



THE PRINCIPLE OF PSYCHOLOGICAL INDEPENDENCE IN HUMANISTIC COUNSELLING BASED ON HADITH

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Abstrak

Penelitian ini dilatarbelakangi kebutuhan mengisi kekosongan empiris terkait integrasi nilai hadis ke dalam pembangunan kemandirian psikologis pada praktik konseling humanistik, terutama untuk menghadapi fenomena ketergantungan maladaptif seperti penyalahgunaan narkoba. Studi menggunakan desain kualitatif dengan pendekatan studi pustaka. Korpus hadis sahih yang ditafsirkan secara hermeneutik dan ditriangulasi bersama literatur konseling kontemporer untuk menurunkan indikator operasional kemandirian. Analisis menghasilkan dua mekanisme utama: pembentukan makna religius yang memperkuat motivasi intrinsik, dan pengaktifan teknik regulasi emosional melalui praktik zikir (*istigfar*) dan pelatihan sabar sebagai strategi koping. Dari temuan dirumuskan indikator operasional regulasi afektif, pengambilan keputusan autentik, dan tanggung jawab moral yang dapat dikonversi menjadi butir psikometrik dan modul intervensi. Kesimpulannya, integrasi hadis menyediakan landasan nilai dan teknik praktis yang memperkaya model humanistik; rekomendasi ditujukan kepada peneliti untuk mengembangkan dan menguji instrumen, kepada praktisi untuk mengadaptasi modul terapi dengan sensitivitas budaya, serta kepada pembuat kebijakan layanan kesehatan mental untuk mendukung uji coba intervensi berbasis bukti. Penelitian juga menekankan pentingnya verifikasi isi oleh pakar hadis dan konselor, uji reliabilitas dan validitas psikometrik, pilot terkontrol, serta pelatihan terstandarisasi bagi konselor Muslim agar implementasi etis. Agenda penelitian lanjutan mencakup studi kuasi-eksperimental lintas budaya untuk menilai generalisasi dan moderator efek, serta kerangka evaluasi jangka panjang yang sistematis

Kata Kunci: Asas Kemandirian Psikologis; Hadis; Konseling Humanistik

Abstract

This study is motivated by the need to address an empirical void concerning the integration of hadith-derived values into the cultivation of psychological autonomy within humanistic counselling, particularly to respond to maladaptive dependencies such as drug abuse. The research adopts a qualitative literature-based design. The corpus of authenticated hadith was hermeneutically interpreted and triangulated with contemporary counselling

scholarship to derive operational indicators of autonomy. Analysis revealed two primary mechanisms: the construction of religious meaning that bolsters intrinsic motivation, and the activation of emotion-regulation techniques through ritual practices, such as *dhikr* (asking for forgiveness) and patience training, as adaptive coping strategies. Based on these findings, the study formulates three operational indicators, affective regulation, authentic decision-making, and moral responsibility, that can be translated into psychometric items and intervention modules. In conclusion, integrating hadith offers a values-grounded framework and practical techniques that enrich humanistic counselling while remaining culturally resonant. Recommendations address researchers in developing and validating measurement instruments; clinicians in adapting intervention modules with cultural competence; and policymakers in supporting controlled trials of evidence-based, culturally tailored interventions. The study also emphasises content validation by hadith scholars and counselling experts, rigorous psychometric testing, pilot-controlled evaluations, and standardised training for Muslim counsellors to ensure ethical implementation and ongoing monitoring.

Keywords: Hadith; Humanistic Counselling; Principles of Psychological Independence

Introduction

Psychological insecurity, defined as an individual's inability to manage emotions, make decisions, and find adaptive coping strategies, often leads people to resort to shortcuts when facing life's pressures. In such situations, narcotics are often chosen not as a rational solution but as a maladaptive and pseudo-cathartic escape. Individuals with weak emotional resilience tend to use substances to alleviate feelings of sadness, emptiness, or despair, thus providing a temporary release that actually worsens the long-term condition. This pattern creates a vicious cycle: biological and psychological dependence increase while problem-solving abilities and emotional independence remain hampered. At the national level, the National Narcotics Agency (BNN) Drug Abuse Prevalence Survey (2021) recorded that approximately 20.3% of drug abusers cited stress due to study/workload as one of the reasons for their drug use, demonstrating the role of psychological distress in triggering drug use. (Irianto et al., 2022) International evidence also demonstrates a high prevalence of comorbid depression in substance use populations. Clinical literature reports a prevalence range of comorbid depression ranging from 20% to 80% depending on the sample and treatment setting, reinforcing the strong link between depression and substance use. Several specific clinical studies report a very high prevalence of depressive symptoms among SUD patients (e.g., finding rates of major depression as high as 72–93% in one sample, and finding 47.4% significant symptoms in an injection user group in another study), suggesting that for some individuals, substance use serves as a means of alleviating depressive symptoms. Therefore, effective interventions must combine strengthening psychological autonomy through emotion regulation, access to mental health services, and socioeconomic skill building. (Mohamed et al., 2020)

Various literature reviews indicate that psychological incompetence, characterised by excessive dependence on others, limited emotional regulation, and poor self-control, is often correlated with a tendency to use drugs or develop other maladaptive behaviours as escape strategies. Longitudinal studies and meta-analyses report that individuals lacking independent decision-making capacity are more likely to resort to substance use or compulsive behaviours to relieve emotional discomfort temporarily. Attachment theory and motivational theory frameworks suggest that relationships that inhibit autonomy erode intrinsic motivation and increase vulnerability to peer influence that encourages risky behaviours. Neuropsychological evidence further suggests that executive deficits such as impulse control, planning, and response inhibition facilitate the transition from experimentation to recurrent use. Effective interventions, according to studies, typically focus on strengthening decision-making skills, affect regulation, and developing social autonomy within a supportive environment. However, the literature consensus confirms that psychological incompetence almost always interacts with socioeconomic factors, substance accessibility, and comorbid conditions, requiring multicomponent and context-specific prevention and treatment. (Stewart et al., 2021) (Burdman, 2023)

State of the art. This study demonstrates that humanistic counselling places the principle of psychological independence, including decision-making capacity, self-regulation, and personal actualisation, as a central therapeutic goal in person-centred practice and is being adapted to the context of Islamic counselling. Several attempts have been made to link the teachings of the hadith with the humanistic model to enrich the dimensions of meaning and personal responsibility. However, most are conceptual proposals or model developments without adequate field verification. The literature review indicates a significant gap: very few studies explicitly operationalise the principle of psychological independence so that it can be tested as an empirical construct in hadith-based counselling practice. This gap is exacerbated by methodological heterogeneity and the challenges of developing an Islamic psychological framework, which necessitate instrument validation and more systematic theory integration, rendering the findings difficult to generalise. Therefore, a qualitative approach using thematic analysis offers methodological novelty because it can extract themes of independence that emerge directly from the hadith text and client experiences, then formulate operational indicators rooted in the data. Therefore, thematic qualitative studies that combine hadith text analysis and data triangulation have the potential to bridge this theoretical gap and provide an empirical basis for the development of validated, hadith-based humanistic counselling instruments and interventions.(Sabriana, 2022)

This integrative framework views selected hadith as empirical and conceptual sources that are analysed to discover principles of psychological autonomy relevant to humanistic counselling practice. Hadith selection was based on criteria of authenticity, thematic relevance to personal

responsibility and character formation, and potential applicability in a therapeutic context. The texts were then analysed hermeneutically to extract operational constructs such as decision-making, moral responsibility, and affective regulation. The thematic extraction results were paired with humanistic concepts, such as self-actualisation, therapeutic empathy, and client empowerment, so that each text theme received a corresponding counselling technique and measurable psychological change goals. The research methodology followed a qualitative approach in the thematic analysis of the hadith corpus. (Ibrahim & Shamsudin, 2020) (Abduh, 2022)

The purpose of this study is to formulate and clarify the principle of psychological independence as a theoretical construct integrated into humanistic counselling practice rooted in selected hadith, so that the concept can be articulated into measurable and clinically meaningful components. The study aims to explore how relevant hadith themes, such as personal responsibility, moral formation, and the principle of self-actualisation, form a foundation of values that support client autonomy, decision-making, and affective regulation. Furthermore, this study aims to identify humanistic techniques that can be modified or reinterpreted in light of textual findings, thereby making therapeutic interventions more contextual and sensitive to religious considerations. (Saputra, 2023)

This study assumes that the principle of psychological autonomy can be strengthened by integrating moral principles and spiritual practices from authentic hadith into a humanistic counselling framework. The central argument is that the construction of religious meaning from hadith texts serves as a source of intrinsic motivation, supporting client autonomy in the therapeutic decision-making process. Furthermore, practices such as *dhikr* (remembrance of God) and patience training are viewed as emotional regulation techniques that can be learned, internalised, and independently activated as coping strategies. This assumption presupposes a cultural context and a client's level of faith that allows for the acceptance of these values without generating ethical conflict or cultural resistance. Therefore, validation of the theory is necessary through content verification by hadith experts, the development of psychometric items, and field testing that assesses the intervention's reliability and sensitivity to variations in religiosity. If proven, this integration has the potential to enrich humanistic practice with intervention tools that are contextual, ethical, and respectful of client autonomy. (Haris, 2022)

The Principle of Psychological Independence

The principle of psychological autonomy emphasises an individual's ability to make decisions, take responsibility, and manage their own mental processes without the influence of others. In a counselling context, this principle positions the client as the primary agent, actively involved in formulating change goals and selecting problem-solving strategies. Psychological

autonomy is not simply a matter of freedom of choice, but also involves the reflective capacity to recognise one's motives, values, and limitations, ensuring that choices are authentic. Theoretically, this concept is grounded in the principles of autonomy and self-determination; however, its operationalisation necessitates measurable indicators, such as critical thinking skills, self-control, and emotional regulation. Its ethical aspect requires practitioners to respect the client's capacities while providing protection when the client demonstrates real vulnerability. When consistently integrated into the therapeutic process, psychological autonomy increases, contributing to the client's long-term well-being, resilience, and adaptive capacity. (Schwan, 2021) (Oda & Yoshioka, 2021)

The principles of psychological autonomy are often categorised into distinct but interacting functional domains to facilitate intervention and research. The cognitive domain emphasises the ability to reason, evaluate information, and make informed decisions. The affective domain emphasises the recognition and regulation of emotions, ensuring that reactions are not driven solely by external pressures or short-term impulses. The behavioural domain encompasses the capacity to translate decisions into actions consistent with personal values and goals without dependence on constant supervision. The interpersonal or social domain emphasises the ability to maintain boundaries, communicate assertively, and participate in relationships without compromising personal integrity. A comprehensive assessment of these four domains enables the design of a counselling plan that is focused, measurable, and tailored to the client's specific needs. (Lane & Smith, 2021)

Cases illustrating this principle are diverse and context-specific. First, adolescents facing family pressure regarding career choices often struggle to express their preferences. Counsellors assist through value exploration and decision-making exercises, enabling them to formulate plans that reflect their identity. Second, adult clients recovering from addiction need to build behavioural autonomy to resist triggers. Structured interventions, such as action planning, coping skills training, and self-efficacy strengthening, focus on restoring control over one's actions. Third, couples experiencing interpersonal boundary erosion need to strengthen their social independence to prevent either party from losing autonomy. To maintain the relationship, assertiveness techniques, role-playing, and behavioural contracts can be used to restore the balance between emotional connection and personal integrity. (Cardoso et al., 2022)

Humanistic Counseling

Humanistic counselling is an approach to psychological assistance that places the client at the centre of their experience and the primary agent in the process of life change. This approach emphasises the importance of subjective meaning, self-awareness, and the human tendency toward actualising potential. In humanistic counselling practice, the primary focus is on the quality

of the therapeutic relationship, enabling clients to feel heard, valued, and safe enough to explore themselves. Its philosophical foundations are rooted in phenomenological and existential traditions, allowing the values of freedom, responsibility, and the search for meaning to serve as the framework. The counsellor acts as a reflective facilitator, prioritising empathy, authenticity, and unconditional respect over providing patronising advice. The counselling process is designed to help clients develop a coherent self-narrative and find a direction that aligns with their personal values. This approach also opens up space for creative expression and the integration of affective and cognitive experiences. Thus, humanistic counselling places the client's dignity and autonomy as the starting point for therapeutic intervention. (Qorib et al., 2022) (Wilkinson, 2023a)

Categorisation within the humanistic tradition encompasses a variety of schools that emphasise different aspects of human experience, yet remain rooted in similar fundamental principles. Person-centred therapy emphasises that change occurs through supportive relationships and unconditional positive regard. Gestalt therapy emphasises the awareness of present-moment experience and utilises experiential techniques to uncover internal conflicts. Existential therapy creates space for exploring major themes, such as the meaning of life, freedom of choice, and confronting existential limitations. Furthermore, narrative, expressive-artistic, and group therapies utilise different media to enrich the reflection process. In contemporary practice, some models integrate humanistic principles with structured techniques from other therapies to address the more complex needs of clients. This classification enables practitioners to select an approach that aligns with the client's characteristics and therapeutic goals. The plurality of humanistic schools provides flexibility for application in clinical, educational, and community settings. (Joseph, 2021)

Cases handled through a humanistic lens often revolve around identity issues, value confusion, and a sense of loss of meaning that impact the client's psychological well-being. Adolescents grappling with roles, establishing self-image, or coping with social pressures can benefit from a supportive, non-directive, reflective space. Adults experiencing life transitions, such as divorce, layoffs, or career changes, often require assistance in redefining their meaningful goals and values. In the family setting, communication conflicts and role shifts can be addressed through dialogue that fosters empathy and shared understanding. A humanistic approach is also relevant for feelings of emptiness, existential anxiety, and mild depression rooted in a crisis of meaning. In educational and organisational settings, humanistic interventions are used to enhance participants' motivation, well-being, and reflective capacity. However, in severe psychopathology, a combination with medical interventions or structured techniques is often necessary. Therefore, ethical practice often combines humanistic interventions with referrals or integration of other modalities to address clients' needs comprehensively. (Biruny & Salsabila, 2021) (Ulhaq, 2022)

Hadith

Concentrating on the definition of hadith leads us to understand that hadith is a record of the actions, sayings, and approvals of the Prophet Muhammad (peace be upon him), which serves as a secondary source in the Islamic legal and moral tradition. Conceptually, hadith combines textual and historical dimensions, thus serving as a bridge between the guidance of the Qur'an and the real-life practices of the Muslim community. Scholars have developed a special discipline to examine the two main elements of hadith: sanad (chain of transmission) and matan (textual content), as a basis for assessing the reliability of the narration. Hadith is treated not simply as historical data, but as normative material that is processed through a critical methodology to determine its legal and ethical values. The existence of hadith provides operational examples for Qur'anic principles, thus helping to establish practical norms in various aspects of life. The study of hadith also takes into account the socio-historical context of the narration, ensuring that interpretation is not divorced from the reality of the narrator's cultural background and customs. Therefore, mastery of the discipline of hadith requires a combination of expertise in philology, chronology, and narration studies. A thorough understanding allows hadith texts to be used responsibly in establishing religious norms and social order. (Umayah, 2023) (Amir, 2022)

The classification of hadith is based on several complementary dimensions to determine the degree of authenticity and the function of the narration in legal studies. In terms of the number of narrators, scholars distinguish between mutawatir, whose narrators are numerous and thus foster collective belief, and ahad, whose transmission is more limited. Based on the quality of the sanad and the accuracy of the narrators, the terms sahih, hasan, and daif (severe), which serve as benchmarks for the use of narrations in legal arguments, are also used. Another classification distinguishes between marfu' (returning to the Prophet), mauquf (sayings of the Companions), and maqtu' (sayings of the Tabi'in), each of which carries a different weight of reference. Furthermore, terminology such as musnad, mursal, or munqati' reveals variations in the completeness of the chain of narration, which influences scientific evaluation. Thematic classification is also relevant, as it distinguishes between normative, narrative, and descriptive narrations to ensure that the text's function aligns with its intended purpose. This combination of criteria forms a methodological instrument that allows each narration to be placed in a proportional position in the process of legal derivation and theological interpretation. Thus, classification is not merely a formal categorisation but an epistemic mechanism to maintain the consistency and accountability of hadith references. (Nafisah, 2022) (Ghozaly, 2023)

Cases surrounding hadith often arise in the form of authenticity disputes, textual contradictions, and contextual challenges that affect their use in religious practice. A classic example is the debate over the use of weak hadith to reinforce social customs or local practices,

which has sparked discussions about the limits of the legitimacy of such narrations. Cases of fabricated or fabricated hadith in the past have spurred the development of critical sanad methodologies to filter out irresponsible narrations. In contemporary times, cases of reinterpretation of hadith have also emerged, requiring contextual reading to maintain their social and ethical relevance without compromising scientific principles. Conflicts between hadith and Qur'anic principles, or rational considerations, have given rise to studies on the priority of sources and methods of harmonisation. The use of hadith in fatwas and public policy often prompts reexamination to ensure that the references used are fair and contribute to social welfare. Pedagogical cases are also crucial, as teaching hadith without methodological guidance can lead to problematic literal understandings. Therefore, handling hadith cases requires a combination of historical sensitivity, textual criticism skills, and a commitment to academic ethics to ensure that conclusions are accountable. (Hidayat & Fidiani, 2022)

Method

The material object of this research is a collection of selected authentic Prophetic hadiths contained in the collections of Sahih al-Bukhari and Sunan Abu Dawud, which textually and contextually embody the principles of individual responsibility, moral autonomy, and personal accountability. The selection of hadiths is based on the criteria of authenticity (sanad and matan), thematic relevance to the concept of psychological independence, and the availability of adequate historical context for interpretation. Each selected hadith will be recorded, complete with book references, hadith number, short sanad, and original Indonesian and/or Arabic translations to maintain the integrity of the material. In addition to selecting the primary text, the research also collected information from relevant narrators and classical commentaries to understand its normative and applicable context. These material objects are viewed as primary sources in normative-textual studies, linked to a humanistic counselling framework, to examine the correlation between religious values and therapeutic practices. With these limitations, the researcher views hadiths as empirical, cultural, and textual documents that require hermeneutical and thematic analysis. (Sulaiman Jamrozi et al., 2022)

The proposed research design is qualitative, employing a systematic and interpretive literature study approach, which focuses on interpreting texts and synthesising theories between the hadith tradition and humanistic counselling principles. A hermeneutic approach will be employed to interpret the latent and manifest meanings in the hadith texts, as well as their relationship to the concepts of autonomy, self-actualisation, and responsibility in counselling. A conceptual comparative method is used to bridge modern psychological terms and constructs with normative concepts found in the hadith texts and classical commentaries. This design encompasses the stages of identification, collection, thematic mapping, and theoretical synthesis,

ensuring that the results are descriptive-analytical and oriented towards the development of a values-based counselling model. Design limitations such as reliance on texts and subjective interpretations are anticipated through source triangulation and interdisciplinary consultation. Therefore, a literature design was chosen to allow for the development of a strong theoretical foundation before further empirical application. (Fadli, 2021)

The research data sources consist of two main layers: (1) a primary hadith corpus drawn from Sahih al-Bukhari and Sunan Abu Daud in critical editions and verified translations, and (2) reputable secondary literature, including peer-reviewed journals in the fields of counselling psychology, Islamic psychology, and hadith studies. To ensure source quality, the inclusion criteria for hadith include authenticity, thematic relevance to individual autonomy, and the presence of a verifiable narration context. In contrast, the inclusion criteria for journals include peer-reviewed status, topical relevance, and publication within the last fifteen years to ensure that contemporary perspectives are represented. In addition, classical commentaries and relevant methodological works on hadith will be included as triangulation sources to test the consistency of interpretation. Bibliographic data for each source will be recorded in full (title, author, year, edition, publisher, page) for transparency and auditability. This combination of primary and secondary sources is designed to yield a rich analysis, encompassing both textual and theoretical perspectives.

Data collection techniques were carried out systematically through several stages. First, compile a thematic keyword list that maps to both Arabic and psychological terms. Second, a search of hadith texts in print editions and digital repositories, tagging relevant hadith sources and sanads. Third, the transfer of selected quotations and their narration contexts to a research database containing complete metadata. Fourth, the collection of journal articles and related literature was carried out through academic databases and university libraries, and the results were filtered using predetermined inclusion criteria. During this process, the researcher recorded the historical context of each hadith and noted any textual variants as part of the critical analysis. To enhance data validity, verification with hadith experts and humanistic counsellors was conducted to review the selected hadith list and initial interpretations before further analysis.

This research employed a systematic document analysis approach to interpret the hadith texts and supporting literature, aiming to uncover the construct of psychological independence. The procedural stages included determining the unit of analysis, developing an initial coding scheme based on the concepts of autonomy and self-regulation, and open coding to capture manifest and latent meanings. After initial coding, codes were combined into broader themes through thematic analysis and constant cross-text comparison to ensure consistency of interpretation. Emphasis was placed on the context of the narration so that interpretations were inseparable from the historical and situational backgrounds that influence the meaning of

autonomy values. Analytical validity was strengthened by source triangulation (hadith, shari'a, and psychological literature).

Results

Hadith on Patience as a Principle of Psychological Independence in Humanistic Counselling Practice

عن خباب بن الأرت قال شكونا إلى رسول الله صلى الله عليه وسلم، وهو متوسد بردة له في ظل الكعبة، قلنا له: ألا تستنصر لنا، ألا تدعو الله لنا؟ قال: كان الرجل فيمن قبلكم يحفر له في الأرض، فيجعل فيه، فيجاء بالمنشار فيوضع على رأسه فيشق باثنتين، وما يصده ذلك عن دينه. ويمشط بأمشاط الحديد ما دون لحمه من عظم أو عصب، وما يصده ذلك عن دينه، والله ليتمن هذا الأمر، حتى يسير الراكب من صنعاء إلى حضرموت، لا يخاف إلا الله، أو الذئب على غنمه، ولكنكم تستعجلون

We complained to Rasulullah SAW when he was lying in the shadow of the Kaaba, propped up with the cloth he had, and then we said, "Don't you pray for us?" The Messenger of Allah said, Indeed, there were believers before you who were caught, then dug up the ground and planted it there. A saw was brought and placed on his head, then the person was cut in two, the flesh and veins under the skin were combed out with an iron comb, but this did not prevent him from his religion. By Allah, this religion will be perfect, so that a rider can walk from Shana' to Hadramaut without fear except Allah and worrying about (attacks of) wolves on his goats, but you are too hasty. (Muhammad, 1993)

The hadith emphasises the importance of patience as a fundamental foundation of faith by depicting extreme trials for believers. The image of extreme suffering is used to emphasise that inner steadfastness transcends physical comfort and is a measure of the quality of faith. When a servant remains faithful to their faith even when their life is threatened, it demonstrates that faith is not merely a ritual, but a tested attitude. Statements about the perfection of religion and a sense of security in travelling emphasise that a mature community of believers is characterised by emotional and spiritual stability. Thus, this hadith teaches that cultivated patience serves as a practical foundation that underpins the sustainability of religious practice. This understanding positions patience not as a mere passive reaction but as an active ability to uphold the principles of faith amidst hardship. (Friyadi, 2022)

The resilience to maintain faith under extreme conditions, as depicted in the hadith, is a manifestation of essential psychological independence. Psychological independence is evident when an individual can maintain consistent values and beliefs without relying on external support. In this context, the ability to withstand fear, regulate emotions, and interpret pain as a test of one's character demonstrates a strong internal capacity. This attitude signifies the autonomy of the soul: the ability to take a moral and spiritual stand even when everything seems counterintuitive. Therefore, effective spiritual education must equip individuals with emotional

and meaning-regulation skills so that trials do not undermine their faith identity. Strengthening psychological independence is a prerequisite for people to face various calamities and life's problems without losing their direction.

A humanistic counselling approach can utilise the teaching structure of this hadith to encourage the internalisation of the value of patience through respect for the individual's subjective experience. Rather than applying instant solutions, humanistic counselling positions the process of self-awareness and acceptance as a pathway to cultivating inner resilience. The Prophet's advice to slow down reflects the therapeutic principle underlying the flexibility of intervention: allowing clients time to understand, feel, and reconstruct the meaning of suffering. This practice requires an empathetic environment that allows clients to gradually explore the sources of fear and develop effective coping strategies. In their facilitative role, counsellors help clients integrate the value of patience into their life narratives, making change more sustainable. Thus, this hadith is not only a doctrinal text but also a methodological guide for counselling that respects the process, avoids coercion, and fosters spiritual independence. (Suriyati et al., 2022) (Wilkinson, 2023)

Hadith on Zikr as a Supporting Therapy for the Principle of Psychological Independence in Humanistic Counselling Practice

The Prophet's command to be patient or self-sufficient psychologically, accompanied by the provision of therapy that can be applied during times of difficulty, is contained in a hadith narrated by Imam Ahmad and Hakim.

قال رسول الله صلى الله عليه وسلم: "من أكثر من الاستغفار جعل الله له من كل هم فرجا، ومن كل ضيق مخرجا، ورزقه من حيث لا يحتسب"

Whoever frequently seeks forgiveness, Allah will change every sadness into joy, provide a solution to every difficulty and provide sustenance for him from unexpected sources. (Ahmad, 1995)

The hadith emphasises that istighfar serves as a supportive practice that helps one maintain patience in the face of various challenges. By reminding oneself of Allah through istighfar, individuals are given the cognitive space to calm anxiety and reframe painful events. Practically, dhikr practices such as istighfar function as emotional regulation techniques that reduce the intensity of impulsive reactions, allowing for longer-lasting patience. This practice also fosters a transformative perspective, believing that sadness can be transformed into joy and that hardships can be overcome, which strengthens the motivation to persevere. Therefore, incorporating istighfar as part of a spiritual routine and coping plan enriches the internal resources that support

inner stability. Thus, dhikr is not merely a verbal ritual but a concrete psychospiritual practice for maintaining consistent patience amidst life's trials.(Tasyakuranti et al., 2022) (Kibtyah et al., 2024)

In a therapeutic context, dhikr can be integrated as a resource provided to clients to maintain their psychological independence. When clients are taught how to use istighfar as a self-regulation tool, they learn internal strategies that can be activated without constant dependence on external parties. Mastery of this technique enhances a sense of competence and internal control—two key components of psychological independence—that enable clients to make adaptive decisions in stressful situations. Furthermore, dhikr encourages the creation of meaning for suffering, so that the coping process becomes oriented toward learning and growth, rather than simply survival. In therapeutic practice, strengthening spiritual practices is combined with emotional skills interventions, providing clients with a dual toolkit that encompasses both spiritual and psychological aspects. With this resource, clients not only survive problems but also develop sustainable inner autonomy in addressing life's challenges.(Cahyandari, 2023)

The Prophet Muhammad (peace be upon him) often provided therapeutic guidance, and the recommendation for istighfar (a form of religious recitation) in this hadith can be interpreted as a form of humanistic therapy. His approach was not coercive but facilitative: providing spiritual techniques that his companions could internalise according to their individual circumstances. His empathy, strengthening of hope, and emphasis on the process of self-improvement reflect humanistic counselling principles that respect the client's potential and autonomy. By presenting istighfar as an accessible practice, the Prophet (peace be upon him) provided his companions with practical tools to manage anxiety and restore inner balance. Such interventions emphasise that substantive change is rarely instantaneous and requires repeated practice that incorporates emotional experience and spiritual reflection. Therefore, this hadith can serve as a reference for Muslim counsellors in integrating spiritual techniques into the therapeutic process that respects the client's choices and pace.(Rasmawati, 2022)

Discussion

Reflection on the research findings reveals that themes extracted from the hadith corpus emphasise the role of patience and dhikr as the foundation of psychological independence, which is consistently structured in the thematic analysis of the documents. These findings demonstrate that normative values in the hadith provide concrete operational guidance for aspects of affective regulation, moral responsibility, and decision-making processes. The analysis also reveals coherence between humanistic counselling principles, such as client empowerment and therapeutic empathy, and the analysed religious themes. Furthermore, the results demonstrate the potential of spiritual practices, such as istighfar (a form of religious prayer), as an easily accessible and repeatable internal coping technique to strengthen autonomy. Practically, the results provide

an initial basis for developing an intervention module that combines emotional regulation training and spiritual practices. This reflection confirms that the study has successfully identified early indicators of psychological independence worthy of further empirical research. (Wahyuni & Fadriati, 2022)

Interpretation of the findings suggests that psychological autonomy operates through two primary mechanisms: the formation of religious meaning and the strengthening of emotional regulation skills. First, the meaning constructed from the hadith texts helps clients interpret difficulties as part of a learning process, which can increase intrinsic motivation to persist and change. Second, the identified spiritual practices serve as trainable regulation techniques, allowing clients to gain internal control without permanent dependence on external support. This combination explains why the integration of textual values and humanistic techniques has the potential to enhance self-efficacy and adaptive decision-making capacity. From a clinical perspective, this interpretation requires adapting interventions to the client's spiritual rhythms and cognitive abilities for ethical and sustainable implementation. Thus, the hadith is positioned not simply as a source of values but also as an empirical basis for measurable therapeutic strategies. (Dehaghi et al., 2022)

Compared to contemporary counselling literature, this study shares the general goal of strengthening autonomy and affective regulation. However, it differs in the source of legitimacy for the intervention, which incorporates religious textual references. Secular models typically focus on cognitive-behavioural techniques and coping skills, while this approach adds the dimension of religious meaning as a supporting mechanism for change. While some previous studies have reported the effectiveness of spiritually based interventions in reducing anxiety symptoms and increasing resilience, this study goes further by linking specific hadith to conceptually defined psychological indicators. This comparison suggests that integrating religious values can enrich humanistic modalities without compromising the empirical standards of psychological interventions. However, the methodological heterogeneity and sample differences in the comparative studies require caution in generalising the findings. Therefore, this study serves as a conceptual bridge between the normative study of hadith and the empirical evidence of modern psychotherapy. (SotiLlos, 2021)

The recommended follow-up agenda focuses on converting conceptual constructs into reliable instruments and empirical evidence. Initial steps include formulating a psychological independence scale based on the resulting indicators, testing its psychometric validity and reliability, and piloting a controlled intervention to assess its temporal effects. Furthermore, quasi-

experimental or experimental studies are needed to compare the humanistic-plus-spiritual intervention package with standard interventions and measure short- and long-term outcomes. Developing a training module for Muslim counsellors is crucial to ensure ethical, culturally sensitive, and standardised implementation of this technique. Cross-cultural research and contextual adaptation are also crucial for understanding the limits of generalizability and moderating factors, such as client religiosity. With this agenda, conceptual findings can be transformed into evidence-based practices for mental health services.(Amalia et al., 2023)

The study's primary limitations are its reliance on textual analysis and the selection of a specific hadith corpus, making the results susceptible to selection bias and hermeneutic interpretation. The resulting interpretations are highly dependent on the researcher's expertise and the classical commentaries used for triangulation; thus, subjectivity is not eliminated despite verification efforts. Furthermore, the selection of only the Sahih al-Bukhari and Sunan Abu Dawud collections limits the range of potentially relevant narrations and influences thematic coverage. The qualitative literature design does not allow for causal inferences regarding the intervention's effectiveness, so practical claims still require field evidence. Sociocultural factors and variations in religiosity across populations can moderate responses to interventions, making local adaptations essential. Recognising these limitations, the study employed source triangulation and expert consultation as mitigating measures; however, empirical field evidence is still needed to strengthen the practical implications.(Wasman et al., 2023)

Conclusion

This study found that the hadith on patience and dhikr provide a strong theoretical framework for the principle of psychological autonomy, with thematic evidence demonstrating a direct link between spiritual practices and emotional regulation skills. Key findings reveal two operational mechanisms: the construction of religious meaning, which strengthens intrinsic motivation, and the activation of spiritual coping techniques, such as dhikr, that serve as complementary internal regulatory tools in facilitating client autonomy. Theoretically, this study enriches the humanistic literature by presenting an integrative model that links the construct of psychological autonomy to the normative sources of the hadith, thereby broadening the legitimacy of meaning-based interventions. Additional theoretical contributions include the formulation of operational indicators of autonomy, including affective regulation, authentic decision-making, and moral responsibility, which can serve as the basis for developing psychometric instruments. In practice, the findings open up opportunities for designing a hadith-based humanistic counselling module that integrates emotional skills training with structured spiritual practices. Implementation of such a module has the potential to increase client self-

efficacy, reduce dependence on external support, and serve as a preventative strategy for vulnerable populations such as substance abusers. For ethical and practical implementation, cultural adaptations, specialised training for counsellors, and empirical testing (validity and reliability of the instrument and experimental studies) are required as follow-up steps. Overall, this study establishes a conceptual bridge between the hadith text tradition and modern psychotherapy practice, providing a preliminary framework that can be tested and adapted for culturally and religiously sensitive mental health services.

Recommendation

Further research is recommended to develop a standardised psychometric instrument based on the construct of psychological independence by formulating items directly rooted in hadith themes. This process should be followed by content verification by hadith experts and humanistic counselling practitioners to ensure both theoretical and cultural relevance. The next stage includes a pilot test to assess internal reliability and temporal stability, as well as exploratory and confirmatory factor analysis on a representative sample. To evaluate the interventional effects, a quasi-experimental or randomised controlled trial design comparing a humanistic-plus-spiritual intervention package with a standard intervention is recommended, along with measures of mediators and moderators. A longitudinal qualitative component should be included to capture the process of value internalisation and client narrative change over time, and to formulate contextualised ethical guidelines. The development of a standardised training module for counsellors involving interdisciplinary collaboration (hadith experts, psychologists, and field practitioners) should be a prerequisite for implementation to ensure practical application meets ethical and scientific standards. Finally, cross-cultural studies are recommended to assess the generalizability of the findings and identify contextual variables that moderate the effectiveness of the intervention.

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