

Revitalization of Islamic Psychotherapy: The Incorporation of Spiritual Values in Rehabilitation Center

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Abstract

This article explores the role of Islamic psychotherapy in the rehabilitation of students (santri) at the Salafiyah Syafi'iyah Nashrun Minallah Islamic Boarding School, focusing on the incorporation of spiritual values. This research uses a qualitative method with a case study design to analyze the impact of incorporating spiritual values in therapy. The research findings show that the integration of spiritual values in Islamic psychotherapy significantly enhances the emotional and spiritual conditions of the students. Key findings include increased inner peace, positive behavioral changes, improved self-motivation, and better social relationships and quality interactions. Additionally, the students demonstrated increased resilience, better abilities to face life challenges, and a deeper understanding of the meaning of life. This research also emphasizes that this approach not only serves as a method of individual healing but also strengthens the overall community of the boarding school. These conclusions affirm the importance of integrating spiritual values in rehabilitation programs to achieve better psychological and social well-being.

Keywords: *spiritual values; psychotherapy; student rehabilitation*

Abstrak

Artikel ini mengeksplorasi peran Psikoterapi Islam dalam rehabilitasi santri di Pondok Pesantren Salafiyah Syafi'iyah Nashrun Minallah dengan fokus pada penanaman nilai spiritual. Penelitian ini menggunakan metode kualitatif dengan desain studi kasus untuk menganalisis dampak penerapan

nilai-nilai spiritual dalam terapi. Hasil penelitian menunjukkan bahwa integrasi nilai spiritual dalam Psikoterapi Islam secara signifikan meningkatkan kondisi emosional dan spiritual santri. Temuan utama mencakup peningkatan ketenangan batin, perubahan perilaku positif, motivasi diri yang lebih baik, serta perbaikan dalam hubungan sosial dan kualitas interaksi. Selain itu, santri menunjukkan peningkatan ketahanan diri, kemampuan menghadapi tantangan hidup dengan lebih baik, dan pemahaman yang lebih dalam tentang makna hidup. Penelitian ini juga menggarisbawahi bahwa pendekatan ini tidak hanya berfungsi sebagai metode penyembuhan individu tetapi juga memperkuat komunitas pesantren secara keseluruhan. Kesimpulan ini menegaskan pentingnya integrasi nilai spiritual dalam program rehabilitasi untuk mencapai kesejahteraan psikologis dan sosial yang lebih baik.

Kata Kunci: nilai spiritual; psikoterapi; rehabilitasi, santri

Introduction

Islamic psychotherapy, which integrates spiritual principles into therapeutic practice, is becoming increasingly important in the modern era, where therapeutic approaches must be sensitive to the spiritual values of the patients. This phenomenon is crucial due to the growing demand for therapies that align with individuals' religious beliefs (Ghaleb, 2020; El-Khodary & Khatib, 2020). Research indicates that this approach can enhance the mental and emotional well-being of patients by providing more holistic support that is in line with their beliefs (Jamal, 2018; Faridi & Khan, 2019). Moreover, the growing awareness of the importance of integrating spirituality in mental health care strengthens the relevance of this research in both academic and practical contexts (Hassani & Karami, 2021; Rauf & Iqbal, 2017).

Although various studies have discussed the integration of spiritual values in psychotherapy, many lack depth in applying and evaluating this method in real-world practice. Research by Ghaleb (2020) and Jamal (2018) provides important theoretical insights but lacks practical evaluation in the field (Nazari & Abbas, 2022; Qureshi & Saleem, 2019). Another shortcoming of previous studies is the lack of specific research on the implementation of Islamic psychotherapy

methods in particular rehabilitation institutions (Omar, 2018; Younis & Mahmood, 2021). This research aims to address these gaps by exploring the application of spiritual values in psychotherapy practices at the Salafiyah Syafi'iyah Nashrun Minallah Rehabilitation Center.

This study seeks to fill the gaps in existing literature by deeply evaluating the application of spiritual values in psychotherapy practices at the Salafiyah Syafi'iyah Nashrun Minallah Rehabilitation Center (Hidayat, 2021; Siregar & Lestari, 2020). Specifically, the objective of this research is to analyze how the integration of spiritual values affects therapy outcomes and patient experiences within the rehabilitation institution context (Nugroho & Setiawan, 2021; Putri & Sari, 2019; Wahyuni & Abdullah, 2019). Therefore, this study aims to provide better practical and theoretical guidance in the application of Islamic psychotherapy, as well as a more systematic evaluation of this method.

The primary hypothesis of this study is that integrating spiritual values in psychotherapy will improve the effectiveness of therapy at the Salafiyah Syafi'iyah Nashrun Minallah Rehabilitation Center (Haris & Iqbal, 2020; Arifin & Mahmud, 2020). It is expected that this approach will yield better therapy outcomes compared to methods that do not consider spiritual aspects (Kusuma & Purnama, 2018). This study will examine the relationship between the application of spiritual values and therapy outcomes, as well as their impact on patients' mental well-being in the context of rehabilitation.

Literature Review

Research on the integration of spiritual values in Islamic psychotherapy reveals several major trends. First, there is a focus on improving mental well-being through the incorporation of spiritual values in therapy. Ghaleb (2020) and Faridi and Khan (2019) highlight that therapy integrating spiritual aspects can enhance the effectiveness of mental health care by aligning therapy with the patient's religious beliefs. Second, research often emphasizes the development of Islamic-based therapeutic models that can be

applied in various contexts, as discussed by Qureshi and Saleem (2019). Third, there is an emphasis on the methodological evaluation of the effectiveness of spiritual interventions in clinical contexts, as done by Hassani and Karami (2021) and Rauf and Iqbal (2017). Fourth, studies also examine the differences between Islamic spiritual psychotherapy practices and conventional therapeutic methods (Nazari & Abbas, 2022; Younis & Mahmood, 2021).

The first trend in the literature emphasizes a spiritually-oriented therapeutic model focused on mental well-being. Research by Ghaleb (2020) and Jamal (2018) demonstrates that integrating spiritual values in therapy can significantly improve mental health outcomes. This approach generally uses qualitative methods to explore the experiences of patients and practitioners in the context of Islamic-based therapy. The advantage of this approach is its ability to provide deep insights into patients' personal experiences and perceptions of spiritual therapy. However, the main limitation is the lack of quantitative evaluation that could provide objective data on the effectiveness of these interventions (Hidayat, 2021; Siregar & Lestari, 2020).

The second trend focuses on the development and evaluation of spiritual-based intervention models with a more systematic methodological approach. Studies by Hassani and Karami (2021) and Faridi and Khan (2019) use meta-analysis and quantitative research methods to evaluate the effectiveness of spiritual interventions in therapy. This research provides objective data on the impact of spiritual therapy on mental well-being, which is useful for comparing results with conventional therapies. The advantage of this approach is its ability to provide strong empirical evidence on the effectiveness of therapeutic methods. However, the limitation of this research is the lack of consideration of specific cultural and religious contexts that may influence the application of the results (Omar, 2018; Arifin & Mahmud, 2020).

The third trend compares Islamic spiritual psychotherapy practices with Western therapeutic methods. Studies by Younis and Mahmood (2021) and Rauf and Iqbal (2017) discuss the differences and

similarities between Islamic-based and conventional therapies from the perspective of effectiveness and patient acceptance. This approach typically uses comparative methods to analyze differences in therapy outcomes and patient experiences. The advantage of this approach is its ability to provide a broader perspective on the strengths and weaknesses of different therapeutic methods. However, its main limitation is the potential bias in comparison, which can influence the interpretation of results (Haris & Iqbal, 2020; Siregar & Lestari, 2020; Kusuma & Purnama, 2018).

The three main trends in studies on the integration of spirituality in Islamic psychotherapy have significant limitations. First, many studies have not deeply considered the specific cultural and religious contexts of rehabilitation institutions, which can affect the effectiveness of spiritual models (Khan, 2019; Wahyuni & Abdullah, 2019). Second, although many studies use quantitative methods, there is a lack of qualitative evaluation that could provide deeper insights into patient experiences. Third, studies comparing spiritual-based therapy with conventional therapy often do not consider the methodological differences that can affect results (Putri & Sari, 2019; Nugroho & Setiawan, 2021).

To address the shortcomings of previous studies, this research will focus on evaluating the application of spiritual values in the specific context of Islamic rehabilitation institutions with a more holistic approach. This new orientation will involve a mixed-method approach, combining quantitative and qualitative evaluations to provide a more comprehensive view of the effectiveness and acceptance of spiritual therapy models. This research will also deeply consider the cultural and religious contexts of rehabilitation institutions and compare the results with conventional therapy to gain a better understanding of the strengths and weaknesses of this method.

Method

This study focuses on individuals involved in the process of incorporating spiritual values through Islamic psychotherapy at the

Salafiyah Syafi'iyah Nashrun Minallah Rehabilitation Center. The main focus of the research is on the subjective experiences of students (santri) and caregivers in integrating spiritual values into psychotherapy practices. This research also explores how these spiritual values are translated and implemented in the context of rehabilitation. By studying these individuals, this research aims to understand the meaning they attribute to these experiences and how this process contributes to the revitalization of Islamic psychotherapy. Therefore, the unit of analysis used in this study is the individual as the primary data source, with a focus on the personal meanings related to spiritual values in psychotherapy.

This research employs a qualitative research design with a phenomenological approach. A phenomenological approach was chosen because it aligns with the research objective of exploring and understanding individuals' subjective experiences related to the incorporation of spiritual values in Islamic psychotherapy. Phenomenology allows researchers to delve into the lived experiences of the students and caregivers at the Salafiyah Syafi'iyah Nashrun Minallah Rehabilitation Center and understand the meanings they attribute to this process. Through this approach, researchers can explore the essence of these experiences and reveal how they perceive, interpret, and internalize spiritual values in the rehabilitation context. This research design focuses on gaining a deep and holistic understanding of the phenomenon experienced by the research subjects, ensuring that the results provide rich and meaningful insights into the practice of Islamic psychotherapy at the boarding school.

The primary data sources in this research come from informants selected through purposive sampling, namely the students and caregivers at the Salafiyah Syafi'iyah Nashrun Minallah Rehabilitation Center. These informants were chosen based on their active involvement in the process of incorporating spiritual values through Islamic psychotherapy. Additionally, data will be collected from secondary sources, such as the boarding school's documents related to rehabilitation programs and the spiritual values taught. Other additional data sources include religious texts used in therapy and

literature related to Islamic psychotherapy. By combining primary data from interviews and secondary data from documents, this research aims to obtain a comprehensive view of how spiritual values are internalized and applied in daily life at the boarding school.

The data in this research will be collected through several qualitative data collection techniques: observation, in-depth interviews, and document analysis. Direct observation will be conducted at the research site to understand the context and environment in which the spiritual values are incorporated. In-depth interviews will be conducted with students and caregivers to explore their experiences, perceptions, and the meanings they attribute to Islamic psychotherapy. These interviews will be conducted using semi-structured interview guidelines to allow flexibility in exploring relevant topics. In addition, relevant documents, such as therapy programs and teaching materials, will be analyzed to understand how spiritual values are applied in the rehabilitation context. This combination of techniques will allow researchers to gather rich and in-depth data from various sources that complement each other.

The data obtained from this research will be analyzed using thematic analysis, which is a method of analysis in qualitative research. The analysis process begins with transcribing the interview and observation results, followed by repeatedly reading the data to identify the main emerging themes. The next step is data coding, where the data is divided into smaller units based on the identified themes. After coding, the researchers will interpret the data by linking the emerging themes to relevant theories and literature. This analysis process is iterative, where researchers continuously revisit the data to ensure accurate and in-depth analysis. The final result of this analysis is a holistic understanding of how spiritual values are incorporated and internalized in the practice of Islamic psychotherapy at the boarding school.

Results and Discussion

This research reveals that spiritual values play a central role in the rehabilitation process of the students at the Salafiyah Syafi'iyah

Nashrun Minallah Islamic Boarding School. Based on interviews, many students expressed that they experienced inner peace after participating in therapy that emphasized religious values. The summary of the interview results is presented in Table 1.

Table 1: Interview Results

| Informant | Verbatim | Coding |
|--------------|--|--|
| Student MW | "I feel calmer after participating in this therapy. The values taught help me draw closer to Allah." | Spiritual tranquility, closeness to God |
| Caregiver EM | "We strive to integrate religious values into every therapy session so that the students can experience deeper spiritual benefits." | Integration of spiritual values, spiritual benefits |
| Student NA | "In therapy, we are taught to introspect and pray. This makes me more aware of my sins and motivates me to change." | Introspection, awareness of sins, motivation for change |
| Caregiver UF | "The use of prayer and <i>zikir</i> (remembrance of God) in therapy greatly helps the students in their healing process. They feel stronger and more motivated." | Prayer and <i>zikir</i> , spiritual strength, motivation |
| Student YS | "After several therapy sessions, I feel a change within myself. I am more patient and can control my emotions better." | Personal transformation, patience, emotional control |

The table above illustrates that the spiritual values taught during the therapy process play a significant role in providing the students with inner peace, which in turn strengthens their relationship with God. This data shows that the integration of spiritual values in Islamic psychotherapy has a significant impact on the emotional and spiritual conditions of the students. There is a consistent pattern where

students report increased inner peace and closeness to God after undergoing therapy.

These findings indicate that the use of spiritual values in therapy is not only effective in supporting mental health but also strengthens the students' spiritual relationship with God. Thus, the integration of spiritual values in the rehabilitation process can be considered a holistic and transformative approach in the context of Islamic psychotherapy.

In the interviews, several caregivers mentioned that the integration of religious values into therapy sessions is carried out systematically to ensure that students can internalize these teachings effectively. Caregiver EM stated, "We strive to integrate religious values into every therapy session so that the students can experience deeper spiritual benefits."

The caregivers at the boarding school make efforts to integrate religious teachings into each therapy session to ensure that students receive maximum spiritual benefits. This systematic approach to integrating religious values into therapy creates a consistent pattern in the therapy sessions. This allows students not only to understand these values but also to internalize them in their daily lives.

The systematic approach to integrating spiritual values in therapy demonstrates that Islamic psychotherapy at the boarding school is carefully designed to achieve deep spiritual transformation. This aligns with the concept of holistic therapy, which emphasizes the importance of balancing mental, emotional, and spiritual aspects in the healing process.

Other students revealed that, in addition to inner peace, they also experienced changes in their behavior after participating in therapy. Student YS stated, "After several therapy sessions, I feel a change within myself. I am more patient and can control my emotions better."

Students who underwent therapy reported positive changes in their behavior, including increased patience and emotional control. From

this data, a pattern can be identified where students who participate in therapy demonstrate significant behavioral changes, particularly in terms of self-control and increased patience. These changes seem to be influenced by the internalization of spiritual values taught during therapy.

These results indicate that Islamic psychotherapy implemented at the boarding school not only impacts mental health but also contributes to character development. This behavioral transformation demonstrates the effectiveness of spiritual values-based therapy in supporting the rehabilitation process of the students.

In addition to the spiritual aspect, some students also reported an increase in self-motivation. Student NA stated, "In therapy, we are taught to introspect and pray. This makes me more aware of my sins and motivates me to change."

The therapy process, which combines introspection and prayer, helps students become more aware of their personal shortcomings, thus increasing their motivation to change. This data shows that introspection and prayer, which are part of the therapy, help students engage in deep self-reflection, which ultimately increases their motivation for change. This pattern indicates that the introspection process, guided by spiritual values, can be an effective tool for fostering motivation for personal transformation.

The increase in motivation reported by the students emphasizes the importance of spiritual elements in the therapy process. Through deep self-reflection, students not only become aware of their past mistakes but are also motivated to improve themselves in line with moral and religious principles.

Caregiver UF mentioned that the use of prayer and *zikir* in therapy greatly helps the students in their healing process. "The use of prayer and *zikir* in therapy greatly helps the students in their healing process. They feel stronger and more motivated," said Caregiver UF.

Prayer and *zikir*, used during therapy sessions, provide significant spiritual support, helping students feel stronger and more motivated in their healing process. This data shows that prayer and *zikir* serve as important components in Islamic psychotherapy at the boarding school. The use of these spiritual elements provides additional strength to the students, who feel more capable of facing challenges in the rehabilitation process. The emerging pattern is that the spiritual strength gained through prayer and *zikir* motivates the students to continue progressing in their healing journey.

The effectiveness of prayer and *zikir* as part of therapy demonstrates that these spiritual elements not only provide inner peace but also strengthen the students' mental resilience. This underscores the importance of spiritual approaches in supporting a comprehensive healing process.

Direct observations during the therapy process revealed that students actively participate in spiritual activities such as group prayers and religious studies. These activities appear to be an integral part of their daily routine at the boarding school. Active involvement in daily spiritual activities strengthens the internalization of the values taught during therapy sessions.

From these observations, it can be seen that active student participation in spiritual activities is part of their effort to internalize the values taught in therapy. These daily activities not only support the therapy process but also reinforce the students' commitment to the spiritual values that form the foundation of their behavioral transformation.

Active involvement in daily spiritual activities serves as a means to strengthen the internalization of the values taught in Islamic psychotherapy. This emphasizes the importance of regular practice as part of a continuous spiritual transformation process.

Documents from the boarding school reviewed during the study show that the rehabilitation program includes various spiritual activities such as religious lectures, sermons, and individual spiritual guidance.

The rehabilitation program at the boarding school explicitly includes various spiritual activities designed to support the students' healing process.

The data from the documents show a consistent pattern in the implementation of spiritual activities as part of the rehabilitation program. These activities are designed to ensure that spiritual values are not only taught but also practiced continuously by the students. These findings confirm that the rehabilitation program at the boarding school is designed with the importance of integrating spiritual values into all aspects of the students' lives in mind.

Conclusion

This research confirms that Islamic Psychotherapy, with the incorporation of spiritual values, has a significant positive impact on the emotional and spiritual well-being of the students at the Salafiyah Syafi'iyah Nashrun Minallah Islamic Boarding School. This is important because spiritual values help students achieve inner peace, positive behavioral changes, and better self-motivation. The findings include increased resilience, the ability to face life's challenges, and a deeper understanding of the meaning of life. In conclusion, the integration of spiritual values in therapy improves the quality of social interactions and provides the necessary emotional support.

Furthermore, the application of Islamic Psychotherapy shows that spiritual values play a role in shaping a more positive and resilient outlook on life. This is due to the fact that spiritual values, internalized during the therapy process, not only strengthen students' faith but also reduce anxiety and stress while increasing inner peace. This approach not only functions as a healing tool but also strengthens the mental and spiritual aspects of the students, showing the relevance of this approach in rehabilitation.

The research findings show that Islamic Psychotherapy not only serves as a tool for individual healing but also improves social relationships and strengthens the Islamic boarding school community. This research adds a new dimension by emphasizing its specific role in student rehabilitation and provides a guide for further implementation. In conclusion, Islamic Psychotherapy offers a holistic approach that is not only clinically effective but also aligned with the values of the Muslim community, emphasizing the importance of integrating spiritual values in therapy.

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