

# REASSESSING THE EFFECTIVENESS OF AL-GHAZALI BASED COUNSELING: A Spiritual Approach to Addressing Diverse Client Challenges

Yarmis Syukur, Ahmad Wahid & Triave Nuzila Zahri

Universitas Negeri Padang  
Jl. Prof. Dr. Hamka, Air Tawar Padang, Sumatera Barat, 25132, Indonesia  
e-mail: yarmissyukur@fip.unp.ac.id;ahmadwahid@student.unp.ac.id;triavenuzila@fip.unp.ac.id

Zuhri Arif

Universitas Alwashliyah  
Jl. Sisingamangaraja No.10, Kec. Medan Amplas, Kota Medan, Sumatera Utara, 20217, Indonesia  
e-mail: zuhri@univamedan.ac.id

Syah Wardi

STAI Raudhatul Akmal, Deli Serdang, Sumatera Utara  
Jl. Nusa Indah G. Melati, Kec. Batang Kuis, Deli Serdang, Sumatera Utara, 20372, Indonesia  
e-mail: syahwardi@staira.ac.id

**Abstract:** Al-Ghazali's counseling framework offers a spiritually grounded alternative within contemporary Islamic psychotherapy. Despite its intellectual depth, empirical discussions of its effectiveness remain limited compared to dominant Western counseling models. This study seeks to synthesize recent scholarly evidence on the effectiveness of Al-Ghazali-based counseling in addressing various client concerns. Employing a systematic literature review guided by the PRISMA protocol, the study analyzed ten peer-reviewed articles published between 2020 and 2025 and indexed in Scopus. The findings indicate that this spiritually oriented approach demonstrates promising outcomes in reducing maladaptive thinking patterns, managing anger, preventing substance misuse, and supporting mental health recovery. Beyond symptom reduction, it fosters moral awareness and inner balance. The study concludes that Al-Ghazali's counseling model holds significant therapeutic potential and warrants further development across diverse cultural and clinical contexts.

**Keywords:** al-Ghazali's counseling, spiritual, approach, effectiveness, Islamic counseling

<b>Corresponding Author</b>	Yarmis Syukur
<b>Article history</b>	Submitted: June 24, 2025   Revision: Oktober 25, 2025   Accepted: February 18, 2026   Published: March 2, 2026
<b>How to cite this article</b>	Syukur, Yarmis, Ahmad Wahid, Triave Nuzila Zahri, Zuhri Arif and Syah Wardi. "REASSESSING THE EFFECTIVENESS OF AL-GHAZALI BASED COUNSELING: A Spiritual Approach to Addressing Diverse Client Challenges." <i>MIQOT: Jurnal Ilmu-ilmu Keislaman</i> 50, no. 1 (2026): 56 - 84. <a href="http://dx.doi.org/10.30821/miqot.v50i1.1518">http://dx.doi.org/10.30821/miqot.v50i1.1518</a>

## Introduction

Guidance and counseling have been present and contributing in Indonesia for around six decades. They play a role as a unit that provides services with the aim of assisting clients to achieve optimal development, make choices, and take responsibility for their own decisions. Along with scientific developments, guidance and counseling models in Indonesia have developed significantly and become more diverse. One of these is a counseling model based on Western theories.<sup>1</sup> As stated by Sarmani & Ninggal, Western theories remain the primary reference in the counseling process worldwide,<sup>2</sup> including in non-Western countries<sup>3</sup>. For example, in Malaysia, counseling practices over the past six decades have consistently relied on Western approaches and theories.<sup>4</sup>

Seeing this phenomenon, it is necessary to explore counseling from an Islamic perspective. This is because Islam clearly has a significant essence for humans in their existence. It also clearly teaches us how to behave in all aspects of life in terms of morals and law.<sup>5</sup> Moreover, in Indonesia, where the majority of the population is Muslim, it is important to know and understand how counseling is based on Islamic teachings. In Islamic counseling, counseling and therapeutic practices are integrated with spiritual aspects.<sup>6</sup> Spirituality has an impact and essence in human life, which then makes life meaningful.<sup>7</sup> Evidence from research conducted over the past decade concludes that when spiritual counseling techniques are implemented in clinics according to proper procedures, they have a positive impact on clients' mental health and well-being.<sup>8</sup> The spiritual role is very important in various problems in an individual's life, which has also been pointed out by many experts. According to Hamjah, including spiritual aspects in counseling is important.<sup>9</sup> Similarly, Carl Jung, based on his extensive experience in therapeutic practice, found that when his clients encountered problems, most of the solutions ultimately referred to spiritual aspects, especially issues related to life and religion.<sup>10</sup> This led him to write a book on this subject entitled *Psychology and Religion*.

Based on this study, it can be observed that spirituality plays a significant role when incorporated into interventions for various types of problems. Therefore, this study proposes to examine one of the Islamic spiritual-based counseling approaches, namely the Al-Ghazali counseling approach. This is because this approach is the most critical mechanism/procedure and is the main alternative in resolving every behavioral problem, psychological and emotional conflict, and self-awareness.<sup>11</sup> In addition, Imam Al-Ghazali is known worldwide for his contributions in various sectors of life, including in the field of psychology<sup>12</sup> and counseling, where his thoughts are still very influential today.<sup>13</sup> In the field of counseling, he integrates spiritual and religious aspects based on the Qur'an and Hadith into his approach. This is very much in line with the values and socio-cultural norms of Indonesian society, which is predominantly Muslim. This is a compelling reason why research on Al-Ghazali's psycho-spiritual counseling approach is so important.

It is saddening to find that, currently, research literature and scientific development related to counseling integrated with Al-Ghazali's spiritual approach is still very minimal compared

to the application of Western counseling concepts and theories, such as psychoanalysis, cognitive behavior therapy, rational emotive behavior therapy, gestalt, and so on. This is relevant to Malik Badri's statement that currently, many Muslim counselors and psychologists are still trapped in Western psychological dogma, which keeps them stuck in a lizard hole.<sup>14</sup> In addition, to date, religion and spirituality are often neglected and ignored in various mental health services, resulting in Muslim health services being marginalized.<sup>15</sup> Therefore, in this case, Muslim counselors need to migrate to Islamic approaches that explore human psychology in greater depth.

Based on a review of previous literature, there are currently very few credible studies that implement Al-Ghazali's counseling approach in addressing client problems. Although several previous studies have conducted limited trials of this approach, so far there has been no research that has conducted a systematic and comprehensive study of the effectiveness of Al-Ghazali's counseling approach in overcoming various client problems. Therefore, this study aims to fill this knowledge gap, to provide an evidence-based foundation and policy for practice, and to open up directions, paths, and opportunities for further research in the future.

Unlike previous studies, this study reviews and presents a systematic review that synthesizes and integrates various findings from various studies to provide a comprehensive and clear description of the effectiveness of Al-Ghazali counseling in overcoming various client problems. This study will also contribute to providing recommendations based on credible evidence for counselors to adapt the Al-Ghazali counseling approach to the needs and problems of clients in the future. In addition, this research will determine what problems can be addressed or, in other words, resolved using this counseling approach. This will open up broad prospects for future researchers in the application and development of Al-Ghazali's psycho-spiritual counseling science. To provide concrete direction and guidelines for this research, the following research questions are presented; RQ1. How does Al-Ghazali view spirituality? RQ2. What is the procedure for implementing Al-Ghazali's counseling approach? RQ3. How effective is Al-Ghazali's counseling approach in overcoming various client problems?

## **Method**

### **Research Design**

The method used in this study was a systematic literature review (SLR). A systematic literature review is a study conducted by collecting, identifying, critically analyzing, and presenting the results of available studies,<sup>16</sup> such as articles, conference proceedings, books, and others, using systematic steps.<sup>17</sup> This method is effective in synthesizing findings from a collection of research relevant to a question, which can then provide evidence that can be used as a basis for practice and for policy and practice.<sup>18</sup> In addition, this study has a solid foundation for use in significant theoretical development based on the synthesis of these findings.<sup>19</sup> Research using this method has been recognized by various disciplines, becoming a strong research method in evidence-based decision making and producing a high level of confidence in answering

hypotheses,<sup>20</sup> so that it is often used as a basis for decision making in health, public policy, and other fields.<sup>21</sup>

## **Data Sources and Search Strategies**

The literature required for this study's analysis focuses on the effectiveness of implementing Al-Ghazali counseling in addressing various client problems. The databases used as the repository for literature search in this study are highly credible databases, namely Scopus. The keywords used in the literature search in this study include "Al-Ghazali's Counseling," "Spiritual," "Islamic Counseling," and "Psycho-spiritual Counseling." This systematic literature review was conducted in accordance with the PRISMA standards, which aim to improve the quality, transparency, clarity, and value of reports. The stages of this review were identification, screening, suitability, and inclusion.<sup>22</sup>

## **Identification**

This research began with an initial step of identifying literature that was relevant to the objectives of this study. The database used to search for literature was Scopus. Identifying articles could not be done arbitrarily; there were specific and special criteria for literature that could answer the research questions concretely and clearly. The inclusion criteria for this study are: a) Scientific articles published in the literature; b) articles from the Scopus database (as it is the largest<sup>23</sup> most credible,<sup>24</sup> and most comprehensive database,<sup>25</sup> ensuring high-quality literature<sup>26</sup> from various fields of science);<sup>27</sup> c) articles published between 2020 and 2025; d) articles with qualitative and quantitative research methods; e) articles published in English (this criterion is used because English is currently the most widely used academic language among academics).<sup>28</sup> The exclusion criteria are: a) literature in the form of books, theses, or dissertations; b) articles published outside the 2020-2025 period; c) articles researching spiritual counseling that is not based on Al-Ghazali's theory; d) articles not published in English. Based on the criteria established, 209 scientific articles passed the identification stage from the Scopus database.

## **Screening**

After passing the initial stage of research, namely identification, the articles collected from the database were then screened. In the initial screening process, 22 scientific articles were found to be duplicates, so some of these articles had to be discarded at this stage. Based on this, 187 articles remained to continue the screening process. The next screening process involved testing the titles and abstracts to enable researchers to obtain a general description of the articles and determine whether they were relevant to the research objectives. During this screening process, 113 articles were found to be irrelevant to the focus and scope of this research, leaving 74 articles to be processed for further testing.

### Eligibility

This stage involves more in-depth and rigorous testing and screening of articles, not limited to reviewing titles and abstracts, but going further to comprehensively and thoroughly review the entire content of the articles. The purpose of this step is to ensure that the articles included in this study are only those that are truly relevant and highly appropriate to the scope of the study and can answer the research questions. After conducting an in-depth review of the remaining 74 articles, the researchers found that 64 articles had to be discarded because they were unable to adequately answer the research questions.

### Inclusion

Based on the very important stages that were carried out carefully and seriously, only five scientific articles were declared eligible for inclusion in this study to answer the research questions. This number is quite small, and of course, this is in line with the initial research assumption that Al-Ghazali’s counseling approach is still rarely implemented in the world. The tools used in the process of downloading and managing all of these articles were Mendeley Reference Manager v2.137.0 software.

To get a clearer picture of the steps involved in conducting a systematic literature review as described above, the following diagram is provided.

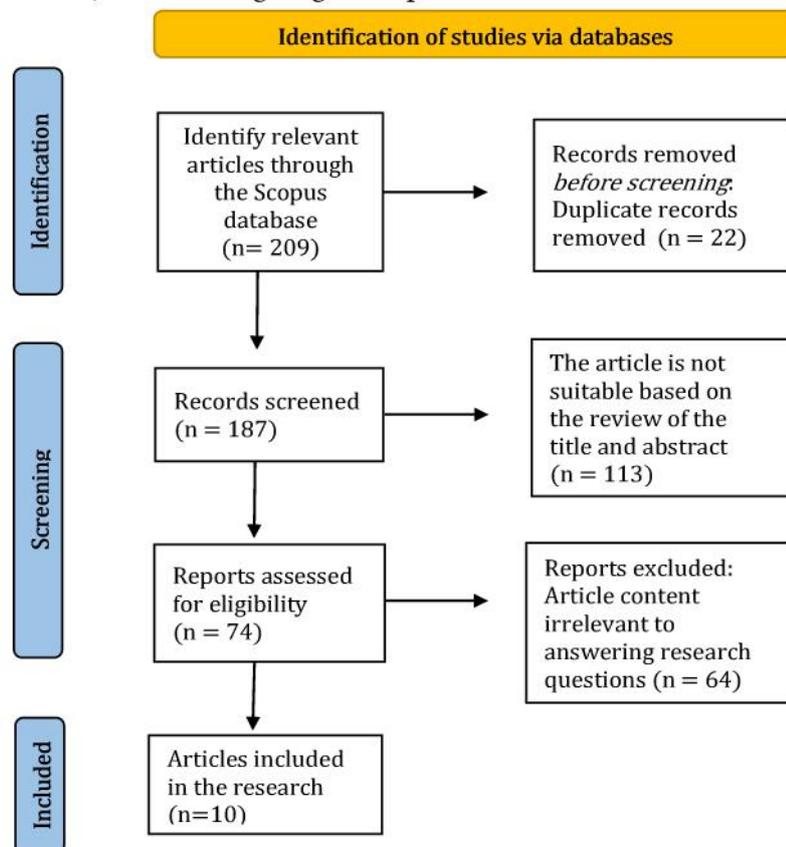


Figure 1. Flow chart systematic literature review

## Results and Discussion

Based on the results of a search of the Scopus database, which has the highest credibility. After the researchers conducted a serious process of identification, screening, and eligibility, they decided to include the following articles in this study

Table 1. Articles included in the study

No	Researcher	Year	Country	Results
1	Salasiah Hanin Hamjah, Mohd Arifin, Z. Ismail, K. A. Mastor, Mohamad Rasit, and Rahman Zaizul	2020	Malaysia	Al-Ghazali's counseling with the <i>tazkiyah al-nafs</i> approach can help counselors successfully change clients' thoughts and psychology to be more positive
2	Hamizah Muhammad, Nor Shakirah Mohd Sakari and Syed Hadzrullathfi Syed Omar	2022	Malaysia	Psychospiritual intervention is effectively implemented to reduce anger among delinquent adolescents
3	M. Saiful Amri Zainal Abidin, M. Zohdi M. Amin, Abdulloh Salaeh, W. Fatimah Zahra' W. Yusoff, and Salmah Fa'atin	2022	Malaysia	Islamic psychospiritual therapy has been proven to effectively help drug addicts recover, especially in overcoming addiction relapse among Muslims
4	Amin Al Haadi Shafie, Durrah Athirah Walid, Abdul Rashid Bin Abdul Aziz, Nurhafizah Mohamad Yassin, Dini Farhana Bt Baharudin, Khatijah Othman, Rafidah Aga Bt Mohd Jaladin, Salleh Amat, Suzaily Wahab	2023	Malaysia	A spirituality module for effective drug abuse prevention keeps teenagers from getting involved in substance and drug abuse
5	Nor Asliza Mohd Zin, Ku Suhaila Ku Johari, Abu Yazid Abu Bakar, and Mohd Izwan Mahmud	2024	Malaysia	The Spiritual Counseling Intervention Module that was developed effectively reduced depression levels in clients and helped improve emotional intelligence
6	Hanna-E-Kalbi, Tahira Basharat	2020	Pakistan	The results of the study clearly explain Al-Ghazali's spiritual concepts of <i>Nafs</i> , <i>Qalb</i> , <i>'Aql</i> , and <i>Rûh</i>

7	Abu Bakar Ahmad Manso, Khairiah Mohd Yassin, Shukri Ahmad	2024	Malaysia	Counseling based on the philosophy of inabah, which encompasses the psycho-spiritual values of Islam, namely <i>Nafs</i> , <i>Qalb</i> , <i>'Aql</i> , and <i>Rûh</i> , has proven effective in treating and rehabilitating drug addicts
8	Nur Shahidah Paad, Sharifah Basirah Syed Muhsin, Mohd Syukri Zainal Abidin	2021	Malaysia	The implementation of the basic spiritual elements of Al-Ghazali's perspective has a positive impact on adolescent self-development
9	Tanzia Mobarak	2022	Bangladesh	The study explores and examines in depth the concept of spirituality in Al-Ghazali's view. It also states that Al-Ghazali's theory of spirituality and personality is sophisticated enough to be explored further in contemporary research
10	Jenuri, Ahmad Faqihuddin, Edi Suresman, Mulyana Abdullan, Fahrudin	2025	Indonesia	Al-Ghazali's spiritual concept, integrated into education, is effective in overcoming spiritual emptiness.

Based on the table above, it can be clearly observed that there are 10 articles that are eligible to be included in this study. The various research results are certainly related to the objectives of this study. Starting from answering questions regarding Al-Ghazali's concept of spirituality, which includes *Nafs*, *Qalb*, *'Aql*, and *Rûh*, as well as the procedures for implementing Al-Ghazali counseling. Then, another very important issue is the effectiveness of Al-Ghazali's counseling in overcoming various client problems. In terms of demographics, researchers studying Al-Ghazali's counseling approach come from Asian countries. No researchers studying this approach have been found to come from Europe, America, Africa, or other regions. This is because in Southeast Asia, the development of Islamic psychology studies is more widely discussed in various academic activities, including in Malaysia and Indonesia.<sup>29</sup>

### Spirituality in the perspective of Al-Ghazali

Al-Ghazali is one of the most famous<sup>30</sup> Islamic scholars,<sup>31</sup> the most influential in history<sup>32</sup> and highly respected. The most striking aspect of his life was his extraordinary contribution to science<sup>33</sup> and Islam.<sup>34</sup> Because of his contributions, he is well known throughout the world with the title *Hujjatul Islâm*.<sup>35</sup> Even his thoughts have influenced some of the most important thinkers in the Western world, either directly or indirectly.<sup>36</sup> His various thoughts on personality psychology and spirituality have been studied using comparative methods with Western thought by several researchers around the world. The discussion of spirituality in counseling is a complex study because there is no single

agreement on the meaning and concept of spirituality. The concept of spirituality varies greatly because each individual has slightly different emotional needs, desires, and goals.<sup>37</sup> According to Imam Al-Ghazali, spirituality within humans is composed of four components known as *Al-Nafs*, *Al-Qalb*, *Al-Rûh*, and *Al-'Aql*.<sup>38</sup> The first component that plays a very important role in spirituality is *nafs*.<sup>39</sup> Al-Ghazali divides the *nafs* into three levels. The first is the lowest level,<sup>40</sup> called *nafs al-ammârah*, which is the *nafs* that drives humans to evil, such as greed or anger. The second level is *nafs al-lawwâmah*, which is the soul that regrets itself,<sup>41</sup> and then begins to realize its mistakes. However, this soul does not feel complete peace,<sup>42</sup> because within it, there is still a struggle between good and evil. Then the highest and most perfect level<sup>43</sup> is called *nafs muthmainnah*, which means a peaceful and whole self.<sup>44</sup> This describes a state of the soul that is calm,<sup>45</sup> peaceful, content, happy, and free from all worries and doubts.

Next is the second component, which in this case has two meanings in Al-Ghazali's view, namely *Qalb*. The two meanings referred to are the meaning of the heart as something physical, namely a lump of flesh, while the second meaning is the spiritual heart<sup>46</sup> the place of human love for Allah, which is also the place where human reason strives to control the heart against desire. It functions as a driving and controlling component for other parts of the body.<sup>47</sup> In this case, it can direct humans upward toward knowledge of God, or conversely, direct humans downward toward worldly pleasures.

Then, another important spiritual component is *'Aql*, which is the cognitive aspect of *qalb*. In this case, humans acquire knowledge through *'aql*, which is influenced by physical growth and changing stimuli, and also acts as a catalyst to encourage humans to act. In the book *Ihyâ'*, Al-Ghazali divides *'aql* into four meanings, namely:<sup>48</sup> a) as something that distinguishes humans from animals; b) *'aql* is the knowledge possessed by *mumaiyiz* children, such as knowledge of numbers; *'aql* is knowledge derived from human experience; d) *'aql* helps humans to know the consequences of an event based on their considerations. Therefore, *'aql* is a very important component, because with *'aql*, humans can be directed upwards or downwards, mature *'aql* can lead to knowledge of Allah and connection to Allah, while immature reason causes the heart to be dirty and full of stains,<sup>49</sup> falling into worldly pleasures. The final spiritual component in spirituality is called the *rûh*, which, according to Al-Ghazali, has two meanings. The first meaning is interpreted as the center of movement of all blood vessels that flow throughout the human body, and ultimately, with the *rûh*, by Allah's permission, humans can breathe, move, feel, see, and hear as living beings. To clearly observe how these four components form spirituality within humans, refer to the chart provided below.

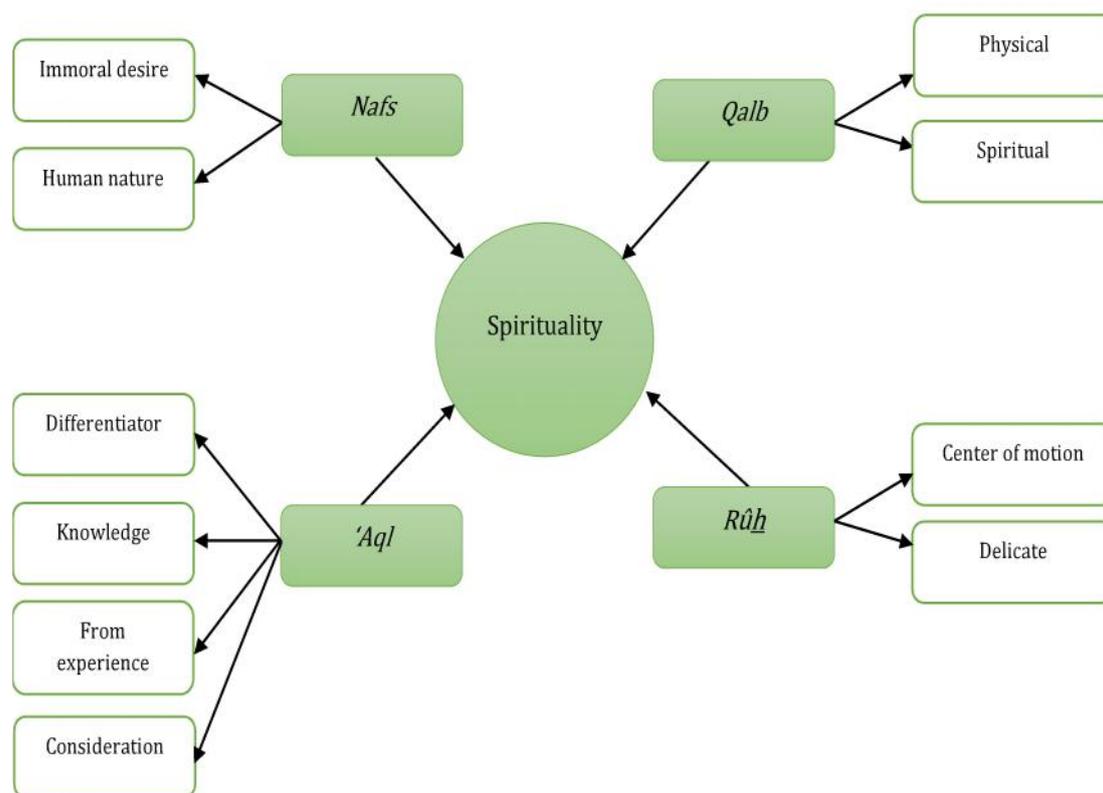


Figure 2. Spirituality in the view of Al-Ghazali

### The process of implementing Al-Ghazali counseling

Al-Ghazali does not directly explain the definition of counseling, but, in his view, it is the result of an examination of his various works that use the term *Al-irsyâd*. Spiritual counseling in Al-Ghazali's view is a way of guiding, teaching, or providing a means to achieve a goal or lead to goodness that is relevant to Islamic teachings. This counseling also has its own characteristics and advantages. Several stages of Al-Ghazali counseling are: a) establishing a warm and good relationship with the client; b) recognizing oneself and examining the causes of the problem; c) implementing *tazkiyah al-nafs* (purification of the soul) with the principle of *mujâhadah al-nafs (takhallî)*; d) implementing *tazkiyah al-nafs* (purification of the soul) with the principle of *riyâdhah al-nafs (tahallî)*; e) assessment and happiness. To make it easier to understand, a flow chart related to the Al-Ghazali counseling process is provided.

### The Effectiveness of Al-Ghazali Counseling in Addressing Various Client Issues

The main focus of this study is to examine the effectiveness of Al-Ghazali's counseling approach in addressing various client problems. This study aims to determine the extent to which this approach has been implemented in counseling processes around the world. After conducting an in-depth systematic literature review, it was found that only a few

articles have implemented this approach in the last 5 years. To see more details about some of the articles included in this study, the following chart is presented.

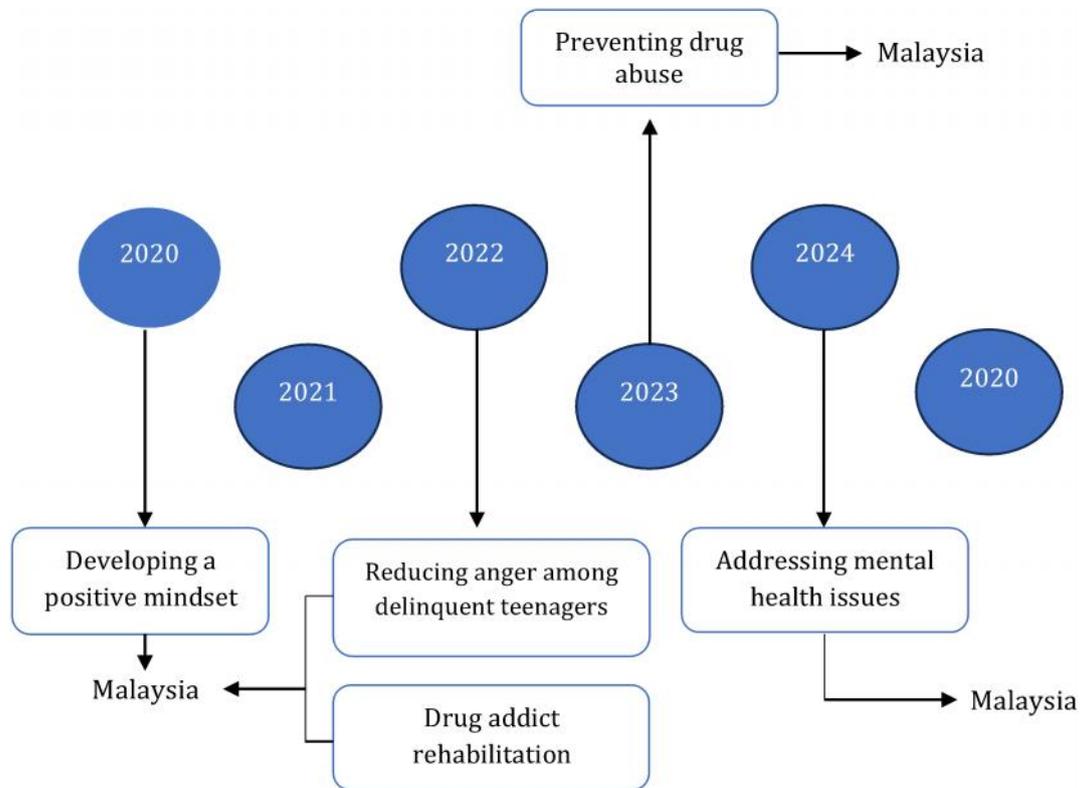


Figure 3. Articles included in the study

Based on this, it can be observed that all researchers who implemented Al-Ghazali's counseling approach came from Malaysia. This raises the question: why is this the case? There are many other countries where the majority of the population, counselors, and academics are Muslim. Examples include Indonesia, Bangladesh, Iran, Saudi Arabia, Egypt, and so on. It turns out that the development of Islamic-based counseling in Malaysia began when Malik Badri introduced and raised awareness about Islamic-based counseling among academics and counselors through his paper presentation entitled *Muslim Psychologists in the Lizard's Hole* in Kuala Lumpur in 1995.<sup>50</sup> This was certainly supported by his other works.

Malik Badri's presence in Malaysia, where he consistently discussed the Islamization of psychology and psychotherapy, inspired Malaysian Muslim scholars to evaluate counseling practices that were in line with Islamic beliefs. The foundations of Islamic sciences and the position of Islamic culture in Malaysian society provided fertile ground for Malik Badri's ideas and thoughts to flourish.<sup>51</sup> Additionally, another influential figure in the development of Islamic counseling in Malaysia is Hasan Langgulung from Indonesia, with his book *The Mental Health Theories*. The rapid development of Islamic counseling in Malaysia is due to the emergence of awareness of the profound role of Islam in human life. Based on the above discussion, the following section explains in more detail what kinds of problems can be addressed using Al-Ghazali's counseling approach and how effective it is.

### **Al-Ghazali counseling in developing a positive mindset**

In testing the effectiveness of Al-Ghazali counseling, Salasiah Hanin Hamjah et al. conducted research in 2020 on developing a positive mindset in clients using the Al-Ghazali counseling approach with the *tazkiyah al-nafs* technique. This positive mindset is a very important issue to study, as it leads to positive psychological well-being in individuals.<sup>52</sup> The sample in this study consisted of 58 counselors registered with the Malaysian Counselors Association. They had a minimum of one year of experience in counseling sessions and practiced a religious approach in counseling. The results of the study indicate that through the *tazkiyah al-nafs* approach, counselors successfully changed clients' thoughts and psychology to be more positive, such as believing that every trial has hidden wisdom and that trials in life are the will of Allah.<sup>53</sup> From these issues, clients became convinced that all problems can be resolved with Allah's permission. The findings of this study are presented in the following chart.

### **Al-Ghazali counseling in overcoming the anger levels of delinquent students**

Research conducted by Hamizah Muhammad, et al. in 2022 was based on the issue of juvenile delinquency, which remains one of the most critical social problems facing the Malaysian nation. Juvenile delinquency is a serious and widespread problem.<sup>54</sup> This issue has prompted researchers to conduct scientific and empirical studies on the causes, prevention/control, and rehabilitation of juvenile delinquency. It cannot be denied that this occurs primarily due to its continuously rising prevalence. Various theories suggest that this delinquency continues to increase due to various influences, including the characteristics of adolescents, their physical and psychological conditions, as well as family and environmental factors.<sup>55</sup> If not addressed, this problem will have negative impacts on other aspects of adolescents' lives.

Then Hamizah Muhammad. et al. conducted research using a quasi-experimental method on 24 delinquent teenage girls from a correctional and rehabilitation center in Terengganu. Psychospiritual counseling interventions were implemented to enhance and improve the spiritual aspects of delinquent adolescents, as well as reduce feelings of distress, anger resulting from failure, self-pity, and other related emotions. Students' efforts to manage anger wisely were supported by the process of *tazkiyah al-nafs*, as conceptualized by Al-Ghazali. Additionally, the process guided students to develop awareness regarding a clear vision and mission in life, with the ultimate goal of living peacefully without anger as their primary objective.

After conducting the intervention process, a post-test was administered to measure the anger levels of the delinquent students. The results showed a significant difference in anger levels before and after the psychospiritual intervention. The anger levels among these delinquent teenagers decreased significantly, with an average difference of 1.523 after the intervention was given. In the pretest, the students' anger scores had a mean of

4.224, and after psycho-spiritual counseling, it decreased to 2.701. This means that the psycho-spiritual intervention was effective in reducing anger among delinquent teenagers.<sup>56</sup>

### **Al-Ghazali counseling in preventing and treating drug addiction**

The experimental study by Amin Al Haadi Shafie, et al., conducted in 2023 on 66 individuals registered with a youth organization in the northern state of Peninsular Malaysia, who were then divided into an experimental group and a control group. This study aimed to test a module based on assertiveness, spirituality, and beliefs regarding substance and drug abuse. This study is relevant because the module emphasizes spirituality as conceptualized by Al-Ghazali. The results of the study indicate that the module had a positive impact on the experimental group in terms of average results before and after the intervention. Improvements in the three variables of spirituality, self-confidence, and belief in the negative effects of drug abuse in the post-study phase can enhance awareness and good coping skills for individuals in preventing and dealing with drug abuse. Therefore, based on the results of this study, it can be concluded that a spirituality module for drug abuse prevention can encourage adolescents to avoid involvement in substance and drug abuse and lead a more positive life in the future.<sup>57</sup>

The results of this study also prove that Al-Ghazali's spiritual counseling can contribute to this very important issue. This is because drug abuse has become an urgent public health problem throughout the world.<sup>58</sup> Even the WHO has long identified substance addiction as a serious problem for global health.<sup>59</sup> Given the high prevalence of substance abuse, it is increasingly important to determine effective screening practices, treatment procedures, and best practices.<sup>60</sup> One of the efforts that can be made in substance and drug abuse is prevention. Therefore, it is essential to design and implement prevention programs targeting adolescents.<sup>61</sup> The spiritual-based prevention module developed in the study by Amin Al Haadi Shafie et al., has made a positive contribution to preventing substance abuse and drug use. This is because its feasibility and effectiveness have been empirically tested.

Additionally, regarding the issue of drug addiction, M. Saiful Amri Zainal Abidin. et al. conducted a study in 2022 in Malaysia using a qualitative approach through interviews with rehabilitation center managers and observations of activities at rehabilitation centers to assess the effectiveness and impact of Islamic psychospiritual therapy in the recovery process of Muslim drug addicts. One of the therapies used here is the concept of Al-Ghazali counseling, namely *tazkiyah al-nafs*. The results of the study indicate that, based on interviews and observations at several rehabilitation centers, Islamic psychospiritual therapy has proven effective in assisting the government, private institutions, and individuals in achieving the recovery of drug addicts, particularly in addressing relapse in Muslim addicts.<sup>62</sup> In addition to this therapy, other components that contribute to drug addiction treatment include institutions, peers, the community, and mentors.

The results of this study are relevant to various previous research findings. Bensaid, B. et al. state that Islamic spirituality is incorporated into various religious practices as well as values and norms, which in this case play a major role in the prevention, treatment, therapy, and recovery of addiction among Muslims.<sup>63</sup> Individuals who have recovered from addiction often state that spirituality was a helpful influence.<sup>64</sup> Given the relevance of these research findings to previous studies, it further strengthens the conclusion that Al-Ghazali counseling has proven effective in addressing drug addiction issues.

### **Al-Ghazali counseling in addressing mental health issues**

Mental health issues often require various approaches and complex dynamics, and can be described as a complicated problem.<sup>65</sup> It is undeniable that new solutions are urgently needed to address mental health needs.<sup>66</sup> This is especially true in this era of rapid technological development, which can also have an impact on mental health.<sup>67</sup> Globally, it has been observed that approximately 15% of all adolescents aged 10-19 experience mental health problems and poor well-being.<sup>68</sup> The World Health Organization (WHO) states that if mental health issues are not addressed during adolescence, they are likely to persist into adulthood, affecting both mental and physical health, and limiting opportunities to lead active and fulfilling lives as adults.

Regarding this mental health issue, Nor Asliza Mohd Zin. et al., conducted research in 2024 on high school students in Malaysia. The research developed a product called the Spiritual Counseling Intervention Module (MIKS), which was developed based on Al-Ghazali's *tazkiyah al-nafs* model, to address students' mental health issues. The use of this approach is based on various opinions regarding the importance of integrating spirituality in addressing client issues. Currently, counseling greatly requires a spiritual approach, as this approach can address client issues more effectively.

In addition, previous studies have observed a relationship between religious and spiritual elements in dealing with mental health issues<sup>69</sup> that cause depression.<sup>70</sup> For many years, spirituality has been used as an important asset in improving mental health.<sup>71</sup> This reinforces the module's potential as an alternative solution to mental health problems. This module combines Al-Ghazali's *tazkiyah al-nafs* framework and the REBT framework. The results of the module testing concluded that, in terms of validity and reliability, this module is acceptable and can be considered to reduce depression in clients and improve emotional intelligence. The counseling framework or stages are explained in the following flowchart.<sup>72</sup>

### **Conclusion**

Al-Ghazali counseling is one of the Islamic spirituality-based counseling concepts that stands out among the many Western counseling approaches today. In this approach, the spiritual concepts of *nafs*, *qalb*, *'aql*, and *rûh* are the main focus of study in the process of resolving clients' problems. A thorough review and evaluation of the article concludes that

the Al-Ghazali counseling approach is effective in addressing various client issues, including negative mindsets, anger levels, prevention and treatment of substance and drug addiction, and mental health issues. Judging from the various problems that have been overcome, researchers see that there are still many problems that can potentially be overcome with this approach. Some psychological problems, such as stress, depression, and anxiety in various forms. In addition, researchers should further develop Al-Ghazali's counseling approach, taking into account different problems, cultures, and a broader scope of research, not only in Southeast Asia.

## References

- Abidin, M. Saiful Amri Zainal, M. Zohdi M. Amin, Abdulloh Salaeh, W. Fatimah Zahra' W. Yusoff, and Salmah Fa'atin. "The Practice of Islamic Psychospiritual Therapy in the Treatment of Drug Addiction at Rehabilitation Centres in Malaysia." *Afkar* 24, no. 2 (2022): 143–68. <https://doi.org/10.22452/afkar.vol24no2.4>
- Aggarwal, Shilpa, Judith Wright, Amy Morgan, George Patton, and Nicola Reavley. "Religiosity and Spirituality in the Prevention and Management of Depression and Anxiety in Young People: A Systematic Review and Meta-Analysis." *BMC Psychiatry* 23, no. 1 (2023): 1–33. <https://doi.org/10.1186/s12888-023-05091-2>
- Akomea-Frimpong, Isaac, Portia Atswei Tetteh, Joshua Nsiah Addo Ofori, Roksana Jahan Tumpa, Fatemeh Pariafsai, Emmanuel Senior Tenakwah, Ikenna Elias Asogwa, et al. "A Bibliometric Review of Barriers to Circular Economy Implementation in Solid Waste Management." *Discover Environment* 2, no. 1 (December 1, 2024). <https://doi.org/10.1007/s44274-024-00050-4>
- Al-Ghazali. *Ihya' Ulum Al-Din*. Kaherah: Kaherah: Dar Al-Taqwa li Al-Turath, 2000.
- Alam, Shah. "British-Bangladeshi Muslim Men: Removing Barriers to Mental Health Support and Effectively Supporting Our Community." *Cognitive Behaviour Therapist* 16 (December 22, 2023). <https://doi.org/10.1017/S1754470X2300034X>
- Alhasnawi, Sami. "English as an Academic Lingua Franca: Discourse Hybridity and Meaning Multiplicity in an International Anglophone HE Institution." *Journal of English as a Lingua Franca* 10, no. 1 (2021): 31–58. <https://doi.org/10.1515/jelf-2021-2054>
- Ali, Zuraimy, Noraini Ismail, and Khadher Ahmad. "A Study of Imam Al-Ghazali's Approach in Strengthening Spirituality, Psychology and Mental Health of Muslims." *Journal for Re Attach Therapy and Developmental Diversities* 6, no. 10s2 (2023): 409–21. <https://jrtd.com>
- Antoniou, George A., Stavros A. Antoniou, and Kevin Mani. "Enhancing the Reporting of Systematic Reviews and Meta-Analyses in Vascular Surgery: PRISMA 2020." *European Journal of Vascular and Endovascular Surgery* 62, no. 4 (October 1, 2021): 664–66. <https://doi.org/10.1016/j.ejvs.2021.06.010>

- Baas, Jeroen, Michiel Schotten, Andrew Plume, Grégoire Côté, and Reza Karimi. "Scopus as a Curated, High-Quality Bibliometric Data Source for Academic Research in Quantitative Science Studies." *Quantitative Science Studies* 1, no. 1 (February 1, 2020): 377–86. [https://doi.org/10.1162/qss\\_a\\_00019](https://doi.org/10.1162/qss_a_00019)
- Badri, Malik. *Contemplation: An Islamic Psychospiritual Study*. Translated by Abdul Wahid Lu'lua. London: international institute of islamic thought, 2018.
- . *The Dilemma of Muslim Psychologists*. London: MWH, 1979.
- Battour, Mohamed, Ririn Tri Ratnasari, Aidi Ahmi, Raditya Sukmana, and Achsania Hendratmi. "The Current State of Published Literature on Halal Tourism and Hospitality: A Bibliometric Review." *Journal of Islamic Marketing* 15, no. 4 (2024): 963–89.
- Beckman, Linda, Mikael Svensson, Susanna Geidne, and Charli Eriksson. "Effects on Alcohol Use of a Swedish School-Based Prevention Program for Early Adolescents: A Longitudinal Study." *BMC Public Health* 17, no. 1 (January 3, 2017): 1–9. <https://doi.org/10.1186/s12889-016-3947-3>
- Bensaid, Benaouda, Salah Ben Tahar Machouche, and Mustafa Tekke. "An Islamic Spiritual Alternative to Addiction Treatment and Recovery." *Al-Jami'ah* 69, no. 1 (2021): 127–62. <https://doi.org/10.14421/ajis.2021.591.127-162>
- Bolandhematan, Keyvan. "Spiritual Education in Islamic Tradition: Revisiting Ghazali's 'Deliverance.'" *Religious Education* 114, no. 2 (March 15, 2019): 110–29. <https://doi.org/10.1080/00344087.2018.1560585>
- Braam, Arjan W., and Harold G. Koenig. "Religion, Spirituality and Depression in Prospective Studies: A Systematic Review." *Journal of Affective Disorders* 257 (October 1, 2019): 428–38. <https://doi.org/10.1016/j.jad.2019.06.063>
- Breidy, Vanessa. "The Role of Knowledge in the Caliphate System of Al-Ghazali: Is It an Element of Openness or Isolating Fundamentalism?" *Religions* 16, no. 6 (June 1, 2025): 1–15. <https://doi.org/10.3390/rel16060765>
- Calaguas, Glenn Medallon. "Spirituality and Physical Health As Predictors of Mental Health Among University Students." *Jurnal Ilmiah Peuradeun* 13, no. 2 (2025): 877–902. <https://doi.org/10.26811/peuradeun.v13i2.1449>
- Carrera-Rivera, Angela, William Ochoa, Felix Larrinaga, and Ganix Lasa. "How-to Conduct a Systematic Literature Review: A Quick Guide for Computer Science Research." *MethodsX*. Elsevier B.V., November 1, 2022. <https://doi.org/10.1016/j.compind.2022.103730>
- Cumpston, Miranda, Tianjing Li, Matthew J. Page, Jacqueline Chandler, Vivian A. Welch, Julian Pt Higgins, and James Thomas. "Updated Guidance for Trusted Systematic Reviews: A New Edition of the Cochrane Handbook for Systematic Reviews of Interventions." *The Cochrane Database of Systematic Reviews* 10 (October 3, 2019): ED000142. <https://doi.org/10.1002/14651858.ED000142>
- Curran, Tracy, Rachel Losi, Jennifer Pymm, Julie Ann O'Neill, Nicole Goveia, Allison Flanagan, Rajeshwari Jakkam, Katherine Hansen, Kimberlee Gauvreau, and Naomi Gauthier. "Positive Mindset and Exercise Capacity in School-Aged Children and Adolescents with

- Congenital Heart Disease.” *Frontiers in Pediatrics* 11 (July 3, 2023). <https://doi.org/10.3389/fped.2023.1133255>
- Daniel-Atutolu, Metua, Evangelene Daniela-Wong, Jacquie L. Bay, Neti Tamarua-Herman, Christine Porio, and Mark H. Vickers. “Assessment of Mental Health in Cook Island Adolescents: A Baseline Survey.” *Journal of the Royal Society of New Zealand*, 2025. <https://doi.org/10.1080/03036758.2025.2486046>
- Ebrahimi, Mansoureh, Ahmadali Gholami, and Kamaruzaman Yusoff. “Al-Ghazali’s Ma’rifah and Mahabbah’s Relations.” *International Journal of Islamic Thought* 20 (December 1, 2021): 65–76. <https://doi.org/10.24035/ijit.20.2021.211>
- Ezdianie, Nor, and Mohd. Tajudin. “Teori Kaunseling Psiko-Spiritual Al-Ghazali: Suatu Pendekatan Alternatif Dalam Intervensi Kaunseling (The Al-Ghazali Psycho-Spiritual Counseling Theory: An Alternative Approach in Counseling Interventions).” *Global Jurnal Al-Thaqafah* 9, no. 3 (2019). <https://doi.org/10.7187/GJAT122019-7>
- Ezomo, Olawunmi D., and Carine Prinsloo. “Empowering Educators: Addressing Drug Abuse among Students in Technical and Vocational Education and Training (TVET) Colleges.” *International Journal of Training Research*, 2024, 1–14. <https://doi.org/10.1080/14480220.2024.2373147>
- Ferhat, Loumia. “Al-Ghazali’s Heart as a Medium of Light: Illumination and the Soteriological Process.” *Journal of Islamic Ethics* 4, no. 1–2 (December 17, 2020): 201–22. <https://doi.org/10.1163/24685542-12340050>
- Finne, Joakim, Henriette Lund Skyberg, Synne Marit Kjelling Skagseth, and Karin Holt. “Collaborative Mental Health Treatment: Current Practices among Mental Health Providers in Norway.” *European Journal of Social Work* 27, no. 4 (2024): 704–18. <https://doi.org/10.1080/13691457.2023.2230523>
- Fregonese, Sara. “English: Lingua Franca or Disenfranchising?” *Fennia* 195, no. 2 (2017): 194–96. <https://doi.org/10.11143/fennia.67662>
- Gerstein, Lawrence H., P. Paul Heppner, Stefania Ægisdottir, Seung-Ming A Leung, and Kathryn L Norsworthy. *Essentials of Cross-Cultural Counseling*. Thousand Oaks: SAGE Publications, Inc., 2013.
- Gonzalez-Ruiz, Juan David, Nini Johana Marín-Rodríguez, and Olaf Weber. “New Insights on Social Finance Research in the Sustainable Development Context.” *Business Strategy and Development* 7, no. 1 (March 1, 2024): 1–22. <https://doi.org/10.1002/bsd2.342>
- Gumiandari, Septi, Subandi Subandi, Abd Madjid, Ilman Nafi’a, Safii Safii, Fatah Syukur, and Wanda Listiani. “Trajectory of Islamic Psychology in Southeast Asia: Problems and Prospects.” *HTS Teologiese Studies / Theological Studies* 78, no. 4 (2022): 1–10. <https://doi.org/10.4102/hts.v78i4.7548>
- Hallinger, Philip, and Jasna Kovaevi. “A Bibliometric Review of Research on Educational Administration: Science Mapping the Literature, 1960 to 2018.” *Review of Educational Research* 89, no. 3 (June 1, 2019): 335–69. <https://doi.org/10.3102/0034654319830380>

- Hamjah, Hanin, Mohd Arifin, Z. Ismail, K. A. Mastor, Mohamad Rasit, and Rahman Zaizul. "Islamic Spiritual Approach in Developing a Positive Mindset." *International Journal of Innovation, Creativity and Change*. *Www.Ijicc.Net* 10, no. 10 (2020): 2020. [www.ijicc.net](http://www.ijicc.net).
- Hamjah, Salasiah. *Pendekatan Kaunseling Spiritual Menurut Al-Ghazali*. Kuala Lumpur: Kuala Lumpur: Dewan Bahasa dan Pustaka, 2018.
- Hanin Hamjah, Salasiah, Noor Shakirah Mat Akhir, Zainab Ismail, Adawiyah Ismail, and Nadhirah Mohd. Arib. "The Application of Ibadah (Worship) in Counseling: Its Importance and Implications to Muslim Clients." *Journal of Religion and Health* 56, no. 4 (2017): 1302–10. <https://doi.org/10.1007/s10943-015-0122-6>
- Hanna-e-Kalbi, and Tahira Basharat. "A Comparative Study of the Personality Traits of Ghazali and Freud." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020): 224–42. <https://doi.org/10.32350/jitc>
- Haque, Amber, Fahad Khan, Hooman Keshavarzi, and Abdallah E. Rothman. "Integrating Islamic Traditions in Modern Psychology: Research Trends in Last Ten Years." *Journal of Muslim Mental Health* 10, no. 1 (June 1, 2016): 75–100. <https://doi.org/10.3998/jmmh.10381607.0010.107>
- Hartati, Sri. "Tazkiyatun Nafs as an Effort to Reduce Premarital Sexual Behavior of Adolescents." *Islamic Guidance and Counseling Journal* 1, no. 1 (2018): 33–44. <https://doi.org/10.25217/igcj.v1i1.207>.
- Heinz, Adrienne J., Elizabeth R. Disney, David H. Epstein, Louise A. Glezen, Pamela I. Clark, and Kenzie L. Preston. "A Focus-Group Study on Spirituality and Substance-User Treatment Spirituality and Substance-User Treatment." *Substance Use and Misuse* 45, no. 1–2 (2010): 134–53. <https://doi.org/10.3109/10826080903035130>
- Huda, Miftachul, and Sultan Salem. "Understanding Human Behavior Development with Spirituality: Critical Insights into Moral Flourishing." *Ulumuna* 26, no. 2 (2022): 238–68. <https://doi.org/10.20414/ujis.v26i2.535>
- Ibrahim, Nurshahira, Rasyad Afif Ibrahim, Nur Izzaty Mohamad, Yusof Ismail, Mohd Lokman Sapiee, Nurul Diyana Sanuddin, Maziah Mahmud, and Abdul Razak Jengka Pahang Malaysia. "The Role of Emotion and Spirituality in Counselling Sessions: The Islamic Perspective." *Afkar* 27, no. 1 (2025): 203–58. <https://doi.org/10.22452/afkar>
- Ichwan, Moh. Nor, A. Hasan Asy'ari Ulama'i, Abraham Masuwd, and Naser Ali Abdulghani. "Sufism And Quranic Interpretation: Bridging Spirituality, Culture, and Political Discourse in Muslim Societies." *Ulumuna* 28, no. 2 (2024): 655–80. <https://doi.org/10.20414/ujis.v28i2.1082>
- Islamy, Mohammad Rindu Fajar, Yedi Purwanto, Usup Romli, and Alwan Husni Ramdani. "Spiritual Healing: A Study of Modern Sufi Reflexology Therapy in Indonesia." *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 12, no. 2 (2022): 187–208. <https://doi.org/10.15642/teosofi.2022.12.2.209-231>
- Jenuri, Achmad Faqihuddin, Edi Suresman, and Mulyana Abdullah. "Overcoming the

- Spiritual Emptiness of Students in the Modern Era through the Integration of Al-Ghazali's Human Concepts in the Islamic Religious Education Learning Model." *Cogent Education* 12, no. 1 (2025). <https://doi.org/10.1080/2331186X.2025.2497147>
- Johnson, Erin, Samantha Barstack, Yikai Xu, Hannah Wise, Bradley T. Erford, Catharina Chang, and David Delmonico. "Psychometric Synthesis of the Drug Abuse Screening Test (DAST) Versions." *Measurement and Evaluation in Counseling and Development* 58, no. 1 (2024): 83–96. <https://doi.org/10.1080/07481756.2024.2399199>
- Johnson, Kimberly, Irina Pinchuk, Marie Isabel E. Melgar, Martin Osayande Agwogie, and Fernando Salazar Silva. "The Global Movement towards a Public Health Approach to Substance Use Disorders." *Annals of Medicine* 54, no. 1 (2022): 1797–1808. <https://doi.org/10.1080/07853890.2022.2079150>
- Jung, Carl. *Modern Man In Search of a Soul*. London: London: Routledge, 1933.
- Kemahly, Hatice P. "Four Inclinations in Human Nature: Evaluated in Light of Al-Ghazzâlî's Concept of the Heart." *Spiritual Psychology and Counseling* 2, no. 1 (February 5, 2017). <https://doi.org/10.12738/spc.2017.1.0016>
- Keskinođlu, Muhammet Berif, and Halil Ekpi. "Islamic Spiritual Counseling Techniques." *Spiritual Psychology and Counseling* 4, no. 3 (October 15, 2019): 333–50. <https://doi.org/10.37898/spc.2019.4.3.069>
- Kiluk, Brian D., Garrett M. Fitzmaurice, Eric C. Strain, and Roger D. Weiss. "What Defines a Clinically Meaningful Outcome in the Treatment of Substance Use Disorders: Reductions in Direct Consequences of Drug Use or Improvement in Overall Functioning?" *Addiction* 114, no. 1 (January 1, 2018): 9–15. <https://doi.org/10.1111/add.14289>
- Kostiová, Zuzana Marie. "Religion, Spirituality, Worldviews, and Discourses: Revisiting the Term 'Spirituality' as Opposed to 'Religion.'" *Central European Journal For Contemporary Religion* 2, no. 2 (November 28, 2018): 81–97. <https://doi.org/10.14712/25704893.2018.5>
- Kraus, Sascha, Matthias Breier, and Sonia Dasí-Rodríguez. "The Art of Crafting a Systematic Literature Review in Entrepreneurship Research." *International Entrepreneurship and Management Journal* 16, no. 3 (September 1, 2020): 1023–42. <https://doi.org/10.1007/s11365-020-00635-4>
- Lim, Christopher, Cara Fuchs, and John Torous. "Integrated Digital Mental Health Care: A Vision for Addressing Population Mental Health Needs." *International Journal of General Medicine* Volume 17 (February 2024): 359–65. <https://doi.org/10.2147/ijgm.s449474>
- Mansor, Abu Bakar Ahmad, Khairiah Mohd Yassin, and Shukri Ahmad. "Islamic Psychospiritual Approach in Drug Rehabilitation Therapy Based on Inabah Philosophy." *Pakistan Journal of Life and Social Sciences (PJLSS)* 22, no. 2 (2024). <https://doi.org/10.57239/pjlss-2024-22.2.0013>
- Mielgo-Conde, I., Santos, S. Seijas, and M. Grande-De-Prado. "Review about Online Educational Guidance during the COVID-19 Pandemic." *Education Sciences* 11, no. 8 (2021).

- Mobarak, Tanzia. "‘Variation’ in Approaches to Human Psyche: Exploring Al-Ghazl+’s Influence on Freudian Psychoanalysis." *Comparative Literature: East and West* 6, no. 1 (2022): 64–79. <https://doi.org/10.1080/25723618.2022.2027117>
- Muhammad, Hamizah, Nor Shakirah Sakari, and Syed Hadzrullathfi Syed Omar. "Psycho-Spiritual Intervention to Reduce Anger Level among Delinquent Teenager." *International Journal of Public Health Science* 11, no. 2 (2022): 724–29.
- Muka, Taulant, Marija Glisic, Jelena Milic, Sanne Verhoog, Julia Bohlius, Wichor Bramer, Rajiv Chowdhury, and Oscar H. Franco. "A 24-Step Guide on How to Design, Conduct, and Successfully Publish a Systematic Review and Meta-Analysis in Medical Research." *European Journal of Epidemiology* 35, no. 1 (January 1, 2020): 49–60. <https://doi.org/10.1007/s10654-019-00576-5>
- Munir, Aasma, and Jamil A. Malik. "Mediating Role of Religious Orientation and Moral Character for the Relationship between Parent and Peer Attachment and Delinquency." *Cogent Psychology* 7, no. 1 (January 1, 2020). <https://doi.org/10.1080/23311908.2020.1761042>
- Musa, Hussein Gibreel, Indah Fatmawati, Nuryakin Nuryakin, and M. Suyanto. "Marketing Research Trends Using Technology Acceptance Model (TAM): A Comprehensive Review of Researches (2002–2022)." *Cogent Business and Management* 11, no. 1 (2024): 1–17. <https://doi.org/10.1080/23311975.2024.2329375>
- Nakissa, Aria. "Cognitive Science of Religion and the Study of Islam: Rethinking Islamic Theology, Law, Education, and Mysticism Using the Works of Al-Ghazl+." *Method and Theory in the Study of Religion* 32, no. 3 (2020): 205–32. <https://doi.org/10.1163/15700682-12341474>
- Paad, Nur Shahidah, Sharifah Basirah Syed Muhsin, and Mohd Syukri Zainal Abidin. "Islamic Psychospiritual Implementation in Motivational Model of Adolescents’ Self-Development." *Afkar* 23, no. 2 (December 30, 2021): 405–44. <https://doi.org/10.22452/afkar.vol23no2.11>
- Pathan, Sadique. "Islamic Spirituality and Social Work Interventions: The Person-in-Relation Approach." *International Social Work* 59, no. 3 (May 1, 2016): 406–18. <https://doi.org/10.1177/0020872815626993>
- Pati, Debajyoti, and Lesa Lorusso. "How to Write a Systematic Review of the Literature." *HERD* 11, no. 1 (2018): 15–30.
- Paul, Justin, and Alex Rialp Criado. "The Art of Writing Literature Review: What Do We Know and What Do We Need to Know?." *International Business Review* 29, no. 4 (2020).
- Polanczyk, Guilherme V., Giovanni A. Salum, Luisa S. Sugaya, Arthur Caye, and Luis A. Rohde. "Annual Research Review: A Meta-Analysis of the Worldwide Prevalence of Mental Disorders in Children and Adolescents." *Journal of Child Psychology and Psychiatry and Allied Disciplines* 56, no. 3 (March 1, 2015): 345–65. <https://doi.org/10.1111/jcpp.12381>

- Purwanto, Yedi, Aep Saepudin, Shofaussamawati, Mohammad Rindu Fajar Islamy, and Didin Baharuddin. "Tasawwuf Moderation in Higher Education: Empirical Study of Al-Ghazali's Tasawwuf Contribution to Intellectual Society." *Cogent Social Sciences* 9, no. 1 (2023). <https://doi.org/10.1080/23311886.2023.2192556>
- Rahman, Mohammad. "Islam: The Complete, Functional and Practical Guide to Life." *International Journal of Education, Culture and Society* 9, no. 3 (June 3, 2024): 87–108. <https://doi.org/10.11648/j.ijecs.20240903.11>
- Rakhshani, Tayebah, Sajedah Kamranpoor, Amirhossein Kamyab, Asiyeh Yari, and Ali Khani Jeihooni. "The Effect of an Educational Intervention in Prevention of Drug Abuse in Students." *International Journal of Adolescence and Youth* 30, no. 1 (2025): 1–12. <https://doi.org/10.1080/02673843.2024.2442026>
- Ramli, Ahmad Faiz, Mohamad Sattar Rasul, and Marlissa Omar. "Issues and Challenges in the Implementation of Professional Development Programs for Design and Technology Teachers." *International Journal of Learning, Teaching and Educational Research* 23, no. 7 (2024): 64–83. <https://doi.org/10.26803/ijlter.23.7.4>
- Rassool, G. Hussein. *Islamic Counselling An Introduction to Theory and Practice*. New York: Routledge, 2025.
- Rassool, G. Hussein, and Zuleyha Keskin. "Positioning the Self (Nafs) in Islamic Psycho-Spirituality." *Journal of Spirituality in Mental Health* 27, no. 1 (2025): 1–10. <https://doi.org/10.1080/19349637.2023.2264848>
- Rassool, Goolam Hussein. "Re-Examining the Anatomy of Islamic Psychotherapy and Counselling: Envisioned and Enacted Practices." *Islamic Guidance and Counseling Journal* 4, no. 2 (September 13, 2021): 132–44. <https://doi.org/10.25217/igcj.v4i2.1840>
- . "The Qalb and the 'Aql. In: Exploring the Intersection of Islamic Spirituality and Psychotherapy." In *The Psychology of the Soul*. Cham: Springer, n.d. [https://doi.org/https://doi.org/10.1007/978-3-031-72724-5\\_7](https://doi.org/https://doi.org/10.1007/978-3-031-72724-5_7)
- Rothman, Abdallah, Alisha Ahmed, and Rania Awaad. "The Contributions and Impact of Malik Badri: Father of Modern Islamic Psychology." *American Journal of Islam and Society* 39, no. 1–2 (August 8, 2022): 190–213. <https://doi.org/10.35632/ajis.v39i1-2.3142>
- Rothman, Abdallah, Zeynep Betül Yücesoy, and Esra Yalçın. "Early Muslim Scholars' Conceptions of Character Development and Contemporary Applications in Mental Health and Well-Being." *Journal of Muslim Mental Health* 18, no. 1 (2024): 62–74. <https://doi.org/10.3998/jmmh.6027>
- Rothman, Abdallah, and Adrian Coyle. "The Clinical Scope of Islamic Psychotherapy: A Grounded Theory Study." *Spirituality in Clinical Practice* 10, no. 1 (2023): 4–19. <https://doi.org/10.1037/scp0000282>
- . "Toward a Framework for Islamic Psychology and Psychotherapy: An Islamic Model of the Soul." *Journal of Religion and Health* 57, no. 5 (October 1, 2018): 1731–44. <https://doi.org/10.1007/s10943-018-0651-x>

- Sahri, Sahri. "Political Thought of Al-Ghazali on Imamah: Debate between Theocracy and Democracy." *HTS Teologiese Studies / Theological Studies* 77, no. 3 (2021): 1–8. <https://doi.org/10.4102/hts.v77i3.6338>
- Sarmani, Yatimah, and Mohd. Ninggal. *Teori Kaunseling Al-Ghazali*. Selangor: Selangor: PTS Islamika, 2008.
- Shafie, Amin Al Haadi, Durrah Athirah Walid, Abdul Rashid Bin Abdul Aziz, Nurhafizah Mohamad Yassin, Dini Farhana Bt Baharudin, Khatijah Othman, Rafidah Aga Bt Mohd Ja'ladin, Salleh Amat, and Suzaily Wahab. "The Effectiveness of a Drug Abuse Prevention Module Based on Self-Assertiveness, Spirituality and Belief in the Detriments of Drug Abuse (MPDASK)." *Islamic Guidance and Counseling Journal* 6, no. 2 (June 19, 2023). <https://doi.org/10.25217/0020236387500>
- Shaheen, Nour, Ahmed Shaheen, Alaa Ramadan, Mahmoud Tarek Hefnawy, Abdelraouf Ramadan, Ismail A. Ibrahim, Maged Elsayed Hassanein, Mohamed E. Ashour, and Oliver Flouty. "Appraising Systematic Reviews: A Comprehensive Guide to Ensuring Validity and Reliability." *Frontiers in Research Metrics and Analytics* 8 (December 21, 2023): 1–9. <https://doi.org/10.3389/frma.2023.1268045>
- Shahim, Moh Radhi Abu, Melati Sumari, Norsafatul Aznin A. Razak, Dini Farhana Baharudin, Kamarul Md Shah, and Mazidah Mohd Dagang. "The Role of Religion and Spirituality in Counseling: Experience of Counsellors in a Collectivist Society." *Journal of Spirituality in Mental Health* 27, no. 1 (2023): 97–112
- Sholihin, Muhammad. "Islamic Rationality of Muslim Consumers: New Insight from Text Analytics and Al-Ghazali's Thought." *Journal of Islamic Accounting and Business Research* 15, no. 7 (August 6, 2024): 1093–1117. <https://doi.org/10.1108/JIABR-10-2022-0291>
- Singh, Vivek Kumar, Prashasti Singh, Mousumi Karmakar, Jacqueline Leta, and Philipp Mayr. "The Journal Coverage of Web of Science, Scopus and Dimensions: A Comparative Analysis." *Scientometrics* 126, no. 6 (June 1, 2021): 5113–42. <https://doi.org/10.1007/s11192-021-03948-5>
- Skinner, Rasjid. "Traditions, Paradigms and Basic Concepts in Islamic Psychology." *Journal of Religion and Health* 58, no. 4 (August 15, 2019): 1087–94. <https://doi.org/10.1007/s10943-018-0595-1>
- Snyder, Hannah. "Designing the Literature Review for a Strong Contribution." *Journal of Decision Systems* 33, no. 4 (2024): 551–58. <https://doi.org/10.1080/12460125.2023.2197704>
- . "Literature Review as a Research Methodology: An Overview and Guidelines." *Journal of Business Research* 104 (2019): 333–39.
- Subandi, M. A., Sulayman Derin, and Diana Setiyawati. "Al Ghazali's Concept of Diseases of the Spiritual Heart and Its Significance to the DSM-5-TR Diagnosis." *Journal of Religion and Health* 63, no. 1 (February 1, 2024): 490–514. <https://doi.org/10.1007/s10943-023-01871-y>

- Syahrizal. "The Concept of Ideal PAI Teachers According to Al-Ghazâlî and It's Relevance to PAI Teachers in Contemporary Islamic Education." *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 45, no. 2 (2021). <https://doi.org/10.30821/miqot.v45i2.813>
- Syukur, Yarmis, Ade Herdian Putra, Zadrian Ardi, Triave Nuzila Zahri, and Julia Eva Putri. "Global Perspectives on Digital Parenting: Challenges and Opportunities in Improving Family Well-Being." In *E3S Web of Conferences*, Vol. 568. EDP Sciences, 2024. <https://doi.org/10.1051/e3sconf/202456804014>
- Tapkýran, Sarper, Tuba Mutluer, Ali Eevren Tufan, and Bengi Semerci. "Understanding the Associations between Psychosocial Factors and Severity of Crime in Juvenile Delinquency: A Cross-Sectional Study." *Neuropsychiatric Disease and Treatment* 13 (May 18, 2017): 1359–66. <https://doi.org/10.2147/NDT.S129517>
- Trifu, Alina, Eduard Smîdu, Daniel Onu Badea, Eugenia Bulboac, and Vergilic Haralambie. "Applying the PRISMA Method for Obtaining Systematic Reviews of Occupational Safety Issues in Literature Search." *MATEC Web of Conferences* 354 (2022): 00052. <https://doi.org/10.1051/matecconf/202235400052>
- Uyun, Qurotul, Irwan Nuryana Kurniawan, and Nahdhata Jaufalaily. "Repentance and Seeking Forgiveness: The Effects of Spiritual Therapy Based on Islamic Tenets to Improve Mental Health." *Mental Health, Religion and Culture* 22, no. 2 (February 7, 2019): 185–94. <https://doi.org/10.1080/13674676.2018.1514593>
- Vengadesh, S., P. R. Chinna, and K. Aravindaraj. "A Bibliometric Analysis of Research Trends in Goods Transportation Using the Scopus Database." *Business Perspectives and Research* 13, no. 3 (2023): 347–68.
- Wahid, Ahmad, Yeni Karneli, Solfema Solfema, and Fathul Qorib. "Al-Ghazali's Psycho-Spiritual Counseling Theory: Guidance and Counseling from the Perspective of Islamic Philosophers." *Jurnal Bimbingan Dan Konseling Islam* 8, no. 1 (2025): 1–11. <https://doi.org/10.38073/almusyrif.v8i1.2325> How
- Wahid, Ahmad, and Neviyarni Neviyarni. "Guidance and Counseling Efforts to Improve Students' Academic Self-Efficacy: A Systematic Literature Review." *COUNSENESIA: Indonesia Journal of Guidance and Counseling* 5, no. 2 (2024). <https://doi.org/10.36728/cijgc.v5i2.4188>
- Zakaria, Norazlina, and Noor Shakirah Mat Akhir. "Theories and Modules Applied in Islamic Counseling Practices in Malaysia." *Journal of Religion and Health* 56, no. 2 (April 1, 2017): 507–20. <https://doi.org/10.1007/s10943-016-0246-3>
- Zamroni, Edris. "Indonesian Local Crafts-Based Counseling as an Effort to Strengthen National Character." *Jurnal Bimbingan Dan Konseling Terapan*, 3, no. 2 (2019): 95–106.
- Zheltukhina, Marina R., Olga V. Sergeeva, Alfiya R. Masalimova, Roza L. Budkevich, Nikolay N. Kosarenko, and Georgy V. Nesterov. "A Bibliometric Analysis of Publications on ChatGPT in Education: Research Patterns and Topics." *Online Journal of Communication and Media Technologies* 14, no. 1 (January 1, 2024): 1–16. <https://doi.org/10.30935/ojcm/14103>

Zin, Nor Asliza Mohd, Ku Suhaila Ku Johari, Abu Yazid Abu Bakar, and Mohd Izwan Mahmud. "Validity and Reliability of the Spiritual Counselling Intervention Module (MIKS)." *Qubahan Academic Journal* 4, no. 2 (April 1, 2024): 454–76. <https://doi.org/10.48161/qaj.v4n2a592>

## Endnotes:

<sup>1</sup> Edris Zamroni, "Indonesian Local Crafts-Based Counseling as an Effort to Strengthen National Character," *Jurnal Bimbingan Dan Konseling Terapan*, 3, no. 2 (2019): 95–106.

<sup>2</sup> Yatimah Sarmani and Mohd. Ninggal, *Teori Kaunseling Al-Ghazali* (Selangor: Selangor: PTS Islamika, 2008).

<sup>3</sup> Lawrence H. Gerstein et al., *Essentials of Cross-Cultural Counseling* (Thousand Oaks: SAGE Publications, Inc., 2013).

<sup>4</sup> Nor Ezdianie and Mohd. Tajudin, "Teori Kaunseling Psiko-Spiritual Al-Ghazali: Suatu Pendekatan Alternatif Dalam Intervensi Kaunseling (The Al-Ghazali Psycho-Spiritual Counseling Theory: An Alternative Approach in Counseling Interventions)," *Global Jurnal AL-Thaqafah* 9, no. 3 (2019), <https://doi.org/10.7187/GJAT122019-7>

<sup>5</sup> Mohammad Rahman, "Islam: The Complete, Functional and Practical Guide to Life," *International Journal of Education, Culture and Society* 9, no. 3 (June 3, 2024): 87–108, <https://doi.org/10.11648/j.ijecs.20240903.11>

<sup>6</sup> G. Hussein Rassool, *Islamic Counselling An Introduction to Theory and Practice* (New York: Routledge, 2025); Glenn Medallon Calaguas, "Spirituality and Physical Health As Predictors of Mental Health Among University Students," *Jurnal Ilmiah Peuradeun* 13, no. 2 (2025): 877–902, <https://doi.org/10.26811/peuradeun.v13i2.1449>

<sup>7</sup> Moh Radhi Abu Shahim et al., "The Role of Religion and Spirituality in Counseling: Experience of Counsellors in a Collectivist Society," *Journal of Spirituality in Mental Health* 27, no. 1 (2023): 97–112; Miftachul Huda and Sultan Salem, "Understanding Human Behavior Development with Spirituality: Critical Insights into Moral Flourishing," *Ulumuna* 26, no. 2 (2022): 238–68, <https://doi.org/10.20414/ujis.v26i2.535>; Moh. Nor Ichwan et al., "Sufism And Quranic Interpretation: Bridging Spirituality, Culture, and Political Discourse in Muslim Societies," *Ulumuna* 28, no. 2 (2024): 655–80, <https://doi.org/10.20414/ujis.v28i2.1082>

<sup>8</sup> Muhammet Berif Keskinodlu and Halil Ekbi, "Islamic Spiritual Counseling Techniques," *Spiritual Psychology and Counseling* 4, no. 3 (October 15, 2019): 333–50, <https://doi.org/10.37898/spc.2019.4.3.069>; Mohammad Rindu Fajar Islamy et al., "Spiritual Healing: A Study of Modern Sufi Reflexology Therapy in Indonesia," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 12, no. 2 (2022): 187–208, <https://doi.org/10.15642/teosofi.2022.12.2.209-231>

<sup>9</sup> Salasiah Hamjah, *Pendekatan Kaunseling Spiritual Menurut Al-Ghazali* (Kuala Lumpur: Kuala Lumpur: Dewan Bahasa dan Pustaka, 2018).

<sup>10</sup> Carl Jung, *Modern Man In Search of a Soul* (London: London: Routledge, 1933); Salasiah Hanin Hamjah et al., "The Application of Ibadah (Worship) in Counseling: Its Importance and Implications to Muslim Clients," *Journal of Religion and Health* 56, no. 4 (2017): 1302–10, <https://doi.org/10.1007/s10943-015-0122-6>

<sup>11</sup> Zuraimy Ali, Noraini Ismail, and Khadher Ahmad, "A Study of Imam Al-Ghazali's Approach in Strengthening Spirituality, Psychology and Mental Health of Muslims," *Journal for Re Attach Therapy and Developmental Diversities* 6, no. 10s2 (2023): 409–21, <https://jrtd.com>

<sup>12</sup> Amber Haque et al., "Integrating Islamic Traditions in Modern Psychology: Research Trends in Last Ten Years," *Journal of Muslim Mental Health* 10, no. 1 (June 1, 2016): 75–100, <https://doi.org/10.3998/jmmh.10381607.0010.107>; Abdallah Rothman, Zeynep Betül Yücesoy, and Esra Yalçın, "Early Muslim Scholars' Conceptions of Character Development and Contemporary Applications in Mental Health and Well-Being," *Journal of Muslim Mental Health* 18, no. 1 (2024): 62–74, <https://doi.org/10.3998/jmmh.6027>

<sup>13</sup> Keyvan Bolandhematan, "Spiritual Education in Islamic Tradition: Revisiting Ghazali's 'Deliverance,'" *Religious Education* 114, no. 2 (March 15, 2019): 110–29, <https://doi.org/10.1080/00344087.2018.1560585>; Loumia Ferhat, "Al-Ghazali's Heart as a Medium of Light: Illumination and the Soteriological Process," *Journal of Islamic Ethics* 4, no. 1–2 (December 17, 2020): 201–22, <https://doi.org/10.1163/24685542-12340050>

<sup>14</sup> Malik Badri, *The Dilemma of Muslim Psychologists* (London: MWH, 1979).

<sup>15</sup> Shah Alam, "British-Bangladeshi Muslim Men: Removing Barriers to Mental Health Support and Effectively Supporting Our Community," *Cognitive Behaviour Therapist* 16 (December 22, 2023), <https://doi.org/10.1017/S1754470X2300034X>

<sup>16</sup> George A. Antoniou, Stavros A. Antoniou, and Kevin Mani, "Enhancing the Reporting of Systematic Reviews and Meta-Analyses in Vascular Surgery: PRISMA 2020," *European Journal of Vascular and Endovascular Surgery* 62, no. 4 (October 1, 2021): 664–66, <https://doi.org/10.1016/j.ejvs.2021.06.010>

<sup>17</sup> Angela Carrera-Rivera et al., "How-to Conduct a Systematic Literature Review: A Quick Guide for Computer Science Research," *MethodsX* (Elsevier B.V., November 1, 2022), <https://doi.org/10.1016/j.compind.2022.103730>; Debajyoti Pati and Lesa Lorusso, "How to Write a Systematic Review of the Literature," *HERD* 11, no. 1 (2018): 15–30.

<sup>18</sup> Hannah Snyder, "Literature Review as a Research Methodology: An Overview and Guidelines," *Journal of Business Research* 104 (2019): 333–39.

<sup>19</sup> Hannah Snyder, "Designing the Literature Review for a Strong Contribution," *Journal of Decision Systems* 33, no. 4 (2024): 551–58, <https://doi.org/10.1080/12460125.2023.2197704>

<sup>20</sup> Sascha Kraus, Matthias Breier, and Sonia Dasí-Rodríguez, "The Art of Crafting a Systematic Literature Review in Entrepreneurship Research," *International Entrepreneurship and Management Journal* 16, no. 3 (September 1, 2020): 1023–42, <https://doi.org/10.1007/s11365-020-00635-4>; Justin Paul and Alex Rialp Criado, "The Art of Writing Literature Review: What Do We Know and What Do We Need to Know?," *International Business Review* 29, no. 4 (2020).

<sup>21</sup> Taulant Muka et al., "A 24-Step Guide on How to Design, Conduct, and Successfully Publish a Systematic Review and Meta-Analysis in Medical Research," *European Journal of Epidemiology* 35, no. 1 (January 1, 2020): 49–60, <https://doi.org/10.1007/s10654-019-00576-5>; Miranda Cumpston et al., "Updated Guidance for Trusted Systematic Reviews: A New Edition of the Cochrane Handbook for Systematic Reviews of Interventions," *The Cochrane Database of Systematic Reviews* 10 (October 3, 2019): ED000142, <https://doi.org/10.1002/14651858.ED000142>; Nour Shaheen et al., "Appraising Systematic Reviews: A Comprehensive Guide to Ensuring Validity and Reliability," *Frontiers in Research Metrics and Analytics* 8 (December 21, 2023): 1–9, <https://doi.org/10.3389/frma.2023.1268045>

<sup>22</sup> Alina Trifu et al., "Applying the PRISMA Method for Obtaining Systematic Reviews of Occupational Safety Issues in Literature Search," *MATEC Web of Conferences* 354 (2022): 00052, <https://doi.org/10.1051/mateconf/202235400052>; Ahmad Wahid and Neviyarni Neviyarni, "Guidance and Counseling Efforts to Improve Students' Academic Self-Efficacy: A Systematic Literature Review," *COUNSENESEA: Indonesia Journal of Guidance and Counseling* 5, no. 2 (2024), <https://doi.org/10.36728/cijgc.v5i2.4188>; I. Mielgo-Conde, Santos, S. Seijas, and M. Grande-De-Prado, "Review about Online Educational Guidance during the COVID-19 Pandemic," *Education Sciences* 11, no. 8 (2021).

<sup>23</sup> Philip Hallinger and Jasna Kovaevi, "A Bibliometric Review of Research on Educational Administration: Science Mapping the Literature, 1960 to 2018," *Review of Educational Research* 89, no. 3 (June 1, 2019): 335–69, <https://doi.org/10.3102/0034654319830380>; Vivek Kumar Singh et al., "The Journal Coverage of Web of Science, Scopus and Dimensions: A Comparative Analysis," *Scientometrics* 126, no. 6 (June 1, 2021): 5113–42, <https://doi.org/10.1007/s11192-021-03948-5>; S. Vengadesh, P. R. Chinna, and K. Aravindaraj, "A Bibliometric Analysis of Research Trends in Goods Transportation Using the Scopus Database," *Business Perspectives and Research* 13, no. 3 (2023): 347–68.

<sup>24</sup> Marina R. Zheltukhina et al., "A Bibliometric Analysis of Publications on ChatGPT in Education: Research Patterns and Topics," *Online Journal of Communication and Media Technologies* 14, no. 1 (January 1, 2024): 1–16, <https://doi.org/10.30935/ojcm/14103>

<sup>25</sup> Mohamed Battour et al., "The Current State of Published Literature on Halal Tourism and Hospitality: A Bibliometric Review," *Journal of Islamic Marketing* 15, no. 4 (2024): 963–

89; Hussein Gibreel Musa et al., “Marketing Research Trends Using Technology Acceptance Model (TAM): A Comprehensive Review of Researches (2002–2022),” *Cogent Business and Management* 11, no. 1 (2024): 1–17, <https://doi.org/10.1080/23311975.2024.2329375>; Ahmad Faiz Ramli, Mohamad Sattar Rasul, and Marlissa Omar, “Issues and Challenges in the Implementation of Professional Development Programs for Design and Technology Teachers,” *International Journal of Learning, Teaching and Educational Research* 23, no. 7 (2024): 64–83, <https://doi.org/10.26803/ijlter.23.7.4>

<sup>26</sup> Jeroen Baas et al., “Scopus as a Curated, High-Quality Bibliometric Data Source for Academic Research in Quantitative Science Studies,” *Quantitative Science Studies* 1, no. 1 (February 1, 2020): 377–86, [https://doi.org/10.1162/qss\\_a\\_00019](https://doi.org/10.1162/qss_a_00019)

<sup>27</sup> Juan David Gonzalez-Ruiz, Nini Johana Marín-Rodríguez, and Olaf Weber, “New Insights on Social Finance Research in the Sustainable Development Context,” *Business Strategy and Development* 7, no. 1 (March 1, 2024): 1–22, <https://doi.org/10.1002/bsd2.342>; Isaac Akomea-Frimpong et al., “A Bibliometric Review of Barriers to Circular Economy Implementation in Solid Waste Management,” *Discover Environment* 2, no. 1 (December 1, 2024), <https://doi.org/10.1007/s44274-024-00050-4>

<sup>28</sup> Sara Fregonese, “English: Lingua Franca or Disenfranchising?,” *Fennia* 195, no. 2 (2017): 194–96, <https://doi.org/10.11143/fennia.67662>; Sami Alhasnawi, “English as an Academic Lingua Franca: Discourse Hybridity and Meaning Multiplicity in an International Anglophone HE Institution,” *Journal of English as a Lingua Franca* 10, no. 1 (2021): 31–58, <https://doi.org/10.1515/jelf-2021-2054>

<sup>29</sup> Septi Gumindari et al., “Trajectory of Islamic Psychology in Southeast Asia: Problems and Prospects,” *HTS Teologiese Studies / Theological Studies* 78, no. 4 (2022): 1–10, <https://doi.org/10.4102/hts.v78i4.7548>

<sup>30</sup> Sahri Sahri, “Political Thought of Al-Ghazali on Imamah: Debate between Theocracy and Democracy,” *HTS Teologiese Studies / Theological Studies* 77, no. 3 (2021): 1–8, <https://doi.org/10.4102/hts.v77i3.6338>

<sup>31</sup> Muhammad Sholihin, “Islamic Rationality of Muslim Consumers: New Insight from Text Analytics and Al-Ghazali’s Thought,” *Journal of Islamic Accounting and Business Research* 15, no. 7 (August 6, 2024): 1093–1117, <https://doi.org/10.1108/JIABR-10-2022-0291>; Vanessa Breidy, “The Role of Knowledge in the Caliphate System of Al-Ghazali: Is It an Element of Openness or Isolating Fundamentalism?,” *Religions* 16, no. 6 (June 1, 2025): 1–15, <https://doi.org/10.3390/rel16060765>

<sup>32</sup> Aria Nakissa, “Cognitive Science of Religion and the Study of Islam: Rethinking Islamic Theology, Law, Education, and Mysticism Using the Works of Al-Ghazali,” *Method and Theory in the Study of Religion* 32, no. 3 (2020): 205–32, <https://doi.org/10.1163/15700682-12341474>

<sup>33</sup> Syahrizal, “The Concept of Ideal PAI Teachers According to Al-Ghazali and Its Relevance to PAI Teachers in Contemporary Islamic Education,” *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 45, no. 2 (2021), <https://doi.org/10.30821/miqot.v45i2.813>

<sup>34</sup> Mansoureh Ebrahimi, Ahmadali Gholami, and Kamaruzaman Yusoff, “Al-Ghazali’s Ma’rifah and Mahabbah’s Relations,” *International Journal of Islamic Thought* 20 (December 1, 2021): 65–76, <https://doi.org/10.24035/ijit.20.2021.211>

<sup>35</sup> Yedi Purwanto et al., “Tasawwuf Moderation in Higher Education: Empirical Study of Al-Ghazali’s Tasawwuf Contribution to Intellectual Society,” *Cogent Social Sciences* 9, no. 1 (2023), <https://doi.org/10.1080/23311886.2023.2192556>

<sup>36</sup> Tanzia Mobarak, “‘Variation’ in Approaches to Human Psyche: Exploring Al-Ghazali’s Influence on Freudian Psychoanalysis,” *Comparative Literature: East and West* 6, no. 1 (2022): 64–79, <https://doi.org/10.1080/25723618.2022.2027117>

<sup>37</sup> Zuzana Marie Kostiová, “Religion, Spirituality, Worldviews, and Discourses: Revisiting the Term ‘Spirituality’ as Opposed to ‘Religion,’” *Central European Journal For Contemporary Religion* 2, no. 2 (November 28, 2018): 81–97, <https://doi.org/10.14712/25704893.2018.5>

<sup>38</sup> Hanna-e-Kalbi and Tahira Basharat, "A Comparative Study of the Personality Traits of Ghazali and Freud," *Journal of Islamic Thought and Civilization* 10, no. 2 (2020): 224–42, <https://doi.org/10.32350/jitc>; Jenuri et al., "Overcoming the Spiritual Emptiness of Students in the Modern Era through the Integration of Al-Ghazali's Human Concepts in the Islamic Religious Education Learning Model," *Cogent Education* 12, no. 1 (2025), <https://doi.org/10.1080/2331186X.2025.2497147>; Abu Bakar Ahmad Mansor, Khairiah Mohd Yassin, and Shukri Ahmad, "Islamic Psychospiritual Approach in Drug Rehabilitation Therapy Based on Inabah Philosophy," *Pakistan Journal of Life and Social Sciences (PJLSS)* 22, no. 2 (2024), <https://doi.org/10.57239/pjlss-2024-22.2.0013>; Nur Shahidah Paad, Sharifah Basirah Syed Muhsin, and Mohd Syukri Zainal Abidin, "Islamic Psychospiritual Implementation in Motivational Model of Adolescents' Self-Development," *Afkar* 23, no. 2 (December 30, 2021): 405–44, <https://doi.org/10.22452/afkar.vol23no2.11>; Goolam Hussein Rassool, "Re-Examining the Anatomy of Islamic Psychotherapy and Counselling: Envisioned and Enacted Practices," *Islamic Guidance and Counseling Journal* 4, no. 2 (September 13, 2021): 132–44, <https://doi.org/10.25217/igcj.v4i2.1840>

<sup>39</sup> G. Hussein Rassool and Zuleyha Keskin, "Positioning the Self (Nafs) in Islamic Psycho-Spirituality," *Journal of Spirituality in Mental Health* 27, no. 1 (2025): 1–10, <https://doi.org/10.1080/19349637.2023.2264848>

<sup>40</sup> Malik Badri, *Contemplation: An Islamic Psychospiritual Study*, trans. Abdul Wahid Lu'lua (London: international institute of islamic thought, 2018).

<sup>41</sup> Sadique Pathan, "Islamic Spirituality and Social Work Interventions: The Person-in-Relation Approach," *International Social Work* 59, no. 3 (May 1, 2016): 406–18, <https://doi.org/10.1177/0020872815626993>; Abdallah Rothman and Adrian Coyle, "The Clinical Scope of Islamic Psychotherapy: A Grounded Theory Study," *Spirituality in Clinical Practice* 10, no. 1 (2023): 4–19, <https://doi.org/10.1037/scp0000282>

<sup>42</sup> Ahmad Wahid et al., "Al-Ghazali's Psycho-Spiritual Counseling Theory: Guidance and Counseling from the Perspective of Islamic Philosophers," *Jurnal Bimbingan Dan Konseling Islam* 8, no. 1 (2025): 1–11, <https://doi.org/10.38073/almusyrif.v8i1.2325> How

<sup>43</sup> Nurshahira Ibrahim et al., "The Role of Emotion and Spirituality in Counselling Sessions: The Islamic Perspective," *Afkar* 27, no. 1 (2025): 203–58, <https://doi.org/10.22452/afkar>

<sup>44</sup> Hatice P. Kemahly, "Four Inclinations in Human Nature: Evaluated in Light of Al-Ghazzâlî's Concept of the Heart," *Spiritual Psychology and Counseling* 2, no. 1 (February 5, 2017), <https://doi.org/10.12738/spc.2017.1.0016>

<sup>45</sup> Rasjid Skinner, "Traditions, Paradigms and Basic Concepts in Islamic Psychology," *Journal of Religion and Health* 58, no. 4 (August 15, 2019): 1087–94, <https://doi.org/10.1007/s10943-018-0595-1>; Abdallah Rothman and Adrian Coyle, "Toward a Framework for Islamic Psychology and Psychotherapy: An Islamic Model of the Soul," *Journal of Religion and Health* 57, no. 5 (October 1, 2018): 1731–44, <https://doi.org/10.1007/s10943-018-0651-x>

<sup>46</sup> M. A. Subandi, Sulayman Derin, and Diana Setiyawati, "Al Ghazali's Concept of Diseases of the Spiritual Heart and Its Significance to the DSM-5-TR Diagnosis," *Journal of Religion and Health* 63, no. 1 (February 1, 2024): 490–514, <https://doi.org/10.1007/s10943-023-01871-y>

<sup>47</sup> Sri Hartati, "Tazkiyatun Nafs as an Effort to Reduce Premarital Sexual Behavior of Adolescents," *Islamic Guidance and Counseling Journal* 1, no. 1 (2018): 33–44, <https://doi.org/10.25217/igcj.v1i1.207>

<sup>48</sup> Al-Ghazali, *Ihyâ' Ulûm Al-Dîn* (Kaherah: Dâr Al-Taqwâ li Al-Turâts, 2000).

<sup>49</sup> Goolam Hussein Rassool, "The *Qalb* and the *Âql*. In: Exploring the Intersection of Islamic Spirituality and Psychotherapy," in *The Psychology of the Soul* (Cham: Springer, n.d.), [https://doi.org/10.1007/978-3-031-72724-5\\_7](https://doi.org/10.1007/978-3-031-72724-5_7)

<sup>50</sup> Norazlina Zakaria and Noor Shakirah Mat Akhir, "Theories and Modules Applied in Islamic Counseling Practices in Malaysia," *Journal of Religion and Health* 56, no. 2 (April 1, 2017): 507–20, <https://doi.org/10.1007/s10943-016-0246-3>

<sup>51</sup> Abdallah Rothman, Alisha Ahmed, and Rania Awaad, "The Contributions and Impact

of Malik Badri: Father of Modern Islamic Psychology,” *American Journal of Islam and Society* 39, no. 1–2 (August 8, 2022): 190–213, <https://doi.org/10.35632/ajis.v39i1-2.3142>

<sup>52</sup> Tracy Curran et al., “Positive Mindset and Exercise Capacity in School-Aged Children and Adolescents with Congenital Heart Disease,” *Frontiers in Pediatrics* 11 (July 3, 2023), <https://doi.org/10.3389/fped.2023.1133255>

<sup>53</sup> Hanin Hamjah et al., “Islamic Spiritual Approach in Developing a Positive Mindset,” *International Journal of Innovation, Creativity and Change. Www.Ijicc.Net* 10, no. 10 (2020): 2020, [www.ijicc.net](http://www.ijicc.net)

<sup>54</sup> Sarper Tapkýran et al., “Understanding the Associations between Psychosocial Factors and Severity of Crime in Juvenile Delinquency: A Cross-Sectional Study,” *Neuropsychiatric Disease and Treatment* 13 (May 18, 2017): 1359–66, <https://doi.org/10.2147/NDT.S129517>

<sup>55</sup> Aasma Munir and Jamil A. Malik, “Mediating Role of Religious Orientation and Moral Character for the Relationship between Parent and Peer Attachment and Delinquency,” *Cogent Psychology* 7, no. 1 (January 1, 2020), <https://doi.org/10.1080/23311908.2020.1761042>

<sup>56</sup> Hamizah Muhammad, Nor Shakirah Sakari, and Syed Hadzrullathfi Syed Omar, “Psycho-Spiritual Intervention to Reduce Anger Level among Delinquent Teenager,” *International Journal of Public Health Science* 11, no. 2 (2022): 724–29.

<sup>57</sup> Amin Al Haadi Shafie et al., “The Effectiveness of a Drug Abuse Prevention Module Based on Self-Assertiveness, Spirituality and Belief in the Detriments of Drug Abuse (MPDASK),” *Islamic Guidance and Counseling Journal* 6, no. 2 (June 19, 2023), <https://doi.org/10.25217/0020236387500>

<sup>58</sup> Olawunmi D. Ezomo and Carine Prinsloo, “Empowering Educators: Addressing Drug Abuse among Students in Technical and Vocational Education and Training (TVET) Colleges,” *International Journal of Training Research*, 2024, 1–14, <https://doi.org/10.1080/14480220.2024.2373147>

<sup>59</sup> Tayebbeh Rakhshani et al., “The Effect of an Educational Intervention in Prevention of Drug Abuse in Students,” *International Journal of Adolescence and Youth* 30, no. 1 (2025): 1–12, <https://doi.org/10.1080/02673843.2024.2442026>; Kimberly Johnson et al., “The Global Movement towards a Public Health Approach to Substance Use Disorders,” *Annals of Medicine* 54, no. 1 (2022): 1797–1808, <https://doi.org/10.1080/07853890.2022.2079150>

<sup>60</sup> Erin Johnson et al., “Psychometric Synthesis of the Drug Abuse Screening Test (DAST) Versions,” *Measurement and Evaluation in Counseling and Development* 58, no. 1 (2024): 83–96, <https://doi.org/10.1080/07481756.2024.2399199>; Brian D. Kiluk et al., “What Defines a Clinically Meaningful Outcome in the Treatment of Substance Use Disorders: Reductions in Direct Consequences of Drug Use or Improvement in Overall Functioning?,” *Addiction* 114, no. 1 (January 1, 2018): 9–15, <https://doi.org/10.1111/add.14289>

<sup>61</sup> Linda Beckman et al., “Effects on Alcohol Use of a Swedish School-Based Prevention Program for Early Adolescents: A Longitudinal Study,” *BMC Public Health* 17, no. 1 (January 3, 2017): 1–9, <https://doi.org/10.1186/s12889-016-3947-3>

<sup>62</sup> M. Saiful Amri Zainal Abidin et al., “The Practice of Islamic Psychospiritual Therapy in the Treatment of Drug Addiction at Rehabilitation Centres in Malaysia,” *Afkar* 24, no. 2 (2022): 143–68, <https://doi.org/10.22452/afkar.vol24no2.4>

<sup>63</sup> Benaouda Bensaid, Salah Ben Tahar Machouche, and Mustafa Tekke, “An Islamic Spiritual Alternative to Addiction Treatment and Recovery,” *Al-Jami'ah* 69, no. 1 (2021): 127–62, <https://doi.org/10.14421/ajis.2021.591.127-162>

<sup>64</sup> Adrienne J. Heinz et al., “A Focus-Group Study on Spirituality and Substance-User Treatment Spirituality and Substance-User Treatment,” *Substance Use and Misuse* 45, no. 1–2 (2010): 134–53, <https://doi.org/10.3109/10826080903035130>

<sup>65</sup> Joakim Finne et al., “Collaborative Mental Health Treatment: Current Practices among Mental Health Providers in Norway,” *European Journal of Social Work* 27, no. 4 (2024): 704–18, <https://doi.org/10.1080/13691457.2023.2230523>

<sup>66</sup> Christopher Lim, Cara Fuchs, and John Torous, “Integrated Digital Mental Health

Care: A Vision for Addressing Population Mental Health Needs,” *International Journal of General Medicine* Volume 17 (February 2024): 359–65, <https://doi.org/10.2147/ijgm.s449474>

<sup>67</sup> Yarmis Syukur et al., “Global Perspectives on Digital Parenting: Challenges and Opportunities in Improving Family Well-Being,” in *E3S Web of Conferences*, vol. 568 (EDP Sciences, 2024), <https://doi.org/10.1051/e3sconf/202456804014>

<sup>68</sup> Metua Daniel-Atutolu et al., “Assessment of Mental Health in Cook Island Adolescents: A Baseline Survey,” *Journal of the Royal Society of New Zealand*, 2025, <https://doi.org/10.1080/03036758.2025.2486046>; Guilherme V. Polanczyk et al., “Annual Research Review: A Meta-Analysis of the Worldwide Prevalence of Mental Disorders in Children and Adolescents,” *Journal of Child Psychology and Psychiatry and Allied Disciplines* 56, no. 3 (March 1, 2015): 345–65, <https://doi.org/10.1111/jcpp.12381>

<sup>69</sup> Shilpa Aggarwal et al., “Religiosity and Spirituality in the Prevention and Management of Depression and Anxiety in Young People: A Systematic Review and Meta-Analysis,” *BMC Psychiatry* 23, no. 1 (2023): 1–33, <https://doi.org/10.1186/s12888-023-05091-2>

<sup>70</sup> Arjan W. Braam and Harold G. Koenig, “Religion, Spirituality and Depression in Prospective Studies: A Systematic Review,” *Journal of Affective Disorders* 257 (October 1, 2019): 428–38, <https://doi.org/10.1016/j.jad.2019.06.063>

<sup>71</sup> Qurotul Uyun, Irwan Nuryana Kurniawan, and Nahdhata Jaufalaily, “Repentance and Seeking Forgiveness: The Effects of Spiritual Therapy Based on Islamic Tenets to Improve Mental Health,” *Mental Health, Religion and Culture* 22, no. 2 (February 7, 2019): 185–94, <https://doi.org/10.1080/13674676.2018.1514593>

<sup>72</sup> Nor Asliza Mohd Zin et al., “Validity and Reliability of the Spiritual Counselling Intervention Module (MIKS),” *Qubahan Academic Journal* 4, no. 2 (April 1, 2024): 454–76, <https://doi.org/10.48161/qaj.v4n2a592>