

CHAPTER ONE

INTRODUCTION

A. Background

Depression is one of the most common and destructive mental disorders in the modern world. According to the World Health Organization (WHO), more than 264 million people of all ages suffer from depression globally.¹ In Indonesia, the prevalence of mental emotional disorders, manifested by symptoms of depression and anxiety, reaches around 6.1% of the total population.² These figures show that depression is not only an individual mental health problem, but also a social problem that requires serious attention. Searching for effective and holistic healing methods is very important in this context. Modern psychotherapeutic approaches have shown effectiveness in the treatment of depression. Still, many individuals, especially in communities with strong religious backgrounds, seek strategies to integrate their spiritual values into the healing process.

¹ “Depressive Disorder (Depression),” accessed July 27, 2024, <https://www.who.int/news-room/fact-sheets/detail/depression>.

² Tim Riset Kesehatan Dasar 2018 (Indonesia) and Indonesia, eds., *Laporan Nasional Riset Kesehatan Dasar 2018* (Jakarta: Kementerian Kesehatan, Republik Indonesia, Badan Penelitian dan Pengembangan Kesehatan, 2019).

The Islamic Sufi tradition is one of the rich yet often overlooked sources of insight in modern psychological discourse. Among the Muslim scholars who made significant contributions in this field was a 14th-century scholar whose thoughts on mental and spiritual health are still relevant today. His in-depth work on soul purification (*tazkiyat an-nafs*) and spiritual healing offers valuable insights that can enrich contemporary approaches to mental health.³ His thinking on Sufistic psychotherapy offers a unique paradigm that combines spiritual, emotional, and rational aspects in healing the soul. This approach is based on the understanding that human beings are multidimensional, with interrelated physical, psychological, and spiritual needs. In his view, not viewed solely as chemical imbalances or cognitive distortions, but also as manifestations of spiritual alienation and loss of meaning in life.⁴

Although modern psychotherapy has come a long way in recent decades, there is a significant gap in approaches that fully address the spiritual dimension, especially in Indonesia's rich cultural and religious values. Sufi-based psychotherapy, emphasising the spiritual and

³ Muḥammad ibn Abī Bakr Ibn Qayyim al-Jawzīyah and Ovamir Anjum, *Madarij Al-Salikin Bayna Manazil Iyyaka Na'budu Wa-Iyyaka Nastain. (Ranks of the Divine Seekers: A Parallel English-Arabic Text)*, Islamic Translation Series 14/1 (Leiden ; Boston: Brill, 2020), 73.

⁴ Muḥammad Abī Bakr Ibn Qayyim al-Jawzīyah, *Ighathatul Al-Lahfan Min Masayid al-Shaytan* (Dar al-Kotob al-'Ilmiyah, 2001), 131.

metaphysical aspects of the human being, offers a unique perspective that can fill this gap. The Sufistic approach in psychotherapy not only sees depressive symptoms as purely psychological or biological problems, but also as an indication of spiritual imbalance. The concept of *darwa' al-qulub* (the healing of hearts) elaborated in the classical works of Sufism emphasises the importance of curing "liver diseases" such as hopelessness (*ya's*), excessive sadness (*huzn*), and anxiety (*hamm*) as a fundamental step in overcoming depression.⁵

A critical aspect of Sufistic psychotherapy is its emphasis on *ma'rifatullah* (knowledge of Allah) as the key to mental well-being. This process involves deep reflection on God's attributes and their manifestations in daily life, which is believed to lead to inner peace and psychological resilience.⁶ This approach aligns with contemporary research findings indicating a positive correlation between spirituality and mental health.⁷ In the Indonesian context, the integration of spiritual values into psychotherapy practices has significant potential to enhance the effectiveness of depression treatment. A study by Subandi et al. (2014) demonstrates that psychotherapy approaches

⁵ Muhammad Abī Bakr Ibn Qayyim al-Jawzīyah, *Al-Tibb al-Nabawi* (Dar al-Fikr, 2003).

⁶ Al-Ghozali and Abu Hamid Al-Ghozali bin Muhammad, *Ihya' Ulumiddin* (Kairo: Dar Mishr li al-Thiba'ah, 1998).

⁷ Harold G. Koenig, "Religion, Spirituality, and Health: The Research and Clinical Implications," *ISRN Psychiatry* 2012 (December 16, 2012): 1–33, <https://doi.org/10.5402/2012/278730>.

incorporating Islamic values the psychological well-being of Muslim patients in Indonesia.⁸ However, further research is still needed to explore the specific applications of Sufi-based psychotherapy in modern clinical settings.

In the development of modern psychology, there is an increasingly strong tendency to recognise the importance of the spiritual dimension in human mental health. A holistic approach that combines biological, psychological, social, and spiritual aspects is increasingly gaining recognition as an effective method to addressing with various psychiatric disorders, including depression.⁹ In this context, Islamic Sufi thought provides offers a unique perspective that can enrich our understanding of the human soul and its healing process.

Sufistic psychotherapy, which is rooted in the Sufism tradition in Islam, views humans as multidimensional beings with interrelated physical, mental, and spiritual aspects. This approach emphasises that mental health depends not only on psychological balance, but also on a harmonious relationship between the individual and God, the self, and the social

⁸ M A Subandi, "Spirituality, Gratitude, Hope and Post-Traumatic Growth among the Survivors of the 2010 Eruption of Mount Merapi in Java, Indonesia" 18, no. 1 (n.d.): 19–26.

⁹ Koenig, "Religion, Spirituality, and Health," December 16, 2012, 27.

environment.¹⁰ From a Sufistic perspective, depression can be understood as a manifestation of spiritual alienation, loss of life meaning, and imbalance in these relationships.

One of the key concepts in Sufistic psychotherapy is *tazkiyat an-nafs* or purification of the soul. This process involves a conscious effort to cleanse the heart of negative qualities (*akhlaq madzmumah*) such as envy, resentment, and greed, while cultivating positive qualities (*akhlaq mahmudah*) such as patience, gratitude, and love.¹¹ In the context of depression management, this process can help individuals cope with the negative thoughts and feelings that are often at the root of these disorders.

Another essential concept is *muhasabah* or self-introspection. This practice encourages individuals to reflect on their thoughts, feelings, and actions regularly, identify areas that need improvement, and formulate concrete plans for positive change.¹² In dealing with depression, *muhasabah* can be a powerful tool to help patients recognise negative thought patterns and replace them with more constructive ones. Sufistic psychotherapy also emphasises the importance of *dhikr* or remembering Allah as a means to

¹⁰ Mohsen Joshanloo, "A Comparison of Western and Islamic Conceptions of Happiness," *Journal of Happiness Studies* 14, no. 6 (December 2013): 1857–74, <https://doi.org/10.1007/s10902-012-9406-7>.

¹¹ Al-Ghozali and Abu Hamid Al-Ghozali bin Muhammad, *Ihya' Ulumiddin*.

¹² Ibn Qayyim al-Jawzīyah, *Al-Fawa'id*. (Dar al-Kutub al-Ilmiyah., 2004).

achieve inner peace. This practice, which can be the repetition of the names of Allah or meditation on the meaning of Qur'anic verses, is believed to help calm the mind, reduce anxiety, and increase self-awareness.¹³ Several studies have shown that the practice of dhikr can positively influence mental health, including in reducing symptoms of depression.¹⁴

In the context of Indonesia, the integration of Sufistic psychotherapy into mental health practices holds considerable potential. As a country with the largest Muslim population in the world, many Indonesians possess a strong familiarity with Sufistic concepts. However, there is often a gap between this spiritual understanding and contemporary mental health practices. Integrating these two approaches can create a psychotherapy model that is more aligned with Indonesia's cultural and spiritual context. Some early studies in Indonesia have shown promising results in the use of Islamic-based interventions to address mental health issues. For example, a survey conducted by Noor found that Islamic psychotherapy interventions significantly reduced depressive symptoms.

¹³ Eman Ghanem and Muhammad Nubli Abdul Wahab, "Effects of Quran Recitation on Heart Rate Variability as an Indicator of Student Emotions," *International Journal of Academic Research in Business and Social Sciences* 8, no. 4 (April 15, 2018): 16–17, <https://doi.org/10.6007/IJARBS/v8-i4/3999>.

¹⁴ Salih Yucel, "The Effects of Prayer on Muslim Patients' Well-Being," n.d.

cancer patients in Indonesia.¹⁵ Similarly, research by Fathurozak showed the effectiveness of Islamic spiritual therapy in reducing anxiety in hemodialysis patients.¹⁶ Thus, the researcher is interested in discussing "**Ibn Qayyim al-Jauziyah's Sufistic Psychotherapy for Coping with Depression.**"

B. Research Questions

Based on the comprehensive background outlined above, contemporary mental health discourse reveals a significant gap in the integration of spiritual and psychological therapeutic approaches, particularly within Islamic contexts. While modern psychotherapy has demonstrated considerable efficacy in the treatment of depression, there remains an underexplored potential in utilising classical Islamic psychological frameworks to address mental health challenges. Ibn Qayyim al-Jauziyah's contributions to spiritual psychology, particularly his conceptualisation of soul purification (*tazkiyat an-nafs*) and spiritual therapeutics, present a sophisticated framework that merits systematic academic investigation.

¹⁵ M.A. Abd Razak et al., "Validity of Screening Tools for Dementia and Mild Cognitive Impairment among the Elderly in Primary Health Care: A Systematic Review," *Public Health* 169 (April 2019): 111–24, <https://doi.org/10.1016/j.puhe.2019.01.001>.

¹⁶ Fatchurozak Himawan, Suparjo Suparjo, and Cuciati Cuciati, "PENGARUH TERAPI ZIKIR TERHADAP TINGKAT DEPRESI PADA PASIEN GAGAL GINJAL YANG MENJALANI HAEMODIALISA," *Journal of Holistic Nursing Science* 7, no. 1 (January 29, 2020): 9–15, <https://doi.org/10.31603/nursing.v7i1.3036>.

The following research questions arise from this scholarly gap:

1. How does Ibn Qayyim al-Jauziyah conceptualise Sufistic psychotherapy as a comprehensive therapeutic framework for mental health intervention?
2. What is the theoretical correlation between Ibn Qayyim al-Jauziyah's spiritual psychology and contemporary understanding of depression as a psychological disorder?
3. To what extent can Ibn Qayyim al-Jauziyah's Sufistic psychotherapeutic principles be integrated into contemporary therapeutic practices for treating depressive disorders?

C. Research Objectives

This study aims to achieve the following scholarly objectives:

1. Primary Objective:

To critically analyse and systematise Ibn Qayyim al-Jauziyah's conceptual framework of Sufistic psychotherapy, examining its theoretical foundations, methodological principles, and therapeutic mechanisms.

2. Secondary Objective:

To establish theoretical correlations between Ibn Qayyim al-Jauziyah's understanding of spiritual-psychological ailments and contemporary clinical conceptualisations of depression, highlighting both convergences and divergences.

3. Applied Objective:

To evaluate the contemporary relevance and potential applicability of Ibn Qayyim al-Jauziyah's Sufistic psychotherapeutic principles in modern therapeutic

interventions for depressive disorders, considering theoretical coherence and practical implementation possibilities.

D. Research Significance

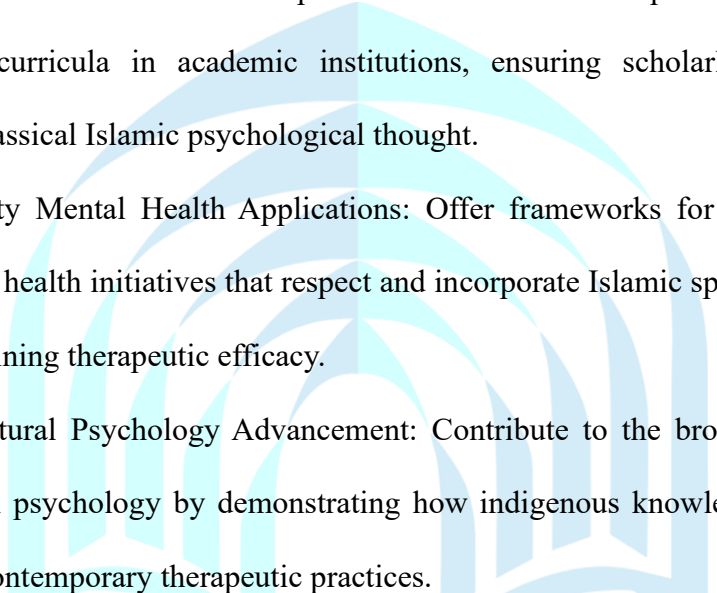
1. Theoretical Contributions

Academic Knowledge Advancement: This research contributes to the growing field of Islamic psychology by systematically analysing classical Islamic therapeutic frameworks. The study aims to:

- a) **Epistemological Contribution:** Enhance the theoretical foundation of Islamic psychology through rigorous examination of Ibn Qayyim al-Jauziyah's psychological insights, thereby enriching the scholarly discourse on spiritually-integrated mental health approaches.
- b) **Interdisciplinary Bridge-Building:** Facilitate dialogue between classical Islamic scholarship and contemporary psychological sciences, potentially establishing new paradigms for culturally sensitive therapeutic interventions.
- c) **Methodological Innovation:** Develop analytical frameworks for evaluating classical Islamic texts through contemporary psychological perspectives, contributing to methodological advancement in Islamic psychology research.

2. Practical Applications

Clinical and Educational Implementation: The practical significance of this research encompasses several domains:

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- a) **Therapeutic Practice Enhancement:** Provide evidence-based foundations for integrating Sufistic psychotherapeutic principles into contemporary clinical practice, particularly for Muslim populations seeking culturally-congruent mental health interventions.
 - b) **Educational Curriculum Development:** Inform the development of Islamic psychology curricula in academic institutions, ensuring scholarly rigour in presenting classical Islamic psychological thought.
 - c) **Community Mental Health Applications:** Offer frameworks for community-based mental health initiatives that respect and incorporate Islamic spiritual values while maintaining therapeutic efficacy.
 - d) **Cross-Cultural Psychology Advancement:** Contribute to the broader field of cross-cultural psychology by demonstrating how indigenous knowledge systems can inform contemporary therapeutic practices.

B. Literatur Riview

To find out the novelty of this study, the author conducted a search related to Ibn Qayyim al-Jauziyah's Sufistic Psychotherapy for Coping depression. There are several studies from journals, theses, dissertations, and scientific books, which discuss the concept of the concept. First, the Journal written by Abdul Aziz Previous research has shown that in the teachings of Islam, every individual is believed to be tested with various tests and calamities, such as the COVID-19 pandemic and natural disasters,

which often come without preparation. The study emphasizes the importance of appropriate coping strategies to help individuals adapt to trauma without damaging their mental health, given that failure to face these trials can lead to worse conditions, including the suicidal ideation. The happiness approach proposed by Ibn Qayyim al-Jauziyah, a great Islamic scholar, is considered effective in achieving happiness in the face of severe trauma. This method involves strengthening faith, *dhikr* (remembering Allah), and drawing closer to Him through worship, which focuses on spiritual solutions and provides deep inner peace. This research contributes to raising awareness among relevant institutions to application of Ibn Qayyim al Jauziyah's elements of happiness in reducing mental health problems in Malaysia. In addition, this research also opens up opportunities for further exploration from the perspective of other Islamic scholars to provide a broader view in improving people's mental well-being.¹⁷

Second, Jarman Arroisi's research entitled "*Sufistic Phsycoteraphy; An Analysis of the Psychotherapeutic Methods of Ibn Qayyim al-Jauziyyah*"

¹⁷ Abdul Rashid Abdul Aziz, Mohd Zamrus Mohd Ali, and Husin Sungkar, "Penerokaan Terhadap Pendekatan Ibn Qayyim Al-Jauziyah Bagi Pesakit Kecelaruhan Stres Pasca-Trauma Dalam Mencapai Kebahagiaan [An Exploration Of Ibn Qayyim Al-Jauziyah's Approach For Post-Traumatic Stress Disorder Patients In Achieving Happiness]," *Jurnal Islam dan Masyarakat Kontempori* 24, no. 1 (November 17, 2023): 14–26, <https://doi.org/10.37231/jimk.2023.24.1.767>.

emphasizes the importance of following Islamic teachings as the main solution in curing mental illness, with a with particular attention to Ibn Qayyim al-Jauziyyah's psychotherapeutic approach. Arroisi emphasized that the Islamic teachings constitute the guidance of the Creator of the human soul, which should be explored more deeply by Muslims to solve various problems of science and life. In the topic of psychotherapy Ibn Qayyim, it is explained that the the condition of the human soul is closely related to Sufism, because practices that maintain its spiritual health" for precision. According to Ibn Qayyim, mental illness is caused by vices and sins that cause black spots in the heart, leading to pain and death of the heart. To address this issue, Ibn Qayyim advocated the controlling desire (shahwah) (Ibn Qayyim refers to shahwah (desire)) through the methods of *mubahanah*, *muraqabah*, *muhasabah*, and *mu'āqabah*, toward attaining *nafs al muṭma'innah*. *Taba'iyyah* and *syar'iyyah* psychotherapy initiated by Ibn Qayyim can be a means to adorning the self with virtue (*tahalli*) to achieve *tajalli al-nafs*. This study demonstrates the relevance of Ibn Qayyim's approach in a modern context, highlighting the importance of integrating religious teachings into mental health practices.¹⁸

¹⁸ Jarman Arroisi, Rohmah Akhirul Mukharom, and Maulida 'Izzatul Amin, "Sufistic Phsycoteraphy; Telaah Metode Psikoterapi Ibnu Qayyim al-Jauziyyah," *Analisis: Jurnal Studi Keislaman* 21, no. 2 (December 30, 2021): 253–78, <https://doi.org/10.24042/ajsk.v21i2.9884>.

Third, Arikhah's research entitled "*Reactualization of Ibn Qayyim al-Jauziyah's Thought in the Development of Sufism*" examines Ibn Qayyim's views on spiritual diseases of the heart and its treatment methods. Ibn Qayyim divides liver diseases into two: *syubhat* disease accompanied by doubt and disease of *shahwah* accompanied by misdirection, and identifies four aspects of liver disease: corruption, weakness, deficiency, and darkness, arising from sin and immoral behavior. In addition, he emphasizes that desire (*shahwah*) is the primary cause of liver disease because it pushes people away from Allah and is more concerned with the world than the hereafter. Ibn Qayyim proposed two concepts of the treatment of liver diseases: first, treating the heart affected by desire through *muḥāsabah*, and second, treating the heart affected by Satan's temptations through the recitation of Qur'anic verses. According to him, all verses of the Qur'an are medicines for liver and physical diseases, with surah al-Fatihah being the easiest and most effective medicine, especially through the verse "*iyyâka na'budu wa iyyâka nasta'în*". By reflecting, understanding, and practicing this verse, one can recover from spiritual heart disease and remain steadfast on the straight path (*shirâṭhal mustaqîm*). This study shows the relevance of Ibn Qayyim's teachings in the

contextualization of modern Sufism and the integrating religious principles in addressing spiritual heart diseases.¹⁹

Fourth, Rico Febriansyah's research entitled "*The Implementation of Ibn Qayyim's Cognitive Psychology Theory in Straightening Radicalism Statements in Indonesia*" concluded that the role of psychology in influencing the mind and the formation of behavior is plays a significant role in correcting radical narratives and counteracting radicalism in Indonesia society. This research highlights that radicalism is often associated with Islam, even though Islam does not endorse the concept of radicalism. Therefore, strategic steps are needed to correcting radical narratives through the implementation of Ibn Qayyim's Cognitive Psychology Theory. This theory offers the a framework of cognitive behavioural patterns. that can be used as a preventive deter radicalism and off radicalism and form a correct public understanding of radicalism. This study shows the relevance of Ibn Qayyim's approach in the modern context and the importance of integrating cognitive psychology theory in efforts to prevent radicalism in Indonesia.²⁰

¹⁹ Adib Minanul Cholik and Muhammad Lutfan Sofa, "PENYAKIT HATI DAN OBATNYA DALAM AL-QUR'ÂN MENURUT IBNU QAYYIM AL-JAUZIYAH," *Hikami : Jurnal Ilmu Alquran dan Tafsir* 2, no. 2 (July 6, 2022): 1–17, <https://doi.org/10.59622/jiat.v2i2.47>.

²⁰ Rico Febriansyah, "Implementasi Teori Psikologi Kognitif Ibnu Qayyim dalam Meluruskan Pernyataan Radikalisme di Indonesia," *Jurnal Intelektualita: Keislaman, Sosial dan Sains* 10, no. 1 (February 10, 2021): 1–5, <https://doi.org/10.19109/intelektualita.v10i1.6376>.

Fifth, Risma Nailul Amaliya's research entitled "Comparison of the Concept of 'Soul Therapy' by Ibn Qayyim al-Jauziyyah and Karen Horney" concluded that the concept of soul therapy according to Ibn Qayyim al-Jauziyyah involves science, *tadzakkur*, and *riyadhoh* to deal with the soul that is afflicted by evil inclinations and behaviours displeasing to God, while Karen Horney emphasizes the importance of love and warmth for children to develop normally and managing neurotic disorders through awareness of neurotic needs, cognitive reframing, mindfulness practices, relational focus, and consultation with professionals. This study finds a connection between the two figures in the discussion of psychotherapy and neurotic disorders, with the aim of achieving healing and social acceptance, as well as getting closer to the Almighty to improve the quality of life. This study only focuses on the concept of psychotherapy from the two figures and emphasizes the further investigation grounded in the Qur'an, Hadith, and the thoughts of other Islamic and Western figures on psychotherapy.²¹

Sixth, the Meta Malihatul research entitled "*Psychopathology and Psychotherapy in the Perspective of Sufism in the View of Ibn Qayyim al-Jauziyyah*" examines the concept of psychopathology as a psychiatric disorder caused

²¹ Risma Nailul Amaliya and Achmad Khudori Soleh, "KOMPARASI KONSEP 'TERAPI JIWA' IBNU QAYYIM AL JAUZYAH DAN KAREN HORNEY," n.d.

by an imbalance between the physical and inner dimensions, especially *qalb* (liver) and *nafs* (soul). Ibn Qayyim al-Jauziyah stated that the well-being of the soul is achieved when the heart is in a healthy condition (*qalbun salīm / ṣaḥīḥ*), while mental disorders arise when the heart is sick or dead (*qalbun marīḍ and mayyit*). Souls that are in the level of *lawwamah* and *ammarah* are associated with psychopathology. Ibn Qayyim divides psychotherapy into two: first, arising from the influence of base desires, which involves repentance, *muhasabah*, *mujahadah*, and *muraqabah*; second, therapy for psychiatric disorders due to the whispers of Satan, which involves supplication and the application of Qur'anic teachings. This study shows the relevance of Ibn Qayyim's Sufism views in the treatment of psychiatric disorders through spiritual and psychotherapeutic approaches.²²

Seventh, Necyn Tri Novieta's thesis research entitled "*The Concept of Gratitude Ibn Qayyim al-Jauziyyah and Its Relevance to Mental Health*" concludes three main points. First, Ibn Qayyim al-Jauziyyah defines gratitude as acknowledging the favor of Allah, praising Him, and utilising His blessings in ways that are pleasing to Him, which is based on five foundations: submission to Allah, loving Him, acknowledging His favor,

²² Meta Malihatul Maslahat, "Psikopatologi Dan Psikoterapi Dalam Prespektif Tassawuf Ibn-Qayyim al-Jauziyah," *Esoterik: Jurnal Akhlak Dan Tasawuf* 5 (2019), <http://dx.doi.org/10.21043/esoterik.v5i1>.

praising Him for it, and not using it for what He hates, making gratitude...one of the highest spiritual states. Second, there is a positive correlation between gratitude and mental health in the perspective of Islam and Psychology, with a close relationship reviewed from the aspects of its foundation, role, benefits, and characteristics. Third, the concept of gratitude according to Ibn Qayyim al-Jauziyyah is highly relevant and effective in maintaining mental well-being, functioning as a method for strengthening psychological resilience both from the perspective of Islam and modern psychology. This research shows the importance of gratitude in achieving and maintaining optimal mental health.²³

Eighth, the book *"Islamic Psychology: Human Behaviour and Experience from an Islamic Perspective"* written by Dr. G. Hussein Rassool discusses Ibn Al-Qayyim's important contributions to psychology, including the importance of meditation, reflection, and introspection to achieve happiness. Ibn Al-Qayyim categorises the scheme of human pleasure, motivational dynamics. He identified three categories of pleasure: the basic need for survival, social and professional advancement, and living in virtue through devotion to God. Ibn Al-Qayyim also distinguishes between

²³ Necyn Tri Novieta, "KONSEP SYUKUR IBN QOYYIM AL-JAŪZIYYAH DAN RELEVANSINYA DE NGAN KESEHATAN MENTAL" (Surabaya, UNIVERSITAS ISLAM NEGERI SUNAN AMPEL, 2022), http://digilib.uinsa.ac.id/54347/2/Necyn%20Tri%20Novieta_E97218086.pdf.

legitimate and illegitimate pleasures, with legitimate pleasure is rooted in worship and obedience to God. In his work "Miftah Dar As-Sa'adah," Ibn Al-Qayyim described types of thought such as *tafakkur*, *tadhakkur*, *i'tibaar*, and *tadabbur*, which are now known as metacognition. He also developed the theory of cognition and behavioral stages, in which involuntary thoughts can develop into habits through a series of emotional stages and actions. Ibn Al-Qayyim discusses "*waswasa al qahri*" or the whispers of the devil, suggesting cognitive interventions to overcome this disorder. This book highlights the relevance of Ibn Al-Qayyim in understanding and addressing mental health, linking emotional disorders with physical ailments, and emphasizes the importance of conscious spiritual intervention to overcome negative influences and draw closer to God.²⁴

Ninth, the thesis entitled "*The Concept of Mental Health Education According to Ibn Qayyim al-Jauziyah*" (Study of the Book of Madarij al-Salikin) by Sumedi, describes the characteristics of a healthy, sick, and dead heart, and explains the method to achieve a healthy heart. The treatment recommended in this thesis focuses on the guidance from the book Madarij al-Salikin, which emphasizes the importance of the verse "*Iyya Ka na budu*

²⁴ G. Hussein Rassool, *Islamic Psychology: Human Behaviour and Experience from an Islamic Perspective* (Abingdon, Oxon ; New York, NY: Routledge, 2021), 44–45.

wa Iyya Ka nasta'in" in the healing process and maintenance of spiritual well-being / heart.²⁵

Tenth, the Nada Shobah Journal entitled "*The Concept of Grave Torment: A Comparison of the Thoughts of Ibn Qayyim Al-Jauziyah and Albert Bandura*" concludes that the similarity of Ibn Qayyim al-Jauziyah's views and the social learning theory related to grave torment lies in the goal of their shared objective of modifying specific behaviours to change certain behaviors. However, there were differences in aspects of reinforcement form, change form, timing of giving, behavior patterns, observation function in modeling, model classification, and reinforcement success. Focuses exclusively on on the grave torment, and Such a limitation provides an opportunity for future research for future research to expand the focus, for example by comparing the concept of grave bliss or thematic studies related to the nature of *barzakh*. The researchers also suggest that future research involve the thinking of other psychological figures to expand on comparative findings.²⁶

Based on several previous studies, as explained above, there are several scholars have examined aspects of Ibn Qayyim's psychological thought.

²⁵ Sumedi (last), "Konsep Pendidikan Kesehatan Mental Menurut Ibnu Qayyim al-Jauziyah" (Yogyakarta, IAIN Suka, 1995).

²⁶ Nada Shobah and Achmad Khudori Soleh, "The concept of grave torment: A comparison of the thoughts of Ibn Qayyim Al-Jauziyah and Albert Bandura," *Psikoislamika : Jurnal Psikologi dan Psikologi Islam* 19, no. 2 (December 30, 2022): 409–22, <https://doi.org/10.18860/psikoislamika.v19i2.17187>.

However, none of these studies discussed Sufistic psychotherapy as a treatment for depression. Thus, it can be emphasized here that research on Ibn Qayyim al-Jauziyah's Sufistic Psychotherapy for Coping depression, has not yet been undertaken. Thus, the research that will be raised in this thesis is different from previous research.

C. Theoretical Framework

Depression has become a significant mental health problem in the modern era, affecting millions of people worldwide. Although modern psychology has developed a variety of treatment methods, we should not overlook the valuable contribution of classical Islamic thought in understanding and overcoming this condition. Long before modern psychology developed, Islamic scholars have discussed in depth the condition of the human soul and provided comprehensive spiritually-based healing methods. Two Islamic scholars who made significant contributions in this field were Ibn Qayyim al-Jauziyah (1292-1350 AD) and Abu Hamid al-Ghazali (1058-1111 AD). Their thinking on sufistic psychotherapy offer a holistic framework that remains relevant today, integrating spiritual, emotional and psychological aspects in the healing process.

Ibn Qayyim al-Jauziyah, a scholar, jurist, and Sufi from the 13th century, is known as one of the Muslim thinkers who made a major contribution to

the development of Islamic-based psychotherapy. In his monumental work, "Madarij al-Salikin" (The Ladder of the Spiritual Path), Ibn Qayyim explains the concept of purification of the soul (*tazkiyah al-nafs*) as the main method of overcoming various diseases of the heart, including depression. He views depression not only as a psychological disorder, but also as the result of spiritual and emotional imbalances. According to Ibn Qayyim, the key to overcoming depression is to restore a strong relationship with Allah, the Creator.²⁷

Ibn Qayyim outlines several important steps in sufistic psychotherapy to overcome depression. First, he emphasizes the importance of repentance as a crucial first step in the healing process. "Repentance is the beginning, the middle of the journey, and the end of the journey," he said.²⁸ Through repentance, a person cleanses himself of past sins and mistakes, which are often at the root of feelings of depression. This process helps individuals to start a new chapter with a more positive perspective and hope for God's forgiveness. The second step emphasized by Ibn Qayyim is dhikr, or the consistent remembrance of Allah. He compared the role of dhikr to the relationship between water and fish, showing how vital this practice is for

²⁷ Ibn Qayyim al-Jawzīyah and Anjum, *Ranks of the Divine Seekers*, 234.

²⁸ Ibn Qayyim al-Jawzīyah and Anjum, 307.

spiritual and psychological well being.²⁹ *Dhikr* is not merely the repetition of certain phrases, but a conscious effort to always present Allah in every aspect of life. This practice helps to shift focus away from the negative thoughts that often burden individuals experiencing depression, bring inner peace and strengthen the relationship with the Creator. Prayer and *munajat* also play an important role in Ibn Qayyim's sufistic psychotherapy. He viewed prayer as a means of direct communication with God and the most beneficial remedy for the restless soul. "Prayer is the most beneficial medicine. He is the enemy of the disease, reject it and cure it," Ibn Qayyim states.³⁰ Through sincere prayer, a person can pour out all their anxiety, fear, and sorrow to God, as well as ask for help and strength to face life's challenges.

Ibn Qayyim also encourages the practice of *muhāsabah*, or regular self reflection regularly as part of sufistic psychotherapy. He stated, "Whoever introspects himself in this world, then his punishment will be light in the hereafter."³¹ This practice helps a person recognize negative

²⁹ Muḥammad ibn Abī Bakr Ibn Qayyim al-Jawzīyah, *Ibn Qayyim Al-Jawziyya on the Invocation of God: Al-Wābil al-Ṣayyib Min al-Kalim al-Ṭayyib* (Cambridge: Islamic Texts Society, 2000), 71.

³⁰ Muḥammad Ibn-Abī-Bakr Ibn-Qaiyim al-Jawzīyah, *The Ailment and the Cure: Also Known as, An Adequate Response for Whoever Has Inquired about an Effective Medicine = Dā' Wa-'d-Dawā'*, *Au, al-Ġawāb al-Kāfi Li-Man Sa'ala 'an Ad-Dawā' Aš-Šāfi*, trans. Ismā'īl 'Abd-as-Salām, 1st ed (Beirut: Dar al-Kotob al-Ilmiyah, 2008), 9.

³¹ Ibn Qayyim al-Jawzīyah, *Al-Fawa'id*, 159.

thought patterns and behaviors that may be contributing to depression. By engaging muhasabah, individuals can identify areas in their lives that need to be improved, as well as develop strategies to overcome weaknesses and strengthen positive qualities in themselves. Patience (ṣabr) and contentment (riḍā) are two qualities that Ibn Qayyim strongly emphasizes in facing life's trials, including depression. He sees patience as half of faith, highlighting its central role in a Muslim's spiritual life.³² By developing an attitude of patience and contentment, a person can develop greater resilience to facing life's trials that may trigger depressive states. This attitude does not mean resignation without effort, but fortitude in facing difficulties while still trying and surrendering to Allah.

Meanwhile, Abu Hamid al-Ghazali, a prominent theologian, philosopher, and Sufi from the 11th century, also made significant contributions to the understanding of mental health and psychotherapy in an Islamic perspective. In his famous work, "Ihya' Ulum al-Din" (The Revival of the Religious Sciences), al-Ghazali offers a holistic approach to achieving mental and spiritual health.³³ He views human beings as composed of both physical and spiritual elements, and emphasizes the

³² Muḥammad Ibn-Abī-Bakr Ibn-Qayyim al-Ğauzīya, *Patience and Gratitude: An Abridged Translation of Uddat as-Sabirin Wa Dhakhirat Ash-Shakirin*, Repr, From Islamic Psychology (London: Ta-Ha Publ, 1998), 12.

³³ Al-Ghozali and Abu Hamid Al-Ghozali bin Muhammad, *Ihya' Ulumiddin*, 12.

importance of a balance between these two elements to achieve optimal mental health.

Al-Ghazali introduced the concept of tazkiyat al-nafs (purification of the soul) as the core of spiritual and psychological development. He stated, "The purification of the soul is the key to happiness in this world and the hereafter."³⁴ This process involves restraining desires, eliminating negative traits, and developing noble morals. In the context of overcoming depression, tazkiyat al-nafs can be understood as an effort to cleanse the soul of negative thoughts and emotions that underlie depressive conditions. For al-Ghazali, ma'rifatullah (knowledge of God) is the ultimate purpose of human life and the source of true happiness. He affirmed, "Whoever knows himself knows his Lord."³⁵ This understanding can help individuals find a deeper meaning in life and overcome the sense of emptiness that often lies at the root of depression. By getting to know God more deeply, one can gain a broader perspective on life, seeing trials and tribulations as part of the process of spiritual growth.

Al-Ghazali also emphasized the importance of mujahadah (spiritual struggle) in resisting temptations and weaknesses. He stated, "Mujahadah

³⁴ Al-Ghazali and Abu Hamid Al-Ghazali bin Muhammad, 46.

³⁵ Claude Field, *Al-Ghazali Kimiya-e Saadat: The Alchemy of Happiness* (Kuala Lumpur: Islamic Book Trust, 2007), 13.

is the path to happiness."³⁶ This concept teaches the importance of continuous effort in developing oneself and overcoming life's challenges. In the context of overcoming depression, mujahadah can be understood as an active struggle against negative thoughts and feelings, as well as a consistent effort to build a more positive mindset and habits. Tawakkal, or surrender to Allah, is a mental attitude that al-Ghazali emphasizes in the face of life's difficulties. He defines tawakkal as "entrusting all affairs to God after exerting one's utmost effort."³⁷ This attitude can help reduce the anxiety and fear that often accompany depressive experiences. With tawakkal, a person is no longer burdened by the feeling of having to control every aspect of life, but can find peace in the belief that Allah always has the best plan. Al-Ghazali also advocated various spiritual practices (riyadhah al-nafs) to strengthen the soul, such as fasting, qiyamul lail (night prayer), and *uzlah* (spiritual retreat). He stated, "Spiritual discipline is a cure for the diseases of the heart."³⁸ These practices can help a person develop mental and emotional strength to deal with depression. Through consistent spiritual discipline, one can build the psychological and spiritual resilience necessary to overcome life's challenges.

³⁶ Al-Ghozali and Abu Hamid Al-Ghozali bin Muhammad, *Ihya' Ulumiddin*, 62.

³⁷ Al-Ghozali and Abu Hamid Al-Ghozali bin Muhammad, 240.

³⁸ al-Ghazzālī (last), *Mizan al-'amal al-Ṭab'ah al-Ūlā*, Dhakhā'ir al-'Arab -- 38 (Misr: Dār al-ma'ārif, n.d.), 228.

Ibn Qayyim al-Jauziyah and Abu Hamid al-Ghazali's thoughts on Sufi-based psychotherapy offer a comprehensive and holistic approach to addressing depression. Both figures emphasized the importance of a spiritual dimension in mental health, an aspect that is often overlooked in modern psychology. The integration of the ideas of these two scholars can provide a strong foundation for the developing an effective model of Islamic psychotherapy in the contemporary era. In the modern context, some important aspects of Ibn Qayyim and al-Ghazali's thought that can that may be incorporated into psychotherapeutic practice include: a holistic approach that integrates physical, mental, emotional, and spiritual aspects in the healing process; emphasis on strengthening the relationship with God as the core of the healing process; integrating spiritual practices such as *dhikr*, prayer, *muhasabah*, and *riyadhah al-nafs* into the therapy protocol; the development of spiritual resilience through concepts such as patience, *ridha*, and *tawakkal*; and making Tazkiyat al-Nafs a continuous process of self-development and healing.

In addition to Ibn Qayyim and al-Ghazali, several other scholars also offer relevant insights for Sufi-based psychotherapy to overcome depression. Jalaluddin Rumi (1207-1273 AD), a prominent Sufi poet, emphasized the importance of divine love in the healing of the soul. He

said, "A wound is the place where light enters you."³⁹ Rumi's thoughts on the transformation of suffering into spiritual enlightenment can be a powerful approach to overcoming depression, helping individuals see their difficult experiences as opportunities for growth and enlightenment.

Ibn 'Arabi (1165-1240 AD), a philosopher and Sufi, developed the concept of *wahdat al-wujud* (unity of existence) that can help one find a deeper meaning and purpose in life. He proclaimed, "Whoever knows himself, he knows his Lord."⁴⁰ This understanding can help overcome the feelings of alienation and loss of meaning that people with depression often experience, leading them to an awareness of their fundamental oneness with the whole of creation and the Creator.

Al-Kindi (801-873 AD), an early Muslim philosopher, wrote about how to cope with grief in his work "*Risalah fi al-Hilah li-Daf' al-Ahzan*" (A Discourse on the Art of Dispelling Sorrows). He emphasized the importance of a rational and philosophical perspective in facing life's difficulties.⁴¹ The al-Kindi approach can help individuals develop a more adaptive and

³⁹ Ḡalāl-ad-Dīn Rūmī, *The Masnavi. Book 1*, 1. publ (Oxford: Oxford Univ. Press, 2004), 40.

⁴⁰ Ibn al-‘Arabī, *Ibn Al-‘Arabī’s Fuṣūṣ al-Ḥikam: An Annotated Translation of “The Bezels of Wisdom,”* trans. Binyamin Abrahamov (Abingdon, Oxon: Routledge, 2015), 69.

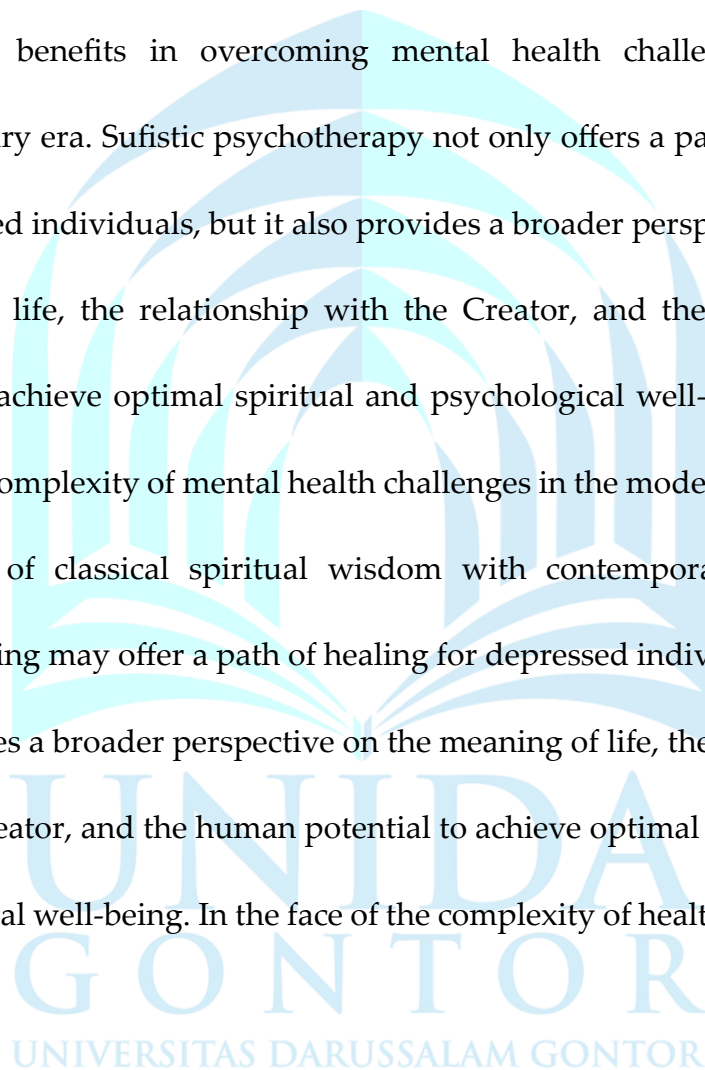
⁴¹ Ishaq Al-Kindi, *Rasā’il al-Kindī al-Falsafīya = The Philosophical Treatises of alKindi’s First Part of Rasa’il al-Kindi al-Falsafīya.*, Taba 2 (Dār al-Fikr, al-Qāhira, 1978), 6–32.

resilient mindset when facing challenges that may trigger depressive symptoms.

Sufi-based psychotherapy developed by Ibn Qayyim al-Jauziyah, when combined with the ideas of Abū Ḥāmid al-Ghazālī and other scholars, offers a comprehensive and in-depth approach to overcoming depression. This approach focuses not only on symptoms but also on the spiritual and existential roots of psychological distress. By combining spiritual practices such as dhikr, prayer, and muhasabah with a deep understanding of the human soul, Sufistic psychotherapy offers a holistic and sustainable path to healing. The integration of this thinking into modern psychotherapy practice can enrich existing approaches and offer effective alternatives, especially for individuals with Islamic religious backgrounds. However, it should be noted that this approach should be used as a complement, not a replacement, of modern psychotherapy and treatment methods that have been clinically proven to be effective. Collaboration between modern mental health practitioners and experts in sufistic psychotherapy can result in a more comprehensive and effective approach to coping with depression.

Further research is urgently needed to evaluate the effectiveness of sufistic psychotherapy in a modern clinical settings, as well as to develop standardized therapeutic protocols based on these principles. Empirical

studies that combine modern scientific methodologies with the principles of sufistic psychotherapy can provide valuable insights into how these approaches can be effectively implemented in clinical practice. Thus, the intellectual and spiritual heritage of previous Islamic scholars can continue to provide benefits in overcoming mental health challenges in the contemporary era. Sufistic psychotherapy not only offers a path of healing for depressed individuals, but it also provides a broader perspective on the meaning of life, the relationship with the Creator, and the potential of humans to achieve optimal spiritual and psychological well-being. In the face of the complexity of mental health challenges in the modern world, the integration of classical spiritual wisdom with contemporary scientific understanding may offer a path of healing for depressed individuals, but it also provides a broader perspective on the meaning of life, the relationship with the Creator, and the human potential to achieve optimal spiritual and psychological well-being. In the face of the complexity of health challenges.



D. Research Methodology

1. Type of Research

This research is a type of qualitative research.⁴² The approach used emphasizes the most important things in the form of social social phenomena, events, and experiences including the meaning behind these symptoms.⁴³ The captured meaning is then used as material for the development and formation of theories based on existing concepts derived from empirical data.⁴⁴ Descriptive-analytic model by examining the object of study based on scientific background.

2. Data Collection Techniques

The data collection method is a technique used by researchers to obtain information from various sources of literature relevant to the research conducted.⁴⁵ This research is included in the category of library research, which means that it focuses on the study of data sources and literature to then be analyzed thoroughly.⁴⁶

⁴² Assoc. Prof. Hardani M.Si, *METODE PENELITIAN KUALITATIF & KUANTITATIF* (Jl. Wonosari KM. 6.5 No 243 Kalangan Yogyakarta: CV. Pustaka Ilmu, 2020), 53, <https://www.researchgate.net/publication/340021548>.

⁴³ Amtai Alaslan, S.IP.,M.Si., *METODE PENELITIAN KUALITATIF*, vol. 1 (Jl. Raya Leuwinanggung, No.112, Kel. Leuwinanggung, Kec. Tapos, Kota Depok 16456: RAJAWALI PERS, 2021).

⁴⁴ Dr. H. Zuchri Abdussamad, S.I.K., M.Si, *Metode Penelitian Kualitatif*, 1 (Makassar: CV. Syakir Media Press, 2021), 67.

⁴⁵ Hani Subakti and Roberta Uron Hurit, *METODOLOGI PENELITIAN KUALITATIF* (Kota Bandung - Jawa Barat: CV. MEDIA SAINS INDONESIA, 2021), 34.

⁴⁶ H. R. Zulki Zulkifli Noor, *Metodologi penelitian kualitatif dan kuantitatif: petunjuk praktis untuk penyusunan skripsi, tesis, dan disertasi* (Deepublish, 2020), 33.

In literature research, the gradual collection of data sources is very important to facilitate the research process. Researchers will collect data from books, journals, previous research, articles, and various other sources related to the research topic.⁴⁷

1. Data Source

There are two categories of data used during the study, they are classified into primary data and secondary data.

a) Primary data

The primary data consist of the original works of the figure under study, in the form of books he wrote himself.⁴⁸ This study uses the book *Ad-Da' wad Dawa*⁴⁹, *Al-Wābil al-ṣayyib min al-kalim al-ṭayyib*⁵⁰, *Uddat as-sabirin wa dhakhirat ash-shakirin*⁵¹, *Ighathatul al-lahfan min masayid al-shaytan*⁵², *Madarij al-salikin bayna manazil Iyyaka na'budu wa-iiyaka nastain*⁵³ dan sebagainya.

b) Secondary Data

Secondary data was obtained from various sources of literature that still have a relationship and connection between the Ibn Qayyim al-

⁴⁷ Assoc. Prof. Hardani M.Si, *METODE PENELITIAN KUALITATIF & KUANTITATIF*, 42.

⁴⁸ Assoc. Prof. Hardani M.Si, 42.

⁴⁹ Ibn-Qaiyim al-Jauzīya, *The Ailment and the Cure*.

⁵⁰ Ibn Qayyim al-Jawzīyah, *Ibn Qayyim Al-Jawziyya on the Invocation of God*.

⁵¹ Ibn-Qaiyim al-Ġauzīya, *Patience and Gratitude*.

⁵² Ibn Qayyim al-Jawzīyah, *Ighathatul Al-Lahfan Min Masayid al-Shaytan*.

⁵³ Ibn Qayyim al-Jawzīyah and Anjum, *Ranks of the Divine Seekers*.

Jauziyah's Sufistic Psychotherapy for Coping depression, Secondary data is taken from books, journals, articles, and some other literature. Thus, the data obtained will facilitate research.⁵⁴

1. Data Analysis Techniques

a) The Technique of Discussion Approach

In examining Ibn Qayyim Al-Jauziyyah's thoughts on sufistic psychotherapy in dealing with depression, This study employs a Sufism based approach. Sufism, as one of the branches of science in Islam, emphasizes the spiritual aspect and cleansing the soul to achieve closeness to Allah.⁵⁵

This study examines the thoughts of Sufi scholars whose works are often used to understand psychological problems.⁵⁶ Therefore, the approach in this study uses the Sufi psychological approach. This approach is used to uncover therapeutic efforts in the literature of *Sufism teachings*.⁵⁷ This research focuses on behaviors related to Sufi teachings or disease prevention, both physiologically and psychologically.⁵⁸ The findings of this

⁵⁴ Dr. H. Zuchri Abdussamad, S.I.K., M.Si, *Metode Penelitian Kualitatif*, 71.

⁵⁵ M Amin Syukur, "Terapi dalam Literatur Tasawuf" 20 (2012).

⁵⁶ Ahmad Saefulloh, "MEMADUKAN PENDEKATAN PSIKOLOGI DAN TASAWUF DALAM STUDI ISLAM," n.d.

⁵⁷ M. Agus Wahyudi, "Psikologi Sufi: Tasawuf Sebagai Terapi," *Esoterik: Jurnal Akhlak Dan Tasawuf*, 2021, <https://doi.org/DOI: 10.21043/esoterik.v4i2.40475>.

⁵⁸ Saefulloh, "MEMADUKAN PENDEKATAN PSIKOLOGI DAN TASAWUF DALAM STUDI ISLAM," 14.

study are expected to reveal of alternative treatments or disease prevention that are in accordance with the current demands of society.⁵⁹ Through this approach, the results of alternative therapy and treatment of psychological problems will be obtained by using Sufism values as a means of treatment or prevention.⁶⁰

b) The Technique of Discussion Method

In this study, several methods were used to examine Ibn Qayyim Al-Jauziyyah's thoughts on sufistic psychotherapy in dealing with depression:

- **Descriptive Method** This method is used to describe the concept of sufistic psychotherapy offered by Ibn Qayyim in dealing with depression. The researcher attempts to describe Ibn Qayyim's ideas as presented in his works, such as "Ad-Da' wad Dawa'" and "The Antidote for the Ailing Heart".⁶¹ Descriptive methods are also used to describe depressive conditions in general based on the psychological literature.⁶²
- **Analytical Methods** Through analytical methods, researchers deeply examine the key concepts in Ibn Qayyim's psychotherapy sufistics, such as

⁵⁹ Yoki Yusanto, "Ragam Pendekatan Penelitian Kualitatif," *JOURNAL OF SCIENTIFIC COMMUNICATION (JSC)* 1, no. 1 (April 2, 2020), <https://doi.org/10.31506/jsc.v1i1.7764>.

⁶⁰ M. Agus Wahyudi, "Psikologi Sufi: Tasawuf Sebagai Terapi," 42.

⁶¹ Ibn-Qaiyim al-Jauziyya, *The Ailment and the Cure*, 35–40.

⁶² Jeffrey S. Nevid, Spencer A. Rathus, and Beverly Greene, *Abnormal Psychology in a Changing World*, Tenth edition (Hoboken, NJ: Pearson Higher Education, 2018), 287–90.

tazkiyatun nafs (purification of the soul), maqamat (spiritual stages), and ahwal (spiritual state).⁶³ The analysis was carried out by referring to primary sources by Ibn Qayyim, as well as relevant secondary sources. The researcher also analyzed the relationship between the concept of sufistic psychotherapy and the treatment of depression in the perspective of modern psychology.⁶⁴

- **Critical Methods** The researcher uses critical methods to question, compare, and evaluate Ibn Qayyim's thoughts on sufistic psychotherapy in the current context. Critical questions are asked related to the Sufism paradigm that underlies the concept of Sufism psychotherapy,⁶⁵ Relevance of the theories and methodologies used,⁶⁶ and the practical implications of the application of sufistic psychotherapy in dealing with depression.⁶⁷ Through this process of criticism, the researcher seeks to draw conclusions regarding the significance and contribution of Ibn Qayyim's thought to the discourse of contemporary Islamic psychology. By using Through the use of these methods, this study is expected to provide a comprehensive

⁶³ Ibn Qayyim al-Jawzīyah and Anjum, *Ranks of the Divine Seekers*, 127–35.

⁶⁴ Malik Badri, *Contemplation An Islamic Psychospiritual Study* (Washington, D.C, 2018), 105–10.

⁶⁵ Al-Ghozali and Abu Hamid Al-Ghozali bin Muhammad, *Ihya' Ulumiddin*, 220–25.

⁶⁶ Abdul Mujib and Jusuf Mudzakir, *Nuasa-nuasa psikologi Islam* (Jakarta: Raja Grafindo Persada, 2001), 165–70.

⁶⁷ Yulmaida Amir and Diah Rini Lesmawati, “RELIGIUSITAS DAN SPIRITUALITAS: KONSEP YANG SAMA ATAU BERBEDA?,” 2016.

understanding of Ibn Qayyim Al-Jauziyyah's sufistic concept of psychotherapy in addressing depression, as well as to serve as a foundation for the development of Sufism approaches in Islamic psychotherapy.

E. System of Study

To facilitate the discussion of the problem in this thesis, the researcher divides it into several chapters, and each chapter has subchapters, as follows:

CHAPTER I: INTRODUCTION. This chapter discusses the research background, problem formulation, research objectives, research benefits, literature review, theoretical framework, research methods, and research systematics.

CHAPTER II: PSYCHOTHERAPY SUFISTICS AND BIOGRAPHY OF IBN QAYYIM AL-JAUZIYYAH. This chapter has three subchapters that try to explain broadly: first, the life story and intellectual journey of Ibn Qayyim Al-Jauziyyah. Second, discussing the works of Ibn Qayyim Al-Jauziyyah. Third, a brief discussion of Sufis psychotherapy from Sufis.

CHAPTER III: SUFISTIC PSYCHOTHERAPY ACCORDING TO IBN QAYYIM AL-JAUZIYYAH AND DEPRESSIVE DISORDERS.

This chapter focuses on two explanations, namely: first, the concept of sufistic psychotherapy according to Ibn Qayyim Al-Jauziyyah, with four points: the definition of sufistic psychotherapy, ways to do sufistic psychotherapy, the benefits of sufistic psychotherapy, and the obstacles in sufistic psychotherapy. Second, regarding depressive disorders, which will also be explained in four points: the definition of depressive disorders, the factors that cause depressive disorders, the types of depressive disorders, and the therapeutic model of depressive disorders.

CHAPTER IV: ANALYSIS OF THE CONCEPT OF SUFISTIC PSYCHOTHERAPY WITH DEPRESSIVE DISORDERS. This chapter contains analysis and research results. So that all the problems that exist in the formulation of the problem will be answered, regarding the analysis of the sufistic concept of psychotherapy of Ibn Qayyim Al-Jauziyyah, the correlation between sufistic psychotherapy and the treatment of depressive disorders from the perspective of Sufism and psychology, as well as the relevance of the sufistic concept of psychotherapy of Ibn Qayyim Al-Jauziyyah with the healing therapy of depressive disorders.

CHAPTER V: CLOSING. This chapter will summarize some of the problems that have been discussed in the previous chapter. In addition, this chapter will provide conclusions and suggestions.