



Islam, Mental Health, and Psychological Integration: A Systematic Literature Review

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Abstract

The growing interaction between Islam and psychology has encouraged the recognition of Islamic teachings as a source of psychological concepts relevant to mental health and well-being. This article aims to examine the relationship between Islam, mental health, and psychological integration through a systematic analysis of contemporary literature, with particular attention to Muslim adolescents. This study employed a Systematic Literature Review (SLR) following the PRISMA 2020 guidelines. A total of 25 eligible articles were analyzed using descriptive analysis and thematic synthesis. Findings of the analysis indicate that Islamic concepts such as *sabr*, *tawakkal*, *zikir*, *fitrah*, *tawhid*, and *ma'rifat al-nafs* contribute to coping mechanisms, emotional regulation, resilience, and psychological well-being. The analysis also reveals that these concepts have been increasingly integrated into counseling and therapeutic approaches that accommodate Islamic values and cultural contexts. However, empirical studies focusing on Muslim adolescents remain limited. The findings imply the need for longitudinal and experimental research, as well as culturally validated assessment instruments, to strengthen evidence-based Islamic psychology and support more contextual mental health interventions for Muslim communities.

INTRODUCTION

Mental health during adolescence is a critical issue in psychological research because this phase is marked by various biological, cognitive, emotional, social, and spiritual changes that influence the formation of identity and an individual's well-being (Hashim, 2025). At this stage, adolescents begin to develop an understanding of themselves, life values, life goals, social relationships, and their roles within their environment. In the context of Muslim society, this developmental process cannot be separated from the values, beliefs, and religious practices that are an integral part of daily life. Islam functions not only as a belief system but also provides a conceptual framework regarding human nature, social relationships, self-control, moral responsibility, and ways of coping with life's various challenges (Awang & Saad, 2026; Bouzidani & Salami, 2024; Husain et al., 2024). Therefore, the interaction between Islam and psychology is important to study, particularly in understanding the dynamics of mental health among Muslim adolescents (Ma'ruf et al., 2025; Shoaabkazemi et al., 2026).

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Various studies have shown that Islamic concepts and practices, such as *sabr*, *tawakkul*, *dhikr*, spirituality, and *fitrah*, are related to psychological aspects, including emotional regulation, religious coping, resilience, anxiety, and psychological well-being (Alan & Isi, 2023; El-Gashingi, 2026; Javidi et al., 2026; Kanal & Grzymala-Moszczyńska, 2026; Wijayanti et al., 2025). These findings indicate that religion serves not only as an external factor influencing behavior but also as a source of meaning, moral orientation, hope, and psychological strength in coping with various life experiences. Thus, research on Islamic religiosity and mental health holds academic relevance in expanding our understanding of the relationship between religion and psychological well-being while developing a mental health perspective that is more sensitive to individuals' cultural and religious contexts (Khan et al., 2025; Paiva et al., 2024; Tariq et al., 2026). This perspective is becoming increasingly important because adolescents' mental health is not only related to the absence of psychological disorders but also to their ability to construct meaning in life, manage emotions, cope with stress, and develop internal resources that align with their cherished values.

The lives of Muslim adolescents demonstrate that the relationship between religiosity and mental health is a complex phenomenon, as they must face various challenges such as academic demands, the search for identity, changes in social relationships, environmental pressures, family expectations, and the influence of digital media all of which can affect their psychological well-being (Hashim, 2025; Ma'ruf et al., 2025; Shoa kazemi et al., 2026). In such situations, religion can serve as a source of meaning, hope, self-control, and strategies for coping with difficulties. However, the impact of religiosity on mental health is not always uniform, as it is influenced by the degree of internalization of values, religious experiences, the social environment, and the nature of an individual's religious engagement. Therefore, Islamic religiosity must be understood not only through acts of worship but also through beliefs, moral orientation, a spiritual relationship with Allah, and the application of Islamic values in daily life (Alan & Isi, 2023; Javidi et al., 2026). In line with this, various studies have examined Islamic concepts such as *sabr*, *tawakkul*, *dhikr*, *muraqabah*, *fitrah*, and spiritual health in relation to resilience, religious coping, emotional regulation, and psychological well-being (Alan & Isi, 2023; Husain et al., 2024; Javidi et al., 2026; Kanal & Grzymala-Moszczyńska, 2026; Zahir & Qoronfleh, 2025). Nevertheless, the diversity of concepts, approaches, populations, and psychological indicators used has prevented a fully integrated understanding of the interaction between Islam and psychology, particularly in the context of Muslim adolescents who are in a critical phase of identity formation and psychological development.

Developments in the study of Islam and psychology indicate a shift from an approach that treats religion as an external variable toward one that views Islamic concepts as a source of understanding regarding human beings and behavior. In this development, concepts such as *fitrah*, *nafs*, *qalb*, *sabr*, *tawakkul*, *tawhid*, and *'asabiyyah* have begun to be used to explain various psychological phenomena, while religious practices such as *dhikr*, *salawat*, prayer, and *muraqabah* are examined in relation to coping, emotion regulation, anxiety, resilience, and psychological well-being (Awang & Saad, 2026; Hashim, 2025; Husain et al., 2024; Kanal & Grzymala-Moszczyńska, 2026; Zahir & Qoronfleh, 2025). This trend reflects efforts to integrate concepts rooted in Islamic tradition with modern psychological constructs and methods to foster a more contextual understanding of the mental health of Muslim individuals.

This integration is reflected in various studies that link Islamic concepts to Acceptance and Commitment Therapy, self-psychology, developmental psychology, positive psychology, mindfulness, spiritually-based psychotherapy, and digital mental health (Al-Owidha, 2024; Hashim, 2025; Khan et al., 2025; Tariq et al., 2026). In addition, a number of studies have developed instruments that operationalize Islamic constructs, such as the *Fitrah Scale* and measures of Islamic spiritual health (Husain et

al., 2024; Javidi et al., 2026). These developments indicate that the relationship between Islam and psychology is no longer limited to the study of religiosity but has shifted toward the development of conceptual frameworks, measurement instruments, and psychological interventions that are more sensitive to the Islamic worldview (Bouzzidani & Salami, 2024; Khan et al., 2025; Pranajaya et al., 2024). However, the diversity of concepts, approaches, and populations used in these studies creates a need to systematically map how Islamic concepts are used in the psychological literature, the psychological mechanisms described, and the relevance of their integration to the mental health of Muslim adolescents. Without a comprehensive synthesis, these various findings risk remaining fragmented, failing to provide a complete picture of the evolving interaction between Islam and psychology.

Although research on Islam and psychology continues to evolve, there are still a number of gaps that require attention. The literature reveals diversity in the definitions of Islamic religiosity and mental health, whether focusing on religious practices, spirituality, religious coping, or an individual's relationship with Allah. Furthermore, most studies involve diverse populations, such as college students, adults, and clinical groups, so findings that specifically represent Muslim adolescents remain limited. Previous research has also tended to examine specific Islamic concepts in isolation such as *sabr*, *tawakkul*, or *dhikr* without comprehensively mapping the relationships between Islamic religiosity, psychological mechanisms, and mental health. Furthermore, differences between modern psychological approaches and Islamic psychology have the potential to result in a fragmented understanding of Islam's role in mental health. Therefore, a Systematic Literature Review is needed to comprehensively analyze Islamic concepts, psychological constructs, the mechanisms linking the two, and the forms of their integration with contemporary psychological approaches in order to gain a more holistic understanding, particularly in the context of Muslim adolescents' mental health.

Although research on Islam and psychology continues to evolve, existing studies still exhibit a number of limitations. Most studies address the relationship between Islamic religiosity and mental health in a fragmented manner, either by treating religion as a predictor of mental health or by examining concepts of Islamic psychology in isolation. Furthermore, the diversity of definitions of Islamic religiosity, psychological constructs, methodological approaches, and characteristics of study populations has prevented a fully integrated understanding of the interactions between Islam, mental health, and psychological mechanisms. This gap is particularly evident in the context of Muslim adolescents, a group that has received relatively little specific attention, even though they are in a developmental phase that is vulnerable to various psychological challenges and identity formation.

The novelty of this article lies in its effort to present a comprehensive synthesis of the interaction between Islam and psychology by integrating three main aspects: Islamic religiosity, mental health, and psychological integration from an Islamic perspective. Unlike previous studies, which tend to focus on the cause-and-effect relationship between religion and mental health or on conceptual discussions of Islamic psychology, this article systematically maps the Islamic concepts used in the literature, the psychological mechanisms described, the forms of intervention developed, and the various resulting mental health outcomes. Furthermore, this study positions Muslim adolescents as the primary context for this synthesis and distinguishes the use of Islam as a source of psychological concepts from the use of religion merely as a demographic characteristic.

The findings of this article make a theoretical contribution to strengthening psychological research that is sensitive to Islamic values, culture, and worldview by mapping the relationship between Islamic religiosity, psychological mechanisms, and mental health. In practical terms, the results of this synthesis can serve as a foundation for the development of counseling services, psychological interventions, and mental

health programs that are more contextually appropriate for Muslim communities, particularly adolescents. Furthermore, this study provides direction for future research to develop longitudinal and experimental designs, as well as measurement instruments that are valid and sensitive to cultural and religious contexts. Thus, the integration of Islam and psychology has the potential to enrich the development of a more holistic mental health science, encompassing psychological, spiritual, social, and cultural dimensions.

METHODS

The selection process followed the PRISMA 2020 steps, which include identification, screening, eligibility, and inclusion (Page et al., 2021). During the identification stage, 1,300 articles were retrieved from the Scopus database. Subsequently, the articles were screened based on their titles and abstracts to assess their relevance to the research focus. Articles that did not meet the inclusion criteria were then excluded from the selection process. During the eligibility stage, articles that passed the initial screening were further examined based on the alignment of their content with the research objectives and the established criteria. A total of 76 articles were excluded based on exclusion criteria because they did not meet the requirements for relevance and suitability for analysis. Reasons for exclusion included discussions of Islam and psychology that were not substantively related, irrelevance to the field of psychology, inadequate use of an Islamic perspective, mismatched publication types, and insufficient research information for analysis. After all selection stages were completed, 25 articles met the inclusion criteria and were selected as the final studies for the literature synthesis.

A literature search was conducted using the Scopus database on October 4, 2026. Scopus was chosen because it is one of the international bibliographic databases that provides coverage of scientific literature across various disciplines. The search strategy used the primary keywords “Islamic AND psychology” to identify publications relevant to the intersection of Islam and psychology. The initial search yielded 1,300 articles. All identified articles were then reviewed through a selection process based on the PRISMA 2020 guidelines. Inclusion and exclusion criteria were established prior to the screening process to ensure consistency in study selection. Articles were included if they substantively discussed the interaction, relationship, integration, contribution, or perspectives between Islam and psychology and were related to Islamic religiosity and/or mental health. Studies addressing concepts such as Islamic psychology, religiosity, Islamic spirituality, the Islamic worldview, religious coping, *fitrah*, *sabr*, and *tawakkal* were considered if these concepts were linked to psychological aspects, such as mental health, psychological well-being, resilience, emotional regulation, anxiety, depression, coping, or psychological development.

Articles were excluded if they did not substantively address the interaction between Islam and psychology; discussed Islam or psychology separately; used “Muslim” solely as a demographic characteristic without any connection to an Islamic perspective; were irrelevant to the field of psychology; or were publication types inconsistent with the research objectives, such as editorials, opinion pieces, book reviews, protocols, and non scientific publications. Articles that do not provide sufficient information to determine their relevance are also excluded from the analysis. The selection process follows the PRISMA 2020 stages, which include identification, screening, eligibility, and inclusion (Engkizar et al., 2024, 2026; Page, McKenzie, et al., 2021; Putra et al., 2020). During the identification stage, a total of 1,300 articles were retrieved from Scopus. Next, the articles were screened based on their titles and abstracts to assess initial alignment with the research focus. Articles unrelated to Islam and psychology were excluded. Articles meeting the initial criteria were then examined during the eligibility stage based on the alignment of their content with the research

objectives and inclusion criteria. After the entire selection process was completed, 25 articles that met the criteria were identified and designated as the final studies in the synthesis. The main reasons for excluding articles included a mismatch in focus, irrelevance to the field of psychology, the use of a non-substantive Islamic perspective, an inappropriate publication type, and insufficient research information.

Data from 25 articles that met the criteria were systematically extracted based on several characteristics, namely author and year of publication, research context or country, research objectives, Islamic concepts examined, psychological constructs, research design and methods, characteristics of the population or data sources, and key findings. The data extraction was conducted to enable comparisons across studies and to identify emerging research patterns. The data were then analyzed using two approaches: descriptive quantitative synthesis and qualitative thematic synthesis. Descriptive quantitative synthesis was used to describe the distribution of studies based on year of publication, Islamic concepts, fields of psychology, research populations or contexts, methodological approaches, and mental health focus. The results are presented as frequencies and percentages. This analysis is not intended as a meta-analysis or a statistical combination of effect sizes, but rather to provide an overview of the characteristics and developments in the analyzed literature.

Next, qualitative thematic synthesis was used to identify themes, patterns, mechanisms, and conceptual relationships emerging from the 25 studies. The analysis process involved identifying relevant findings from each article, grouping these findings based on shared meaning, and then developing descriptive and analytical themes that represent patterns of interaction between Islam and psychology. This approach allows studies with different concepts, methods, and contexts to be systematically compared and yields a broader interpretation of the relationship between Islamic religiosity and mental health (Thomas & Harden, 2008). The synthesis focuses on concepts such as *sabr*, *tawakkul*, *dhikr*, *fitrah*, spirituality, and religious coping, as well as their relationship to resilience, emotional regulation, anxiety, psychological well-being, and mental health. The entire process is reported according to the PRISMA 2020 guidelines to ensure transparency in the stages of identification, screening, eligibility assessment, and study inclusion (Engkizar et al., 2018; Page et al., 2021). The combination of descriptive quantitative synthesis and qualitative thematic synthesis enables this study to provide an overview of the literature's characteristics while interpreting patterns of relationships between Islamic concepts and psychology.

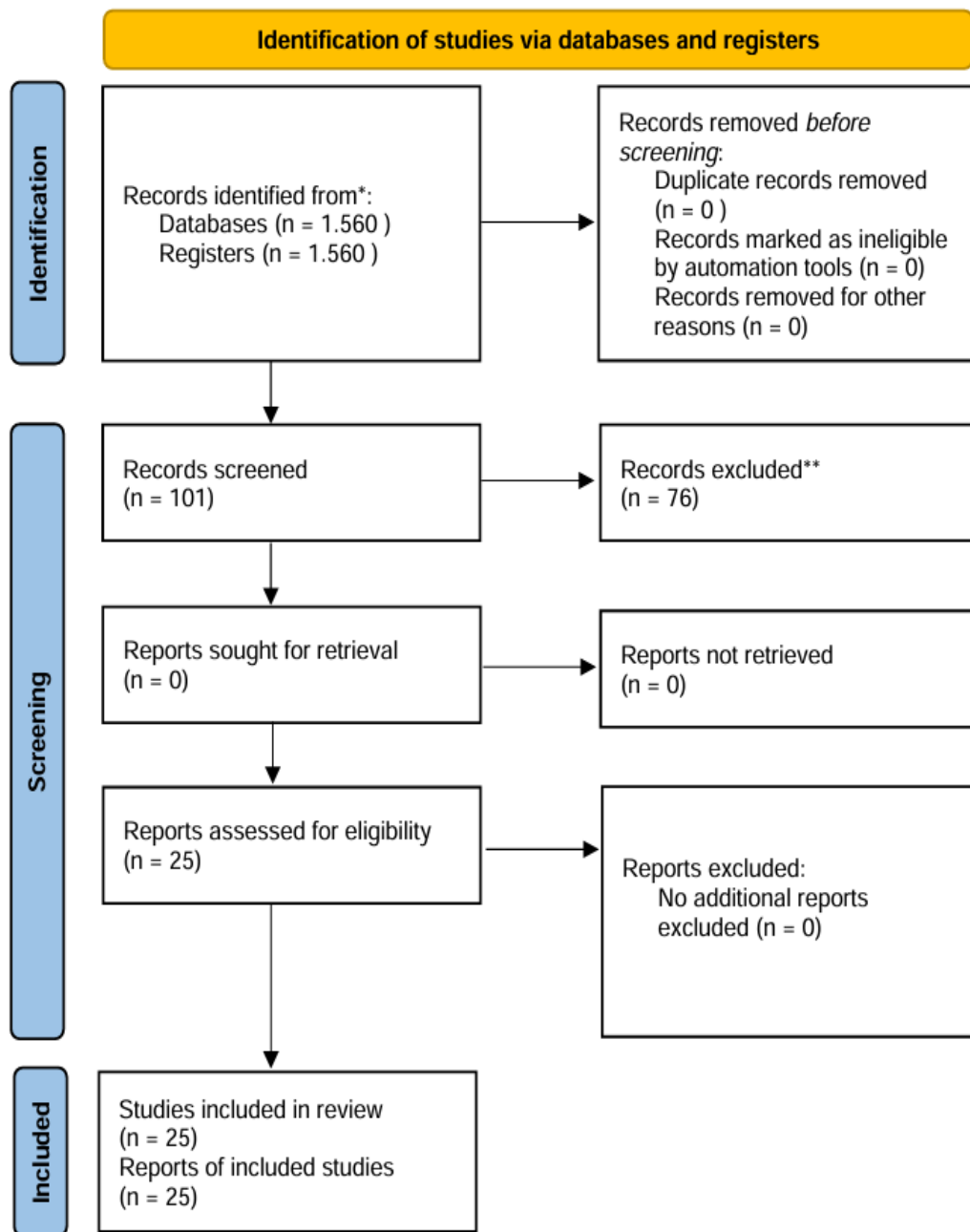


Fig 1. PRISMA 2020 Flow Diagram

RESULT AND DISCUSSION

Literature Selection Process

A literature search in the Scopus database using the keywords “Islamic AND psychology” on October 1, 2026, yielded 1,560 articles. All retrieved articles were then screened based on topic suitability, relevance to the research objectives, and the established inclusion and exclusion criteria. After the initial screening process, 101 articles were deemed relevant and advanced to the screening stage. At this stage, the titles and abstracts of the articles were examined to determine their initial alignment with the study’s focus on the interaction between Islam and psychology. Of these 101 articles, 76 were excluded because they did not meet the inclusion criteria. The exclusion of articles was primarily due to a mismatch in research focus, the absence of substantive discussion regarding the relationship between Islam and psychology, irrelevance to the field of psychology, the use of “Muslim” solely as a demographic characteristic, and publication types that did not align with the objectives of a

systematic literature review. Upon completion of the selection process, 25 articles met all criteria and were included in the final synthesis.

Thus, the articles that successfully passed the screening stage accounted for 24.75% of the 101 articles reviewed, while 75.25% were excluded. When compared to the overall initial search results, the 25 articles analyzed represented only 1.92% of the 1,300 articles found. This proportion indicates that the selection process yielded a relatively focused set of studies aligned with the research objectives. The rigorous selection process also revealed that, although a significant number of publications containing the terms “Islam” and “psychology” were identified, not all of them substantively addressed the interaction between these two fields. These selection results serve as the basis for further analysis of the characteristics, themes, and patterns of interaction between Islam and psychology in the 25 studies that met the criteria.

Table 1. Summary of the Study Selection Process

Selection Stage	Number (n)	Percentage
Articles identified through the initial search	1,560	100.00%
Articles included in the screening stage	101	7.77%*
Articles excluded during the screening stage	76	75.25%**
Articles meeting the inclusion criteria	25	24.75%**
Articles analyzed in the final synthesis	25	1.92%*

Note: Percentages marked with () are calculated based on 1,300 articles from the initial search, while percentages marked with (**) are calculated based on 101 articles that advanced to the screening stage*

Study Characteristics and Focus

A total of 25 articles that met the inclusion criteria indicated that research on the interaction between Islam and psychology has a broad conceptual scope. The analyzed literature not only positions religiosity as a variable related to mental health but also demonstrates a trend toward using Islamic concepts as sources for psychological constructs, coping mechanisms, intervention approaches, and the basis for developing psychological models and instruments. Islamic concepts identified in the literature include *sabr*, *tawakkul*, *tawhid*, *fitrah*, *dhikr*, *muraqabah*, sincerity, gratitude, *‘asabiyyah*, and *sukūn*. The diversity of these concepts indicates that the interaction between Islam and psychology has evolved on several levels, ranging from foundational concepts regarding human nature and psychological development to religious practices used as sources of self-regulation and well-being.

Based on the results of the data extraction and thematic synthesis, the interaction between Islam and psychology can be grouped into eight main themes: Islam-based psychological concepts; Islam and mental health; Islamic spirituality and well-being; Islam in development and education; the integration of Islam with modern psychology; Islam-based psychological interventions; social and cultural contexts; and the development of psychological instruments and models. These themes overlap, so a single article may contribute to more than one theme. This indicates that the boundaries between disciplines in the study of Islam and psychology are not absolute. A study, for example, may discuss the concept of *fitrah* as a psychological construct while also relating it to human development and mental health.

Table 2. Distribution of Research Themes

Theme	Number of Studies (n)	Percentage of 25 Studies
Islamic-Based Psychology Concepts	8	32.00%
Islam and Mental Health	7	28.00%
Islamic Spirituality and Well-Being	6	24.00%
Islam, Development, and Education	6	24.00%
Integration of Islam with Modern Psychology	6	24.00%
Islamic-Based Psychological Interventions	5	20.00%

Social and Cultural Contexts	4	16.00%
Development of Psychological Instruments and Models	2	8.00%

Note: Categories overlap; a single study may fall under more than one theme, so the total percentage is not intended to add up to 100%.

The theme of Islam-based psychological concepts was the most frequently identified group, comprising 8 of the 25 studies (32.00%). Studies in this group use or develop concepts such as *tawhid*, *fitrah*, *'asabiyyah*, sincerity, gratitude, and perspectives on human development based on the Quran and Hadith as a framework for understanding psychological phenomena (Hashim, 2025; Mardiana & Umiarso, 2024; Pranajaya et al., 2024; Qorib & Umiarso, 2025). These findings indicate a tendency to use Islamic concepts as a source for psychological constructs, rather than merely as the participants' religious background. Thus, research in this group contributes to the development of a psychological perspective rooted in the Islamic worldview.

The theme of Islam and mental health was found in 7 studies (28.00%). Research in this group linked Islamic concepts or practices to mental health, anxiety, depression, sleep quality, and psychological well-being. Shoaab Kazemi et al., (2026), for example, demonstrated a positive relationship between *ma'rifat al-nafs* and college students' mental health. Other studies highlight the potential of approaches based on the Quran and Sunnah, Islamic meditation, *dhikr*, and *salawat* in supporting psychological well-being (Samingan et al., 2025; Wijayanti et al., 2025; Zahir & Qoronfleh, 2025). These findings suggest that the relationship between Islam and mental health can manifest through various mechanisms, including the interpretation of experiences, emotional regulation, stress management, and the enhancement of psychological well-being.

The theme of Islamic spirituality and well-being was found in 6 studies (24.00%). Concepts such as *sabr*, *tawakkul*, *dhikr*, and spiritual health were used to explain individuals' ability to cope with stress, maintain composure, foster hope, and enhance well-being. Kanal & Grzymala-Moszczyńska, (2026) demonstrated that *sabr* and trust in Allah can serve as forms of religious coping when facing adversity. Meanwhile, Javidi et al., (2026) developed the construct of Islamic Spiritual Health, which encompasses an individual's relationship with Allah, oneself, others, and nature. These findings indicate that Islamic spirituality is not only related to the vertical relationship between an individual and God but also has interpersonal dimensions and involves an individual's relationship with the environment.

The themes of Islam, development, and education, as well as the integration of Islam with modern psychology, were each found in 6 studies (24.00%). Regarding development and education, the research addressed *fitrah*, perceptions of Allah, Islamic parenting, sincerity, gratitude, and human development based on the Quran and Hadith (Fitri et al., 2025; Hashim, 2025; Mardiana & Umiarso, 2024; Pranajaya et al., 2024; Tan, 2023). These findings indicate that Islamic concepts are used to explain the process of human development, ranging from self-formation to social and moral relationships. Meanwhile, integration with modern psychology is evident through the combination of Islamic concepts with Acceptance and Commitment Therapy (ACT), self-psychology, behavior modification, social intelligence, and developmental psychology (Al-Owidha, 2024; Awang & Saad, 2026; Bouzidani & Salami, 2024; Khan et al., 2025). This pattern demonstrates that the integration of Islam and psychology does not necessarily mean replacing modern psychological theories but can be achieved through adaptation, enrichment, or dialogue between Islamic concepts and established psychological approaches.

The theme of Islam-based psychological interventions encompassed 5 studies (20.00%). The forms of intervention identified included counseling based on the Quran and Sunnah, *dhikr*, *salawat*, Islamic meditation, and the integration of Islamic spirituality with mental health technology. Several studies showed positive results regarding

anxiety, sleep quality, psychological acceptance, and mental well-being (Ramadhani et al., 2025; Samingan et al., 2025; Tariq et al., 2026; Zahir & Qoronfleh, 2025). These findings indicate a shift from conceptual studies toward practical applications. However, the relatively smaller number of intervention studies compared to conceptual studies suggests that empirical evidence regarding the effectiveness of Islam-based psychological approaches still needs to be strengthened through experimental and longitudinal research.

The theme of social and cultural context was found in 4 studies (16.00%), while the development of instruments and psychological models was found in 2 studies (8.00%). Research in the social and cultural context examined the role of Islam in mental health services, family relationships, death rituals, and attitudes toward marriage (Koroglu & Durat, 2026; Lintang et al., 2025; Paiva et al., 2024; Tabkhi et al., 2025). Meanwhile, instrument development is evident in studies on the Islamic Spiritual Health Questionnaire and the Fitrah Scale, which demonstrate efforts to operationalize Islamic concepts into constructs that can be empirically investigated (Husain et al., 2024; Javidi et al., 2026). Although the number of such studies remains limited, they are important because they provide a methodological foundation for measuring Islamic constructs more systematically and enable empirical testing among Muslim populations in diverse cultural contexts.

Patterns of Interaction Between Islam and Psychology

A synthesis of 25 studies reveals three main patterns of interaction between Islam and psychology. The first pattern is Islam as a conceptual source for psychology. This pattern is evident in the use of the concepts of *fitrah*, *tawhid*, *nafs*, *sabr*, and *'asabiyyah* to explain human behavior, development, identity, and psychological states. In this pattern, Islam is positioned as a source of a conceptual framework that provides an understanding of human beings and their behavior. These concepts are not merely treated as religious terms but are increasingly used to construct or enrich psychological constructs.

The second framework is Islam as a source of coping and psychological well-being. This framework is primarily evident through the use of *zikir*, *shalawat*, prayer, *tawakkul*, *sabr*, and spirituality as resources for coping with life's pressures. These practices and beliefs are associated with the ability to manage emotions, maintain hope, increase resilience, reduce anxiety, and support psychological well-being. These findings indicate that Islamic religiosity can function as a psychological mechanism that helps individuals make sense of difficult experiences and develop adaptive strategies for coping with stress.

The third pattern is the integration of Islam with contemporary psychological theory and practice. This pattern is evident in the use of Islamic concepts in ACT, self-psychology, developmental psychology, behavior modification, spiritually-based psychotherapy, psychological interventions, and the development of assessment tools. This integration reflects a shift from approaches that separate religion and psychology toward approaches that seek to bring the two together within a more contextual framework. Thus, Islam is no longer merely positioned as a research backdrop but is increasingly being utilized as a source of concepts, mechanisms, interventions, and the development of psychological measurement tools.

Overall, the results of this synthesis indicate that the literature on Islam and psychology has shifted from an approach that treats religion merely as a demographic variable or predictor toward a more substantive approach. Islamic concepts and practices are increasingly being positioned as psychological constructs, sources of coping mechanisms, foundations for interventions, and sources for the development of models and instruments. However, the distribution of themes also reveals that research remains scattered across various age groups, social contexts, psychological constructs, and methodological approaches. Studies specifically linking Islamic religiosity to the

mental health of Muslim adolescents are still not predominant in the analyzed literature. Thus, although there is evidence of the positive potential of various Islamic concepts and practices for mental health, more targeted research is needed to examine these relationships among Muslim adolescents. Future research should also take into account adolescent developmental characteristics, cultural contexts, and the use of validated instruments so that the relationship between Islamic religiosity and mental health can be understood more accurately.

A Paradigm Shift in the Interaction Between Islam and Psychology

The results of a systematic literature review indicate a paradigm shift in understanding the relationship between Islam and psychology. Islam is no longer viewed solely as a demographic background, cultural identity, or religious variable external to psychological processes, but is increasingly positioned as a conceptual source for understanding human beings, behavior, and mental health. This shift is evident in the use of concepts such as *fitrah*, *tawhid*, *sabr*, *tawakkul*, *zhihr*, and other spiritual concepts as part of a framework for explaining psychological processes (Bouزيدani & Salami, 2024; El-Gashingi, 2026; Husain et al., 2024; Javidi et al., 2026).

Thus, the interaction between Islam and psychology takes place not only through the adaptation of psychological theories to the Muslim context but also through efforts to develop a psychological understanding rooted in the Islamic worldview.

This shift is also evident in the evolution of research, which has moved from conceptual studies toward operationalization and empirical testing. The concept of *fitrah*, for example, has been developed into a construct that can be measured using the Fitrah Scale, while Islamic spiritual health has been operationalized through the Islamic Spiritual Health Questionnaire (Bouزيدani & Salami, 2024; Husain et al., 2024; Javidi et al., 2026). This development is significant because it demonstrates that religious concepts are not merely used as philosophical terms but are increasingly being translated into constructs that can be analyzed psychometrically. At the same time, psychological thought within the classical Islamic tradition is being reexamined to assess its relevance to contemporary psychology. A study of Abū Ishāq al-Shīrāzī's model of behavioral modification as presented in *Al-Ṭib Al-Rūḥānī*, for example, shows that the Islamic intellectual tradition possesses conceptual resources that can be revisited to enrich the development of psychological interventions (Bouزيدani & Salami, 2024).

This shift indicates that Islamic psychology is beginning to move from its position as an alternative discourse toward a field of study that seeks to develop its own concepts, constructs, instruments, and empirical applications. However, this development does not mean that Islamic psychology should be positioned as a substitute for modern psychology. Rather, the findings of the SLR suggest opportunities for dialogue between Islamic concepts and contemporary psychological theories. This position enables the development of a psychology that is more sensitive to the values, beliefs, and frames of reference of individual Muslims (Khan et al., 2025; Shoaab Kazemi et al., 2026). Therefore, the evolving interaction between Islam and psychology should be understood as a process of epistemological and methodological dialogue that allows both traditions to contribute to our understanding of mental health.

Islamic Religiosity as a Source of Coping and Psychological Regulation

One of the key findings of this research synthesis is that Islamic religiosity can serve as a source of coping when facing psychological stress. Religious practices and values not only provide subjective peace of mind but can also influence how individuals assess situations, regulate emotional responses, maintain hope, and choose adaptive behaviors. In this context, *sabr* and *tawakkal* demonstrate that Islamic religiosity possesses interrelated cognitive, emotional, moral, and behavioral dimensions (Alan & Isi, 2023; Kanak & Grzymala-Moszczyńska, 2026). Thus, religiosity cannot be

adequately understood based solely on the frequency of worship, but also on the extent to which religious values are internalized in the way individuals cope with life experiences.

The concept of *sabr* provides an example of this mechanism

In a study of Syrian refugee women, *sabr* was not understood as passive resignation, but rather as a form of resilience that enables individuals to maintain agency, dignity, self-control, and moral orientation when facing stressful conditions (Alan & Isi, 2023; Kanak & Grzymala-Moszczyńska, 2026). Meanwhile, *tawakkal* provides a framework for entrusting outcomes to Allah after making an effort. This framework can help individuals accept uncertainty and reduce the stress arising from the need to control all of life's outcomes (Alan & Isi, 2023). These findings suggest that religiosity may operate through the process of cognitive appraisal that is, how individuals assign meaning to the situations they face. Practices such as *zikir*, *shalawat*, prayer, and *muraqabah* demonstrate similar mechanisms.

These practices can function as contemplative activities that help direct attention, manage emotions, and create a calmer psychological state (Wijayanti et al., 2025; Zahir & Qoronfleh, 2025). Evidence from a randomized controlled trial indicates that a combination of *zikir* and *shalawat* is associated with reduced anxiety and improved sleep quality in hemodialysis patients (Wijayanti et al., 2025). These findings suggest that spiritual practices can have psychological implications when performed in a structured manner.

Thus, Islamic religiosity can be understood as a psychological resource that operates through a combination of beliefs, spiritual practices, emotional regulation, and meaning-making. However, these findings do not imply that religiosity always results in positive psychological outcomes. Religious experiences are greatly influenced by how individuals interpret religious teachings and the social context in which that religiosity is practiced. Therefore, research on religiosity and mental health needs to distinguish between adaptively internalized religiosity and religious experiences that may actually reinforce feelings of guilt, anxiety, or psychological distress.

Islamic Religiosity and Mental Health

The psychological mechanisms underlying the relationship between Islamic religiosity and mental health in the analyzed literature are not direct or straightforward. Several psychological mechanisms appear to serve as links between Islamic beliefs or practices and mental health. One prominent mechanism is *ma'rifat al-nafs*, or self-knowledge from an Islamic perspective. Self-understanding can help individuals recognize their internal states, understand their own strengths and weaknesses, and develop a more focused moral and spiritual orientation. Research by Shoaib Kazemi et al., (2026) demonstrates a relationship between self-knowledge from an Islamic perspective and mental health among female Iranian college students. These findings suggest that self-knowledge can serve as one pathway connecting religious dimensions with psychological well-being.

Another mechanism is evident in the way individuals reinterpret certain psychological experiences. El-Ghashing, (2026) demonstrates that the Islamic perspective on *waswas* can help distinguish religious doubt from pathological psychological conditions. This distinction is important because certain psychological experiences can become more burdensome when individuals interpret them as signs of a failure of faith or moral failings. By framing *waswas* as a psychologically understandable experience, individuals can potentially avoid excessive guilt and a cycle of compulsive self-examination. In this context, a religious perspective can function as a mechanism of cognitive re-categorization that helps transform how individuals understand their internal experiences. The meaning and reinterpretation of experiences are also evident in the context of loss and grief. Death rituals in Muslim societies, including prayers and communal activities, can provide social and spiritual structure for

individuals experiencing loss (Koroglu & Durat, 2026). These rituals not only serve as expressions of religious devotion but also provide social support and a framework of meaning that helps individuals make sense of death. This suggests that religiosity can play a role through meaning-making, particularly when individuals face experiences beyond their direct control.

In the context of development, values such as sincerity, gratitude, and religious orientation may also be related to emotional regulation and resilience in the face of adversity. Parenting styles grounded in Islamic values can provide an environment that supports the development of emotional regulation in children and adolescents (Ma'ruf et al., 2025; Mardiana & Umiarso, 2024). Thus, the relationship between religiosity and mental health is multidimensional. This relationship can manifest through self-awareness, coping, emotional regulation, meaning-making, social support, and the development of moral orientation.

Integrating Islamic Concepts with Contemporary Psychology

The findings indicate that the interaction between Islam and psychology is evolving toward integration with contemporary psychological theory and practice. One notable form of integration is the combination of concepts from Islamic psychology with Acceptance and Commitment Therapy (ACT). Khan et al., (2025) highlight common ground between the psychological flexibility in ACT and the spiritual goals of Islam, including the process of *tazkiyat al-nafs*. This integration allows the structure of psychological interventions to be maintained, while the framework of meaning and values can be adapted to the beliefs of Muslim clients. Integration is also evident in approaches to *waswas* and scrupulosity. Fiqh principles regarding excessive doubt align with Exposure and Response Prevention (ERP), particularly in reducing compulsive checking and repetitive behaviors (El-Gashingi, 2026).

Meanwhile, studies on Sufism and self-psychology reveal a convergence between spiritual guidance practices in the Sufi tradition and the concepts of the therapeutic relationship and the self-object in Kohut's theory (Al-Owidha, 2024). These findings suggest that integration does not necessarily mean replacing modern psychological theories with Islamic concepts. Integration can take the form of a conceptual dialogue that allows psychological theories and Islamic sources of knowledge to enrich one another. Integration is also developing in the fields of social psychology and education. Ibn Khaldun's concept of *'asabiyyah* is combined with social intelligence theory to construct a model linking social solidarity, empathy, and social effectiveness (Awang & Saad, 2026). In education, Islamic values are used to create learning contexts related to flow, anxiety, and psychological well-being (Diponegoro et al., 2024).

Technological advancements also demonstrate new forms of integration through digital mental health platforms such as *Sukunn*, which incorporates the practices of *muraqabah*, *dhikr*, and *tafakkur* (Tariq et al., 2026). Thus, the integration of Islam and psychology has evolved across the realms of theory, psychotherapy, education, intervention, and technology. However, this integration still requires empirical testing to ensure that the approaches developed are not only conceptually sound but also effective and safe for users.

Islamic Psychology as a Framework for Understanding Mental Health

The findings of the analysis indicate that Islamic psychology offers a framework for understanding human beings that possesses unique characteristics. Human beings are understood not only as biological and cognitive beings but also as spiritual beings who have a relationship with Allah and possess *fitrah* an innate tendency toward goodness and the recognition of God (Pranajaya et al., 2024). This perspective adds an additional dimension to the understanding of mental health, as psychological conditions are not entirely separate from spiritual, moral, and relational dimensions.

The concept of fitrah is a key construct within this framework. The development of the Fitrah Scale demonstrates that this concept, rooted in Islamic tradition, can be operationalized as a measurable psychological construct (Husain et al., 2024).

Similarly, the Islamic Spiritual Health Questionnaire views spiritual health through an individual's relationship with God, oneself, others, and nature (Javidi et al., 2026). This development broadens the understanding of mental health from an approach focused solely on the absence of symptoms to one that also considers internal balance, spiritual connections, life meaning, and social functioning.

This framework is relevant to the development of mental health services that are culturally and religiously sensitive. For Muslim clients, religious beliefs and practices can be an important part of their identity and their way of understanding psychological issues.

Therefore, an approach that ignores the religious dimension may not align well with the client's framework of meaning. Paiva et al., (2024) highlight the importance of sensitivity to religious and cultural contexts in mental health services for Muslim women. Thus, Islamic psychology can contribute not only as a theoretical perspective but also as an approach to enhance cultural relevance in psychological services.

Relevance of the Findings to the Mental Health of Muslim Adolescents

Although the studies analyzed covered diverse age groups and contexts, the findings of this synthesis are highly relevant to the mental health of Muslim adolescents. Adolescence is a critical period for cognitive, emotional, and social development, as well as identity formation. At this stage, values and beliefs acquired from family, school, and the social environment begin to be internalized and become part of how individuals understand themselves and the world around them (Hashim, 2025). Therefore, religiosity in adolescents' lives should not be understood merely as the frequency of religious practices but also as part of identity formation, emotional regulation, and the attribution of meaning.

Perceptions of God are one aspect relevant to this process. Tan, (2023) highlights the importance of perceptions of God in children's cognitive and spiritual development. Religious representations formed during early development can become part of an individual's psychological framework as they enter adolescence. Therefore, religious education that fosters a positive and supportive understanding of the relationship between humans and God has the potential to support healthy psychological development.

The family also plays a crucial role in the relationship between religiosity and adolescents' mental health. Research on parenting suggests that parenting styles may be associated with the development of emotional regulation within an Islamic educational setting (Ma'ruf, 2025). Prayer and religious practices within the family can also strengthen emotional bonds and the intergenerational transmission of values (Lintang et al., 2025). Thus, adolescent religiosity should be understood as a phenomenon that develops within a social context, not merely as an individual characteristic.

Findings regarding academic anxiety also point to the potential for integrating religious values into education. Diponegoro et al., (2024) demonstrated that a religious context in learning can contribute to psychological well-being and anxiety management. These findings are relevant for Muslim adolescents who simultaneously face academic and social pressures, the use of digital technology, and the process of identity formation. However, empirical evidence specifically examining the mechanisms through which Islamic religiosity affects the mental health of Muslim adolescents remains limited. Therefore, findings from college student and adult populations cannot be directly generalized to adolescents without considering their developmental characteristics.

Gaps and Challenges in Islamic–Psychology Research

Although the literature shows considerable growth, there are still a number of methodological and empirical gaps. First, there is heterogeneity in research designs. Some studies are still conceptual reviews, theoretical analyses, or cross-sectional studies, so the temporal and causal relationships between religiosity and mental health cannot yet be firmly established (Alan & Isi, 2023; Hashim, 2025). Therefore, longitudinal studies are needed to examine changes in religiosity and mental health over time, while experimental studies are required to test the effectiveness of Islam-based interventions.

Second, limitations exist regarding sample characteristics and geographic context. A number of studies have been conducted on specific groups, such as college students or populations from a single region, so generalizations about the broader Muslim population remain limited (Wijayanti et al., 2025). The diversity of culture, language, religious traditions, and social conditions within Muslim communities must be taken into account, as the same religious concepts can have different expressions and meanings in different contexts.

Third, the development of these instruments still requires cross-cultural validation. The Fitrah Scale and the Islamic Spiritual Health Questionnaire represent important developments, but their use needs to be tested among Muslim populations with diverse cultural and linguistic characteristics (Javidi et al., 2026). Testing for measurement invariance is crucial to ensure that differences in scores between groups truly reflect differences in the constructs being measured, rather than merely differences in language when examining the relationship between Islamic religiosity and mental health in Muslim adolescents.

Although there have been developments in Islamic-ACT and digital mental health based on spiritual practices, their application to adolescent populations still requires empirical or cultural evidence. The most relevant gap in this research is the limited number of studies that specifically examine the relationship between Islamic religiosity and mental health among Muslim adolescents. Although there have been developments in Islamic-ACT and digital mental health based on spiritual practices, their application to adolescent populations still requires stronger empirical evidence (Khan et al., 2025; Tariq et al., 2026). Therefore, future research should integrate conceptual studies of Islam and psychology with empirical designs that account for the characteristics of SLR, which has implications for the development of mental health services that are more sensitive to religious contexts. Mental health practitioners working with Muslim clients need to understand that beliefs, religious practices, and religious concepts can be integral to adolescent development.

Implications for Research and Practice in Muslim Mental Health

The findings of this analysis have implications for the development of mental health services that are more sensitive to religious contexts. Mental health practitioners working with Muslim clients need to understand that beliefs, religious practices, and religious concepts can be part of the framework through which psychological problems are interpreted. The integration of Islamic psychology with ACT, the management of scrupulosity based on an understanding of *fiqh*, and contemplative practices such as *dhikr* and *muraqabah* point to the possibility of developing approaches that are better suited to clients' religious contexts (El-Gashingi, 2026; Zahir & Qoronfleh, 2025). However, such integration must be grounded in professional competence and scientific evidence, rather than merely adding religious terminology to therapy.

In the context of education, research findings highlight the importance of creating an environment that supports both religious development and psychological well-being. Islamic education can be directed toward fostering a religious understanding that promotes emotional regulation, resilience, and a positive relationship with God rather than merely formal compliance. A positive and constructive perception of Allah can be an integral part of religious education that supports psychological development

(Tan, 2023). The development of emotional regulation and Adversity Quotient through a humanistic and religious educational approach also has the potential to support students' psychological resilience (Mardiana & Umiarso, 2024). The family is another important context. Parenting styles that support communication, openness, and emotional regulation can facilitate the adaptive internalization of Islamic values (Ma'ruf, 2025).

Therefore, strengthening the mental health of Muslim adolescents cannot be achieved through individual interventions alone; it must also involve families and educational environments as systems that shape psychological development. Technological advancements also open opportunities to expand access to mental health support grounded in Islamic values. The development of *Sukunn* demonstrates how *muraqabah*, *zikir*, and *tafakkur* can be integrated into a digital mental health platform (Tariq et al., 2026). This approach has the potential to be relevant for adolescents and young adults who are highly engaged with technology. However, religion-based mental health applications still require testing for effectiveness, safety, privacy, and alignment with psychological principles and professional ethics.

Directions for the Development of an Integrative Model of Islam and Psychology

Based on the overall findings, future research should focus on developing an integrative model that explains the relationship between Islamic religiosity, psychological mechanisms, and mental health in a more systematic manner. Based on the literature synthesis, this relationship can be understood through the following framework: the internalization of Islamic values and practices such as *tawhid*, *fitrah*, *sabr*, *tawakkal*, *zikir*, and prayer has the potential to be linked to psychological mechanisms such as self-awareness, emotional regulation, coping, meaning-making, and social support. These mechanisms may then be linked to various mental health indicators. This framework remains conceptual based on the synthesis findings and cannot yet be considered a causal model until empirically tested.

Longitudinal research is a key priority to examine whether the internalization of values such as *fitrah*, *sabr*, and *tawakkal* is consistently associated with changes in mental health during adolescence. Randomized controlled trials are also needed to test the effectiveness of Islam-based interventions, including psychotherapy integrated with Islamic values and digital mental health interventions (Tariq et al., 2026). Such testing is essential to ensure that the development of Islamic psychology does not stop at conceptual suitability but is grounded in a strong empirical evidence base.

The development and standardization of instruments should also be on the agenda for future research. Instruments such as the Fitrah Scale and the Islamic Spiritual Health Questionnaire provide an initial foundation for measuring psychological constructs from an Islamic perspective (Javidi et al., 2026). Future research should examine construct validity, reliability, cross-cultural validity, and measurement invariance among Muslim groups with diverse characteristics. This is particularly important if the instruments are to be used to compare religiosity and mental health across countries, age groups, or cultural backgrounds. Overall, the direction of research in Islam and psychology lies not merely in efforts to compare Islam with Western psychology, but in fostering a scientific dialogue that allows Islamic concepts to be empirically tested, operationalized, and developed.

In the context of Muslim adolescents, this issue becomes increasingly important because adolescence is a period of identity formation and psychological development that requires multidimensional support. The results of the systematic literature review (SLR) indicate that Islamic religiosity has the potential to serve as a source of coping, emotional regulation, meaning-making, and psychological well-being. However, this potential is not yet sufficient to establish a strong causal relationship, particularly among Muslim adolescents. Therefore, future research should employ longitudinal,

experimental, and cross-cultural designs and involve the development of validated instruments. Such an approach is expected to yield a psychological model that is not only relevant to Muslim religious values and experiences but also has a strong empirical foundation and can be professionally applied in efforts to improve the mental health of Muslim adolescents.

CONCLUSION

The interaction between Islam and psychology demonstrates that Islamic teachings serve not only as a belief system but also as a source of psychological concepts relevant to explaining an individual's mental health and well-being. The findings of the analysis indicate that the concepts of *sabr*, *tawakkal*, *zhikir*, *fitrah*, *tawhid*, and *Ma'rifat al-Nafs* are related to coping mechanisms, emotional regulation, resilience, the formation of life meaning, and psychological well-being. Furthermore, these concepts have been integrated into various contemporary psychological approaches through the development of conceptual frameworks, measurement instruments, and counseling and intervention models that are sensitive to Islamic values. The novelty of this article lies in its synthesis, which links Islamic religiosity, mental health, and psychological integration within a single comprehensive analytical framework, thereby providing a more complete picture of Islam's role as a source of concepts, psychological mechanisms, and the development of mental health interventions.

These findings have theoretical implications for strengthening Islamic psychology as a field of study that focuses not only on religiosity as a research variable but also on the development of psychological concepts and approaches rooted in the Islamic worldview. From a practical perspective, the research findings can serve as a foundation for developing counseling services, educational programs, and mental health interventions that are more contextually appropriate for Muslim communities, particularly adolescents. Nevertheless, studies on the mechanisms underlying the relationship between Islamic religiosity and mental health among Muslim adolescents still require further empirical evidence. Therefore, future research should employ longitudinal and experimental designs, develop culturally validated instruments, and test the effectiveness of interventions based on Islamic values to strengthen the development of evidence-based Islamic psychology and more holistic mental health services.

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Author contribution

Tiara Putri Solehah: data curation, writing-original draft preparation, **Achmad Faqihuddin & Viona Dwi Wulandari:** analysis, conceptualization, **Ulfah Hawwa' binti Muslich Achmad:** methodology, visualization, and editing.

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