



Psychospiritual Therapy: An Essential Approach for Mental Health

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Abstrak

Kemajuan teknologi dalam kehidupan modern memberikan banyak kemudahan, tetapi juga menghadirkan tantangan yang semakin kompleks yang dapat berdampak negatif pada kesehatan fisik dan mental. Pengobatan medis dan psikologis konvensional seringkali belum memadai, karena kesehatan holistik memerlukan dimensi spiritual dan religius. Penelitian ini bertujuan untuk mengeksplorasi peran praktik ibadah Islam sebagai terapi psikospiritual yang mendukung kesehatan mental. Penelitian ini menggunakan pendekatan kualitatif melalui studi pustaka, data diperoleh dari buku, jurnal ilmiah, dan laporan terkait. Hasil penelitian menunjukkan bahwa kesehatan mental dan Agama memiliki keterkaitan yang erat, dan praktik ibadah seperti wudhu, shalat, berdoa dan puasa tidak hanya bermanfaat bagi kesehatan fisik tetapi juga berfungsi sebagai terapi alternatif yang efektif untuk meningkatkan stabilitas mental, mengurangi stress, mengendalikan emosi, dan memepkuat ketahanan diri. Temuan ini menyarankan bahwa integrasi praktik spiritual dalam pendekatan kesehatan mental dapat memberikan kerangka yang lebih komprehensif dan relevan secara budaya untuk menghadapi tantangan psikologis kontemporer.

Kata Kunci: Terapi sufistik, kesehatan mental, terapi wudhu, terapi sholat, terapi doa, terapi puasa

Abstract

Technological advancements in modern life provide many conviniance but also create increasingly complex challage that may negatively affect physical and mental health. Conventional medical and psychological treatments alone are often insufficient, as holistic health also requires spiritual and religious dimensions. This study aims to explore the role of Islamic worships practices as psychospiritual therapies that support mental health. Using a qualitative literature study method, the research draws upon books, academic journals, official reports, and related documents. The findings indicate that mental health and religion are closely interconnected, and worship practices such as abulation, prayer, du'a, and fasting not only contribute to psychal well-being but also serve as effect

alternative alternative therapies for improving mental stability, reducing stress, fostering emotional regulation, and strengthening resilience. These results suggest that integrating spiritual practices into mental health approaches provides a more comprehensive and culturally relevant framework for addressing contemporary psychological challenges.

Keywords: *Sufistic therapy, mental health, ablution therapy, prayer therapy, prayer therapy, fasting therapy*

A. Introduction

Mental health is a critical concern, holding importance on par with physical health. In the contemporary era, the topic has garnered significant attention from both academics and practitioners, who are exploring its multifaceted challenges. The COVID-19 pandemic, beginning in late 2019, has further exacerbated these mental health issues (Chatterjee et al., 2020; Fiorillo et al., 2020; Gao et al., 2020; Ma et al., 2020). Such problems affect individuals across all age groups, with adolescents and students being particularly vulnerable (Bruffaerts et al., 2018; Ma et al., 2020; Tate et al., 2020; Zhang et al., 2020). Consequently, prevention and treatment have become central topics of discussion. Prevention strategies require deeper investigation as societal advancements present new challenges that demand robust coping skills (Arango et al., 2018; Fazel & Betancourt, 2018). Simultaneously, mental health treatment and rehabilitation are increasingly critical due to the rising prevalence of various mental disorders, both in Indonesia and globally (Kemenkes RI, 2018).

While conventional medical and psychological interventions provide essential support, their frameworks often prioritize a bio-psychosocial model that can inadvertently sideline the spiritual dimension of human experience. This oversight creates a significant gap, as holistic health—a state of complete physical, mental, spiritual, and social well-being—cannot be fully achieved by addressing the mind and body alone (Indrayani & Wahyudi, 2019). The complexity of defining mental well-being beyond merely the absence of illness underscores the need for a broader perspective (Thirunavurakasu et al., 2013). For a large portion of the global population, particularly within Muslim communities, spirituality is not a peripheral aspect of life but is central to their identity, worldview, and primary source of resilience. Therefore, therapeutic approaches that fail to integrate this dimension may lack cultural resonance and efficacy.

In response to this gap, this study explores the tenets of Islamic psychospiritual therapy, an approach that recognizes acts of worship (ibadah) as possessing inherent therapeutic value. The academic inquiry into the relationship between prayer and health has established a firm precedent for such investigations (McCullough, 1995). This paper specifically aims to examine the roles of wudhu (ablution), salat (prayer), du'a (supplication), and fasting as practical and potent interventions for mental well-being, framing them within a psychospiritual therapeutic context (Wee et al., 2024). By analyzing these practices through both theological and psychological lenses, this research seeks to demonstrate their potential as a complementary approach to conventional treatments, offering a holistic framework for addressing the complex mental health challenges of the modern world.

B. Literature Review

Definition of Mental Health

The interplay between physical and mental health is profound; poor mental conditions can manifest as physical ailments—a phenomenon known as psychosomatic illness—and conversely, physical health can significantly impact mental well-being. This multidimensional view is reflected in formal definitions of health. According to Indonesia's Law No. 36 of 2009

on Health, health is a state of physical, mental, spiritual, and social well-being that enables an individual to be socially and economically productive. Similarly, the World Health Organization (WHO) defines health as a state of complete physical, mental, and social well-being (Balitbangkes, 2018). Therefore, both physical and mental health are essential for achieving a holistic state of well-being and warrant equal attention. However, in many developing countries, mental health has not yet been prioritized to the same extent as physical health.

According to Indonesian Law No. 18 of 2014 concerning Mental Health, mental health is defined as a condition wherein an individual can develop physically, mentally, spiritually, and socially. This state enables them to realize their own potential, cope with stress, work productively, and contribute to their community (Indrayani & Wahyudi, 2019).

An individual is considered mentally healthy when they meet certain criteria. These criteria include self-awareness, the ability to form positive relationships with others, and engaging in behavior that is not harmful to oneself or others (Thirunavurakasu et al., 2013).

Factors Influencing Mental Health

Numerous and increasingly diverse factors can influence an individual's mental health. Technological advancement, for instance, has emerged as a significant factor. While initially developed to simplify human affairs, technology can paradoxically contribute to the deterioration of both physical and psychological health when used unwisely. A prominent trigger for mental health issues, particularly on social media, is cyberbullying. This form of harassment can lead victims to experience severe outcomes, including depression and suicidality. For example, one study indicated that the impacts of cyberbullying included social anxiety (41%), depression (37%), the instigation of suicidal thoughts (26%), and illicit drug use (9%) (Adam, 2021).

Prevalence of Mental Health Disorders

Mental health disorders are no longer confined to the adult population. In fact, Indonesia's 2018 Basic Health Research (Riskesdas) revealed that depressive disorders have begun to manifest within the 15-24 age group—a cohort typically considered to be in its most productive years. The following statistics, as presented by Indrayani & Wahyudi (2019), illustrate the prevalence of depression among the Indonesian population aged 15 and over:

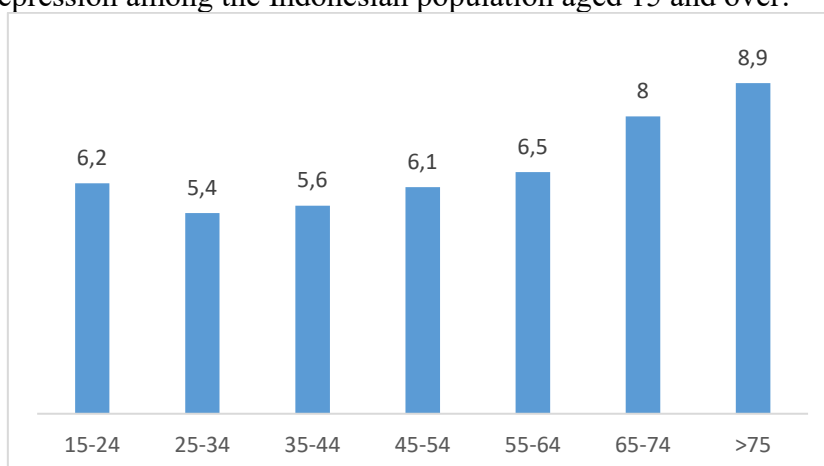


Figure 1 Prevalence of Depression in the Population >15 Years of Age

Figure 1 originate from the 2018 Basic Health Research (Riskesdas) conducted by the Indonesian Ministry of Health. However, the actual prevalence in the community is likely much

higher. This discrepancy is largely due to the pervasive social stigma surrounding mental health issues, which are often considered a disgrace (*aib*) that must be concealed. A 2017 report identified the most common mental health disorders in Indonesia, including depression, anxiety disorders, schizophrenia, bipolar disorder, behavioral disorders, autism, eating disorders, intellectual disabilities, ADHD, and other non-specific mental disorders (Indrayani & Wahyudi, 2019). Among these, depression is one of the most frequently experienced, yet only 9% of individuals with depression in Indonesia receive professional treatment (Kemenkes RI, 2018).

The onset of mental health disorders is not spontaneous; it is typically triggered by various stressors. Life is inherently filled with challenges, and an individual's failure to manage or adapt to these adversities can have detrimental effects on their mental well-being. Common stressors include domestic conflicts, issues with parents, interpersonal relationship problems, occupational difficulties, financial pressures, chronic physical illnesses, and legal troubles (Indrayani & Wahyudi, 2019). Furthermore, other research highlights that a lack of education regarding mental health can itself act as a significant stressor (Koenen et al., 2017).

The COVID-19 pandemic in Indonesia has affected not only physical and financial health but has also significantly impacted public mental health, further worsening the pre-existing situation. Government policies aimed at restricting physical activities to curb the spread of the virus have given rise to numerous challenges, including mental health problems. The new habits and routines required during the pandemic have profoundly affected the population's mental state. A study by the Indonesian Psychiatric Association (PDSKJI) found that among its respondents, 63% experienced anxiety, while 66% reported symptoms of depression (RIDLO, 2020). Other research attributes this anxiety and depression to factors such as illness, uncertainty about the pandemic's duration, and other life changes (Setyaningrum & Yanuarita, 2020). Mental health disturbances during the pandemic were not limited to the general public; they also affected frontline healthcare workers, including physicians. For instance, a study on medical interns in Indonesia revealed that during their pandemic service, 32.6% experienced depression, 44.1% anxiety, and 19.5% stress (Lugito et al., 2021).

An individual's mental state profoundly influences all aspects of life, making mental health a key indicator of holistic well-being. The consequences of poor mental health can extend to physical health, financial stability, and social functioning. These impacts may include damaged interpersonal relationships, social withdrawal, substance abuse, and even the emergence of suicidal ideation. Such phenomena have frequently become headline news across both print and electronic media.

Mental health issues now represent a critical concern that demands greater attention from all parties, including individuals themselves. Consequently, both prevention and treatment strategies must be prioritized and acted upon. The 2018 Basic Health Research (Riskesdas) reported that only 9% of individuals with depression in Indonesia receive treatment (Indrayani & Wahyudi, 2019b). However, the success rates of purely medical approaches are often limited, with medication dependency being a significant concern. A variety of psychological therapies are also available, such as hypnotherapy, Neuro-Linguistic Programming (NLP), and approaches from behavioral psychology, among others.

Religion and Mental Health

Mental health and religion are two inseparable aspects of the human experience. Evidence suggests a direct correlation between strong, practiced faith and positive mental well-being. Within this context, mental health is often viewed as an internal state of calm, security, and tranquility, which is achieved through resignation and complete surrender to God. This

indicates that a religious or spiritual approach can be indispensable for achieving mental wellness. For example, the daily worship rituals practiced by Muslims can serve as a therapeutic tool. At the Sekolah Taruna Al-Qur'an, a religious therapy is implemented for children with Autism Spectrum Disorder (ASD), who often experience uncontrolled tantrums and difficulty concentrating. This therapy involves listening to and reading the Qur'an before lessons begin and before going home, preceded by performing wudhu (ritual ablution). The goal of this intervention is to reduce the frequency of tantrums and improve concentration in children with ASD. After six months of this therapy, the results showed that the children's emotions were more controlled. In terms of communication, they could better understand requests and respond when called. Socially, they began to interact with those around them and showed greater awareness of their environment. Furthermore, improvements were observed in their motor skills, their ability to concentrate for longer periods, their capacity to eat independently, and their understanding of the purpose behind prayer and reading the Qur'an. In this research, the author will explain about daily worship rituals such as ablutions, prayers, fasting and prayers carried out by Muslims can be a therapy for mental health.

C. Research Methods

This study employed a qualitative research design using a literature study approach. The selection of this design was based on objective obtaining a comprehensive understanding of mental health issues through critical analysis of existing knowledge, rather than direct field data collection. The literature study is appropriate because it allows the research, laws, and official reports in order to build a strong theoretical framework (Azwar, 2009). The procedures of this study involved several stages: identifying the research theme, determining relevant keywords, searching for related sources, selecting literature that matched the research objective, analyzing the selected works, and finally synthesizing the results into structured findings. This systematic procedure ensured that only valid and credible materials were included in the study.

Data collection was carried out through documentation. This technique involved systematically reviewing and recording data from various secondary sources, including academic journals, books, and official statistical reports related to mental health. The data analysis technique followed qualitative analysis model proposed by Sugiyono (2015), the process included organizing collected data, categorizing it into themes, synthesizing information, arranging it into patterns, and distinguishing between relevant and irrelevant materials. The final step involved drawing conclusions and formulating interpretations based on the synthesized findings.

D. Results and Discussion

Ablution Therapy for Mental Health

The term wudhu originates from the Arabic word wadha', which signifies cleanliness and purity. As a practice, wudhu is the ritual act of cleansing specific parts of the body with water before performing the salat (prayer) (Andriyani et al., 2021). This purification is undertaken by Muslims a minimum of five times daily. The command to perform wudhu is explicitly stated in the Qur'an, in Surah Al-Maidah, verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ
وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِبِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا
صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ
لَعَلَّكُمْ تَشْكُرُونَ

“You who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful”

Wudhu is an activity that encompasses two dimensions of cleansing: physical purification through the washing of specific body parts with clean water, and spiritual purification, which involves the cleansing of sins and transgressions committed by those same limbs. Conceptually, wudhu therapy is a form of hydrotherapy, defined as a therapeutic method utilizing water, performed with the specific intention (niat) of ritual purification and following a prescribed, systematic sequence.

Hydrotherapy is known to offer various therapeutic benefits for several conditions. For instance, an experimental study by Dias et al., (2017) demonstrated that patients with osteoarthritis who underwent hydrotherapy exhibited significantly improved knee function and strength compared to a control group. However, wudhu possesses a unique advantage over other hydrotherapeutic methods. The act of wudhu integrates not only the physical application of water but also the recitation of prayers. These supplications, which contain positive affirmations, introduce a spiritual and psychological dimension that enhances the overall therapeutic benefit for the practitioner.

Wudhu provides numerous benefits for physical health, operating on both internal and external levels. A primary benefit is the stimulation of the body's biological active spots (BAS), which research has found to closely correspond with the points used in Chinese reflexology. A study by Dr. Magomedov, for instance, revealed that 61 of the 65 primary reflexology points are located on the limbs cleansed during wudhu. This stimulation yields specific therapeutic effects: washing the face positively impacts the kidneys, intestines, and the nervous and reproductive systems, while cleansing the ears helps lower blood pressure and rinsing the nostrils can prevent respiratory diseases. In addition to these internal benefits, the regular cleansing action of wudhu serves as a protective measure for the skin, helping to prevent skin cancer by routinely removing harmful chemical residues. Furthermore, the practice enhances overall physical vitality, with research by Majda Amir identifying it as an effective method for alleviating fatigue and restoring the body's energetic equilibrium. This state of refreshment has a direct physiological correlate in its ability to manage hypertension. The application of water to the face and head promotes relaxation and reduces tension, which in turn helps lower both systolic and diastolic blood pressure.

Beyond its physical effects, wudhu offers profound psychological benefits by fostering emotional regulation and enhancing cognitive function. Its capacity to mitigate anger is rooted in Islamic tradition, as exemplified by a Hadith (narrated by Abu Dawud) that advises performing wudhu to extinguish the "fire" of rage, making it an effective method for managing this powerful emotion (Andriyani et al., 2021). Similarly, the practice is a potent tool for stress reduction; experimental research confirms that regular wudhu can lower high stress levels, which is crucial for preventing negative behaviors and the onset of depression. This stress-reducing effect is further linked to improved sleep, with studies demonstrating that performing wudhu before bed significantly enhances sleep quality (Fani Reza, 2020). Consequently, this state of mental calm directly contributes to heightened concentration. Neurological studies

support this, indicating that the cooling of nerve endings in the fingers and toes during wudhu strengthens focus and cognitive clarity (Andriyani et al., 2021). Finally, wudhu is effective in lowering anxiety. While some anxiety is a normal human experience, the practice helps to pacify an agitated mind when anxiety becomes excessive, restoring a sense of peace and enabling clear thought as the nervous system regulates, thereby alleviating tension and worry (Murodi et al., 2022).

Salat Therapy for Mental Health

Salat is an obligatory ritual prayer for Muslims who meet specific, stipulated conditions. However, when any act is performed with great frequency, it risks becoming a mere routine, devoid of its deeper meaning. In contrast, the prayer that serves as a shield against immorality and a source of aid is one performed with —a state of profound reverence and concentration. This principle is articulated in the Qur'an in Surah Al-Ankabut, verse 45, and Surah Al-Baqarah, verse 153.

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

“Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do”

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

“O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.”

Thus, Salat performed with *khusyu* entails a profound presence of the heart before God, resulting in a state of inner calm, spiritual peace, and composed physical movements. It requires an unwavering focus and a deep contemplation of every recitation and posture from beginning to end. For those who pray in this manner, God promises aid and deliverance from vile and wrongful deeds (*keji dan mungkar*). Such transgressions are inherently destructive to mental health and can be a direct cause of psychological disorders; for example, the persistent nurturing of envy (*iri*) can manifest as significant stress.

Beyond its spiritual benefits, Salat also functions as a therapeutic intervention for post-stroke patients. The physical movements of the prayer, when performed gradually and adapted to a patient's motor abilities, can significantly aid in restoring mobility and physical function. Furthermore, the recitations within the prayer contribute to the healing process. Research by Wee et al., (2024) indicates that these recitations can positively influence patients' cognitive functions, thereby serving as a valuable component of their rehabilitation.

The practice of Salat performed with *khusyu*, a state of profound communion with God, yields significant positive impacts on mental health. Its efficacy in stress reduction is well-documented; research by McCullough, (1995) found that individuals who turn to prayer during times of stress are better able to reframe their challenges from a positive perspective, thereby diminishing their psychological burden. Furthermore, the prayer induces a state of relaxation, which Herbert Benson's research has linked to physical healing and enhanced health (Benson et al., 1975). Building on this, Sabi El-Ma'ruefi argued that the repetitive recitations within Salat function as a form of autosuggestion, reinforcing positive convictions and aiding in mental recovery. The prayer also serves as a powerful medium for catharsis, providing a direct channel

between the worshipper and God, allowing for the release of accumulated emotional burdens that might otherwise compromise mental well-being. Finally, the consistent practice of Salat contributes to positive character formation by instilling discipline through its fixed schedule, fostering an appreciation for cleanliness, encouraging virtuous speech, prioritizing a sense of community, and cultivating a sincere and earnest approach to life.

Prayer Therapy for Mental Health

Supplication (du'a) is a fundamental act of worship frequently practiced by Muslims. Imam Al-Ghazali famously stated that supplication is the means by which destiny may be averted and divine mercy invoked. This practice is an act of worship directly commanded by God (Allah SWT), as articulated in the Qur'an, Surah Ghafir, verse 60.:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ء

"And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible"

Supplication (du'a) holds the power to transform seemingly impossible circumstances, a belief underscored by the common social practice of requesting prayers from others when facing adversity. At its core, to pray is to affirm one's faith in God (Allah SWT) as the ultimate granter of requests; indeed, this conviction is a foundational principle of the act itself. This profound belief directly influences an individual's psychological state, thus establishing prayer as a viable therapeutic modality. Despite its accessibility, it is a form of therapy that is frequently underestimated or overlooked.

Numerous studies have investigated the efficacy of prayer. For instance, research from the UCSF Medical Center found that cardiac patients who received intercessory prayer demonstrated more favorable outcomes compared to those who did not. Other studies have similarly shown that individuals who pray report improved well-being and a greater sense of peace. This tranquility stems from the conviction that one's supplications will be answered, which in turn induces an inner calm that can permeate daily life with happiness and serenity. Ultimately, prayer broadens the heart, fostering a sincere acceptance (ikhlas) of life's circumstances.

Fasting Therapy for Mental Health

Modern medical science, supported by extensive research, has affirmed that the practice of Islamic fasting yields significant benefits for physical health. In fact, physicians sometimes advise individuals with certain medical conditions to undertake periodic fasting as a therapeutic measure. While fasting is an act of worship found in various faiths, its implementation within Islam is distinct. The scriptural injunction for this practice is located in the Qur'an, Surah Al-Baqarah, verse 183:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous"

As has been established, the positive impact of fasting on physical health is well-documented by medical experts. Key benefits include the stabilization of blood sugar levels, as regulated food intake promotes metabolic balance. Research also indicates that fasting can alleviate

symptoms of respiratory conditions like bronchitis and asthma, partly because an empty stomach allows for freer movement of the diaphragm, which can ease breathing. The practice is further associated with a range of systemic improvements, including an enhanced metabolism, better appetite regulation, heightened cognitive function, and a strengthened immune system. While some studies note minor physiological changes, such as a temporary alteration in tear function due to shifts in fluid intake, the overall effects are overwhelmingly positive. Importantly, for pregnant women without pre-existing health conditions or fetal complications, research has shown that fasting does not negatively impact key fetal growth parameters, including weight, length, and head circumference (Subrata & Dewi, 2017).

While extensive scientific research has established the physical benefits of fasting, its positive impact on mental health is equally significant. The intrinsic link between physical and mental well-being is evident in this practice. By its nature, fasting promotes a more regulated eating pattern, which in turn helps to stabilize the stress hormone cortisol. This reduction in physiological stress directly contributes to improved mental health. Corroborating this, a study by Natassha & Bustamam, (2022) demonstrated that fasting led to a significant decrease in stress scores among participants experiencing stress.

Further research has explored the long-term psychological effects of specific fasting regimens. A study by Aqiilah (2020) examined four individuals who had practiced the Davidic fast (Puasa Daud) for six years. The findings indicated that this sustained practice was strongly associated with positive emotional states, including a sense of peace, comfort, joy, and warmth. The subjects also reported a profound sense of contentment with their lives. Moreover, they demonstrated enhanced self-control, which manifested as improved emotional regulation and a marked reduction in negative behaviors such as harsh speech and greed.

E. Conclusion

This study concludes that religious practices in Islam –specifically wudhu, salat, du’a, and fasting- hold significant potential as therapeutic approaches for mental health:

1. Wudhu therapy provides physical and psychological benefits by stimulating biological active spots, lowering blood pressure, reducing stress, and alleviating anxiety.
2. Salat therapy promotes inner calm, stress reduction, and positive character formation when performed khusyu, while also offering rehabilitative benefits for physical health.
3. Du’a therapy fosters inner peace, resilience, and acceptance of life’s difficulties, supported by faith divine response, which directly contributes to mental well-being.
4. Fasting therapy contributes to psychological balance, stress reduction, and the development of self-control, while enhancing emotional regulation and overall psychological health.

Collectively, these findings highlight that sufistic therapy –through the integration of Islamic rituals- can complement medical and psychological treatments, addressing both spiritual and mental dimensions of human well-being.

The results imply that integrating religious-based therapies into mental health care could provide a holistic approach that aligns with patients’ cultural and spiritual contexts. For practitioners and policymakers, this suggests the importance of developing mental health interventions rooted in local religious practices to increase accessibility, reduce stigma, and promote community based healing.

Future research may be directed toward more empirical or experimental studies to measure direct psychological impacts of each therapeutic practice, such as reductions in anxiety, depression or stress; comparative studies that examine how Sufistic therapy interacts with conventional clinical interventions such as psychotherapy or pharmacotherapy; investigations

into the long terms effects of these practices across different age groups, including adolescents, adults, and the elderly; and cross-cultural studies to assess whether religious-based therapeutic practices in other faith traditions yield similar benefits for mental health.

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