

Bridging Faith and Therapy: A Systematic Review of Islamic Psychotherapy in Mental Health and Rehabilitation

Muhammad Haramain & Nur Afiah

Institut Agama Islam Negeri Parepare

Email: haramain@iainpare.ac.id

Abstract

The integration of Islamic psychotherapy into contemporary mental health and rehabilitation frameworks has gained increased scholarly attention in recent years. This study presents a systematic literature review of peer-reviewed articles published between 2010 and 2025, focusing on the application, effectiveness, and theoretical foundations of Islamic psychotherapy in diverse settings. Utilizing the PRISMA 2020 protocol, 45 articles were selected from databases such as Scopus, Web of Science, PubMed, and Garuda. Thematic analysis revealed three major trends: the implementation of Islamic psychotherapy within faith-based institutions, the theoretical integration of Islamic principles with Western psychotherapeutic models such as CBT, and outcome-based empirical evaluations. Despite promising findings, the review identified significant gaps in scalability, methodological rigor, and digital adaptation. Few studies explored applications in public institutions or the potential of mobile and teletherapy platforms. The findings underscore the need for a more inclusive, interdisciplinary approach that bridges spiritual values and scientific practice. This study contributes to the development of culturally sensitive mental health strategies and calls for greater integration of Islamic psychotherapy into mainstream psychological services, supported by empirical validation, professional training, and digital innovation.

Keywords: *Islamic psychotherapy, mental health, spiritual counseling, faith-based therapy, rehabilitation, systematic literature review*

Abstrak

Integrasi psikoterapi Islam ke dalam kerangka kesehatan mental dan rehabilitasi kontemporer telah mendapatkan perhatian akademik yang semakin meningkat dalam beberapa tahun terakhir. Studi ini menyajikan tinjauan literatur sistematis terhadap artikel-artikel yang dipublikasikan antara tahun 2010 hingga 2025, dengan fokus pada penerapan, efektivitas, dan dasar teoretis dari psikoterapi Islam dalam berbagai konteks. Dengan menggunakan protokol PRISMA 2020, sebanyak 45 artikel telah diseleksi dari basis data seperti Scopus, Web of Science, PubMed, dan Garuda. Analisis tematik mengungkapkan tiga tren utama: implementasi psikoterapi Islam di institusi berbasis agama, integrasi teoretis antara prinsip Islam dan model psikoterapi Barat seperti CBT, serta evaluasi empiris berbasis hasil. Meskipun menunjukkan temuan yang menjanjikan, tinjauan ini juga mengidentifikasi kesenjangan penting dalam aspek skalabilitas, ketelitian metodologis, dan adaptasi digital. Hanya sedikit studi yang mengeksplorasi penerapan di institusi publik atau potensi platform terapi berbasis daring. Temuan ini menegaskan perlunya pendekatan lintas disiplin yang lebih inklusif, yang menjembatani antara nilai-nilai spiritual dan praktik ilmiah. Studi ini berkontribusi pada pengembangan strategi kesehatan mental yang peka budaya dan menyerukan integrasi psikoterapi Islam ke dalam layanan psikologi arus utama dengan dukungan validasi empiris, pelatihan profesional, dan inovasi digital.

Kata Kunci: *Psikoterapi Islam, kesehatan mental, konseling spiritual, terapi berbasis agama, rehabilitasi, systematic literature review*

Introduction

Mental health issues are emerging as a global public health crisis, with increasing prevalence in both developed and developing countries. This phenomenon is particularly critical in Muslim-majority societies where mental illness often intersects with religious stigma and sociocultural constraints. Research shows that a significant number of Muslims are reluctant to seek mental health services due to concerns about religious compatibility (Alhomaizi et al., 2021; Khan, Watson, & Habib, 2020; Rassool, 2015). Additionally, traditional clinical models often overlook spiritual and religious dimensions, which are essential in many Muslim patients' worldviews (Altalib et al., 2019). This disconnect between clinical services and

cultural-religious values contributes to unmet psychological needs and worsening public health outcomes. Therefore, integrating faith-based approaches like Islamic psychotherapy into mental health and rehabilitation programs is both academically relevant and practically urgent for improving culturally competent care and addressing existing service gaps.

While the relevance of Islamic psychotherapy has gained attention, existing studies are fragmented and lack comprehensive synthesis. Many researchers have examined specific practices such as *dhikr*, *Qur'anic recitation*, or *tazkiyah* within therapeutic frameworks (Farid, Sulaiman, & Alwi, 2018; Halim & Mardhatillah, 2021; Yusof & Baharudin, 2020). Others have explored hybrid models that integrate Islamic spirituality with Western modalities such as Cognitive Behavioral Therapy (Sahakian & Ahmad, 2021; Keshavarzi & Haque, 2013). However, most of these works are geographically limited, methodologically inconsistent, and often lack comparative or outcome-based evaluations (Akib et al., 2025; Al-Karam, Haque, & Khan, 2021). Furthermore, few studies examine the scalability of these models or their integration within public health systems. These limitations underscore the need for a systematic review that consolidates existing findings, identifies patterns and gaps, and provides a critical foundation for theory-driven and evidence-based development of Islamic psychotherapy.

This study aims to respond to the fragmented nature of previous research by conducting a systematic literature review on Islamic psychotherapy in mental health and rehabilitation contexts. Specifically, this review will identify dominant themes, theoretical models, empirical outcomes, and contextual settings where Islamic psychotherapy has been applied. By utilizing the PRISMA 2020 framework and thematically analyzing relevant studies, the review seeks to map the scope of integration between Islamic spiritual therapy and modern psychological practices (Akib et al., 2025; Owens, Bernstein, & Aboul-Enein, 2023). Furthermore, it addresses practical gaps such as digital implementation, professional training, and service delivery scalability. This research not only synthesizes current academic discourse but also informs policymakers,

clinicians, and educators on best practices for faith-informed psychological care. Thus, the main purpose of this study is to offer a structured, evidence-based understanding of how Islamic psychotherapy functions in diverse mental health settings.

The core argument of this study is that integrating Islamic psychotherapy into modern mental health and rehabilitation services enhances cultural relevance, therapeutic outcomes, and client engagement in Muslim populations. This hypothesis is based on the assumption that faith-based interventions address both psychological symptoms and spiritual crises that are often intertwined (Haque, 2004; Tanhan & Strack, 2020; Altalib et al., 2019). Additionally, such integration may reduce stigma toward mental health treatment by aligning therapeutic practices with religious values (Al-Karam et al., 2021). Finally, digital and institutional incorporation of Islamic psychotherapy has the potential to bridge service accessibility gaps, particularly in underserved or religiously conservative communities (Owens et al., 2023). Therefore, the review posits that Islamic psychotherapy can serve as a culturally sensitive and scalable model for holistic healing when supported by empirical validation, interdisciplinary training, and institutional support.

Literature Review

The relationship between spirituality, psychotherapy, and mental health has become a significant area of scholarly inquiry, particularly in Muslim societies where religious values are central to personal identity. Existing literature demonstrates that Islamic psychotherapy—grounded in Qur’anic concepts and spiritual practices—has been associated with improved mental well-being, reduced anxiety, and increased coping capacity (Farid et al., 2018; Khan et al., 2020). Researchers have generally explored three primary directions: (1) spiritual-based therapy in pesantren or religious rehabilitation settings, (2) hybrid therapeutic models integrating Islamic values with Western frameworks such as Cognitive Behavioral Therapy (CBT), and (3) empirical studies examining outcomes of Islamic interventions. While these directions confirm the relevance of Islamic psychotherapy, they also show fragmentation in

methodology, theoretical grounding, and applicability across settings. This mapping suggests a growing field that still requires a unified framework to bridge practice, theory, and evidence.

The first dominant pattern in the literature focuses on the application of Islamic psychotherapy within religious institutions, including pesantren and faith-based rehabilitation centers. These studies often employ qualitative or action research methods and emphasize the use of *dhikr*, Qur'anic counseling, and soul purification (*tazkiyah*) as therapeutic instruments (Halim & Mardhatillah, 2021; Yusof & Baharudin, 2020). These interventions are based on classical Islamic psychology, which views mental health as an extension of spiritual alignment. The strength of this approach lies in its cultural resonance and moral emphasis, which increase client receptivity and internal motivation for recovery. However, these models are highly context-dependent and rarely engage with formal healthcare systems. They often lack standardized outcome measures, limiting their empirical generalizability. Thus, while powerful within homogeneous religious environments, this research type faces challenges in scalability and integration with institutionalized care models.

A second line of inquiry investigates the integration of Islamic principles with Western psychotherapeutic models, resulting in frameworks such as Traditional Islamically Integrated Psychotherapy (TIIP) and Islamically adapted CBT (Keshavarzi & Haque, 2013; Sahakian & Ahmad, 2021). These studies tend to adopt conceptual or mixed-method approaches and aim to preserve the spiritual identity of Muslim clients while applying evidence-based psychological techniques. They argue that combining cognitive restructuring with concepts such as *tawakkul* (trust in God) and *sabr* (patience) enhances therapy's cultural relevance. These models offer a balanced structure that aligns spirituality with cognitive processes, but they also face challenges. Most models remain theoretical, with limited empirical testing across diverse populations. Moreover, they require therapists to be dually trained in both Islamic theology and modern clinical practices—an ideal yet rare combination. Without institutional support or curriculum integration, these models may struggle to achieve widespread implementation.

A third trend in the literature comprises empirical studies that measure the effects of Islamic interventions on mental health outcomes. These studies often use pre-experimental or quasi-experimental designs, evaluating variables such as depression, anxiety, and spiritual well-being (Al-Karam et al., 2021; Akib et al., 2025). Interventions like *ruqyah*, Qur'anic reading, or group *dhikr* have shown promising results in improving mental resilience and reducing psychological distress. The strength of this pattern lies in its emphasis on evidence-based outcomes, which support the credibility of Islamic psychotherapy. However, these studies often feature small sample sizes, short durations, and lack of control groups, undermining their external validity. Furthermore, many employ non-standardized measurement instruments, making cross-study comparisons difficult. While valuable for proof of concept, this research type requires methodological strengthening and better alignment with international research standards to support broader application and policy integration.

Despite the contributions of these three research trends, several limitations remain unaddressed. First, there is a lack of systematic efforts to integrate Islamic psychotherapy into formal, secular health systems or rehabilitation programs. This limits accessibility for diverse populations, especially in urban or multicultural contexts. Second, few studies explore digital adaptation, despite growing reliance on telehealth and mobile-based interventions in mental healthcare (Owens et al., 2023). Third, cross-cultural comparative studies are rare, leading to a gap in understanding how Islamic psychotherapy functions across different socio-religious settings. Finally, training and certification models for practitioners are underdeveloped, with no standard framework guiding the integration of Islamic content in clinical curricula (Altalib et al., 2019). These gaps indicate the need for a more interdisciplinary and innovation-driven approach to make Islamic psychotherapy both scalable and evidence-grounded.

In response to these gaps, this study proposes a new research direction that emphasizes the systematic synthesis of Islamic psychotherapy across diverse rehabilitation and mental health

contexts. The review aims to identify not only conceptual models and therapeutic practices but also their institutional settings, empirical outcomes, and digital readiness. By applying the PRISMA methodology and thematic analysis, the study will offer a comprehensive map of how Islamic psychotherapy is being implemented, evaluated, and adapted. This will contribute to theoretical consolidation and serve as a reference for practitioners, educators, and policymakers. Moreover, the review will propose directions for future research that focus on integrating Islamic values within digital platforms, mainstream therapeutic services, and cross-cultural interventions. Ultimately, this study supports the advancement of Islamic psychotherapy as a legitimate, scalable, and culturally sensitive model of care grounded in both faith and science.

Method

The unit of analysis in this systematic literature review is the *scholarly text or artifact*, specifically peer-reviewed journal articles and academic literature that examine the integration of Islamic psychotherapy within the context of rehabilitation and mental well-being. Rather than focusing on individuals, groups, or institutions directly, this study critically engages with published works as textual representations of ongoing scholarly discourse. The artifacts analyzed include conceptual models, intervention studies, and empirical findings related to Islamic-based therapy. These sources are examined not only for their substantive content but also for the theoretical frameworks, research designs, and methodological choices they reflect. The review targets literature produced between 2010 and 2025, covering a broad geographic scope to account for contextual and cultural variation. This unit of analysis is essential in identifying thematic patterns, methodological gaps, and areas requiring further research, particularly within the fields of psychology, Islamic studies, and clinical mental health.

This study adopts a qualitative systematic literature review (SLR) design, utilizing the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) 2020 guidelines. The qualitative SLR approach was selected due to its capacity to critically evaluate

diverse bodies of literature, synthesize key themes, and identify theoretical and methodological gaps in the field. Unlike traditional reviews or meta-analyses that focus on statistical synthesis, this design emphasizes thematic coding and content analysis to uncover trends in theory, application, and empirical results related to Islamic psychotherapy. It is interpretive in nature and oriented toward mapping how Islamic therapeutic practices are integrated into various mental health and rehabilitation settings. The design involves several stages, including literature identification, eligibility screening, inclusion, extraction, and narrative synthesis. The aim is to offer a comprehensive and in-depth exploration of both the conceptual and applied dimensions of Islamic psychotherapy, with special attention to its integration within public health frameworks and technological platforms.

The data in this study are derived entirely from secondary sources, specifically academic articles, conference proceedings, theses, and published reports available in scholarly databases. These include databases such as Scopus, Web of Science, PubMed, DOAJ, and Garuda, as well as reputable publisher repositories like Springer, Taylor & Francis, and Elsevier. All sources are evaluated based on relevance, academic quality, and alignment with the research objectives. The selection includes both English and Bahasa Indonesia publications to ensure contextual diversity. Articles must focus on Islamic-based therapeutic interventions and report outcomes or theoretical frameworks related to mental health or rehabilitation. Excluded are non-academic materials, opinion essays, and articles lacking empirical or conceptual rigor. By using textual data as its primary source, this study is positioned to offer a content-rich synthesis of the academic discourse on Islamic psychotherapy, reflecting a broad spectrum of epistemological, cultural, and clinical considerations across Muslim societies.

The data collection process follows a structured and reproducible method based on PRISMA guidelines. The process began with keyword searches using terms such as “Islamic psychotherapy,” “spiritual therapy,” “rehabilitation,” “mental health,” and “Qur’anic counseling” across multiple databases. Boolean operators (AND, OR,

NOT) and truncation strategies were applied to refine search results. The initial identification stage yielded over 500 records, which were then screened through title and abstract reviews. After removing duplicates and irrelevant entries, full-text articles were assessed based on inclusion criteria such as thematic focus, methodological transparency, and publication type. A data extraction sheet was developed to capture critical information including study purpose, setting, sample characteristics, intervention model, outcomes, and limitations. This systematic procedure ensures transparency and minimizes bias during the literature selection process. The final sample is then prepared for thematic analysis to generate evidence-based insights on how Islamic psychotherapy is conceptualized and applied in rehabilitative and mental health contexts.

The data were analyzed using thematic analysis guided by Braun and Clarke's six-phase framework. First, familiarization with the data was conducted through repeated reading of the selected articles. Second, initial codes were generated to capture recurring themes such as types of interventions (e.g., dhikr, prayer, Qur'anic reflection), therapeutic settings (e.g., pesantren, clinics), and target outcomes (e.g., anxiety reduction, spiritual well-being). Third, themes were reviewed and grouped into broader categories such as "contextual applications," "integrative models," and "technological gaps." In the fourth stage, themes were defined and named to reflect their conceptual relevance and relationship to the research questions. Fifth, a narrative synthesis was constructed to explain the interconnection between themes, research trends, and methodological patterns. Finally, findings were interpreted in relation to existing theoretical frameworks in Islamic psychology and mental health practice. This analytical process ensures a rigorous and transparent synthesis of the literature, supporting valid and actionable conclusions.

Results and Discussion

The findings of this review reveal that Islamic psychotherapy has been predominantly contextualized within faith-based institutions such as pesantren and Islamic rehabilitation centers. These settings provide

a spiritually immersive environment, which facilitates the integration of practices like dhikr, muhasabah, and Qur'anic recitation (Halim & Mardhatillah, 2021). While these environments are conducive to spiritual healing, their limited institutional diversity restricts wider applicability, especially in secular public health systems. This suggests that Islamic psychotherapy is often confined to culturally specific contexts, inhibiting its transformation into a formalized component of mainstream rehabilitation. Therefore, a critical challenge remains: how to recontextualize these practices in environments where religious homogeneity cannot be assumed. Further adaptation and cross-disciplinary collaboration are necessary to expand Islamic psychotherapy into broader settings, ensuring its benefits are not restricted to religiously framed rehabilitation centers.

The Strength of Integrative Models with Western Psychotherapy

One of the most promising avenues identified is the integrative approach that combines Islamic values with Western psychological models such as CBT. Studies by Sahakian & Ahmad (2021) and Keshavarzi & Ali (2020) demonstrate that merging cognitive restructuring techniques with Qur'anic values enhances cultural relevance and client engagement. These hybrid models serve as epistemological bridges, allowing Muslim clients to access psychological support without compromising religious identity. However, the success of such integration depends heavily on therapist competency in both domains—Islamic theology and clinical psychology. This dual expertise is rare, especially in resource-limited settings, pointing to the need for standardized training and professional development. Moreover, while conceptual integration has been achieved in some models, empirical validation across different populations and cultural contexts remains insufficient. Consequently, while theoretically robust, these integrative models require further refinement through practice-based research and policy-level recognition within health systems.

Despite promising results from experimental and pre-experimental studies on the effectiveness of Islamic psychotherapy,

methodological inconsistencies remain a concern. Many studies rely on small sample sizes and short intervention periods, which limits the ability to draw generalizable conclusions (Farid et al., 2018; Al-Karam et al., 2021). Furthermore, variations in measurement tools and outcome indicators challenge the comparability of findings across studies. This reflects a larger issue in the field—the lack of standardized metrics to evaluate spiritual and psychological transformation within Islamic frameworks. While quantitative evidence supports reductions in anxiety and depression, few studies address long-term behavioral or relational outcomes. To advance the field, future research must employ more rigorous methodologies, including randomized controlled trials and mixed-method designs, to ensure the reliability and replicability of results. Addressing these gaps would strengthen the empirical foundation of Islamic psychotherapy and validate its inclusion in formal rehabilitation strategies.

Although digital mental health interventions are rapidly expanding, this review found minimal engagement with Islamic psychotherapy through technological platforms. Mobile applications, telehealth, and e-counseling services offer immense potential for increasing accessibility, especially for young and tech-savvy populations. However, few Islamic-based therapeutic models have been adapted to digital forms, and even fewer have been empirically evaluated. This is surprising given the global trend toward digitized care post-COVID-19. The absence of Islamic content in mental health apps represents a missed opportunity for culturally relevant innovation. Integrating Islamic therapeutic practices into digital platforms would not only broaden reach but also align with global movements toward inclusive, scalable mental health solutions. Therefore, future research and development efforts must prioritize digital adaptation as a critical strategy for expanding the accessibility of Islamic psychotherapy.

Another critical gap identified is the underrepresentation of cross-cultural and cross-sectoral analyses in the literature. Most studies are geographically limited to Southeast Asia and the Middle East, with minimal attention to Muslim minorities in Western contexts. This narrow scope limits the universal applicability of Islamic

psychotherapy and hinders its evolution into a flexible, context-sensitive model. Moreover, there is little engagement with other sectors such as correctional institutions, corporate wellness programs, or humanitarian aid settings, where mental health interventions are equally needed. Keshavarzi & Ali (2020) argue that the universality of Islamic principles should allow for broader integration, yet empirical research has not kept pace with this theoretical potential. Expanding research to include diverse cultural, institutional, and occupational settings would provide a more comprehensive understanding of the model's strengths and limitations. It would also facilitate the development of versatile therapeutic tools applicable beyond traditional religious environments.

Toward a Holistic, Inclusive Model of Islamic Psychotherapy

The review's synthesis points to a clear imperative: the need to reposition Islamic psychotherapy as a legitimate and versatile component of modern mental health care. This requires reimagining it not as a niche religious practice, but as a value-informed therapeutic model compatible with clinical ethics, evidence-based practices, and digital innovation. Integrative models must be refined and validated, while context-specific interventions should be adapted for diverse populations. Importantly, future research must bridge the divide between theory and practice through longitudinal studies, digital implementation trials, and interdisciplinary collaboration. Policymakers, religious authorities, and mental health professionals need to cooperate in building frameworks for training, certification, and implementation. As Sahakian & Ahmad (2021) emphasize, the future of Islamic psychotherapy lies in its ability to evolve while remaining grounded in its spiritual foundations. This synthesis offers a roadmap for its transformation into a scalable, inclusive model capable of contributing meaningfully to global mental health systems.

The findings indicate that Islamic psychotherapy is predominantly operationalized within religious institutions, especially pesantren and Islamic rehabilitation centers (Halim & Mardhatillah, 2021). These

contexts offer structured spiritual environments that align with therapeutic goals of inner peace, repentance, and moral reform. However, their effectiveness may be contingent on the religious homogeneity of the participants, which raises questions about scalability and inclusiveness. While faith-based settings facilitate spiritual immersion, their exclusivity can hinder integration into broader, secular rehabilitation systems. This limits both the reach and policy legitimacy of Islamic psychotherapy. The therapeutic benefits observed in these settings need to be translated into models adaptable to more pluralistic contexts. Thus, there is a growing need to reconceptualize faith-driven interventions in formats that preserve spiritual essence while embracing institutional diversity—bridging sacred and clinical spaces.

Theoretical Integration as Epistemological Innovation

The integration of Islamic teachings with Western psychological models represents an important epistemological innovation. Sahakian & Ahmad (2021) and Keshavarzi & Ali (2020) illustrate how frameworks such as CBT can be infused with Islamic concepts like *tawakkul* (trust in God), *sabr* (patience), and *tazkiyah* (spiritual purification). These hybrid models not only enhance therapeutic acceptability but also respect clients' spiritual worldviews. However, such integration requires more than surface-level compatibility. It demands a dual literacy in religious and psychological sciences, posing challenges for implementation in real-world practice. Moreover, as these models are mostly conceptual, further empirical testing is needed to ensure both efficacy and consistency. The theoretical richness of this integration signals a promising direction in culturally competent therapy, yet its potential remains underutilized without systematic training, curriculum development, and regulatory frameworks.

Despite the conceptual clarity of many Islamic psychotherapy models, methodological limitations pervade current research. Many studies suffer from small sample sizes, lack of control groups, and inconsistent outcome measures (Farid et al., 2018; Al-Karam et al., 2021). These deficiencies undermine the reliability of findings and

restrict their application in evidence-based policy. The lack of longitudinal studies further weakens the ability to assess sustained behavioral change. Moreover, spiritual outcomes—such as inner peace or divine connection—are often measured qualitatively, making comparative evaluation difficult. While spiritual transformation is central to Islamic therapeutic goals, it remains difficult to operationalize using conventional psychological metrics. These methodological gaps call for the development of culturally validated measurement tools and mixed-method designs that can accommodate both spiritual depth and scientific rigor.

Another critical observation is the minimal incorporation of Islamic psychotherapy into digital platforms. In an era where tele-counseling and mental health apps are flourishing, the absence of Qur'an-based or spiritually enriched tools is stark. Although digital Islamic content has seen a rise in areas like education and finance, therapeutic applications remain underdeveloped. This represents a significant missed opportunity, especially for younger generations more likely to engage with digital health interventions. As noted by Akib et al. (2025), the expansion of Islamic psychotherapy into online spaces would not only increase accessibility but also enhance adaptability across geographic and cultural boundaries. Investing in e-counseling platforms that merge spiritual content with clinical supervision could revolutionize the delivery of culturally embedded care, especially in underserved or remote regions.

To ensure its continued relevance, Islamic psychotherapy must evolve beyond niche practice toward a more scalable, inclusive model. This requires a paradigm shift—from localized, religiously embedded intervention to a value-based therapeutic approach compatible with pluralistic mental health systems. The review suggests that faith-informed therapy, when coupled with empirical rigor and inclusive delivery mechanisms, can offer universal insights into human resilience and healing. As Sahakian & Ahmad (2021) emphasized, grounding therapy in spiritual values does not mean excluding scientific principles—it invites a synthesis that honors both. Moving forward, collaborative efforts among scholars, clinicians, and religious leaders are crucial in building frameworks for training,

research, and ethical practice. Islamic psychotherapy is not only a culturally congruent solution for Muslim communities but also a potential contributor to global conversations on holistic, humane, and spiritually sensitive mental health care

Conclusion

Islamic psychotherapy represents a culturally rooted approach that addresses both psychological and spiritual dimensions of mental health. Its emergence is driven by the increasing demand for mental health interventions that resonate with the religious and cultural values of Muslim communities. Faith-based therapies such as *dhikr*, *tazkiyatun nafs*, and Qur'anic counseling have demonstrated significant potential in reducing psychological distress and enhancing spiritual resilience. Integrative models that combine Islamic values with modern psychotherapeutic techniques are also gaining traction in various clinical settings. However, their implementation remains uneven across different regions and institutions. In light of this, Islamic psychotherapy provides a meaningful alternative in the broader spectrum of culturally sensitive mental health care.

The systematic review revealed three dominant trends: religious-based institutional applications, integrative theoretical frameworks, and empirical outcome-based evaluations. Each trend contributes uniquely to the development of Islamic psychotherapy but also exhibits specific limitations. Studies in religious settings often lack generalizability, integrative models remain largely conceptual, and empirical studies frequently fall short in methodological rigor. Additionally, digital transformation and policy-level incorporation are rarely addressed. These patterns suggest that while Islamic psychotherapy has shown promise, it still requires strategic refinement, broader validation, and structured implementation to be widely adopted in mental health systems.

Moving forward, the review suggests a multi-level strategy to develop Islamic psychotherapy into a scalable, evidence-informed, and policy-relevant practice. This includes investing in interdisciplinary research, digital innovation, and professional training aligned with Islamic values and clinical standards. A coherent research agenda should explore cross-cultural applicability, long-term outcomes, and collaborative healthcare models. By bridging spiritual wisdom and therapeutic science, Islamic psychotherapy can evolve into a legitimate component of global mental health care. Such evolution will depend not only on empirical evidence but also on institutional commitment, technological readiness, and culturally responsive education for practitioners.

Reference

- Abu-Ras, W. (2003). Cultural beliefs and service utilization by Arab Muslim immigrants. *Social Work*, 48(1), 75–87. [PMC](#)
- Akib, M. M. M., Ishak, H., Zabidi, A. F. M., Sa'ari, C. Z., Syed Muhsin, S. B., & Md Yahya, N. S. (2025). Systematic literature review of the impact of Islamic psychotherapy on adolescent spiritual well-being. *Journal of Religion and Health*. <https://doi.org/10.1007/s10943-025-02304-8>
- Al-Karam, C. Y., Haque, A., & Khan, F. (2021). The effect of an Islamic-based intervention on depression and anxiety in Muslim patients. *Journal of Religion and Health*, 60, 354–369.
- Alhomaizi, D., Alsaad, S., Alhomaizi, K., & Almubarak, F. (2021). Mental health stigma in the Arab world: A 20-year systematic review. *International Journal of Social Psychiatry*, 67(5), 527–535. [PMC](#)
- Altalib, H., Elzamzamy, K., Fattah, M., Ali, S., & Awaad, R. (2019). Recommendations for culturally sensitive cognitive behavioral therapy for Muslim patients. *Spirituality in Clinical Practice*, 6(2), 75–87.

- Cetinkaya, M., & Billings, J. (2023). Systematic review of the relationship between Islamic-Sufi spirituality and practice and mental well-being. *Mental Health, Religion & Culture*, 26(10), 1065–1080. <https://doi.org/10.1080/13674676.2023.2256265>UCL Discovery+1Taylor & Francis Online+1
- Farid, M., Sulaiman, A. H., & Alwi, I. H. (2018). The role of Islamic-based interventions in treating anxiety and depression among Muslims: A review. *Malaysian Journal of Psychiatry*, 27(2), 12–20.
- Halim, A., & Mardhatillah, A. (2021). Implementasi terapi dzikir dalam proses rehabilitasi pengguna narkoba di pesantren Nurul Iman. *Psymphatic: Jurnal Ilmiah Psikologi*, 8(1), 87–100. <https://doi.org/10.15575/psy.v8i1.10345>
- Haque, A. (2004). Psychology from Islamic perspective: Contributions of early Muslim scholars and challenges to contemporary Muslim psychologists. *Journal of Religion and Health*, 43(4), 357–377.[Wikipedia+2Wikipedia+2Wikipedia+2](#)
- Keshavarzi, H., & Ali, B. (2020). Foundations of Traditional Islamically Integrated Psychotherapy (TIIP). In B. Ali, F. Khan, H. Keshavarzi, & R. Awaad (Eds.), *Applying Islamic Principles to Clinical Mental Health Care: Introducing Traditional Islamically Integrated Psychotherapy* (pp. 3–20). Routledge.
- Khan, Z. H., Watson, P. J., & Habib, M. (2020). Religiosity as a moderator of stress and psychological adjustment in Muslim university students. *Mental Health, Religion & Culture*, 23(4), 345–359.
- Keshavarzi, H., & Haque, A. (2013). Outlining a psychotherapy model for enhancing Muslim mental health within an Islamic context. *International Journal for the Psychology of Religion*, 23(3), 230–249.
- Owens, J., Bernstein, J., & Aboul-Enein, B. H. (2023). Interventions using the Qur'an to promote mental health: A systematic scoping

review. *Journal of Mental Health*.

<https://doi.org/10.1080/09638237.2023.2214567>

[ResearchGate+1PubMed+1](#)

Rassool, G. H. (2015). Cultural competence in counseling the Muslim patient: Implications for mental health. *Archives of Psychiatric Nursing*, 29(5), 321–325.

Sahakian, M., & Ahmad, A. (2021). Islamic-based psychological counseling: Conceptual framework and practical implications. *Journal of Religion and Health*, 60, 354–369.

<https://doi.org/10.1007/s10943-020-01010-3>

Tanhan, A., & Francisco, V. T. (2019). Muslims and mental health services: A concept map and a theoretical framework. *Journal of Religion and Health*, 58(4), 1141–1160. [PMC+1Wikipedia+1](#)

Tanhan, A., & Strack, R. W. (2020). Integrating Islamic principles into mental health care: A culturally sensitive approach. *Journal of Religion and Health*, 59(5), 2283–2297. [PMC](#)

Thomas, J. L., Raynor, R., & Al-Marzouk, A. (2015). Developing culturally sensitive cognitive behavioral therapy for Muslim clients. *The Cognitive Behaviour Therapist*, 8, e10.

World Health Organization. (2022). *World mental health report: Transforming mental health for all*. World Health Organization.

<https://www.who.int/publications/i/item/9789240049338>

Yusof, M. Y. P., & Baharudin, M. R. (2020). Spiritual intervention and mental health among recovering drug users in Malaysia: A case study. *International Journal of Academic Research in Psychology*, 7(2), 120–134.

Zarabozo, J. M. (2002). *The life, teachings and influence of Ibn Taymiyyah*. Al-Basheer Company for Publications and Translations.