liked by people, being familiar, polite in speaking, getting along and being able to cooperate with others (Patimah et al., 2022).
- m. Trying to cooperate in creating peace and tranquility (Patimah et al., 2022).
- n. Be aware of and care about social problems that occur in society (Patimah et al., 2022).
- o. Be responsible in all matters faced (Patimah et al., 2022).

It is clear from this discussion that a caliph on this earth must have a commendable character and personality as outlined above. The purpose is to carry out the function of the caliph and be responsible for all matters, both in this world and before Allah SWT in the hereafter. To develop this nature of responsibility, honesty and trustworthiness, it is very necessary for each individual to maintain rational thinking, have balanced mental health and be wise in managing their daily lives. Otherwise, humans will experience losses and mental confusion and will not be able to govern this earth. An adult human being should be able to think and make decisions sensibly and well in managing life individually or in groups. With a balance of thinking and physical strength, a person is able to contribute to the development of themselves, their families and society. However, the worrying fact is that from past studies it has shown that young people are the group that most often face emotional disorders or mental disorders.

Mental Health and Human Wellbeing

Mental health represents a state of mental well-being while good mental health enables people to cope with life's stresses and realize their abilities. On the other hand, poor mental health includes mental disorders and psychosocial disabilities that are associated with significant distress, impairment in functioning or risk of self-harm. People with mental health conditions

are more likely to experience lower levels of mental health and well-being. In his study, Hamid (2019) suggested that mental health should be prioritized as an initial step in designing the best therapeutic interventions to create a harmonious and prosperous life. Referring to the National Institutes of Health, Ministry of Health Malaysia, (NHMS) report in 2017, it reported the prevalence of mental disorders among adolescents aged 16-19 years at 34.7% while adolescents aged 10-15 years were 11.4%. This figure recorded an increase of 29.2 percent or 4.2 million Malaysians aged 16 and above experiencing mental health problems compared to 2006 which only recorded 11.2 percent (Aris, 2017). NHMS (2018) has also reported that suicidal behavior, which includes ideas, plans and/or attempts to commit suicide among adolescents, is also increasing.

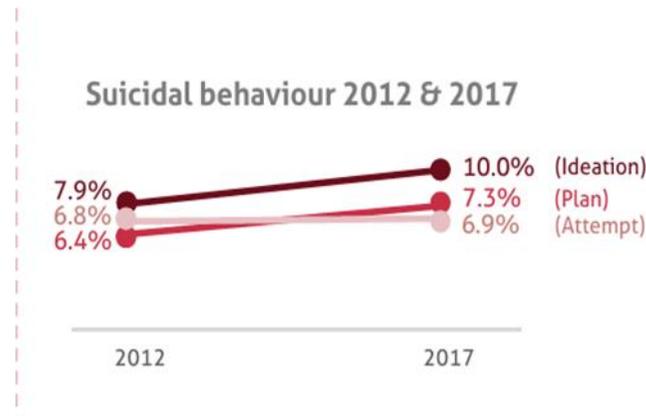


Figure 1: Suicidal Behavior Among Adolescents.

(Source: NHMS, 2018)

Figure 1 above shows that suicidal ideation among adolescents has increased from 7.9% (2012) to 10% (2017). Suicide planning has also increased from 6.4% (2012) to 7.3% (2017). While suicide attempts are still at the same rate of 6.9%. What is most worrying is that this suicidal behavior is highest among Form 1 secondary school students (NHMS, 2018). The relationship between mental disorders and suicidal behavior is a spectrum that needs to be studied because they have a relative relationship with each other.

Islamic Psychospirituality

From the study of Islamic literature, spirituality means the use of reason, inclination and ability to have awareness of the origin of God who created humans and nature, seeking God's pleasure, being humble, submissive and trustworthy, which is shown by humans in all their actions. The concept of spirituality can be found in the Quran which is clearly explained using terms such as a pure and good life (*Hayatan tayyiban*) and a clean heart (*Qalbun Salim*) (Esfahani, 2011). *Hayatan tayyiban* refers to a better life in this world and also in the hereafter. Where humans should strive to achieve the quality of this life with righteous practices and a close relationship with Allah SWT. *Hayatan tayyiban*, which is a good life in the perspective of the Quran, covers all good things such as a good and comfortable home, a good and righteous spouse and offspring, (Suma, 2023) including halal and blessed sustenance, which is pursued in a way that follows Islamic principles, avoiding usury and doubtful matters. Humans who live their lives on the basis of faith and do good deeds continuously, then Allah SWT guarantees them a good life hayatan

tayyiban in this world and even more so in the hereafter (Suma, 2023). As stated in the Quran, Surah Al Bayyinah: verse 8; “*Their reward with their Lord will be Gardens of Eternity, under which rivers flow, to stay there for ever and ever. Allah is pleased with them, and they are pleased with Him. This is only for those in awe of their Lord.*”

While *Qalbun Salim* refers to the understanding of peace to faith. Where the commentary of Ibn Sirin says that *qalbun salim* is a heart that knows Allah and believes in the Day of Judgment. Meanwhile, according to Sa'id ibn Musayyib, it is a heart that is healthy from the disease of polytheism and hypocrisy (Hendra, 2021). Thus, peace of mind for believers is a heart that is peaceful with Allah SWT, full of faith, always remembering Allah SWT in all actions and avoiding any matters of disbelief. As in the Quran, the Word of Allah SWT in Surah ash-Shu'ara: verses 88-89. “*Only those who come before Allah with a pure heart will be saved. On that Day Paradise will be brought near to the God-fearing.*”

In obtaining a pure heart, Muslims should always remember Allah in any situation and work done. By remembering God, it is a shield from committing sins and other things that are prohibited in Islam. Abdul Aziz (2009) describes psychospiritual as a combination of the words psychology and spiritual which means thinking, study and mental processes. While Martin (2018) describes it as an essence of the study of consciousness that emphasizes psychological and spiritual practices, discipline, and life experiences. Islamic psychospirituality can be understood as the concept and method of treating mental, spiritual, emotional, or behavioral illnesses based on sources and practices in Islam which are sourced from the *Quran, Sunnah*, the practices of the *Salaf* (Muslim scholars) and the practice of knowledge that does not conflict with the principles of Islamic Sharia (Adz-Dzaky, 2001). The term ‘*psychospiritual*’ refers in psychological discussions to explaining the methods of worship, remembrance and meditation that sourced from the Quran for the purpose of achieving good mental health, which Sufis (Badri, 2018) commonly use this method. From that, Islamic psycho-spirituality is a concept of practicing worship based on the understanding of Islam and faith in Allah which is related to mental, spiritual, emotional, and human behavior health to achieve happiness and well-being in this world and the hereafter.

Findings and Discussions

Balanced Mental Health and Human Well-being

Well-being in life, especially mental health, is something that needs to be taken care of and the focus of activities that promote health and mental well-being must begin from an early age. Therefore, the focus of aspects of human life in general must cover these five main well-beings.



Figure 2: Focus Aspects of Human Wellbeing

As shown in Figure 2 above, it should cover several aspects, especially spiritual well-being, which contributes to the overall physical well-being of a human being. Spiritual well-being gives an impression of someone who has a calm soul '*qalibun salim*' and it has an impact on calm nature and behavior in all matters of life. Meanwhile, emotional well-being is the ability to practice stress management and relaxation techniques, be resilient, increase self-love, and generate emotions that lead to good feelings. Physical well-being is building the ability to improve body function through a healthy lifestyle and good exercise habits.

Mental or intellectual well-being of humans is a particularly important tool for humans to manage this world in a balanced and prosperous way. Without a healthy and prosperous mind, it is impossible for humans to manage this world fairly and equitably and produce an excellent leadership attitude. Well-being in the home is a well-being that shapes the basic personality of a human being. Whether it is a mother/father or a child in that situation, a household should have transparency in communicating and have noble manners and morals in shaping a person into a person who is authoritative and has high self-esteem and refined manners. Well-being in the workplace/school is especially important since it contributes to the education of the personality of an individual. The workplace/school environment should have a healthy and intelligent environment, away from the evil influence of peers, providing a conducive learning space. With that, an individual can take advantage of their own potential to achieve creative ideas, high innovation ideas, good skills, and able to contribute to the progress and growth of the organization and the country overall. Davis (2025) states that well-being at work or at school or at an institution of higher learning is the ability to pursue interests, values, and life purposes to achieve a more meaningful life, happiness, and professional enrichment. While social well-being is the ability to communicate, that is, build meaningful relationships with others and maintain a support network that helps overcome loneliness. Community well-being is the ability to actively participate in a thriving community, culture, and environment (Davis, 2025). To build overall well-being in life, it is necessary for individuals to ensure that all types of well-being function at a satisfactory level and can lead humans to happiness in this world and the hereafter.

The World Health Organization (WHO, 2025) defines positive mental health as "a state of well-

being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community". This conceptualization of well-being encompasses the perception that with well-being, human life can run smoothly. Well-being is always associated with success at the professional, personal and interpersonal levels, with individuals high in well-being exhibiting greater productivity at work, more effective learning, increased creativity, more prosocial behavior, and positive relationships (Diener, 2012; Huppert & So, 2013; Oishi, Diener & Lucas, 2007). Meanwhile, there are also Western scholars who suggest that quality of life can be defined as material, psychological and spiritual well-being (Bufford, Paloutzian & Ellison, 1991). Where studies regarding spiritual needs in ensuring mental well-being have also been widely conducted by conventional scholars. Most researchers who have previously conducted studies on human well-being, including marital relationships, have acknowledged the importance of the spiritual aspect of this well-being. In Islam, treatment of the soul and spirit is an important method aimed at curing the mentally ill. Meanwhile, mental well-being and life in Islam are closely related to psychological and spiritual well-being. Psychospiritual well-being is spiritual well-being which is one of the aspects of human well-being that is increasingly gaining traction among researchers. Many past studies have found that the spiritual aspect has a positive relationship and impact on all aspects of human life. Islam is concerned with human well-being both in this world and in the hereafter. Islam strongly encourages humans to achieve balanced material and spiritual well-being goals.

How the Appreciation of Islamic Psychospirituality Impacts Mental Health and Well-being

The emphasize of mental health is a need since it influences the major function of human. Without a healthy and prosperous mind, all life's affairs will be confused and disrupted. Psychology or the science of the soul is a field of knowledge that always has a role in developing and healing the human soul. Islam certainly encourages this knowledge, which contain in the Quran, the word *al-nafs* (soul) including the three types of desires more than three hundred times in several different contexts (Al-Hashimi, 1981).

The three types of lust that are meant for example are in the following verses: -

- a. Surah Yusuf verse 53, about the soul of anger, *ammarah* soul.
- b. Surah Al Qiyamah verse 2, about the medium soul (between good and bad), *lawwamah* soul.
- c. Surah Al-Fajr verses 27 - 30, about the good/excellent soul, *mutmainnah* soul.

With full responsibility, Islam scrutinizes the human soul to understand the aspects of consciousness, attitude, emotion, and function to the perfection of human education as a servant of Allah. The relationship between the soul and the functions of reason (*al- 'aql*) and feelings (*al-qalb*) also receives deep attention to enable humans to balance well-being within themselves (Shaharom, 2008). Quran stated in Surah al-Haj, verse 46; "Have they not travelled throughout the land so their hearts may reason, and their ears may listen? Indeed, it is not the eyes that are blind, but it is the hearts in the chests that grow blind." This verse explains that the heart (*qalbun*) plays a crucial role for humans to observe and see things more deeply through the eyes of the heart rather than just through the naked eye. The eyes of the heart are human spiritual weapons in forming the nature of getting closer to God. Similarly, in treating the human soul and mental illness, Islamic spiritual or psychospiritual treatment teaches humans to know Allah SWT while deepening knowledge to perfect worship as a true Muslim. Therefore, Islamic psycho-spiritual

treatment explains how Islamic spirituality plays its role as a contributing factor in treating human stability in mental health and well-being. Dr Mohd Azhar Mohd Yasin, Psychiatrist at Universiti Sains Malaysia (USM) Hospital Kubang Kerian, Kelantan stated that it is important for mental patients to receive treatment in a hospital. However, a combination of biological and psychiatric treatment in a hospital and spiritual treatment can have a more positive and comprehensive effect on patients (Kamarudin, 2019). Islamic psychospiritual treatment/therapy is a treatment process or healing method that includes various implementation techniques aimed at helping someone overcome psychological or emotional disorders by managing feelings, thought patterns and behaviors in developing their potential through Islamic sources (Zulkipli et al., 2023). Muhsin and Sa'ari (2015) supported that to apply effective and successful psychotherapy, it can be fulfilled by exploring the Quran, hadith, the practices and thoughts of the scholars and knowledge that does not contradict with the principles of Islamic teaching.

Mental health issues are among the main causes that affect the intellectual, physical, and social well-being of an individual as a member of society. Therefore, this should be seen as a major issue that needs to be studied and provide a solution. There needs to be a partnership between the Ministry of Health, relevant government bodies, as well as non-governmental bodies and each member of the community about awareness to act and aid when needed. It has a negative impact on the country and society in the short and long term. In Malaysia, the evidence shows that mental health problems are increasing in trend with statistics of individuals seeking support through the Psychosocial Support Services Helpline (MHPSS) increasing fivefold in 2022 compared to 2020 (Sulaiman, 2022). In 2019, the Ministry of Health Malaysia (MOH) recorded 2.3% of adults and 9.5% of children aged 10-15 experiencing mental problems and the MOH projected that the percentages continue to rise in the following year (Sulaiman, 2022). At the same time, the Ministry of Health has also recorded 424,000 children in Malaysia confirmed to have mental health problems. UNICEF also recorded that 12.3% of adolescents aged 10-17 living in the People's Housing Project (PPR) in the Klang Valley experienced mental health problems, namely depression and extreme anxiety as well as suicidal tendencies (Abd Malik, 2023). What is more worrying is that the NHMS 2023 also revealed that one in six children aged five to fifteen years experienced mental health problems, and the burden of mental health problems reported to have doubled since 2019. Among the factors of mental health problems among children are problems with peers, behavior, emotions, and hyperactivity.

Mental health issues involve diverse layers of society cover many domains including biology, psychology, social and spiritual. Factors related to emotional, spiritual, psychological, and cognitive imbalances can affect the mental and physical health of individuals (Pelita Brunei, 2024). For Malaysia, mental health issue refers to the 8th pillar, of the nine pillars of the National Security Policy 2021-2025, which is people's security and one of the 153 items in the National Security Matrix is strengthening people's mental health and resilience (Mokti, 2023). Indeed, well-being in life emerges from the way people think, act and experience life, whereas these behaviors are within individual's own control. For example, positive thinking tends to have better emotional well-being. When people pursue meaningful relationships, they are more likely to have better social well-being. And when someone loses their job for example, they tend to have lower workplace well-being (Davis, 2025). Therefore, it is particularly important to see what steps need to be taken to produce healthy and prosperous citizens who have intellectual, emotional, and physical stability in developing the nation. Thus, it is appropriate to examine in strengthening and healing the mind and well-being of the soul through Islamic psycho-spiritual methods. This Islamic psycho-spiritual treatment has various methods. Among them is mental

therapy and well-being of the soul based on *fiqh al-hadith*, which is prophetic therapy according to Zulkipli et al., (2023) which is: -

- a. To reduce anger - need to manage anger with a *targhib* approach, which is always remembering the main purpose of life is to pursue the pleasure and love of Allah. Strength and courage when angry lies in the self-control of an individual.
- b. Not feeling satisfied with worldly desires - always pursue the pleasure of God. Always be grateful for whatever blessings Allah SWT has. Always pray and remember Allah.
- c. Life pressure and despair - Need to set life goals by prioritizing the hereafter, however, worldly affairs continue to be conducted responsibly and trustfully. Be determined not give in to lust.

Islamic psychospirituality is a dimension that every Muslim believes in, the practice of ablution, prayer and spiritual guidance should be part of an integrated treatment (Shaharom, 2008). This psychospiritual field coincides with the authentic hadith about illness in the book *al-Maridh, Sahih al-Bukhari*, Volume VII (1974). Among the hadiths is the following: “*No calamity befalls a Muslim, no confusion, no anxiety, no injury, even the prick he receives from a thorn, but Allah expiates some of his sins for it.*” Indeed, the attitude of a Muslim should not only surrender to fate but be able to balance the meaning of spirituality with an illness and the suffering. In addition to not giving up looking for treatment or solutions for the problems or the illness faces. Abdullah (2014) stated that based on Imam al-Ghazali method in treating mental illness, namely “*Tazkiyah al-Nafs*” (cleansing the soul) through the “*Riyadah al-Nafs*” (train the soul) process, the intervention steered has had a positive effect on the patients treated. According to Shaharom (2008), behavioral therapy combination with cognitive therapy is based on reasoning. Mental/soul imbalances can be guided to understand the cause of the mental disorders so that recovery steps can be implemented more thoroughly. Behavioral therapy and cognitive therapy can be implemented together with psychospiritual therapy which involves strengthening faith, *tazkiyatun nafs* or cleansing of the soul, and prayers. Meanwhile, pharmacotherapy or physical therapy in the form of medications can combining use if necessary.

Emphasis on spiritual practices and the application of Islamic therapy in daily life needs to be managed by individuals in facing the difficulties (Pelita Brunei, 2024). This spiritual practice is a process of self-healing from any mental turmoil, and it can control the balance of a human being when the relationship with Allah is always maintain. Spirituality in Islam is concluded as the presence of a relationship with Allah which affects the individual's self-worth, sense of meaning, and pleasant relationships with other individuals. Among the three essential elements in Islamic spirituality are love, gratitude, and humility. These elements are theoretically important, and beneficial in the practice of individual Muslims (Hussain, 2020). To ensure healthy spiritual growth, a believer can develop these qualities in daily life to build a stable and balanced mental health and personal well-being. Personality according to Islam is an especially important thing in understanding human interaction and the relationship between humans and God. Biological, psychological, and social factors in the formation and development of an individual's personality must be applied according to Islamic principles (Shaharom, 2008). By building a character and personality of a caliph who is balanced and prosperous in terms of mental, intellectual, emotional, physical, and especially strong spirituality, then a person can lead his generation to develop and work towards the progress of the times. The religious values that are embeds in an individual will successfully become a balancer in every behavior and action he takes.

Conclusion

In addition to managing human society, which often expose to stress and mental disorders, with a humane approach, Islamic psychospiritual treatment has an integrated and comprehensive approach. It treats humans holistically from the perspective of thought (intellectual/aql), feelings (emotions), body (physical), and soul (psychology), individual behavior and social relationships. Every individual must strive to ensure that several critical aspects of well-being are always maintained, especially spiritual and emotional well-being, physical well-being, social well-being, well-being at work or school, and not to forget the well-being at home. However, from an Islamic perspective, the true well-being that provides a therapeutic cure for mental and spiritual health problems is the attitude of maintaining a relationship with Allah as the Creator. If this relationship is built, practiced, and maintained well, then the well-being of human life will be guaranteed in this world and in the hereafter. As a caliph on God's earth, it is the responsibility of a Muslim to strive to maintain his own well-being, especially to be a human being who has good mental balance and well-being so that he can lead the people towards goodness instead of destruction. A good caliphate character can prepare him/her to face different reactions and phenomena in life. Where Islamic and spiritual education from an early age is recommended as to form a strong and stable Islamic psychospirituality. In general, the treatment includes upholding what is right and forbidding what is wrong. As well as the implementation of multi-racial and multi-ethnic social relations based on faith. In fact, the concept of control and treatment in Islamic psychospirituality aims to restore sanity and mental well-being as well as a positive and dynamic social life. Through Islamic psychospiritual treatment for the welfare of the people, humans can return to their role as good leaders and caliphs. Meanwhile, with healthy mind and balance living, Muslim and non-Muslims can achieve balance and work together in developing the country and benefitted the balance living and healthy mind.

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