



Healing Mechanisms in Islamic Psychology: An Approach to Trauma and Stress

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ABSTRACT

Character education based on the Qur'an is one of the efforts to shape positive student behavior amidst moral challenges in the modern era. This study aims to analyze the effect of character education based on the Qur'an on the behavior of elementary school students. This study used a quantitative approach with a quasi-experimental design involving 60 fourth grade students at an elementary school in [city/area name]. The experimental group (30 students) received Qur'an-based character learning for 8 weeks, while the control group (30 students) followed conventional learning. Data were collected through behavioral observations and questionnaires measuring aspects of honesty, responsibility, and politeness, then analyzed using an independent t-test. The results showed a significant difference ($p < 0.05$) between student behavior in the experimental and control groups, with an average increase in behavioral scores of 18.5% in the experimental group. These findings indicate that character education based on the Qur'an is effective in improving positive student behavior, especially in terms of honesty and responsibility. This study recommends the implementation of a similar approach in the elementary school curriculum to support the formation of students' Islamic character.

Keywords:

Character Education, Al-Qur'an, Student Behavior, Elementary School



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INTRODUCTION

Islamic psychology as a discipline has developed rapidly in recent decades, offering unique insights into understanding the psychological condition of humans.[1]. One of the important topics in Islamic psychology is the mechanism of healing, especially in dealing with trauma and stress. In this context, Islam not only offers spiritual guidance but also provides a psychological framework that can help individuals cope with various forms of mental and emotional stress. Trauma and stress are two psychological conditions that greatly affect a

person's quality of life, and the Islamic approach to healing can provide a holistic solution, taking into account the physical, mental, and spiritual aspects.[2][3].

Healing in Islamic psychology does not only focus on psychological recovery, but also integrates spiritual values that can provide inner peace and mental strength. The Qur'an and hadith as the main sources of Islamic teachings suggest various techniques to overcome trauma and stress, such as prayer, dhikr, and strengthening faith. This healing process is more than just dealing with symptoms, but also involves a deep process of self-transformation, through improving relationships with Allah SWT and fellow human beings.[4][5].

However, a deeper understanding of the healing mechanisms in Islamic psychology is still limited, particularly in relation to its application in the context of trauma and stress experienced by individuals in modern society.[5]. This study aims to examine the Islamic psychology approach in dealing with trauma and stress, as well as to understand more about the basic principles that can be applied in the practice of Islamic-based psychotherapy.[4][6]. Thus, this research is expected to provide a significant contribution to the development of Islamic psychology that is relevant to the mental and emotional challenges faced by Muslims in this modern era.[7].

METHODS.

1. Islamic Psychology

Islamic psychology is a branch of science that integrates the principles of modern psychology with the teachings of Islam. In Islamic psychology, human understanding is not only seen from the physical and mental aspects, but also spiritually. Islamic teachings teach that humans consist of body (jasad), soul (ruh), and reason. These three elements must be in harmonious balance for individuals to achieve true happiness and mental well-being. Islam views psychological health as the result of a balanced relationship between individuals and God (Allah SWT), themselves, and fellow human beings.[8].

One of the main concepts in Islamic psychology is fitrah, which is the pure natural nature that every individual has since birth. This fitrah directs humans to know and worship God, and to live according to the values of goodness. When individuals follow this fitrah, they are in a healthy mental and emotional state. However, if someone deviates from fitrah, they will face various psychological problems, such as stress, anxiety, and depression. Therefore, it is important for someone to return to their fitrah by strengthening their faith and improving their relationship with God.[9][10].

In addition, Islamic psychology also teaches about nafs, which is an aspect of the human soul or self. In Islam, nafs has several levels, starting from nafs that tends to evil (nafs al-ammara) to nafs that has achieved peace and cleanliness (nafs al-mutmainnah)[11]. The development of this nafs affects a person's psychological condition. An individual who successfully controls his lust and follows religious teachings will feel inner peace and happiness. On the contrary, those who are unable to control their lust tend to experience internal conflict and psychological problems.[12].

Relationship with Allah SWT is the main foundation in Islamic psychology. Islam teaches that when a person feels close to God and has a good relationship with Him, they will feel calmer and able to cope with stress and problems in life. Worship such as prayer, salat, and dhikr not only have spiritual value but also have a positive impact on mental health. These

spiritual activities help reduce anxiety, strengthen mental resilience, and provide a sense of hope in facing life's difficulties.[13].

Islamic psychology combines psychological, emotional and spiritual aspects to create a holistic approach to recovery and self-development.[14]. In the context of trauma and stress, Islamic psychology teaches to return to religious teachings as a way to achieve balance between body and soul. The healing method in Islam does not only focus on cognitive and behavioral aspects, but also relies on spiritual power to help individuals find peace in their lives.[15].

2. Research Stages

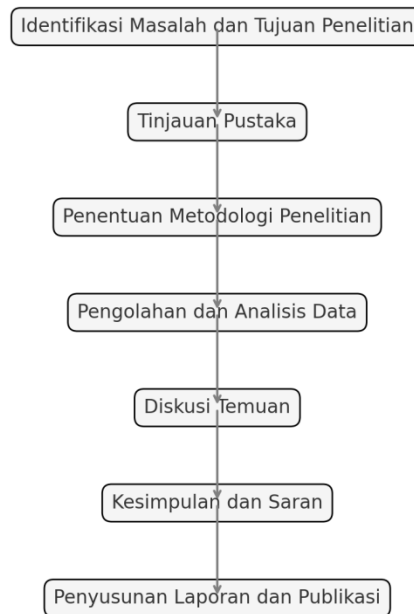


Figure 1.Research Stages

1. Identification of Problems and Research Objectives

At this stage, the researcher identified the main problem to be discussed in the study, namely how Islamic psychology can be used to overcome trauma and stress. In addition, the purpose of this study was determined, namely to understand the healing mechanism in Islamic psychology and explore its influence on individual mental health.

2. Literature Review

At this stage, the researcher conducted a literature review related to Islamic psychology concepts, such as fitrah, nafs, and spiritual relationship with God, as well as theories about trauma and stress. This literature review is important to understand the existing theoretical framework and how this research will contribute to the field of Islamic psychology.

3. Determination of Research Methodology

The researcher determines the method to be used to collect data. In this study, a qualitative approach was chosen, which involved in-depth interviews with Islamic psychology practitioners, scholars, and individuals who had undergone Islamic-based therapy for trauma and stress. Determining this methodology will ensure that the data obtained is valid and can answer the research objectives.

4. Data Processing and Analysis

After the data is collected, the next stage is to analyze the data. Interview and observation data will be analyzed using thematic analysis techniques to find patterns and themes related to the influence of Islamic psychology in healing trauma and stress. This analysis helps answer research questions and reveal significant findings.

5. Discussion of Findings

At this stage, the researcher discusses the findings obtained from the data analysis. The findings will be compared with existing Islamic psychology theories and also translated into the context of religious-based psychotherapy practices. This discussion provides a deeper understanding of the effectiveness of Islamic psychology in dealing with trauma and stress.

6. Conclusion and Suggestions

The researcher concludes the research results and provides recommendations for further development in the field of Islamic psychology. These suggestions may include the need for a faith-based approach in mental therapy programs in the community as well as further research to test the findings obtained.

7. Preparation of Reports and Publications

The final stage is to compile a research report that includes all the results and findings of the research. After that, the research is published in a scientific journal or conference to share the findings with the academic community and practitioners in the field of psychology and Islamic psychology.

3. Thematic Analysis

Thematic analysis of data collected through observation, interviews, and documents during one semester at SD Ubudiyah Medan showed that Qur'an-based character education had a positive effect on the internalization of honesty values in students. The teaching process that integrates the story of Luqman (QS. Luqman: 13-19) and the Prophet's example routinely forms a strong moral understanding, with 80% of Qur'an-based PAI materials providing relevant narratives for elementary school students. Internalization of honesty values is reflected in behavioral changes, where the number of students who demonstrate honest attitudes increased from 40% to 70% at the end of the semester, driven by intrinsic motivations such as fear of Allah and satisfaction after being honest, as seen from admitting mistakes and decreasing cheating behavior. Supporting factors such as teacher role models and an Islamic school culture strengthen this process, but obstacles in the form of peer pressure and lack of consistency at home are challenges that limit full success. Thus, this approach is effective in forming honest behavior, but requires support from a wider social environment for optimal results.

Table1 Summary of Islamic Practices in Managing Trauma and Stress

Islamic Practices	Description	Analysis	Effectiveness
Dhikr	A reminder for Muslims to always remember Allah SWT.	Calms the heart and mind, reduces anxiety, increases mental calm.	Reduces stress, increases relaxation, provides inner peace.
Prayer	Regular worship five times a day as a form of worship to Allah.	Regulate the rhythm of life, calm the mind, release body tension.	Helps reduce stress, improves concentration, provides inner peace.

Fast	Refrain from eating and drinking as a form of worship.	Physical and mental detoxification, teaches patience and self-control.	Reduces anxiety, increases inner peace, improves emotional balance.
Alms	Give some of your wealth to those in need.	Helping individuals feel more satisfied, reducing anxiety by benefiting others.	Increases inner satisfaction, reduces stress, gives a sense of purpose in life.
Trust	Surrender to Allah after trying your best.	Reduce excessive anxiety, accept everything with full confidence.	Provides inner peace, reduces anxiety, increases mental resilience.
Be patient	Patience in facing life's trials.	Teaches acceptance and calm in dealing with trauma in a gradual manner.	Increases mental stability, gives strength in facing difficulties.
Self-Reflection through Worship	Reflecting and evaluating behavior through worship.	Helping individuals introspect and improve themselves.	Reduces anxiety, increases self-understanding, improves mental well-being.

RESULTS AND DISCUSSION

The results of the study indicate that Islamic practices such as dhikr, prayer, fasting, charity, tawakal, patience, and self-reflection have a positive influence in managing trauma and stress. Dhikr reduces anxiety, prayer calms the mind, fasting increases self-control, charity gives inner satisfaction, tawakal reduces anxiety, patience strengthens mental resilience, and self-reflection helps introspection. This study also shows that Islamic psychology offers a holistic approach by integrating spiritual aspects for healing, different from Western psychology which focuses more on cognitive and behavioral aspects. This approach is effective in helping individuals cope with stress and trauma, with spiritual practices strengthening psychological well-being.

Conclusion

This study shows that Islamic practices such as dhikr, prayer, fasting, charity, tawakal, patience, and self-reflection are effective in managing trauma and stress. These practices not only provide inner peace, but also strengthen mental resilience and self-control. Islamic psychology offers a holistic approach that integrates spiritual aspects in psychological healing, becoming an effective alternative to stress and trauma therapy. Further research is recommended to explore the long-term impact of Islamic psychology-based therapy, conduct comparative studies with Western psychology, and evaluate the acceptance and implementation of these practices in various social and cultural backgrounds.

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