



Pengintegrasian Maqasid Al-Shariah dalam Kajian Kesehatan Mental Menuju ke Arah Kesejahteraan Holistik Berteraskan Islam

The Integration of Maqasid Al-Shariah in the Study of Mental Health Towards an Islamic Holistic Well-Being Framework

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ABSTRACT

The growing rates of mental health problems reveal the shortcomings of current psychological approaches that tend to disregard the spiritual and moral aspects of well-being. This study examines how *Maqasid al-Shariah* can be integrated into the field of mental health to create an Islamic framework for holistic well-being. While classical Islamic teachings emphasise the protection of intellect (*aql*), faith (*din*), and self (*nafs*) as fundamental for human well-being, present mental health concerns demand treatments that integrate traditional principles with contemporary psychological understanding. The main objective of this study is to examine mental health from both Islamic and Western perspectives, analyse theoretical models used in psychology, and propose a framework grounded in *Maqasid al-Shariah* that supports holistic well-being. This study employed a qualitative method that adopts a library-based methodology, examining classical Islamic sources alongside contemporary literature on psychology and well-being. The analysis examines Western theoretical models alongside Islamic perspectives on *din*, *aql*, and *nafs*, highlighting points of convergence and divergence. Preliminary findings suggest that *Maqasid al-Shariah* offers a comprehensive framework for fostering holistic well-being through spiritual resilience, moral integrity, and social harmony. The study concludes that using *Maqasid al-Shariah* in understanding mental health promotes a more inclusive, faith-based approach, adding Islamic ethical and spiritual guidance to current psychological practices.



Introduction

Mental health has become one of the most pressing global concerns in recent years. This has ultimately affected individuals across various social, cultural, and religious backgrounds. Mental health disorders like anxiety and depression are leading in most countries and communities, and they affect people regardless of age and income. These disorders make up the leading cause of long-term disability due to a loss of healthy life. Therefore, they drive up healthcare costs for the affected individuals and their families, while creating enormous economic losses on a global scale (World Health Organisation, 2025). Mental health comprises our emotional, psychological, and social well-being. As we move through life, it influences our feelings, ideas, and actions, determining how we manage stress, connect with others, and make decisions. From childhood and youth through adulthood and ageing, mental health is crucial at every stage of life (National Health of Medicine, 2024; Muhamad Hanizad et al., 2025). It includes an optimistic attitude on life, emotional fortitude, and psychological stability. Mental health and wellness encompass not only the absence of mental health illnesses, but also a sense of purpose, healthy connections, a feeling of contentment, and the ability to deal with stress effectively (Institute of Core Energetics, 2023). Imam al-Ghazali R.A. stated that mental health and disorders come from the underlying conflicts of human morality and ethical codes of conduct as triggering causes. It occurs when individuals fail to uphold or adhere to Islamic moral teachings and training. It also occurs when acts are performed disrespectfully or in violation of Islamic law (Azhar, 2023).

Mental healthcare aligns closely with one of the key concepts of *Maqasid al-Shariah*, which emphasises the preservation of the mind and intellect within the Islamic context (Rosidi et al., 2022). Indirectly, mental health is an evolving research topic that is closely linked to spirituality and religion (Zainudin et al., 2023). Studies on mental health and the relationship with religion, especially from the *Maqasid al-Shariah* point of view, are constantly expanding over time. The debate and writing development on the knowledge of *Maqasid al-Shariah* mainly occurred among past scholars, as well as contemporary scholars and present experts. All of these demonstrate the maturation of *Maqasid al-Shariah* knowledge, which has been ongoing for some time (Baharuddin et al., 2020).

Among Muslim scholars, the concept of psychological well-being has long been discussed in relation to the *Quran* and the *Sunnah*. In contrast to conventional psychological approaches that focus solely on emotional and cognitive aspects, the Islamic approach comprehensively encompasses spiritual, moral, and social dimensions (Kamarul Zaman et al., 2022). The preservation of the mind and intellect is an important aspect emphasised in Islam. This is because the preservation of the mind forms the five important elements of *Maqasid al-Shariah*. The mind and mental state need to be holistically preserved and well-balanced in life. Every effort that can nurture the function of human intellect and mental intelligence should always be encouraged (Zainudin et al., 2023). Muslim communities are experiencing an increase in mental health problems such as anxiety and depression. However, therapy is still based on Western models that leave little room for spirituality and faith, leaving a gap for Muslims. Islamic psychology is gaining popularity, yet its connection to *Maqasid al-Shariah* remains limited. Thus, this study examines how *Maqasid al-Shariah* can contribute to a more comprehensive and spiritually connected framework for mental health.



Literature Review

Overview of *Maqasid al-Shariah* on Mental Health and Human Well-being

Maqasid al-Shariah is the ultimate objective of Islamic law. It is considered to be the grand framework that provides guidelines and directions for ensuring the realisation of benefit (maslahah) and harm (mafsadah). It should be well understood to ensure its objectives can be achieved. *Maqasid al-Shariah* and its relation to well-being are important issues that need special attention from various parties, because *Shariah* regulates all aspects of life (Mubarak et al., 2023; Rosidi et al., 2022). The definition includes that the main objective of *Shariah* is to achieve the targeted end behind each *Shariah* ruling and the secrets involved in such rulings. This target encompasses the development of the world, the preservation of a social system, and maintaining the well-being of the earth through the improvement of people (Rasool et al., 2020).

Meanwhile, welfare or wellbeing is the primary aim of policymakers in providing a better quality of life in the community (Schleicher et al., 2018). Islam places a strong emphasis on the value of mental and emotional well-being, whereas the *Quran* can be used as a guide for those who experience emotional hardship to help them live meaningful lives. Addressing mental health conditions like depression in Muslim communities requires a framework that not only offers practical treatments but also takes into account the people's cultural and religious sensibilities. The *Maqasid al-Shariah* framework provides a distinctive viewpoint on mental health (Suberu et al., 2024). Therefore, preserving and protecting physical and mental health are key aspects of protecting religion (Syahirah et al., 2022).

Western Perspectives on Mental Health and Well-being

Western perspectives on mental health and well-being generally reflect a secular and individual understanding of how psychological functioning and life satisfaction are defined and approached. Mental health and well-being are subjective, experiential processes intrinsic to each individual; they are situated within a web of interactions and relationships with others (Knifton & Guin, 2013). It is a condition of mental well-being that enables people to cope with the demands of life, realising their strengths, studying well, working well, and contributing to their community. It possesses both intrinsic and instrumental value and is crucial to our overall well-being (World Health Organisation, 2019). The American Psychological Association also describes mental health as a state of mind characterised by emotional well-being, reasonable behavioural adjustment, relative freedom from anxiety and disabling symptoms, and a capacity to establish constructive relationships and cope with the ordinary demands and stresses of life (Shiv et al., 2024).

Every person experiences mental health differently from another because mental health exists on a complex continuum. The issues include all mental conditions which cause severe distress and functional impairment and increase the risk of self-harm. Many mental health conditions can be effectively treated at relatively low cost, yet health systems remain significantly under-resourced, and treatment gaps are wide all over the world (World Health Organisation, 2025). It is not only about your own personal well-being. It is also about protecting the futures of everyone you love and care for. Literature based on the West suggests that well-being is a multidimensional concept,



encompassing self-growth, personal-oriented life satisfaction, and positive emotional responses (Maulana & Khawaja, 2022).

Theoretical Models Used in Western Psychology

Within Western psychology, several theoretical models guide the understanding and treatment of mental health. One of the most widely used Western theoretical models is Cognitive Behavioural Therapy (CBT), also commonly known as CBT, which is a type of talk therapy. This talk therapy is also called psychotherapy. Cognitive behavioural therapy involves systematic collaboration with a mental health practitioner, such as a psychologist or other qualified therapist (Mayo Clinic, 2025). Numerous issues, including depression, anxiety disorders, drug and alcohol abuse, marital issues, eating disorders, and severe mental illness, have been demonstrated to benefit from it. The session will always begin with a brief update and a check on your mood. Then, it is followed by bridging from the previous session to establish continuity. The agenda for the session is collaboratively set, and the homework assigned to the patient between sessions is reviewed before discussing any issues (Chand et al., 2023).

Moreover, Psychoanalysis is a therapeutic approach and theory founded by Sigmund Freud aimed at the unconscious mind to uncover the hidden feelings and give meaning to deeply rooted emotional patterns. This is usually achieved through techniques such as dream analysis and free association. This therapy aims to create the right conditions so that the patient can bring these conflicts into the conscious mind, where they can be addressed and dealt with (McLeod, 2024). Psychoanalysts use particular techniques, including spontaneous word association, dream analysis, and transference analysis. The recognition of patterns in the client's speech and responses can enable the individual to gain insight into their thoughts, behaviours, and relationships as a prelude to changes in what is dysfunctional (Psychoanalysis, 2023).

Most people with depression receive excellent treatment with drugs and psychotherapy. A psychiatrist or primary care physician may prescribe medication to help alleviate symptoms. If your depression is severe, you may need a hospital stay, or you might attend an outpatient treatment program until your symptoms improve (Mayo Clinic, 2022). Thus, antidepressants are a type of pharmaceutical that are primarily utilised to treat severe depressive disorder, which is a condition characterised by a constant feeling of melancholy and loss of interest. On the other hand, mood stabilisers are used to treat bipolar disorder, manifested by alterations in mood and behaviour, vacillating between mania and depression.

Islamic Perspective on Mental Health

Mental health from an Islamic perspective is a crucial part of an individual's overall well-being. Islam does not separate mental, spiritual, and physical health, but acknowledges them as interconnected aspects closely related in human life (Terblanche & Abrahams, 2024). A healthy mind and heart are linked with faith and the proper relationship between the intellect (*aql*), soul (*nafs*), and heart (*qalb*). When these elements are balanced through obedience and remembrance of Allah, an individual can achieve inner peace and stability (Rassool, 2015). According to Huda and Slamet (2024), Islam has clearly mentioned in the *Quran* and *Sunnah* the importance of guidance in maintaining good mental and emotional well-being. Islam emphasises the notions of



sabr (patience), *tawakkul* (faith in Allah) and *dhikr* (remembrance of Allah) in solving spiritual issues. According to the *Quran*, “Verily, in the remembrance of Allah do hearts find rest”. This highlights that spiritual connection with Allah brings peace and emotional comfort. According to Anlı (2025), these values encourage resilience, positive thinking, and hope, which are important aspects of mental health. Prophet Muhammad SAW also promotes emotional balance, kindness and social support. He encourages Muslims to seek both spiritual and medical treatment methods in treating illness. This demonstrates that Islam offers a comprehensive approach to healing (Ali, 2022). Islam, therefore, does not see mental illness as a punishment or weakness but sees it as a test from Allah that should be handled with both faith and professional help. The Islamic perspective combines therapy, medication and religious practices as part of recovery.

This understanding aligns closely with the *Maqasid al-Shariah*, the higher objectives of Islamic law, which emphasise the protection of human values (Azlina et al., 2023; Ismail et al., 2024). Three key objectives, such as the preservation of religion, life, and intellect, are directly related to mental health (Rasool et al., 2020; Nokman & Rosidi, 2025). Preservation of religion forms the spiritual foundation of mental health. Through faith, prayer, and remembrance of Allah, a believer finds comfort and purpose in times of stress and hardship. Equally important is the preservation of life, encompassing both physical safety and emotional well-being (Haque et al., 2025). Islam emphasises that taking care of one’s health and mind is a responsibility. Meanwhile, the preservation of intellect underscores the necessity of preserving the mind from harm, whether through drugs, negative thinking, or disregarding mental health. These goals form the foundation of Islamic teachings on achieving psychological balance and resilience.

Methodology

A qualitative research methodology, based on document and content analysis, is employed in this study. The purpose is to research how *Maqasid al-Shariah* might be incorporated into the study of mental health from both Islamic and modern viewpoints. The study employs qualitative approaches to analyse different texts and theories in order to construct a comprehensive framework for Islamic well-being. The emphasis is on how the spiritual, psychological, and social dimensions of mental health relate to the primary objectives of Islamic law (*Maqasid al-Shariah*). This includes attaining *hifz al-din*, *hifz al-nafs*, and *hifz al-aql*.

The majority of the secondary sources used in this study are scholarly journals, books, theses, research papers, and publications on *Maqasid al-Shariah*, Islamic psychology, and mental health. It also draws on both classical and modern works by Islamic scholars, reports from mental health organisations, and policy documents from Islamic institutions. Materials are gathered from databases such as Google Scholar, ResearchGate, and Islamic research portals, including JAKIM and the IIUM Repository. These sources serve as the basis for examining how Islamic ethical and legal principles can be applied to contemporary ideas about psychological well-being.

The goal of this study is to explore the connections between the field of mental health sciences and Islamic legal concepts. The goal is to offer a framework that promotes balance, human dignity, and overall well-being for both individuals and communities. Our knowledge of how



Maqasid al-Shariah could influence mental health policy, interventions, and research from an all-encompassing Islamic perspective is reinforced by this investigation.

Findings and Discussion

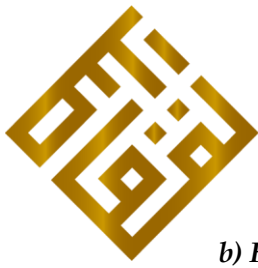
Proposed Islamic Holistic Well-Being

The Islamic Holistic Well-being Framework presents an integration of the *Maqasid al-Shariah* into research and clinical practice within the field of mental health. This framework identifies three underlying objectives. The protection of one's religion, which is *hifz al-din*, then the protection of the self, *hifz al-nafs* and the protection of the intellect, *hifz al-aql*. These three objectives, when combined, form the basis necessary to realise holistic well-being, emotional stability, and psychological balance from an Islamic perspective (Armansyah et al., 2025).

This framework takes its roots from Islamic psychology, which is now increasingly acknowledged among Muslim scholars and mental health practitioners. Zainudin et al. (2023) note that this approach was a response to the shortcomings of secular psychological models, which often overlook the spiritual aspects of human life. The integration of body (*jism*), soul (*ruh*), and self (*nafs*) is the catalyst of the Islamic concept of personality. Consequently, good mental health cannot be achieved without considering one's faith, spirituality, and moral character (Zainudin et al., 2023).

a) *Hifz al-Din*

The core of the Islamic framework for well-being is *Hifz al-din*, or the preservation of religion, which guarantees that a person is aligned with their spiritual purpose and divine guidance (Don et al., 2022). Religion is not a ritualistic practice. Instead, it is a way of life that influences one's emotional stability, moral values, and life orientation. This is demonstrated in empirical research: regular spiritual practice significantly enhances psychological resilience and reduces emotional distress. For instance, a study by Rozali et al. (2022) discovered that patients with chronic cardiac diseases were more likely to experience improvements in their levels of stress, anxiety, and depression when they listened to *Quran* recitation. Another study by Terblanche & Abrahams (2024) showed that those who frequently prayed and recited the *Quran* had lower levels of anxiety and sadness than those who did not among Saudi Arabian Muslim women. This is evidence of the statement that prayer and *dhikr* are potent psycho-physical treatments that enhance circulation, control bodily processes, and promote cognitive activity (Rozali et al., 2022). From the perspective of *Maqasid al-Shariah*, Don et al. (2022) emphasise that *hifz al-din* protects not only the believer's faith but also provides meaning in suffering, changing mental struggles into opportunities for spiritual growth. The verse mentioned before, which is (13:28), expresses the importance of *dhikr* and remembrance in achieving spiritual calmness and mental equilibrium, a principle now widely recognised within Islamic psychotherapy (Mahmud et al., 2023). *Hifz al-din* thus forms the spiritual axis around which all other dimensions of mental well-being rotate.



b) *Hifz al-Nafs*

The safeguarding and nurturing of the human self in its physical, emotional, and moral dimensions is the focus of the second pillar, *hifz al-nafs* (Don et al., 2022). In terms of mental health, this objective involves maintaining one's dignity and moral integrity while maintaining self-care, emotional control, and resilience. Islam encourages the believer to protect life from physical harm and from psychological distress and spiritual disconnection (Armansyah et al., 2025; Rosidi, 2024). The Prophet SAW said, "Your body has a right over you, your eyes have a right over you, and your soul has a right over you." (*Sahih al-Bukhari*). This hadith strongly supports the idea of the importance of balance (physical, emotional, mental, and spiritual), which is a holistic approach to self-care. Neglecting any part of oneself is against Islamic guidance. This is supported by Zahir & Qoronfleh (2025), who stated that it is on this holistic premise that Islamic psychology further develops, addressing both inner purification (*tazkiyah al-nafs*) and the treatment of affective disorders via faith-based interventions. Models such as *sabr* therapy, *jihad al-nafs* (spiritual struggle against the ego), and *tafakkur* (deep contemplation) are cardinal therapeutic tools advocated by Muslim psychologists, including Qasqas and Malik Badri (Terblanche & Abrahams, 2024). Badri's Psycho-Spiritual Model suggests that moral awakening, repentance, and a feeling of closeness to Allah are synonymous with healing, as this brings internal harmony and contentment within oneself. However, *hifz al-nafs* is not limited to individual well-being; Don et al. (2022) found that it also encompasses social responsibility. The Holy Quran charges one to guard one's life and not kill oneself. "Do not kill yourselves. Indeed, Allah is ever Merciful to you" (4:29), reminding the believers that psychological care is a moral obligation, for when the self (*nafs*) is purified and emotionally balanced, it becomes capable of empathy, patience, and compassion, all of which are essential attributes in the creation of a healthy society.

c) *Hifz al-Aql*

The third dimension, *hifz al-aql*, emphasises the protection of human intellect in order to seek the truth, maintain rational thinking, and preserve emotional well-being. In Islam, intellect is considered a gift from God, which must be preserved from corruption by intoxication, ignorance, or any psychological distortion (Don et al., 2022). Contemporary Islamic Cognitive-Behavioural Therapy (ICBT) puts this into practice by integrating Quranic ethics and rational inquiry with modern psychological techniques (Terblanche & Abrahams, 2024). Research by Ariff (2025) indicates that techniques of ICBT include the use of self-reflection, or *muhasabah*, where cognitive restructuring occurs through moral reasoning, thereby enabling individuals to replace negative thoughts with faith-based optimism and reliance on Allah (*tawakkul*). It has been encouraged repeatedly by the *Quran* to think and ponder, "Indeed, in that are signs for a people who reflect" (30:21). The repetition of such encouragement thus reinforces *hifz al-aql* both as a spiritual and as an intellectual endeavour. As noted by Saniotis (2015), preserving the intellect accordingly requires not only rational education but also moral and spiritual calibration, ensuring that human thought is attuned to divine wisdom.



Interrelation of the Three *Maqasid*

Viewed through this lens, it becomes evident that the three *maqasid*, *hifz al-din*, *hifz al-nafs*, and *hifz al-aql*, are not separate elements but are intricately linked dynamically (Don et al., 2022). Faith (*din*) serves as the foundation for moral orientation, while the self (*nafs*) manifests in emotional and behavioural expression, and the intellect (*aql*) regulates reasoning and judgment (Armansyah et al., 2025). The individual achieves a complete *sa'adah* (well-being and happiness) when all three are in harmony, resulting in spiritual peace, emotional stability, and mental clarity.

On the other hand, disorder in either of these three areas leads to psychological discord. For example, a weak faith foundation (*hifz al-din*) may produce existential anxiety, a neglected self (*hifz al-nafs*) may result in emotional instability, and an impaired intellect (*hifz al-aql*) may distort ethical judgment (Armansyah et al., 2025; Rosli et al., 2025). In this regard, the Islamic Holistic Well-being Framework suggests that for efficient mental health care, all three dimensions of a person's well-being should be addressed simultaneously.

Comparative Insights: Western vs. *Maqasid* Approaches to Mental Health

Contemporary research in mental health is typically framed within Western frameworks of secular psychology and psychiatry. These models have certainly played a significant role in the effort to grasp emotional and behavioural disorders via structured diagnostic frameworks, therapeutic interventions, and medication treatments (Razak et al., 2019). However, they concurrently convey a deep-seated viewpoint that distinguishes the spiritual from the psychological. Research by Anlı (2025) demonstrates that the Western framework tends to focus on the mind and body as isolated components of the human self, often neglecting the deeper spiritual and moral dimensions that shape inner peace and purpose.

In Western contexts, symptom management and functional rehabilitation are significant components of mental health therapy strategies (Al-Karam, 2018). Terblanche & Abrahams (2024) assert that these are widely achieved through psychotherapy, such as Cognitive-behavioural Therapy (CBT) and psychoanalysis, pharmacological treatment with antidepressants or mood stabilisers, and consultations with psychiatrists or clinical psychologists. While these methods are very effective for the treatment of clinical symptoms, they very often treat mental suffering as a problem of the brain or of behavioural, centred on neurochemical imbalances, trauma, and environmental stress (Razak et al., 2019). The heavy reliance on medication and diagnostic categorisation can sometimes overlook existential and spiritual struggles that many individuals face, including feelings of emptiness, loss of meaning, and disconnection from higher purpose (Razak et al., 2019).

On the contrary, the *maqasid al-shariah*-based approach to mental health represents a more holistic and spiritually anchored model. As noted by Al-Karam (2018), it perceives human well-being not merely as an absence of mental illness but rather as the fulfilment of life's divine purpose, with balance among the body, mind, and soul. This framework integrates three central objectives of *Maqasid*, which are *hifz al-din*, *hifz al-nafs*, and *hifz al-aql* for psychological and moral stability.



Hifz al-din positions faith and worship as fundamental therapeutic resources for imparting meaning, strength, and spiritual anchorage (Rozali et al., 2022). The frequent practice of remembrance of Allah (*dhikr*), prayer, and moral discipline is said to direct human beings toward inner peace and keep them away from the feeling of spiritual void that secular psychology often overlooks (Zahir & Qoronfleh, 2025). Conversely, *hifz al-nafs* views life as a gift from Allah and hence sacred, in which emotional and physical self-care is observed. It advocates for the kind treatment of oneself, patience, and avoiding self-destructive actions like addiction, suicide, or reckless behaviour. This is because all these actions are viewed as breaches of life's sacred trust (*amanah*). *Hifz al-aql*, according to Harun (2023), enables individuals to utilise their emotional and cognitive skills wisely. This enhances psychological resilience and mental clarity.

From this, it can be concluded that in contrast to the Western model, which primarily focuses on reducing symptoms to help individuals return to normal daily functioning, the *maqasid*-based perspective seeks holistic well-being. The genuine healing that results from the connection between psychology and spirituality enables a person to attain harmony within themselves, with their community, and with their Creator (Armansyah et al., 2025). This contrast indicates that the *Maqasid al-Shariah* framework should be integrated into today's mental health treatment, as it offers a deeper ethical and spiritual dimension that secular approaches often miss.

Challenges In Integrating *Maqasid Al-Shariah* into Modern Psychology

Integrating *Maqasid al-Shariah* into modern psychology holds significant potential, but the process is not as straightforward as it may seem. Several important issues can occur due to the variations in viewpoint, technique, and professional training. Understanding these problems is crucial for developing a meaningful and effective Islamic approach to psychology.

a) Epistemological and Ontological Conflict

The first major challenge that can arise is the epistemological and ontological conflict between the two major fields. Epistemology refers to how knowledge is produced, verified, and understood, while ontology concerns the nature of human existence and what is considered "real". Modern Western psychology is rooted in secular and empirical traditions, where human behaviour is studied through observation, experimentation, and measurable data (Rothman, 2020). This field usually reflects a materialist ontology by avoiding spiritual or metaphysical ideas and focusing solely on the individual self as the primary measurable reality. In contrast, *Maqasid al-Shariah* is based on revealed knowledge (*wahyu*) and classical Islamic scholarship. Its view of knowledge is not limited to what can be proven through observation alone, but it also acknowledges revelation as a central and reliable source of truth. From an Islamic perspective, a human being comprises the soul, the self, and an innate, pure disposition (*fitrah*), which is difficult to measure using conventional scientific methods (Moniem, 2021). The goals of *Maqasid*, such as preserving religion (*hifz al-din*), life (*hifz al-nafs*), and intellect (*hifz al-aql*), are deeply connected to spiritual and moral values, not just psychological well-being (Khodayarifard et al., 2021; Maruan et al., 2025). This creates tension because psychology often excludes spiritual explanations, while *Maqasid* cannot be separated from divine purpose and metaphysical realities (Hamidah et al., 2025). As a result, this leads to a profound epistemological conflict, as integrating concepts based



on faith into a discipline that strictly requires empirical verification becomes a major theoretical dilemma.

b) Developing a Reliable Islamic Psychology Framework

Developing a clear Islamic psychology framework is one of the challenges faced by scholars in this field. To integrate the Islamic perspective into modern psychology, Muslim psychologists must possess a deeper understanding and be proficient in two distinct areas simultaneously. They must understand modern psychology, including its theories, research methods, clinical practices, and the secular ideas that shape the field (Harun & Taib, 2025). Not only that, but they also need to have a good understanding of Islamic teachings from the *Quran*, *Hadith*, and the contributions of early Muslim scholars, such as al-Farabi, Ibn Sina, and al-Ghazali. Balancing these two areas is not easy and requires considerable expertise. The challenge becomes even greater when there is no existing or established integration framework to guide the researcher. This lack of a clear framework leaves researchers with uncertainty and hesitation, slowing the development of Islamic psychology. According to Al-Karam (2018), the field of Islamic psychology needs a clearly defined conceptual model as current scholarship remains fragmented. Without clear guidance, personal interpretations of Islamic principles may unintentionally introduce bias in research and practice. As a result, without a proper and trusted framework, Islamic psychology cannot grow confidently or gain strong acceptance in the broader academic field (Rothman & Coyle, 2018).

c) Role Uncertainty Among Muslim Psychologists

Integrating *Maqasid* into modern psychology appears to be challenging, as many Muslim psychologists often experience uncertainty or lack of confidence in their ability and authority to combine two major fields. They often question whether they have sufficient knowledge, practical experience, and a sufficient understanding of both major fields to contribute effectively to the development of Islamic psychology. This uncertainty is primarily due to two main issues: role legitimacy and role adequacy (Harun & Taib, 2025). Role legitimacy refers to whether Muslim psychologists believe they have the right or authority to reinterpret and modify psychological knowledge through an Islamic lens, especially since this task may not be formally included in their academic or professional responsibilities. Meanwhile, role adequacy refers to whether they have possessed enough knowledge and feel prepared to carry out the responsibility. These doubts can create hesitation and reduce motivation, leading to weaker engagement in research and practical applications related to Islamic psychology. According to Iqbal and Skinner (2021), this dilemma has given important implications for the field's growth. When Muslim psychologists feel uncertain or lack confidence in their qualifications, the progress of developing conceptual models, intervention frameworks, and scholarly publications in Islamic psychology tends to slow down and become fragmented. Many Muslim psychologists struggle to balance their dual identities as scientific professionals and as representatives of Islamic thought, which creates tension in their approach to integration (Rassool & Luqman, 2022). Therefore, providing proper guidance, they can play a more active and confident role in advancing Islamic psychology as a credible and well-grounded discipline (Rothman & Coyle, 2018; Adam et al., 2025).



Recommendations

Although integrating *Maqasid al-Shariah* into modern psychology is an attractive concept, several challenges need to be addressed, including the disagreement between ontology and epistemology, the development of a credible Islamic psychological framework, and the lack of professional training. Several tactical suggestions are proposed to address these issues and support the development of Islamic psychology in a methodologically sound and spiritually significant manner.

a) Resolving disagreements between ontological and epistemological

An ongoing discussion between Islamic theologians and modern psychologists is essential to address the differences between Islamic and Western views (Harun et al., 2025). This interaction can combine the empirical approaches used in contemporary psychology with a divine understanding of human nature (*fitrah*) (Yani et al., 2025). According to Abdullah et al. (2025), a university psychology syllabus should include courses on Islamic epistemology and philosophy of the soul, especially for muslim societies. This approach would give students a deep understanding of human behaviour and mental health. It would cover both material and spiritual aspects. Furthermore, creating associative forums and research collaborations can promote mutual understanding. They can help develop frameworks that respect both spiritual and scientific views (Abdullah et al., 2025). This approach enables the application of *hifz al-din* (protection of religion) and *hifz al-aql* (protection of intellect) in both educational and clinical settings (Nadirah, 2023).

b) Developing a reliable Islamic psychology framework

Elzamzamy et al. (2024) emphasised the importance of establishing a dependable Islamic psychology framework. Without a standard structure, individual scholars may interpret Islamic principles in inconsistent ways. This can influence both research and practice. A five-step integration framework has been proposed to help psychologists and Islamic scholars identify, evaluate, adapt, validate, and empirically test constructs. This approach seeks to reduce uncertainty and ensure methodological rigour (Harun et al., 2025). Universities should establish research centres to build and test *maqasid*-based psychological models. These models should connect spiritual health, cognitive balance, and emotional resilience with the five essentials: faith, life, intellect, lineage, and wealth. Recent research on *Maqasid al-Shariah* and mental health highlights this approach (Lourdunathan & Muhsin, 2023). Arroisi et al. (2024) noted that incorporating classical thinkers like al-Ghazali and Ibn Sina roots these models in a strong intellectual tradition. Ibn Sina's idea of *I'tidal*, or balance, links physical, cognitive, social, and emotional well-being. Al-Ghazali's works are often referenced in modern studies on classical Islamic psychology. Additionally, collaboration among Islamic law, psychology, and neuroscience is crucial for developing robust, evidence-based support for integrating *Maqasid al-Shariah* into contemporary mental health fields (Hamid et al., 2025).



c) Building professional identity and confidence in Muslim psychologists

Building stronger institutional and professional recognition for Islamic psychology helps support Muslim psychologists in their work. Universities and psychological associations can develop training and accreditation programs based on the *Maqasid al-Shariah*. These programs can connect Islamic and psychological sciences, which boosts practitioners' confidence and credibility as they merge spiritual and scientific knowledge (Hamid et al., 2025). To recognise Islamic psychology as a valid field, we need systems that see faith-based perspectives as helpful to psychological science. Organised postgraduate programs, ongoing professional development, and transparent guidelines based on *Maqasid* can help address concerns about authority and competence (Mansor & Md Zain, 2025). Mentorship and collaboration are required. Professional organisations, such as the International Association of Islamic Psychology (IAIP), connect practitioners with experienced mentors and foster joint research. This enables members to enhance their credibility, explore Islamic-based intermediation, and discuss case studies. The use of *Maqasid*-compliant approaches, such as Islamic Cognitive Behavioural Therapy (ICBT), has improved the well-being of both patients and practitioners. Improved education, institutional support, and community involvement enable Muslim psychologists to serve with greater clarity, expertise, and spiritual integrity.

Conclusion

The integration of *Maqasid al-Shariah* into mental health research shifts from a purely clinical view to a more complete, holistic, and spiritually informed model. A common psychology primarily examines the cognitive and emotional aspects of how the mind functions. The *Maqasid*-based framework emphasises the moral, social, and spiritual dimensions. This method enhances our comprehension of human well-being. The ethical soundness and spiritual significance of therapeutic practices are maintained when mental health objectives are integrated with faith, life, and intellect (Lourdunathan & Muhsin, 2023). According to studies, Islamic spiritual practices, including *dhikr*, Quranic recitation, and faith-integrated cognitive behavioural therapy, improve coping skills. These techniques reduce anxiety and depression symptoms while also promoting resilience and a sense of purpose (Sabki et al., 2019).

This integration highlights the necessity of collaboration among *ulama'*, healthcare professionals, and policymakers. Community embedded models situated in mosques or Islamic institutions further demonstrate improved help-seeking, stigma reduction, and treatment acceptability, especially when co-created with *imams* and community leaders. This collaboration among *ulama'*, clinicians, and policymakers supports culturally congruent services that respect Islamic identity while maintaining scientific rigour (Hamid et al., 2025). The system values both objective evidence and spiritual guidance. It balances bodily and spiritual well-being. Recent research indicates that incorporating spiritual support into medical therapies helps people cope more effectively. It also instils a sense of purpose and faith. This method hastens recuperation.



Integrating *Maqasid al-Shariah* into mental health discussions is a moral necessity. It redefines mental wellness from an Islamic view. This approach promotes the pursuit of peace through both material means and spiritual goals. The framework offers a philosophical foundation, as well as practical guidance, for developing evidence-based, compassionate, and faith-informed mental health systems. Zainudin et al. (2023) found that incorporating *Maqasid* ideas into mental health regulations enhances patients' rights, autonomy, and social integration. This approach promotes a rights-based perspective while stressing the public good. The *Maqasid* framework ultimately views mental wellness as a balance between worldly and spiritual growth. It provides a strong foundation for evidence-based and faith-aligned mental health systems in Muslim societies. Future efforts should focus on a thorough empirical evaluation, policy development, and international cooperation to implement this holistic model fully.

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