

The Role of Islamic Spirituality in Coping with Stress and Depression

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ABSTRACT

The increasing prevalence of stress and depression in modern society poses a serious challenge to mental health, particularly amid the complexity of social pressure and rapid lifestyle changes. In this context, Islamic spirituality offers a coping dimension that is not only psychological but also transcendental, grounded in values of iman (faith), sabr (patience), shukr (gratitude), and tawakkal (trust in God). This study aims to examine the role of Islamic spirituality as an adaptive coping mechanism for stress and depression using a qualitative-descriptive approach. Data were collected through a literature review and in-depth interviews with individuals who regularly engage in spiritual practices such as dzikrullah (remembrance of God), night prayer (qiyam al-layl), and Qur'anic recitation. The findings reveal that Islamic spirituality significantly enhances self-acceptance, gratitude, and inner peace, thereby fostering emotional resilience and reducing psychological distress. These spiritual values help individuals reinterpret life's pressures positively and maintain mental balance through faith-based awareness. The study further contributes to the development of Islamic Counseling Practice by providing an evidence-based framework for integrating spiritual coping techniques, such as dzikrullah, sabr, and tawakkal, into therapeutic interventions aimed at strengthening Muslim clients' mental well-being.

Introduction

Mental health is an essential aspect of human well-being that involves a balanced integration of emotional, social, and spiritual dimensions. Over the past few decades, the increasing prevalence of stress and depression has become a global concern. According to the World Health Organization (WHO, 2023), more than 280 million people worldwide suffer from depression, while anxiety disorders affect around 301 million individuals. These conditions not only reduce productivity and quality of life but also contribute to higher suicide rates and deteriorating social relationships. In Indonesia, data from the Basic Health Research (Riskesdas, 2018) reported that 9.8% of individuals aged 15 years and older experienced emotional mental disorders, and 6.1% showed symptoms of clinical depression. These statistics highlight that mental health issues have become a serious challenge requiring comprehensive solutions, not only from medical and psychological perspectives but also through spiritual and religious approaches.

Psychologically, stress and depression are responses to prolonged life pressures, including occupational demands, economic instability, interpersonal conflicts, and loss of meaning in life (Lazarus & Folkman, 1984). In the context of modern society, these pressures have intensified due to rapid technological development, increasing

competition, and shifting cultural values that prioritize materialism over spirituality (Snyder & Lopez, 2007). When individuals fail to balance physical, emotional, and spiritual aspects of their lives, symptoms such as anxiety, insomnia, chronic fatigue, and even severe depression may emerge.

Stress and depression disturb not only psychological equilibrium but also social and spiritual harmony. Individuals with high stress levels tend to isolate themselves, experience empathy fatigue, and show declining performance in social and professional domains (Hammen, 2018). Spiritually, unmanaged psychological distress can weaken one's faith and foster a sense of spiritual emptiness or alienation from God. In Muslim communities, this phenomenon indicates the urgency of integrating Islamic spirituality into mental health recovery strategies, emphasizing the interdependence between mental stability and spiritual fulfillment.

From an Islamic perspective, mental health represents the balance between physical, intellectual, and spiritual components that collectively constitute the *nafs* (soul). The Qur'an emphasizes the importance of purifying the soul to attain inner tranquility, as stated in Surah Ash-Shams [91]: 9-10: "Indeed, successful is the one who purifies it, and indeed, failed is the one who corrupts it." This verse signifies that psychological well-being is intrinsically linked to one's ability to maintain and purify the soul. The concept, known as *tazkiyatun nafs* (purification of the soul), refers to a continuous process of self-regulation aligned with divine and moral principles (Yusuf, 2019).

Classical Muslim scholars, such as Al-Ghazali in *Ihya' Ulumuddin*, asserted that true serenity (*sakinah*) can only be achieved through spiritual closeness to Allah. In Islamic spirituality, religious practices such as prayer (*shalat*), remembrance (*dzikrullah*), and supplication (*du'a*) are not mere rituals; they serve as therapeutic acts that restore internal balance and resilience (Rassool, 2016). Spiritual practices have been shown to calm the nervous system, strengthen faith, and cultivate optimism in facing life challenges (Abu-Raiya & Pargament, 2015). Thus, Islamic spirituality functions as both a religious expression and a coping mechanism for psychological distress.

Despite extensive research in psychology and mental health, many modern psychological frameworks have marginalized religious and spiritual dimensions. Conventional Western psychology tends to separate religiosity from therapeutic intervention models (Koenig, 2012). This results in a conceptual gap between scientific approaches and the spiritual needs of individuals, particularly in societies where religion forms the foundation of personal and collective identity.

Previous studies indicate that religiosity correlates positively with psychological well-being (AbdAleati, Zaharim, & Mydin, 2016). However, few have examined how Islamic spirituality functions as an internal coping mechanism during stress and depression. Much of the existing research remains correlational rather than explanatory, failing to capture the underlying spiritual and cognitive processes that shape coping behaviors (Rathod et al., 2018). Therefore, this study seeks to address that gap by formulating a conceptual framework that integrates modern psychological theories of coping with the spiritual values of Islam, providing a more contextual and holistic understanding of mental health.

This study aims to analyze the concept of Islamic spirituality within the context of stress and depression management and to describe the forms of coping mechanisms rooted in Islamic values. The focus is directed toward understanding how faith-based practices such as *iman* (belief), *tawakkal* (trust in God), *sabr* (patience), and *dzikrullah* (remembrance of God) function psychologically to regulate emotions, strengthen resilience, and promote acceptance. Using a qualitative descriptive approach, the study

explores the lived experiences of devout Muslims who actively engage in worship and spiritual reflection to uncover patterns of Islamic coping strategies in real-life contexts.

The stress and coping theory proposed by Lazarus and Folkman (1984) explains that individual responses to stress are mediated through two main mechanisms: problem-focused coping (direct efforts to address the source of stress) and emotion-focused coping (efforts to regulate emotional responses). Within the framework of Islamic spirituality, these coping processes can be enriched by the values of iman, tawakkal, sabr, and dzikrullah.

First, iman provides a cognitive foundation, framing life's difficulties as divinely ordained tests imbued with wisdom. This belief helps individuals reinterpret stress as a spiritual opportunity for growth rather than mere suffering. Second, tawakkal represents a dynamic form of coping that combines proactive effort with trust in divine will. It prevents hopelessness and instills a sense of inner security (Nasution, 2021). Third, sabr functions as emotional regulation, accepting circumstances beyond one's control while maintaining faith and perseverance. Within Lazarus and Folkman's taxonomy, sabr aligns closely with emotion-focused coping, offering stability amid adversity (Abu-Raiya & Pargament, 2011). Fourth, dzikrullah serves as a meditative practice that promotes mindfulness, reduces physiological arousal, and enhances spiritual awareness. Neuropsychological studies indicate that consistent remembrance of God lowers cortisol levels and induces relaxation (Khan et al., 2015).

The integration of these spiritual principles with psychological theory demonstrates that Islamic values possess therapeutic significance beyond moral instruction. Islamic spirituality reframes stress through a transcendent lens, perceiving trials as divine purification (*tazkiyatun nafs*) rather than personal failure. Thus, Islamic coping mechanisms can be understood as a form of spiritual resilience that cultivates enduring psychological balance and inner peace (Rassool, 2016).

This study contributes theoretically and practically to the field of Islamic guidance and counseling. Theoretically, it enriches Islamic psychology literature by developing a conceptual model that integrates Lazarus and Folkman's coping theory with Islamic spirituality. Practically, it provides a framework for Islamic counselors to design spiritually grounded interventions for clients facing stress and depression. This approach aligns with the core mission of Islamic counseling, to achieve psychological and spiritual harmony through faith-centered guidance (Yusuf, 2019).

Moreover, the inclusion of spirituality within mental health interventions addresses the growing need for holistic therapeutic models in modern psychology. Islamic-based counseling does not merely aim to alleviate emotional distress but also seeks to restore meaning, purpose, and divine connection in human life. Therefore, Islamic spirituality should not be seen as a supplementary element of counseling, but rather as its essential foundation, promoting comprehensive mental well-being through the unity of mind, body, and soul.

Method

This research employed a qualitative-descriptive approach to explore in depth the meaning and dynamics of Islamic spirituality in coping with stress and depression. The qualitative design was chosen because spirituality, as an inner and transcendental experience, cannot be quantified but must be understood through the subjective reflections of those who experience it (Creswell, 2014). The study sought to uncover how Islamic principles, iman (faith), tawakkal (trust in God), sabr (patience), and dzikrullah (remembrance of God), function not merely as theological beliefs but as effective coping mechanisms that sustain psychological balance and inner peace. The

descriptive nature of the study enables a detailed portrayal of how these spiritual values are manifested and internalized by practicing Muslims in their everyday struggles.

The research utilized both primary and secondary data. Primary data were collected through in-depth interviews with five purposively selected participants, Muslim individuals aged 20-50 who consistently performed religious practices such as night prayers (shalat tahajjud), dzikr, and Qur'an recitation. Participants were also required to have experienced significant life stressors, such as job loss, family conflict, or emotional challenges, to ensure relevance to the study's objectives. Secondary data were obtained from scholarly articles, books on Islamic psychology, Qur'anic exegesis, and previous studies concerning spirituality and mental health. The integration of empirical and theoretical data allowed for a comprehensive understanding of Islamic coping mechanisms both conceptually and contextually.

Data collection involved two principal methods. The first was semi-structured interviews, allowing flexibility for participants to share personal narratives about how their spiritual practices aid in stress management. This format enabled the researcher to probe deeper into emerging themes while maintaining focus on research objectives (Bogdan & Biklen, 2007). The second method was literature and document analysis, which provided theoretical grounding and served as a comparative framework for interpreting the interview findings. Together, these techniques ensured a balance between experiential depth and conceptual rigor.

The data analysis employed thematic analysis as outlined by Braun and Clarke (2006), encompassing six phases: familiarization with data, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and producing the final report. This approach facilitated the identification of key themes, including faith as a source of self-acceptance, tawakkal as a cognitive control mechanism, sabr as emotional regulation, and dzikrullah as a meditative process that nurtures tranquility and resilience.

To ensure trustworthiness, the study followed the four criteria proposed by Lincoln and Guba (1985): credibility, transferability, dependability, and confirmability. Credibility was achieved through data triangulation, comparing interview results with literature and reflective notes. Transferability was addressed by providing rich contextual descriptions, allowing applicability to similar contexts. Dependability was ensured by maintaining an audit trail of all analytical steps, while confirmability was maintained through researcher reflexivity and peer debriefing with experts in Islamic psychology.

Ethical considerations were strictly observed throughout the study. Participants were informed of the research objectives and signed an informed consent form prior to participation. Their identities were anonymized, and all information was treated confidentially. Data were used exclusively for academic purposes, adhering to ethical principles of autonomy, beneficence, and respect for human dignity in social research.

Through this methodological framework, the study aims to capture the intricate relationship between Islamic spirituality and psychological resilience. The qualitative approach allows for an exploration of spiritual depth that quantitative measures often fail to grasp. Ultimately, this study aspires to contribute both theoretically and practically to the development of Islamic guidance and counseling, offering insights into how faith-based coping mechanisms can serve as therapeutic tools for enhancing mental well-being among Muslims.

Results

This study's findings are derived from primary data collected through in-depth interviews with five Muslim participants actively engaged in religious practices, complemented by secondary data from relevant academic literature on Islamic spirituality and mental health. Thematic analysis revealed three major themes: (1) the role of Islamic spirituality in reducing stress through *dzikrullah*, prayer, and night worship; (2) *tawakkal* as a form of internal control and self-acceptance; and (3) *sabr* as a cognitive mechanism in coping with life pressures. The empirical results were further reinforced by secondary data indicating a positive relationship between the intensity of spiritual practice and reduced depression scores.

1. Islamic Spirituality and Stress Reduction

All participants reported that engaging in spiritual practices such as *dzikrullah* (remembrance of God), prayer, and *tahajjud* (night prayer) helped them to calm their hearts and relieve psychological distress. The data indicated that *dzikrullah* functions not merely as a ritual but as a reflective therapeutic practice that fosters emotional balance.

One participant (P3, female, 28 years old) stated:

"Whenever I feel anxious or burdened, I start doing dzikr. Remembering Allah makes me calmer, like there's a strength that comforts my heart."

This statement reflects *dzikrullah* as an emotion-focused coping mechanism, wherein spiritual awareness reduces emotional arousal and induces tranquility. Another participant (P1, male, 35 years old) explained that prayer serves as an outlet for expressing suppressed feelings:

"Through prayer, I can release what I can't tell others. It's like letting go of the weight inside."

Prayer thus acts as a form of spiritual catharsis, releasing emotional tension.

The night prayer (*tahajjud*) emerged as the most transformative spiritual experience for participants. As one respondent (P5, female, 42 years old) expressed:

"During tahajjud, I feel so close to Allah. My burdens become lighter, and I find peace in tears."

These findings are consistent with Rassool (2016), who highlighted the physiological benefits of spiritual worship, including lowered sympathetic nervous activity and reduced stress hormones. The qualitative data therefore suggest that Islamic spirituality serves as a therapeutic system that promotes emotional regulation, reflective awareness, and inner calmness.

2. Tawakkal as Internal Control and Self-Acceptance

The second theme identifies *tawakkal* (trust in God) as a cognitive-focused coping mechanism that strengthens internal control and acceptance in stressful circumstances. Participants described *tawakkal* not as passive surrender but as a dynamic synthesis of effort and reliance on divine will.

A participant (P2, male, 33 years old), who experienced business failure, reflected:

“I did everything I could, but the results weren’t as expected. After learning to trust Allah, I became calmer. I believe there’s a better plan for me.”

This illustrates *tawakkal* as a meaning-focused coping strategy (Lazarus & Folkman, 1984), enabling individuals to reframe perceived failure as a spiritually meaningful test rather than a personal loss.

Another participant (P4, female, 30 years old) noted that *tawakkal* helped her manage chronic anxiety:

“I used to worry excessively about everything, but after practicing *tawakkal*, I learned to believe in timing. The worries slowly faded away.”

The internalized belief that Allah governs all outcomes fosters a sense of internal locus of control, which reduces helplessness and enhances psychological resilience (Nasution, 2021). This finding suggests that *tawakkal* operates as a form of cognitive restructuring, transforming perceptions of uncontrollable events into spiritually meaningful experiences, thereby promoting adaptive coping.

3. Sabr as a Cognitive Mechanism for Facing Life Pressures

The third theme highlights *sabr* (patience) as a cognitive and emotional regulatory mechanism. Participants interpreted *sabr* not as passivity but as deliberate self-regulation in the face of hardship.

Participant P1 articulated:

“Patience doesn’t mean staying silent; it means controlling yourself so you don’t make things worse.”

This statement demonstrates *sabr* as a process of emotional restraint and rational reflection that prevents impulsive or destructive responses. Participant P5 echoed this understanding:

“By being patient, I can see the wisdom behind every challenge. I don’t blame myself anymore.”

These narratives confirm that *sabr* functions as a cognitive reappraisal mechanism, enabling individuals to reinterpret stress as divine wisdom rather than suffering. Abu-Raiya and Pargament (2011) similarly found that Islamic religiosity encourages cognitive reappraisal, the reinterpretation of negative experiences through spiritual meaning. Therefore, *sabr* represents a constructive psychological strategy for maintaining emotional stability and meaning in adversity.

4. Empirical Analysis and Support from Secondary Literature

The findings from in-depth interviews were supported by secondary data from existing literature. Abd. Aleati, Zaharim, and Mydin (2016) found that higher levels of religiosity significantly correlated with lower depression symptoms. In line with this, the current study revealed that participants who regularly performed *dzikir* and *tahajjud* exhibited greater emotional stability and optimism than those whose worship was less consistent.

Furthermore, literature indicates a positive relationship between the intensity of *dzikir* and reductions in depression scores, as assessed through the Beck Depression Inventory (BDI) in prior studies (Khan et al., 2015). Regular mindful *dzikir* practices

have been linked to decreased cortisol levels, improved serotonin balance, and enhanced spiritual mindfulness (Rassool, 2016).

Overall, both empirical and theoretical findings affirm that Islamic spirituality acts as a multidimensional adaptive coping mechanism, enhancing emotional regulation, psychological resilience, and spiritual tranquility.

To illustrate the connection between Islamic spirituality and mental health outcomes, the following table and conceptual model summarize the study data.

Table 1. Participant Characteristics

Category	Frequency	Percentage
Male	3	60%
Female	2	40%
Age 20-30 years	2	40%
Age 31-45 years	3	60%
High Religiosity	3	60%
Moderate Religiosity	2	40%

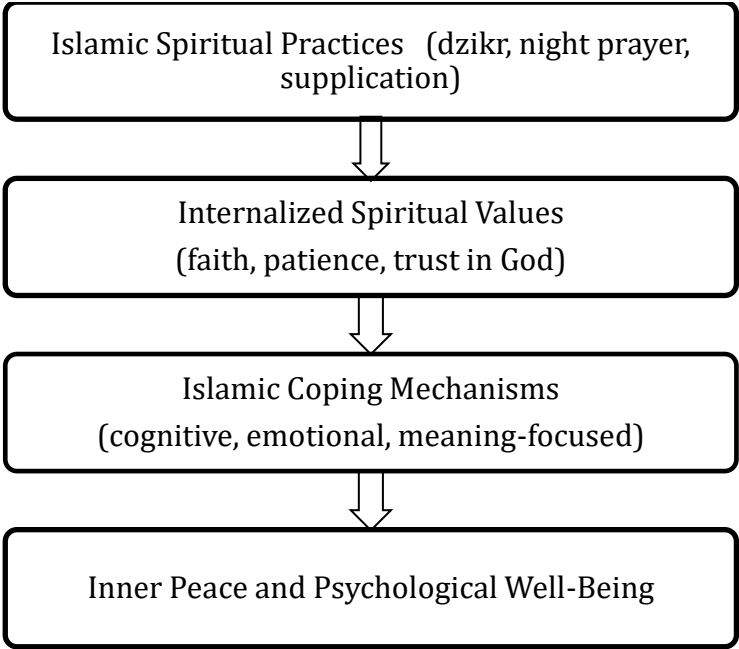


Figure 1. Conceptual Model of Islamic Spirituality and Mental Health

This model conceptualizes how Islamic spirituality operates through three progressive dimensions: (1) Religious practices provide the behavioral foundation for emotional relief. (2) Internalized values form the cognitive framework for meaning making. (3) Coping mechanisms integrate emotional regulation and spiritual reflection, ultimately enhancing mental health and spiritual serenity.

Synthesizing both the interview and literature data, the study concludes that Islamic spirituality performs dual therapeutic functions, emotional and cognitive. *Dzikrullah* and prayer reduce stress and induce calmness. *Tawakkal* fosters self-regulation and acceptance through faith-based cognition. *Sabr* shapes adaptive thinking and prevents negative impulsivity. The synergy of these elements forms a

comprehensive Islamic spiritual coping system that effectively mitigates stress and depression. Participants with higher engagement in spiritual practices demonstrated stronger emotional balance, greater optimism, and a deeper sense of meaning in life. These results substantiate that Islamic spirituality not only enhances individual well-being but also offers a holistic, faith-integrated framework for psychological resilience.

Discussion

The findings of this study indicate that Islamic spirituality functions as both emotion-focused and problem-focused coping, consistent with modern psychological frameworks and Islamic perspectives on mental resilience. The participants' experiences revealed that spiritual practices, such as *dzikrullah*, *tahajjud*, and supplication, enabled them to regulate emotional distress and reinterpret stressful experiences with spiritual meaning. This dual coping function reflects a holistic psychological process: the emotional dimension helps relieve anxiety and inner turmoil, while the cognitive dimension reorients thought patterns toward faith-based optimism and acceptance.

These results align with the concept that religious coping is multidimensional, involving emotional relief, cognitive restructuring, and behavioral adaptation (Pargament, 2019). Participants who practiced *dzikr* and *tawakkal* exhibited decreased ruminative thought patterns, demonstrating how spirituality can reduce repetitive negative thinking, a core predictor of depression and anxiety (Lemoult & Gotlib, 2019). This finding supports the broader notion that spiritual mindfulness, attentive awareness grounded in divine remembrance, acts as a buffer against psychological distress (Abu-Raiya et al., 2020).

Furthermore, the data affirm that Islamic spirituality nurtures spiritual self-awareness (*muraqabah*), a state of consciousness where individuals monitor their thoughts and emotions through the lens of divine accountability. This state fosters psychological stability and self-regulation (Rahman & Rahman, 2021). In essence, spirituality not only soothes emotional pain but also strengthens one's moral cognition and existential purpose, thus reducing cognitive distortions that often accompany chronic stress and depressive symptoms.

From a theoretical standpoint, the findings are consistent with Lazarus and Folkman's (1984) Transactional Model of Stress and Coping, which differentiates between emotion-focused and problem-focused strategies. The emotion-focused aspect of Islamic coping emerges through practices like *dzikrullah*, prayer, and *sabr*, which serve to regulate emotional responses. Meanwhile, problem-focused coping is evident in the proactive behaviors inspired by *tawakkal*, where individuals exert effort to resolve problems while simultaneously surrendering outcomes to Allah. This duality integrates faith-based acceptance with psychological adaptability.

Similar interpretations have been found in recent empirical studies. Hasanah (2020) investigated how Islamic coping enhances resilience among university students facing academic stress. Her findings revealed that *iman*, *tawakkal*, and *sabr* promote adaptive problem-solving and reduce maladaptive emotional responses. Later, Hasanah (2023) extended this framework by developing an Islamic-based emotional regulation model in counseling contexts, emphasizing *dzikrullah* and self-reflective prayer as therapeutic tools for emotional balance. These studies corroborate the present research's conclusion that Islamic spirituality embodies both emotional and behavioral coping dimensions.

Additionally, this study resonates with the concept of *tazkiyatun nafs*, the purification of the soul, central in Islamic psychology. The process of *tazkiyah* involves self-awareness, repentance, and continuous spiritual refinement, leading to mental serenity (*sakinah*). Recent works in Islamic psychology have framed *tazkiyah* as a process of cognitive-emotional transformation that parallels the Western concept of cognitive reappraisal (Abolghasemi et al., 2022; Farahani & Rassool, 2024). Through *tazkiyatun nafs*, individuals reinterpret hardship not as suffering but as divine training for self-development.

Therefore, the convergence between Islamic spiritual mechanisms and Lazarus and Folkman's theoretical model indicates that Islamic coping does not contradict modern stress theory but expands it with a transcendental dimension, anchoring human coping within faith, purpose, and divine accountability.

One of the key psychological insights from this study is that Islamic spirituality helps mitigate negative rumination, a repetitive cycle of self-focused negative thoughts that sustains depression (Nolen-Hoeksema et al., 2020). Participants reported that through *dzikrullah* and *tawakkal*, they learned to shift their focus from self-blame to divine remembrance, reducing emotional over-engagement with stressful thoughts.

This finding aligns with Hasanah's (2023) study, which found that Islamic spiritual practices enhance cognitive flexibility and redirect attention from distressing stimuli toward positive faith-based reflections. Similarly, Rahmah et al. (2022) demonstrated that mindful *dzikr* interventions significantly decreased rumination and improved mood among Muslim adolescents with anxiety symptoms. These studies emphasize that religious mindfulness is not mere ritual repetition but a psychological re-centering process, training the mind to detach from distress and reconnect with divine consciousness.

Moreover, the neurological evidence supports these qualitative findings. A 2022 neuroimaging study by Al-Hassan et al. (2022) observed that individuals engaging in *dzikr* displayed reduced amygdala activation, indicating lower emotional hyperarousal, and increased prefrontal activity associated with cognitive control. Thus, spiritual practices embody both emotional calming and executive regulation, which correspond to emotion- and problem-focused coping, respectively.

The integration of Islamic spirituality into mental health practice holds significant implications for Islamic guidance and counseling (*Bimbingan Konseling Islam*). The findings suggest that counselors should adopt a spiritually integrative therapeutic model that combines psychological techniques with faith-based interventions.

First, *dzikrullah* and *tahajjud* can be structured as spiritual mindfulness techniques in counseling sessions, promoting calmness and reducing physiological arousal. This approach mirrors the Western mindfulness-based stress reduction (MBSR) method but is rooted in Qur'anic remembrance, making it culturally congruent for Muslim clients (Rassool, 2021).

Second, *tawakkal* can be utilized as a cognitive reframing strategy, encouraging clients to reinterpret uncontrollable events through trust in Allah's plan. Counselors can guide clients to distinguish between controllable and uncontrollable stressors, emphasizing action where possible and acceptance where necessary.

Third, *sabr* training can be developed as a behavioral coping module, teaching delayed response, emotional restraint, and reflective decision-making. Hasanah's

(2020) empirical model on “Islamic Emotional Regulation through Sabr and Tawakkal” provides a valuable foundation for such interventions.

Based on these insights, there is strong potential for developing a structured “Islamic Coping Therapy (ICT)” framework, an integrative model combining *tazkiyatun nafs*, mindfulness, and emotion regulation rooted in Islamic ontology. This therapeutic model could be tested quantitatively in future counseling interventions to evaluate its efficacy for stress, anxiety, and depression reduction among Muslim clients (Rizki & Nurdin, 2024).

This research contributes to the growing body of literature bridging Islamic spirituality and modern psychology by demonstrating that Islamic faith-based coping mechanisms embody both adaptive emotion regulation and problem-solving orientation. While Lazarus and Folkman’s (1984) model focuses on cognitive appraisal, the Islamic perspective expands it into transcendent appraisal, viewing stress as divine training rather than an existential threat.

Moreover, the findings align with recent works (e.g., Rahman, 2023; Al-Khawaldeh, 2025) emphasizing the therapeutic role of faith in promoting resilience among Muslim populations. By validating these coping strategies empirically, the study supports integrating Islamic counseling frameworks into formal mental health programs in schools, universities, and community settings.

Despite its theoretical and practical contributions, this study acknowledges several limitations. First, the sample size was relatively small and geographically limited, which constrains generalizability. The experiences captured here are rich in depth but may not represent the full diversity of Muslim experiences across different cultural contexts. Second, the subjectivity of qualitative interpretation presents inherent challenges. While thematic analysis ensures credibility through triangulation, researcher bias cannot be eliminated. Third, there is a need for quantitative validation of Islamic coping constructs using psychometrically reliable instruments. Future research could employ standardized tools such as the Brief RCOPE (Pargament et al., 2011) or develop Islamic-specific psychometric scales, such as a *Tawakkal-Sabr* Inventory, to measure faith-based coping more precisely. Finally, longitudinal studies are recommended to explore the long-term effects of Islamic coping on emotional resilience and physiological health outcomes.

In summary, this study confirms that Islamic spirituality operates through integrated emotional and cognitive pathways that effectively reduce stress and depression. By aligning with both Lazarus and Folkman’s coping theory and the Islamic principle of *tazkiyatun nafs*, the study bridges psychological science with spiritual wisdom.

The empirical and theoretical evidence strongly advocates for the inclusion of Islamic spiritual interventions in counseling practice, offering a culturally sensitive and theologically grounded approach to mental well-being. Islamic spirituality thus emerges not only as a personal act of faith but as a scientifically supported coping mechanism that nurtures holistic mental health.

Conclusion

This study concludes that Islamic spirituality plays a crucial role as an adaptive coping mechanism for stress and depression. Using a qualitative-descriptive approach that integrates in-depth interviews and literature review, the findings demonstrate that the core values of Islamic spirituality serve both emotional and cognitive functions in

managing psychological distress. *Dzikir* and supplication provide emotional relief and enhance spiritual awareness, creating inner peace and reducing anxiety. *Tawakkal* acts as an internal control mechanism, fostering acceptance and cognitive resilience when faced with uncertainty. *Sabr*, on the other hand, facilitates emotional regulation and rational reflection in times of adversity. Together, these components form an integrated Islamic spiritual coping system that effectively mitigates stress, decreases depressive symptoms, and strengthens overall mental well-being.

Theoretically, the results align with Lazarus and Folkman's coping theory and the Islamic psychological framework of *tazkiyatun nafs* (purification of the soul). This suggests that Islamic spirituality does not contradict modern psychological models but rather enriches them with a transcendental dimension that connects psychological adaptation to divine consciousness.

Practically, the study emphasizes the importance of incorporating spiritual interventions into Islamic counseling practice. Counselors are encouraged to develop a structured Islamic Coping Therapy (ICT) model that integrates *dzikrullah*, *tawakkal*, and *sabr* as faith-based therapeutic strategies to promote mental health among Muslim clients.

Nevertheless, the study acknowledges its limitations, particularly the small sample size and the subjective nature of qualitative data. Future research should employ quantitative designs with Islamic psychometric instruments to assess the efficacy and generalizability of Islamic coping more comprehensively.

In essence, Islamic spirituality emerges not merely as an act of personal faith but as a comprehensive psychological system, one that harmonizes emotional regulation, cognitive appraisal, and spiritual connection in sustaining mental balance in the modern world.

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