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Elements of Islamic Psychotherapy on Prophet Ibrahim AS'S Prayer

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Abstract

Every human being requires healthy spiritual elements within themselves. A healthy physical life is the result of spiritual well-being. These two elements work in tandem to ensure the continuity and happiness of a prosperous life. The strength of the spiritual component within oneself is synonymous with the strengthening of a healthy psychospiritual, as Prophet Ibrahim AS strengthened the psychospiritual in his prayers. His firm belief in Allah Almighty and his willingness to pray to him led to a good personality. This article investigates the psychospiritual elements found in Prophet Ibrahim's prayers as recorded in the Quran. The selection of the psychospiritual element was chosen through the Islamic Psychospiritual Therapy Method. The content analysis methods developed through literature research were used in this study to analyse literature literacy. The results found that the verses of the Quran related to the prayers of Prophet Ibrahim AS have psychospiritual elements based on *Iman* Psychotherapy Method, *Ibadah* Psychotherapy Method, and *Tasawwuf* Psychotherapy Method.

Keywords: Psychospiritual, Prayer, Prophet Ibrahim AS, Psychotherapy Method

Introduction

Psychospiritual is one of the Islamic knowledge fields that combines psychology and spirituality based on Sufism, or the spiritual realm of religion. This field is connected to physical, mental, emotional, and spiritual discourse, which is the spiritual and mental component that leads to the context of worshipping Allah Almighty (Sa'ari, 2019). This field also demonstrates the connection between metaphysics and psychology and mental processes, experiences, and human attitudes. The psychospiritual discussion in Islamic science also leads to the concept of devotion and submission to Allah Almighty. The objective is to cure psychiatric or spiritual illness using divine forces capable of promoting human self-stability and soul development (Othman, 2014). Thus, Islamic psychospiritual is defined as a philosophy and approach to soul care as well as mental, emotional, and moral behaviour.

Psychospiritual concepts are a blend of psychological and spiritual concepts. According to the Dewan Bahasa dan Pustaka (2015), "psycho" is derived from the word "psychology," which refers to the study of mental processes and thoughts associated with human conduct.

In addition, it is a science that integrates the difficulties encountered by humans in daily life with their solutions. The spiritual relates to the soul and is spiritually pure. Spiritual elements are defined by the American Psychological Association (APA) as moral, religious, and religious teachings that influence a person's behavioural, emotional, and mental development. Spiritual is also described as the source of a sensation centered on the soul and God, as well as the sensitivity required for healthy physical development. As a slave, taking care of the soul and spirituality in accordance with the guidelines established by Allah Almighty is one of the prerequisites for protecting the soul and spirit of a person from wrongdoing.

Problem Statement

The worship of prayer is one kind of worship for the care of the soul. This sort of spiritual worship is a servant's supplication, hope, passion, and contact with the creator (Firdaus, 2019). Therefore, this way to worship is a crucial aspect for building a pure soul, loving one another, respecting each other, and attaining tranquillity in life (Masroom & Dagang, 2013). Thus, there is a connection between the prayers of the Prophet Ibrahim AS and the strengthening of the psychospiritual based on his martyrdom, which is tested by moral and social issues among his people.

This is relevant to the psychosocial existence of his people, who wander from their faith while living their psychospiritual lives. It is the same with today's society, which is obsessed with material luxury to the point of neglecting spiritual needs and leaving them spiritually weak. Therefore, the purpose of this study is to highlight Islamic psychotherapy methods and to bring out some elements of Islamic psychotherapy based on Prophet Ibrahim's prayers. Thus, by qualitative methods, the aims of this paper are as follows:

- Address the Islamic psychotherapy methods in Islam which is *Iman* Psychotherapy Method, *Ibadah* Psychotherapy Method and *Tasawwuf* Psychotherapy Method.
- Analyze the elements of Islamic psychotherapy based on the prayer of the Prophet Ibrahim AS which contained in Chapters Al-Baqarah, Ibrahim, As-Syu'ara', As-Saffat, and Al-Mumtahanah.

Methodology

This study's primary objective is to investigate the connection between Islamic psychotherapy and the Quranic prayer of the Prophet Ibrahim. This study uses content analysis as its primary data collection method. The fifteen prayers of the Prophet Ibrahim mentioned in the Quran serve as a reference for this research. The studied verse is interpreted using four exegesis books that offer selected classical and contemporary interpretations, namely: (1) Exegetical Book of *Al-Kabir* by al-Imam Fakhr al-Din al-Razi (m.606H); (2) Exegetical Book of *al-Qur'an al-'Azim* or *Tafsir Ibn Kathir* by al-Imam Ibn Kathir (m.774H); (3) Exegetical Book of *fi Zilal Al-Qur'an* by Syed Qutb (m.1386H); and (4) Exegetical Book of *al-Munir* by Dr. Wahbah al-Zuhayli (m.1436H). The study then addressed the relationship between the prayer of the Prophet Ibrahim and the Islamic psychospiritual method involved, namely *Iman*, *Ibadah*, and *Tasawwuf* Psychotherapy Method. The components of *Tasawwuf* Psychotherapy are derived from the *maqamat* brought by Abu Talib Al-Makki (m.386H).

Research Findings

The main issue related to the research problem presented is the community's negligence towards the spiritual needs. Thus, these findings advance the psychotherapy methods in Islam and elements of Islamic psychotherapy on Prophet Ibrahim AS's Prayer.

The following results are highlighted to address the issue as a result of the study:

1. Psychospiritual And Psychotherapy Methods in Islam

Psych spirituality is the principle of human behavior formation that begins with the interaction between thought and soul. Every established process will result in either positive or negative behavior. Therefore, any occurrence of a problem, such as mental disease, necessitates spiritual care, such as psychospiritual therapy. Psychospiritual therapy is a psychotherapy method that blends religion and spirituality (Adeeb & Bahari, 2017). It is also known as a practical psychological intervention for the treatment of mental problems, such as emotional, cognitive, and human behavioral disorders, based on the Quran and sunnah (Sa'ari, 2019). Moreover, psychospiritual therapy in Islam is a spiritual treatment that employs activities that are compatible with Islamic sharia and the divine. This treatment focuses on the purification of the soul, the building of a good identity, and spiritual fortification to gain Allah's grace (Sudi et al., 2020). As a result, spiritual and psychological rehabilitation necessitates a spiritual approach to therapy. This is possible if the connection between man and his creator is preserved (Razak & Abidin, 2020). Therefore, *Iman* Psychotherapy Method, *Ibadah* Psychotherapy Method, and *Tasawwuf* Psychotherapy Method are selected as psychotherapy approaches (Ferdaus et al 2022).

Iman Psychotherapy Method

This method is the foundation of Islamic psychospiritual therapy, which emphasizes faith in Allah Almighty. This method is based on the high faith that must be derived through theoretical knowledge, sensor-based observation, and study and evaluation in accordance with Islamic standards (Muhamad, 2018). The Pillar of Faith must be utilized as one of the primary remedies in this strategy (Sa'ari, 2019). Therefore, to apply this principle, a person must obey all of Allah Almighty's commands and submit to Him under all circumstances (Muhamad 2018). In every circumstance, relying on Allah Almighty will strengthen one's confidence to confront life.

One of the key principles of this method is to approach and realize Allah Almighty through His presence in the 99 names and attributes of Allah Almighty (Sipon & Hussin, 2019). Indirectly, a person's soul will be infused with faith and belief in Allah Almighty. This subject is also referenced in Chapter Al-Isra' of the Quran (17:110):

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ ۗ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ... ۗ

The translation

Say, "Call (Him by the name of) Allah or Al-Rahmān, in whichever way you call, His are the Best Names." Do not be (too) loud in your Salāh, nor be (too) low in it, and seek a way in between.

— Mufti Taqi Usmani

Furthermore, a firm belief in Allah Almighty's *qada'* (decree) and *qadar* (destiny) can make a person resilient and resistant to despair in the face of life's difficulties (Musa & Sa'ari, 2019). According to Musa, Yaakub, Ihwani, and Muhtar et al (2018), through nurturing sentiments of contentment with the provisions and *qada'* and *qadar* of Allah Almighty, a Muslim's faith can be strengthened. This can be seen by examining the life of Maryam, whose

strong trust and reliance on Allah Almighty are exemplified by her *qada'* and *qadar* (Amran & Hussin, 2020).

In addition, this approach to psychotherapy can be applied to patients with mental or spiritual issues by exposing them to Quranic, sunnah, and rational knowledge to instill trust in their hearts (Muhamad, 2018). This is due to the fact that one cannot develop trust in oneself without comprehending and carrying out all of Allah's commands. Thus, the soul of a Muslim who believes in them will always feel tranquil and will be able to gain confidence in the face of all life's difficulties (Arifin, 2020). Consequently, this practice is said to strengthen the individual's soul's tranquility so that he or she may have a happy life on earth and in the afterlife.

***Ibadah* Psychotherapy Method**

Ibadah Psychotherapy Method is an effort to draw closer to Allah Almighty via worship in order to acquire the strength of spiritual within oneself and hence generate faith (Muhamad 2018). This approach relies on *takhalli* by Al-Ghazali's method, which refers to the purification of oneself from all nasty qualities that can lead to soul insanity. This can be shaped by an individual's knowledge of the need to purge their heart of a nasty character to communicate directly with Allah (Sa'ari, 2019). In addition, this process involves seriousness to build a noble personality by fulfilling the commandments of Allah Almighty and his Prophet Muhammad PBUH with consistency and sincerity, such as sunnah prayer (supererogatory salah), doing good acts, and *dhikir* (Islamic meditation or repeated chant to remember Allah) (Zahid, 2019). Moreover, according to a study by Arifin (2020), among the psychotherapeutic approaches that can be utilized in relation to worship include prayer, whether obligatory or supererogatory, fasting, *dhikir*, Quran recitation, and supplication to Allah Almighty. According to research conducted by Zahid (2019); Langgulung (1983) stated that formal worship, such as salah, zakat, *dhikir*, prayer, and Quran recitation, is the most effective type of psychotherapy. Therefore, this strategy appears to emphasize the task that must be performed to reach inner calm.

In addition, this method is tied to Ibn Qayyim's *Al-Syifa'* method, which is associated with heart therapy. According to research by Norhafizah and Che Zarrina (2019), this heart therapy can be applied through prayer, Quranic recitation, and *dhikir*. This method can serve as an antidote to developing positive behavior. According to Imam Al-Ghazali (1988), the heart is the origin of behavior, meaning that every human activity begins with direct instructions from the heart (Sham et al., 2017). Therefore, it will be simpler for a heart that does not submit to a worldly nature to attain genuine tranquility (Musa & Sa'ari, 2019). In the meantime, efforts to attain mental serenity and emotional stability necessitate both an appreciation for practice and a consistent application of practice.

***Tasawwuf* Psychotherapy Method**

Sufis define Sufism in three elements, the first of which is founded on the Islamic Sharia as a law, the second as a way of spiritual journey, and the third as the truth itself (Sa'ari, 2019). Sufism psychotherapy is an Islamic appreciation that can impact and affect a person and contribute to the development of excellent mental health (Mokhtar & Noor, 2021).

This study describes the Sufism method of *maqamat* according to Abu Talib Al-Makki, a spiritual therapy that is one of the most important sufism methods. This approach is comprised of nine stages, beginning with *taubah* (repentance), *sabr* (patience), *shukr* (gratitude), *raja'* (hope), *khauf* (fear of Allah Almighty), *zuhud* (immaterialism), *tawakkal*

(leaving everything in Allah's hands), *reda* (pleased), and *mahabbah* (affection) (Muhsin & Sa'ari, 2015). All of this *maqam* must be performed, according to Al-Makki and Abu Talib (1997), in order to attain peace and contentment in this world and the next. Beginning with *taubah*, that is, with cleansing oneself of all sins and refraining from repeating it. Next to the second *maqam*, which is to cultivate self-control over your wants or called as *sabr*. The third *maqam* is to be grateful for all of Allah Almighty's favors and to always think well of Allah Almighty by placing one's complete trust in Him through the *raja'*. Next, one must focus on acquiring knowledge in order to acquire *khauf*. The subsequent stage is *zuhud*, which is described as meeting the needs of the world for the benefit of the afterlife. Then, through *tawakkal*, which is characterized by a strong dependence on Allah Almighty. Next, by building in oneself a sense of anticipation for something to occur. Through *mahabbah*, which entails fostering love and affection for Allah Almighty (Muhsin & Sa'ari, 2015; Al-Makki, 1997). Thus, all of these stages are viewed as a spiritual journey for acquiring *makrifat* (knowledge of Allah) from Allah Almighty in order to attain worldly and eternal tranquility.

Some elements of Islamic Psychotherapy on Prophet Ibrahim AS's Prayer

This finding highlight an analyze the elements of Islamic psychotherapy based on the prayer of the Prophet Ibrahim AS which contained in Chapters Al-Baqarah, Ibrahim, As-Syu'ara', As-Saffat, and Al-Mumtahanah. The elements are categorized based on *Iman* psychotherapy metod, *Ibadah* psychotherapy metod and Tasawwuf psychotherapy metod.

The following results are highlighted to address the elementsof Islamic psychotherapy as a result of the study

Prophet Ibrahim's Prayer on *Iman* Psychotherapy Method

Chapter Al-Baqarah (2: 126), Chapter Ibrahim (14: 35), Chapter Ibrahim (14: 37), Chapter Al-Syu'ara (26: 83); Chapter As-Saffat (37: 100).

The method of *Iman* Psychotherapy is a therapy related to human spirituality that involves an individual's strong beliefs. This approach is the foundation of the psychotherapy method that emphasizes faith in Allah Almighty. Its trust will give birth to a perfect belief based on knowledge, sensory perceptions, and appreciation as directed by Islam (Muhamad 2018). Like the Prophet Ibrahim AS, he confidently prayed to Allah Almighty that the state of Mecca, which was previously a dry, barren state with no crops, may become a peaceful state. Nevertheless, on the basis of his devotion and trust in Allah Almighty, he begged that the state of Mecca be safe and secure for worship. In this light, the Prophet Ibrahim's prayer in this passage might be interpreted as an expression of faith in Allah Almighty's sovereignty over all decisions and destinies.

Prophet Ibrahim's Prayer on *Ibadah* Psychotherapy Method

Chapter Al-Baqarah (2: 127-128) and Chapter Ibrahim (14: 37)

The method of *Ibadah* Psychotherapy is a practical strategy that must be performed to achieve mental calm, mental and spiritual fortitude, and bodily fortitude. By engaging in worship, humanity will feel closer to its Creator. This is because approaching Allah Almighty via worship creates spiritual strength in the individual (Muhamad, 2018). Every prayer of the Prophet Ibrahim AS contained in the Quran is a spiritual act of devotion to Allah Almighty when he is confronted with life's difficulties. Even though he is a noble messenger, he continues to have high aspirations and dependence on Allah Almighty through worship. In

addition, Chapter Al-Baqarah verse 128 emphasizes the significance of worship, which was demanded by Prophet Ibrahim AS following the reconstruction of the Ka'aba. He asked to Allah Almighty to demonstrate the performance of special worship for his descendants, particularly for those who visit the Baitullah mosque. Clearly, the execution of this worship is a necessity that must be met to address mental issues and attain full health.

Prophet Ibrahim's Prayer on *Tasawwuf* Psychotherapy Method *Taubah* (Repentance)

Chapter Al-Baqarah (2: 127-128), Chapter Ibrahim (14: 40-41), Chapter Al-Mumtahanah (60: 4 & 5).

Repentance *maqam* (stage) is a *maqam* or initial step before to begin the spiritual path (Al-Makki, 1997). This *maqam* is the first foundation required to reach Allah Almighty. According to Al-Makki (1997), one of the most significant ways to repent is to always pray for forgiveness of all sins, in addition to performing other good works. This is demonstrated by Prophet Ibrahim's plea in the Quran, in which he asks Allah Almighty for forgiveness after rebuilding the Ka'aba at that time. This development is a good deed that has become the center of worship for Muslims around the globe. Thus, via the prayer of the Prophet Ibrahim AS, repentance *maqam* is viewed as a significant phase in the purification of the soul and spiritual transformations until it reaches the level of self-improvement. According to him, the Ka'aba is a place to purify oneself from sin as well as a place to seek Allah Almighty for forgiveness for every Muslim due to the high faith values and prophetic behavior of Prophet Ibrahim toward Allah Almighty.

***Sabr* (Patient)**

Chapter As-Syu'ara' (26: 86)

Patience is a *maqam* for controlling one's desires and forcing oneself to be constantly diligent at work. Individuals who pass this *maqam* will remain vigilant in the face of life's challenges. According to al-Makki (1997), the Quran divides the meaning of patience into two conditions: patience in lieu of disobedience and patience in defending justice. If his relationship to the Prophet Ibrahim's prayer is emphasized, he is believed to have passed the *maqam* with patience in sustaining the religion of truth, particularly among his own family. In his petition, he rebuked his father for cursing Allah Almighty by worshipping idols, but his rebuke was disregarded, so he stayed patient and begged Allah Almighty for his father's forgiveness. This is not an acceptable circumstance for us as ordinary humans, yet every Muslim can follow the example set by the Prophet Ibrahim in passing the *maqam* of patience.

***Shukr* (Gratitude)**

Chapter Al-Baqarah (2: 129), Chapter Ibrahim (14: 38-39, 40-41) and Chapter Al-Mumtahanah (60: 5)

Gratitude *maqam* is a circumstance in which every blessing we have is attributed to Allah Almighty. According to Al-Makki (1997), the *maqam* of gratitude has three conditions: verbal gratitude, gratitude through the heart, and gratitude via the limbs. According to the supplication of the Prophet Ibrahim AS in Chapter Ibrahim, verses 38 and 39, he expressed his gratitude by openly praising Allah Almighty for the blessing of his offspring in his old age.

Raja' (Hope)

Chapter Al-Baqarah (2: 127-128), Chapter Ibrahim (14: 35), Chapter As-Syu'ara' (26: 84) and Chapter As-Saffat (37: 100)

Hope is a *maqam* that indicates the intensity of one's desire when appealing Allah Almighty. Hope *maqam* will appear in a person's heart if he has a strong belief in Allah Almighty and is devoted to obeying His commands other than emigrating to Him (Al-Makki, 1997). This is related to the supplication of the Prophet Ibrahim AS, who prayed Allah Almighty to accept all his works and worship after fulfilling Allah's order by rebuilding the Ka'aba at the time.

Khauf (Fear of Allah)

Chapter As-Syu'ara' (26: 83)

The Fear of Allah *maqam* pertains to knowledge *maqam*. Al-Makki (1997) categorizes this *maqam* as a matter of knowledge, faith, and piety. According to the Prophet Ibrahim's request, he asked Allah Almighty for the ability to recognize Allah Almighty's attributes and the laws of Allah Almighty's religion. Then, he concluded his prayer by requesting that he be gathered with the pious in the Hereafter by Allah Almighty. His prayer encompasses the entirety of the Fear of Allah *maqam*, encompassing knowledge, faith, and piety.

Zuhud (Immaterialism)

Chapter As-Syu'ara' (26: 85)

To attain *zuhud*, one must reject all worldly interests and sincerely carry out all of Allah's commandments. According to Al-Makki (1997), *zuhud* is happy with what has been acquired, soothed by the circumstances, and views the world as a mere accessory. Through the supplication of Prophet Ibrahim AS, which is reported in Chapter As-Syu'ara' verse 85, he is shown to have passed the *zuhud* after abandoning all he owned and migrating to a better location to promote the religion of truth. Then, he prayed to Allah Almighty to be counted among the Paradise dwellers who will be filled with happiness in the hereafter. This is fitting because he has fulfilled the demands of life on earth for the sake of the afterlife.

Tawakkal (Leaving everything in Allah's hands)

Chapter Ibrahim (14: 37), Chapter As-Saffat (37: 100) and Chapter Al-Mumtahanah (60: 4)

Tawakkal is total reliance and trust in Allah Almighty, along with belief in *qada'* and *qadar* of Allah Almighty, which must be followed by exertion (Al-Makki, 1997). Similar to the Prophet Ibrahim's request in the 37th verse, he was commanded by Allah Almighty to abandon his wife and kid in a parched, plantless valley. At that time, the prophet had a great deal of faith in Allah Almighty, and he prayed that his successors would flourish in the area by worshiping Allah Almighty.

Reda (Pleased)

Chapter Ibrahim (14: 38-39), Chapter As-Syu'ara' (26: 87) and Chapter As-Saffat (37: 100)

Reda represents the pinnacle of Allah's reward. According to al-Makki (1997), there are two definitions of *reda*. The first is when a slave cannot discern between Allah Almighty's gifts and reprimands. The second definition states that it does not care about what is and what is not. This is in accordance with the Prophet Ibrahim's plea when he traveled away from his people and prayed Allah Almighty to bless him with offspring so that he might continue his *da'wah* (calling others to embrace Islam) struggle. Through his prayer on this *maqam*, Allah Almighty has bestowed upon him a child with much patience.

Mahabbah (Affection)

Chapter Al-Baqarah (2: 126, 127-128, 129), Chapter Ibrahim (14: 35, 37, 38-39, 40-41), Chapter Al-Syu'ara (26: 83, 84, 85, 86, 87), Chapter Al-Saffat (37: 100), Chapter Al-Mumtahanah (60: 4 & 5)

Mahabbah is defined as a sense of love and affection for Allah Almighty expressed through worshipping Him and glorifying Him (Al-Makki, 1997). According to all of Prophet Ibrahim's supplications in the Quran, he was able to access the *mahabbah maqam* by praising Allah Almighty in every successful test. The Prophet Ibrahim AS always recalls Allah Almighty via prayer, whether he is through difficulty. This is consistent with his designation as *khalilullah*, which is the lover of Allah Almighty, based on his love and affection for Allah Almighty, which is very high and undeniable as seen by all of his disclosed Quranic supplications.

Table 1

Elements of Islamic Psychotherapy on Prophet Ibrahim As's Prayer in The Quran

Item	Element of Islamic Psychotherapy on Prophet Ibrahim's Prayer on:		Chapters in the Quran
1	Iman		Chapter Al-Baqarah (2: 126), Chapter Ibrahim (14: 35 & 37), Chapter Al-Syu'ara (26: 83) and Chapter As-Saffat (37: 100)
2	Ibadah		Chapter Al-Baqarah (2: 127-128) and Chapter Ibrahim (14: 37)
3	Tasawwuf	Taubah (Repentance)	Chapter Al-Baqarah (2: 127-128), Chapter Ibrahim (14: 40-41), Chapter Al-Mumtahanah (60: 4) and Chapter Al-Mumtahanah (60: 5)
		Sabr (Patient)	Chapter As-Syu'ara' (26: 86)
		Shukr (Gratitude)	Chapter Al-Baqarah (2: 129), Chapter Ibrahim (14: 38-39 & 40-41), Chapter Al-Mumtahanah (60: 5)
		Raja' (Hope)	Chapter Al-Baqarah (2: 127-128), Chapter Ibrahim (14: 35), Chapter As-Syu'ara' (26: 84) and Chapter As-Saffat (37: 100)
		Khauf (Fear of Allah)	Chapter As-Syu'ara' (26: 83)
		Zuhud (Immaterialism)	Chapter As-Syu'ara' (26: 85)
		Tawakkal (Leaving everything in Allah's hands)	Chapter Ibrahim (14: 37), Chapter As-Saffat (37: 100) and Chapter Al-Mumtahanah (60: 4)
		Reda (Pleased)	Chapter Ibrahim (14: 38-39), Chapter As-Syu'ara' (26: 87) and Chapter As-Saffat (37: 100)
		Mahabbah (Affection)	Chapter Al-Baqarah (2: 126, 127-128, 129), Chapter Ibrahim (14: 35, 37, 38-39, 40-41), Chapter Al-Syu'ara (26: 83, 84, 85, 86, 87), Chapter Al-Saffat (37: 100), Chapter Al-Mumtahanah (60: 4 & 5)

Conclusion

Based on the above explanation, Islamic psychospiritual is one of the important factors that exist within the human being to attain physical perfection and a prosperous life. This psychospiritual interest can have a positive effect on human existence if it adopts a mentally

and spiritually healthy approach to prayer in daily life. In addition, the method taken through prayer by the apostle with a noble soul and spirituality, which is the prayer of Prophet Ibrahim AS from the Quran. If the martyrdom of the Prophet Ibrahim AS is stressed in general, there is a connection between his supplication in the Quran and the highlighted psychospiritual aspects. Thus, the study discovered some elements of Islamic psychotherapy in Prophet Ibrahim's prayer found in the Quran through research on the interpretation of tafsir scholars. The study determined that each Quranic verse pertaining to the prayer of the Prophet Ibrahim AS has a connection to *Iman*, *Ibadah*, and *Tasawwuf* Psychotherapy Method. While the Tasawwuf Psychotherapy Method's *maqam* approach is based on nine *maqam*, among them are *taubah* (repentance), *sabr* (patience), *shukr* (gratitude), *raja'* (hope), *khauf* (fear of Allah Almighty), *zuhud* (immaterialism), *tawakkal* (leaving everything in Allah's hands), *reda* (pleased), and *mahabbah* (affection). The interpretation of Quranic verses pertaining to psychospiritual reinforcement was also used to investigate these aspects. This paper can help individuals understand the concept of Islamic psychotherapy and know some elements of psychotherapy found in the prayer of Prophet Ibrahim as a motivation to be more devoted in worship. These findings can also be used to guide future research in the field of psychotherapy and community counseling.

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