

## Understanding the Concept of Fate as Islamic Psychotherapy

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To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v14-i9/22963>

DOI:10.6007/IJARBSS/v14-i9/22963

Published Date: 30 September 2024

### Abstract

The discourse on the concept of *takdir* (predestination) inevitably includes discussions on *al-qada'* and *al-qadar*, which represent the sixth pillar of faith in Islam that must be believed in. A rational (*aqliyah*) understanding of *takdir*, followed by a spiritual (*dhauqiyah*) appreciation, plays a crucial role in nurturing spiritual aspects, influencing one's thought processes, and manifesting positive behaviour. This aligns with the concept of Islamic psychotherapy, which aims to restore human well-being naturally, encompassing physical, mental, social, and spiritual aspects. Thus, utilizing qualitative methods through a review of past research literature, this article aims to discuss the concept of *takdir* according to *Ahl al-Sunnah wa al-Jamaah*, as well as the relationship between understanding *takdir* and Islamic psychotherapy in producing holistic individuals. Ultimately, every individual will undoubtedly face various trials in life according to their capacity. Therefore, a deep understanding and appreciation of the concept of *takdir*, rooted in belief in *al-qada'* and *al-qadar* and integrated with Islamic psychotherapy, is highly beneficial in developing individuals who are physically and spiritually balanced.

**Keywords:** Takdir, al-Qada' & al-Qadar, Islamic Psychotherapy

### Introduction

Belief in destiny is one of the pillars of faith in Islam. Understanding the concept of faith in *al-Qada'* and *al-Qadar* requires every Muslim to believe that Allah SWT has established the law of cause and effect for everything that brings about His decree. Therefore, the level of faith and understanding of destiny and fate, whether consciously or unconsciously, will influence a person's way of thinking and behaviour. Discussion related to the concept of destiny has long been explored by both ancient and contemporary scholars, leading to the emergence of various sects that deviate from the truth. The conflict between the two theological streams, namely the *Jabariah* and *Qadariah*, has ultimately been resolved by the *Ahl Sunnah wa al-Jamaah* stream through the introduction of the theory of *al-Kasb*. The *Jabariah* stream believes that everything that happens has been predetermined by Allah SWT, placing humans as passive entities that are merely 'determined'. Meanwhile, the *Qadariah* stream believes that all actions of creatures are absolute without any intervention from Allah SWT (Hilmi et al

2020). Therefore, a misunderstanding of the concept of destiny can lead a person to feel weak, lazy, easily discouraged, and so on, as they believe that humans are not given choices and opportunities to make efforts in life.

The problems that exist within society today, such as issues related to at-risk youth, mental health issues, and so on, are not new issues. A report from the National Anti-Drug Agency (AADK) in 2020 found that the number of school-going adolescents involved in drug cases by gender showed 19,669 cases of male addicts and 974 cases involving female adolescents. Additionally, the number of sexual crime cases involving victims aged 18 and below increased by 0.9 percent, from 1,481 cases in 2021 compared to 1,468 cases in 2020. Furthermore, the National Health and Morbidity Survey indicates that approximately 4.2 million Malaysians aged 16 and above, or 29.2 percent of the country's population, suffer from various mental health issues. Based on the stated statistics, this indicates that the issues currently occurring are not matters that can be taken lightly by society, but rather they must be taken seriously by all parties involved.

In Islam, the existing issues are a manifestation of internal elements or what is referred to as spiritual aspects. This happens because there is a neglect of the spiritual elements, consisting of *al-nafs*, *al-ruh*, *al-qalb*, and *al-aql*, which are interconnected in shaping a person's character and behaviour. Therefore, in addressing this issue, Islam has introduced a treatment known as Islamic Psychotherapy. Islamic psychotherapy, rooted in Islamic teachings, emphasizes the importance of destiny in healing the mind and soul (Norhafizah et al. 2018). Through the lens of Islamic psychotherapy, the concept of destiny acts as a guiding light in addressing mental health issues and can subsequently provide tranquillity and resilience.

Therefore, this article aims to explore how the concept of fate, or qadar, serves as a framework for psychological healing within Islamic tradition. By examining this framework, the article contributes to a deeper understanding of how belief in fate can foster resilience and coping strategies among individuals facing life's challenges.

Additionally, the article highlights the importance of integrating spiritual perspectives into therapeutic practices, showcasing how Islamic teachings can enhance mental well-being. This exploration not only enriches the discourse on psychotherapy but also provides valuable insights for mental health practitioners working within diverse cultural contexts. Ultimately, the article serves as a bridge between spirituality and psychology, encouraging a holistic approach to mental health that respects and incorporates faith-based beliefs.

### **Problem Statement**

A misinterpretation of the concept of destiny (al-Qada' and al-Qadar) can result in individuals experiencing feelings of passivity, lethargy, and hopelessness, as they may perceive themselves as lacking agency or the ability to make choices and exert effort in life (Hilmi et al 2020). Such misconceptions can potentially contribute to the escalation of societal challenges, including at-risk youth behaviors, mental health disorders, substance abuse, and sexual crimes. These issues are often linked to a neglect of spiritual elements. Therefore, there is a pressing need for effective interventions, such as Islamic Psychotherapy, which draws upon

the concept of destiny to address mental health concerns and promote individual well-being. Thus, by qualitative methods, the aims of this paper are as follows:

- Explore the understanding of the concept of destiny in Islam.
- Address the Islamic psychotherapy methods in Islam which is *Iman* Psychotherapy Method, *Ibadah* Psychotherapy Method and *Tasawwuf* Psychotherapy Method.
- Analyse the elements of *takdir* and its application in Islamic psychotherapy as a step to deal with the issues that exist in today's society.

### Methodology

This study employs a qualitative research methodology. It utilizes content analysis methods involving previous studies. Data analysis is carried out using a literature analysis method through a descriptive approach, which delves into the concept of fate and its application in Islamic psychotherapy. This discussion and findings require sources from Islamic scholarly texts, academic books, newspapers, magazines, journals, articles, working papers, annual reports, pamphlets, notes, and information from websites.

### 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 the elements of Islamic psychotherapy in the understanding of the concept of destiny. The following results are highlighted to to research finding:

#### The Concept of Fate in Islam

The word "*Takdir*" (fate) in Arabic is a verbal noun derived from the word *Qaddara*, which means determination, referring to something that has been predetermined by Allah SWT according to His will. (Arnesih 2016). When discussing the concept of fate, it inevitably includes two fundamental components: *al-Qada'* and *al-Qadar*, which are part of the sixth pillar of faith that every Muslim must believe in. The combination of the two words *al-Qada'* and *al-Qadar*, which have various meanings that are interconnected with one another. It can be understood with one Arabic phrase (إذا اجتمعوا افترقا وإذا افترقوا اجتمعوا) "when the two come together, they are different; when the two separate, they unite." This can be seen through the example of using the words "*fakir*" and " *miskin*" which when combined in a sentence should be distinguished; however, when separated, the words "*fakir*" and " *miskin*" are the same (Hassan 2007). The same applies to the words *al-Qada'* and *al-Qadar*.

The word *al-Qada'* when used alone, has various meanings including *al-Amr* and *al-Wasiyyah* (command and testament), *al-Faragh* (completion), *al-Kitabah* (determination or writing), *al-Fasl* (decision or resolution), *al-Qatl* (killing), and *al-Khalq*. (creation or making). On the other hand, the term *al-Qadar* also has various meanings including *al-Qada'* and *al-Ihkam* (determining a ruling), *al-Iradah* (establishment according to will), *al-Tadbir* (administration), *al-Istito'ah* (ability) and *al-Taghallub* (dominance) and so on (Hilmi et 2008). Based on the various linguistic definitions related to *al-qada'* and *al-qadar*, there are two perspectives regarding the definitions of these two words. The first view, according to al-Jurjani, *al-Qada'* is the overall law governing all matters that exist from eternity (*azali*) to eternity (*abadi*), while *al-Qadar* involves the creation of events in stages after certain conditions are met. The difference between the two is that *al-Qada'* encompasses the creation of the entire reality in *al-Luh al-Mahfuz* comprehensively, while *al-Qadar* refers to

the implementation of what has been predetermined for creatures (Hazim 2018). Therefore, in his view *al-Qada'* precedes *al-Qadar*.

Meanwhile the second view opposes the first by stating that *al-Qadar* precedes *al-Qada'*. This is supported by al-Baijuri's view that *al-Qadar* is Allah's decree since eternity concerning all creatures with limits established upon them, whether good or bad, beneficial or harmful and so on. *Al-Qada'* refers to *al-Maqdi* (المقضي), which means something that is carried out (al-Din 2015). This is because al-Khattabi argues from the linguistic perspective that the term *al-Qada* is a noun for (*muqaddar*), which is the result of an action by *al-Qadir* (Sulaiman 1950). Even so, the terms *al-Qada'* and *al-Qadar* are two matters that cannot be separated and are inherently linked, where the difference lies only in the variation of the wording (Farid 2010; Wita 2019).

Based on both perspectives, it can be explained that they are interconnected and exist in building an understanding of the concept of destiny which is the all-encompassing and eternal knowledge of Allah that is written in the Preserved Tablet (*Luh Mahfuz*) and the creation of beings based on His knowledge's decree (Jaya & Putri 2022). Therefore, in the effort to achieve perfection in faith regarding *al-Qada'* and *al-Qadar*, one must believe that Allah SWT has knowledge of all His creatures since eternity and He is the One who determines and creates everything based on His will (*Iradah*) and power (*Qudrah*) (al-Karim Zaidan 2003). The command of Allah SWT in the Quran, Surah Al-Qamar, verse 49:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

Meaning: *Indeed, all things We created with predestination.*

(Surah Al-Qamar: 49)

According to Ibn al- 'Arabi, based on this verse, Allah SWT decrees everything which means He knows the measure, condition, and timing of every matter before it is created. Then, Allah SWT creates it according to what He has already known. This universe would not exist except through Allah's knowledge (*'Ilmu*), will (*Iradah*), and power (*Qudrah*). Belief in *al-qada'* and *al-qadar* means that every Muslim is required to have faith that every event that occurs in this world, whether it involves human actions or anything else, has been predetermined by Allah SWT (Hilmi et al., 2008).

Studies that explore the concept of fate inevitably touch upon the sects that arose due to differing understandings of *al-Qada'* and *al-Qadar*. The debate between two theological streams, the *Jabariyyah* and *Qadariyyah*, has led to deviations in the concept of fate itself. The *Qadariyyah* stream represents an extreme view in affirming free will and power to created beings, to the point of denying Allah's decree. The term *Qadariyyah* comes from the word *qadara*, which can be translated as "having power" or "determining" (Hilmi et al., 2020). This meaning arises because they believe that creatures have full control over their actions and are free from Allah's *Iradah* (will) and *Qudrah* (power). The *Qadariyyah* school emphasizes that humans possess complete freedom in their actions, thereby rejecting the concept of divine fate. They believe that humans are fully responsible for their actions, without any intervention or will of Allah (Hermansyah 2015).

Meanwhile, the *Jabariah* stream of thought is an extreme perspective on fate that rejects human will and power. The term "*Jabariah*" comes from the word "*Jabara*," which

means "coercion." This stream believes that every human action is compelled by Allah SWT without providing any opportunity for human effort or endeavor. (Nurhasanah 2018). They reject human choices, efforts, and endeavors believing that everything is solely determined by fate and destiny that has been set by Allah SWT. Although their intention is to purify Allah from weaknesses, in reality they blame Allah and reject responsibility for their own actions. This *Jabariah* stream believes that God's destiny does not grant humans the freedom to make choices, as all actions are carried out according to what has been predetermined by God (Atika 2022).

Therefore, in the clash of conflict between these two opposing views Muslims are advised to adopt a *wasatiyyah* approach or middle path in understanding the concepts of destiny and human freedom (Hilmi et al.). 2020). Abu Hassan al-Ash`ari introduced the theory of *al-Kasb*, which states the relationship between human effort and will alongside the absolute power of Allah SWT. *Al-Kasb* involves the dependence of human power and will on actions that have been predetermined by Allah SWT. This theory asserts that Allah SWT is the determiner and executor of human actions. *Al-Kasb* emphasizes human activity in their actions. Although every human action is the will and power of Allah SWT, humans are still given the freedom to perform good or evil deeds (Hazim & Hilmi 2018). The theory brought by the *Asha'irah* school has countered the extreme views of the *Qadariyah* and *Jabariah* movements using Quranic texts, employing the theory of *al-Kasb* to explain the concepts of free will and predestination.

Understanding the concept of destiny greatly influences the character and behavior of individuals or society. Misunderstandings about destiny can lead someone to feel weak, lazy, and easily discouraged or became overly arrogant and proud of their own strengths and abilities without considering the power of Almighty God (Hazim & Hilmi 2017). On the other hand, a proper understanding of destiny will keep a person positive and optimistic in facing life. All trials and challenges are faced with patience without complaint or despair. The blessings received are accepted with full gratitude and awareness of devotion to Allah. The *wasatiyyah* approach in understanding destiny not only strengthens the correct beliefs but also helps address various human issues, particularly in the field of psychology (Hilmi et al 2020).

Therefore, the concept of destiny should be emphasized and understood in its true context. This is because a proper understanding of the concept of destiny will motivate individuals to strive and make efforts to cultivate a calm spirit (*soul*) in facing the trials they encounter. Not only that, it can foster good behavior by understanding that each action is their own responsibility, without blaming Allah for everything that happens in life as seen in the extreme views of *Jabariyyah* and *Qadariyyah*. Such misguided beliefs not only lead a person into the depths of misguidance but also have a negative impact on their psychology and behavior.

### **The Concept of Islamic Psychotherapy**

Psychotherapy comes from the combination of the English words "psyche" and "therapy," where "psyche" refers to the soul and "therapy" refers to treatment and healing. In the context of the Arabic language, the soul is known as "*nafs*", while various terms such as *shifa'*, *ilaj*, *tahdhib*, *tathir*, *tib*, and *tazkiyyah* are used to refer to treatment (Norlina 2018). Thus,

psychotherapy can be equated with the terms *shifa' al-nafs*, *ilaj al-nafs*, *tazkiyyah al-nafs* and so on. Psychotherapy, in short, is mental therapy. In line with the development of research in mental healing treatments, it is well-known in this century by the term psychotherapy (Meisil 2015). On the other hand, Islamic psychotherapy refers to the treatment of mental, emotional, spiritual, cognitive, and behavioral disorders using methodologies that adhere to Islamic principles derived from al-Quran, al-Sunnah, the practices of the righteous predecessors (*salafus saleh*) and Islamic knowledge. It is also a terminology that emphasizes the practical aspects of treatment methods, applying psychological interventions or spiritual psychological applications within the Islamic context (Zarrina 2019).

The field of Islamic psychospiritual has emerged as a new discipline, resulting from the process of the Islamization of knowledge, which takes its starting point from the Islamic spirituality. Overall, the development of clinical and professional training in psychology has undergone a paradigm shift—from psychodynamics, behaviorism, and cognitive-behaviorism to a humanistic approach, and now focuses more on spiritually-based psychology (Azah et al., 2022). Therefore, Islamic psychotherapy refers to the organization of practical methods for the treatment and rehabilitation of mental illnesses and their application to other psychological disorders. This aligns with Stanborough's (2020), definition, which describes psychotherapy as a collaborative treatment between a therapist and patient using various psychotherapy techniques. Thus, the concept of Islamic psychotherapy can be understood as a medical or healing process that integrates different approaches and techniques to help individuals overcome emotional and psychological issues by managing feelings, cognitive, and behaviors while enhancing personal potential through Islamic principles aligned with Islamic doctrine (Shahril et al., 2023). Its implementation involves the integration of values such as piety, faith, worship, and morality in addressing every challenge and trial.

The implementation of Islamic psychotherapy aims to foster a good personality by focusing on the holistic healing of humans in terms of mental, physical, spiritual, and moral aspects (Rosni et al., 2020; Kholid et al., 2019). Therefore, the comprehensive and holistic teachings of Islam have formed a structured and systematic approach as a guide for ensuring well-being in both this world and the hereafter. According to Imam al-Ghazali, the concept of the psyche (*al-nafs*) begins with the strengthening of faith (*aqidah*), the perfection of worship (*ibadah*), followed by the purification of negative traits (*mazmumah*) and the cultivation of positive traits (*mahmudah*) (Rosni et al., 2020). Hence, there are three methods of Islamic psychotherapy that can be applied: faith-based psychotherapy (*Iman*), worship-based psychotherapy (*Ibadah*), and spiritual (*tasawuf*) psychotherapy.

Faith-based (*Iman*) psychotherapy forms the foundation of Islamic psychotherapy, prioritizing the internalization of faith in Allah SWT. It is based on firm conviction, supported by theoretical knowledge, empirical observation through the senses, and reflection according to the guidelines established in Islam, particularly those based on the six pillars of faith (*iman*) (Zarrina, 2019; Farah et al., 2022). This belief encompasses faith in Allah, His angels (*MalaikatNya*), His books (*KitabNya*), His messengers (*RasulNya*), the Day of Judgment (*Hari Akhirat*), and Qada' and Qadar. The internalization of this faith involves an individual's process of deeply embracing and holding firmly to the contents of this belief with full conviction, understanding, submission, and heartfelt internalization, which then manifests in behavior and actions that align with the demands of faith (Norsaleha et al., 2015).

Worship-based (*Ibadah*) psychotherapy aims to bring individuals closer to Allah through the performance of worship (*ibadah*), with the goal of gaining spiritual strength and nurturing a strong faith (Norliana, 2018). Al-Ghazali explains that the establishment of faith (*aqidah*) should be accompanied by worship practices, such as those outlined in the five pillars of Islam, including prayer, fasting, zakat, and pilgrimage (*Hajj*). By practicing and internalizing these acts of worship, purification of the soul (*tazkiyah al-nafs*) is achieved, which can heal the heart, improve the quality of worship, prevent anxiety, and cultivate noble character (Norhafizah & Zarrina, 2019).

Meanwhile, Sufi (*tasawuf*) psychotherapy is a method of internalizing Islamic faith that can have a significant impact on a person and assist in creating good mental health (A'toa' & Mardiana, 2021). This therapeutic approach aligns with al-Ghazali's methodology in *tazkiyah al-nafs*, involving the process of cleansing, purifying, and self-reformation. *Tazkiyah al-nafs* is the diligent effort to transform a soul tainted by sin into one that is pure and righteous. This transformation can be seen through changes such as moving from resentment to forgiveness, from hypocrisy to honesty, from anger to patience, and so on (Zarrina & Basirah, 2012).

Therefore, Islamic psychotherapy is essentially a means, a solution, and an effective prevention for the problems faced by society today. The study of Islamic psychospiritual-psychotherapy has become a trend in the effort to find solutions to various issues arising in society. Consequently, various treatment methods based on Islamic teachings are organized, structured, and then used as therapy aimed at preventing, healing, or treating and purifying the soul to achieve mental, physical, spiritual, and behavioral health (Zarrina 2019). The methodology used in this therapy is a practical approach that needs to be implemented continuously to ensure effectiveness in shaping human personality, such as through prayer, fasting, remembrance (*dhikr*), reading the Quran, and so on. Issues such as mental health, drug abuse, pornography, and others cannot be adequately addressed without considering their spiritual aspects. Therefore, knowledge of Islamic psychotherapy needs to be more actively promoted within the community because this knowledge can help individuals face life's challenges with resilience and strength.

### **Fate Therapy in Islamic Psychotherapy**

Psychotherapy is an effort to heal issues related to thoughts, feelings, and behaviors. Typically, it involves interaction between two parties, namely the patient and the caregiver. The patient initiates the interaction to seek psychological help, while the caregiver's role is to organize that interaction based on psychological aspects (Scharf 2010). The goal is to help patients change their thoughts, feelings, and actions, thereby enhancing their ability to self-regulate. Cognitive-Behavioral Therapy (CBT) emphasizes that human behavior begins with the mind, specifically by transforming negative thought perceptions into positive and rational thinking, which will lead to positive changes in human behavior and actions (Lita et al. 2023). This is quite similar to Islamic psychotherapy, which emphasizes the purification of the human mind through the knowledge of true faith by understanding who Allah SWT really is and the matters related to it that are contained in the pillars of faith, including divine decree (*al-Qada'*) and predestination (*al-Qadar*). Through knowledge and understanding that is rational regarding the concept of destiny (*'aqliyyah*), accompanied by feelings and experiences that are intuitive (*dhauqiyyah*) it will become the foundation for a sense of divinity and the feeling

of being predetermined (Hazim 2018). This situation further encourages positive thinking and good behavior.

Based on the Islamic psychospiritual approach, fate encourages individuals to feel the power of Allah, thus bringing them closer to Him (Hilmi 2020). In the context of Islamic psychotherapy, this process of drawing closer to Allah must go through the stages of *takhalli*, *tahalli*, and *tajalli* — that is, by removing negative elements from thoughts and behaviors, then cultivating more optimistic thoughts, ultimately resulting in positive behavior (Hamidah et al. 2022). *Takhalli* is the first stage in managing the heart, which means purifying oneself from negative attitudes, traits, and actions, both outwardly (*zahir*) and inwardly (*batin*). One must be free and detached from worldly desires, as the world and all within it are not the ultimate goal of humankind. *Tahalli* is the next stage, where the soul, having been emptied of negative traits, is filled with goodness and positive elements. *Tajalli*, the final stage, is the point of achieving true success and happiness. At this level, the individual is known as an *insan kamil* (perfect human), where the animalistic nature within has diminished and is fully controlled (Basirah et al. 2020). At this stage, the highest peace and happiness permeate the soul and spirit, shaping virtuous behavior. Thus, a proper understanding of the concept of fate will result in *dhaug*, a deep internalization which then shapes one's behavior (Hazim 2018).

In Islam, there is the concept of *al-Kasb*, which encourages individuals to make efforts and strive in living a productive and proactive life (Hazim & Hilmi 2017). Humans are granted the ability to exert effort and make choices by Allah SWT to determine their destiny, with the understanding that these efforts and choices remain under the control of Allah SWT and there are matters that are beyond human control, such as the irrevocable fate (*takdir mubram*) (Jaya & Putri 2022). A clear understanding of this will make people more productive and optimistic in their efforts to improve their quality of life. Muslims are also urged to earnestly pursue progress in this world and the hereafter by adhering to the principles of obedience to the commands and prohibitions of Allah SWT. Only after striving diligently can one place their trust and surrender (*tawakal*) to Allah SWT. Thus, it is clear that humans do not live in compulsion, believing that the fate that befalls them cannot be changed, which leads them to continue living in hardship and difficulty. A deep understanding of this destiny will encourage individuals to explore their abilities, potential, uniqueness, and strengths in order to face whatever has been destined for them (Hilmi & Zarrina 2008). The understanding of the concept of destiny in Islamic psychotherapy can be seen through elements such as the following:

#### *Sabr (Patient)*

In Islamic psychotherapy based on the maqamat al-Makki, one of the key elements of spiritual purification is patience (*sabr*) (Basirah et al. 2020). During the processes of *takhalli* and *tahalli*, individuals are instilled with the element of patience, requiring them to restrain themselves from engaging in negative actions that arise from the heart and are manifested in behavior. They are also urged to persevere in worshipping Allah SWT. Thus, there are benefits for those who earnestly practice patience, such as fostering obedience to Allah SWT through self-surrender to Him. This surrender can be seen in three aspects: restraining oneself from committing evil and immoral acts, such as patience in fighting one's desires; patience in resisting excessive love for worldly matters; and patience in practicing obedience to Allah SWT, such as controlling one's tongue, heart, actions, and more (Abur et al. 2020). Patience

is also the key to psychological tranquility in Islam, where high levels of patience can manifest in positive outcomes (Mizan 2011). Therefore, in practicing patience, one must train themselves to be patient in facing trials by not being anxious, embracing contentment with Allah's decrees, and nurturing love and affection for all of His creations.

The same goes for matters of fate. A person who understands the concept of fate will realize that Allah SWT will not test His servant beyond their capacity. In facing trials from Allah SWT, it is essential for individuals to cultivate patience so as not to easily blame Allah SWT or others for the trials and fate they experience (Faizuri & Syukri 2021). For those who are patient in enduring their suffering and, at the same time, refrain from causing harm to others, Allah SWT will bestow great rewards upon them (Zainal n.d.). The meaning of patience in the face of trials here refers to not complaining easily about the calamity. Additionally, there are several benefits to being patient with Allah's decree, including being granted help, mercy, protection, and preservation from Allah SWT; the forgiveness of sins and the awarding of great rewards; gaining understanding and reliance on Allah SWT; receiving Allah's multiplied love; and realizing that Allah's wisdom underlies the decree of fate (Faizuri & Syukri 2021; al-Fintiyāni 1959). Therefore, patience becomes one of the key elements to be instilled in individuals, so that they understand that behind the trials decreed by fate, there is Allah's mercy and love. The belief that Allah SWT will not test His servants beyond their capabilities is a conviction that must be deeply rooted in the heart to prevent people from easily falling into depression due to the overwhelming pressure of enduring the trials of fate from Allah SWT.

#### *Reda (contentment)*

The element of *reda* (contentment) is also one of the approaches in psychotherapy that is related to the understanding and internalization of the concept of fate. This element aims to strengthen individuals in enduring and overcoming all challenges and trials that come their way. A person facing difficulties in life must cultivate a deep sense of *reda* towards the decrees set by Allah, viewing them as just and full of wisdom (Basirah 2018). This attitude helps to prevent feelings of envy and jealousy towards others, as the individual realizes the harmful consequences of such emotions, which can taint the heart and lead to immoral actions. Humans are not exempt from trials and hardships in life and will always rely on the supreme power of Allah SWT to help them escape from these struggles while also striving to develop inner resilience (al-Makki 1997). Therefore, the element of *reda* in psychotherapy is accompanied by the belief that everything given or withheld is solely by the will of Allah SWT. This belief helps individuals avoid various mental illnesses, such as depression, anxiety, and distress.

In internalizing the concept of fate, it is an obligation for every Muslim to accept (*reda*) all decrees set upon them, as this is part of the perfection of faith (Faizuri & Syukri 2021). 'Uthman al-Fityani (1959), states that *reda* towards fate means being content with everything Allah SWT and His Messenger have decreed upon oneself, whether in words or actions, in accordance with the Shariah. This involves carrying out all of Allah's commands and the Prophet's teachings, while refraining from what is prohibited. *Reda* here does not mean resignation, but rather that humans are given the choice to obey commands or avoid prohibitions, so they do not unjustly blame fate. This is because humans bear responsibility for the choices they make in life (Hassan 2007). Similarly, when faced with great hardship,

one must believe that there is wisdom behind everything that happens, and they should not despair of Allah's mercy. The importance of *reda* towards Allah's decree is to view any hardship as a test, with the certainty that there is wisdom in it from Allah.

### *Shukr (Gratitude)*

The next element is gratitude (*shukr*). The element of gratitude (*shukr*) teaches humans to express thankfulness to the giver of blessings through words and the heart. In the discussion of gratitude (*shukr*), al-Makki places great emphasis on the aspect of the giver of blessings, instilling the understanding that the giver of these blessings is Allah, the Most Exalted (Basirah 2018). According to al-Makki, this understanding represents gratitude (*shukr*) through the heart, where there is an element of surrender and returning oneself to Allah SWT. Every servant must know that all blessings received come from Allah SWT and that there is nothing else besides Him. Therefore, a person should not feel arrogant, proud, or boastful over the blessings they have received, as they are gifts and the right of Allah SWT. In this regard, there are several ways to express gratitude (*shukr*): verbally, such as through remembrance (*dhikr*), through the heart by acknowledging and believing that Allah SWT is the giver of blessings, and physically by performing righteous deeds and using the blessings in His path while refraining from committing sins (Abur et al., 2020).

A person who believes in fate (*takdir*) and is adorned with the qualities of acceptance (*redha*) and gratitude will lead to a state of happiness, as they are always content with the fate that has been decreed for them. This means that when fate brings goodness or blessings, they will be grateful, while when fate brings trials or difficulties, they will be patient (Hazim 2018). For those who have reached this level, they experience all forms of joy and contentment (Hassan 2007). Strengthening one's faith in fate will foster a courageous attitude to move forward, as they believe that whatever lies ahead is within the decree of Allah SWT. Therefore, true faith in fate will spark a desire and ambition to avoid laziness and passive reliance on fate without effort. This faith will motivate the person to always strive to change difficult situations into better ones, which is also a manifestation of gratitude toward Allah SWT's decree.

### *Tawakkal (Leaving Everything in Allah's Hands)*

The next element that can be seen as fate therapy in Islamic psychotherapy is *tawakkal* (Leaving everything in Allah's hands). Every individual who wishes to change for the better requires continuous effort that aligns with the process of purifying the soul and complete reliance on Allah SWT (Rafiqah et al., 2023). To achieve this goal, individuals must place themselves in total dependence on Allah SWT, but this must be accompanied by effort. This effort is carried out solely for the sake of Allah SWT and is a branch of *tawakkal*. Those seeking spiritual well-being must strive hard, avoid repeating past wrongdoings, and strengthen their hearts to place full trust in Allah SWT. Through *tawakkal*, a person will ignite within themselves the spirit of knowing that Allah SWT is always with them (Mazlan, 2022).

In the context of understanding fate, *tawakkal* (Leaving everything in Allah's hands) is the most significant effect for those who believe in and comprehend the concept of fate (Hazim 2018). Al-Makki explains the relationship between *tawakkal* and *al-qada'* and *al-qadar* (divine decree) as believing that everything achieved and experienced is a provision and decree that has been predestined since eternity (Basirah 2018). A soul that places trust in

Allah SWT will not be disturbed or worried about what may happen, whether it be a trial or a blessing, because of their strong conviction that Allah SWT has decreed wisdom behind every matter. However, this cannot be achieved without human effort and initiative. A correct understanding of fate is crucial in shaping true *tawakkal* because it must be accompanied by effort and initiative, not merely relying on Allah SWT without persistence and determination in striving.

#### *Doa (Prayer) & Amal Soleh (righteous deeds)*

Muslims are obligated to believe that righteous deeds and prayer (*doa*) can change a person's fate, even though such changes are also part of Allah SWT's decree (Faizuri & Syukri, 2021). Fate encourages individuals to prayer (*du'a*) to Allah SWT, and the act of supplication itself is considered a form of psychotherapy. In psychotherapy, expressions of distress and pleas are recognized as forms of emotional support and validation. The true essence of prayer (*doa*) can only be felt with genuine belief in fate, which includes the understanding that humans do not possess absolute power, as everything is subject to the will (*Iradah*) and power (*Qudrah*) of Allah SWT (Hazim, 2018). Allah SWT has predetermined a person's happiness or misfortune from eternity. Those deemed happy by Allah SWT are those who die in a state of faith and righteous action, while those deemed unfortunate are those whose end is in disbelief and sin. For this reason, Allah SWT continuously commands His servants to perform good deeds and acts of righteousness, as humans cannot foresee the fate decreed by Allah. It is possible for a person who regularly performs righteous deeds to end their life in disbelief and sin, and vice versa (Zainal, t.th).

Therefore, it is essential for a person to pray and ask Allah for their fate to improve and to be spared from negative outcomes (Hilmi & Zarrina, 2008). Mental confusion or spiritual illnesses can be treated if an individual increases their righteous deeds and earnestly prayer (*doa*) to Allah to relieve the afflictions they are experiencing. Al-Mandili explains that a person suffering from an illness should increase their prayer (*doa*) while seeking alternative treatments, rather than remaining passive under the pretext of accepting their fate (Farah et al., 2020). In addition to supplication, one is encouraged to perform righteous deeds, such as voluntary prayers, night prayers, giving charity, and honoring one's parents. This is because an abundance of good deeds and righteous actions can lead to an improvement in fate (al-Mandili 1964). Thus, the belief that righteous deeds and prayer can change fate is an important indicator in addressing personal issues, while also strengthening one's spiritual well-being, alongside modern treatments that sometimes neglect reliance on Allah SWT.

#### **Conclusion**

The internalization of the concept of fate in Islamic psychotherapy plays a crucial role in addressing societal issues that stem from spiritual problems. Proper knowledge and understanding of the concept of fate develop strong faith, which in turn manifests a deep sense of internalization that positively impacts one's beliefs, morality, and actions. The internalization of the concept of fate not only motivates individuals to exert effort but also cultivates a soul that is content, patient, and reliant on whatever befalls them, while addressing existing challenges. In Islamic psychotherapy, the concept of fate is integrated with elements of *tazkiyah al-nafs* (purification of the soul), such as patience, contentment, gratitude, trust in Allah, remembrance, and supplication, to help individuals gain spiritual strength and tranquility in facing life's trials. This approach underscores that nothing happens

outside of Allah's plan and provides assurance that Allah will not test His servants beyond their capacity. Hence, it is evident that the internalization of the concept of fate in Islamic psychotherapy can serve as spiritual therapy in overcoming psychological challenges, ultimately enhancing well-being with the belief that humans are granted the ability and effort to determine their course of life in this world.

This paper can help individuals understand the concept of destiny in Islam and know some elements of destiny found in the Islamic psychotherapy, serving as motivation for self-improvement and resilience in facing life's challenges. These findings can also be used to guide future research in the fields of psychotherapy and community counseling.

### Acknowledgment

This study using fund under the Fundamental Research Grant Scheme (FRGS) (FRGS/1/2022/SS10/UKM/02/10) from the Ministry of Higher Education (MOHE), Malaysia.

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