

Religion, Democracy, and Mental Health: Integration of Qur'anic Values through the HSQ Method in Contemporary Muslim Society

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Abstract:

This study aims to critically analyze the macro-level implementation of Sharia within the global democratization landscape, unravel the shortcomings of conventional religious approaches to the psychosocial crises of younger generations, and propose the Holistic Spiritual Qur'anic (HSQ) method as a contemporary psychospiritual solution. The core conceptual definitions of this research center on the integration of Qur'anic values, *irshad* guidance, lived religion, and existential mental health. Utilizing a qualitative analytical approach with a conceptual study design and critical literature synthesis, the scope of this research encompasses the political dynamics of Sharia in various Muslim-majority countries alongside the empirical implementation of the HSQ method at the Pesantren Integritas Qur'ani Bandung. The primary findings reveal that rigid Sharia interpretations and political instrumentalism at the macro level destructively impact citizens' psychological well-being; conversely, micro-level interventions via HSQ stages (*re-code*, *re-charge*, and *re-cover*) significantly foster spiritual resilience, reduce existential anxiety, and cultivate independent emotional regulation. The main challenge of this study lies in its localized empirical validation, which necessitates broader clinical evaluation. Practically, this method is highly recommended for widespread adaptation in Islamic educational institutions and community counseling frameworks.

Keywords: democratization; holistic spiritual qur'anic; irshad; lived religion; mental health; sharia.

INTRODUCTION

In the post-Cold War global landscape, the wave of democratization continues to surge and spread to various parts of the world, including into the heartland of Muslim-majority countries. However, the journey of political transition in these regions often encounters a thick wall of multi-layered structural and cultural obstacles. Theoretical debates regarding the place of religion in the democratization process have shifted from a rigid cultural determinism to a new, fresher landscape of thought that views religious traditions as multi-vocal entities (Stepan, 2018). At one extreme, a number of Muslim countries appear to be experiencing stagnation or even acute democratic decay, a condition often blamed on the formalization of sharia, the rise of religious nationalism, and the persistent tension between the principles of divine sovereignty and popular sovereignty

(Menchik, 2019). However, on the other, more humanitarian front, a bitter irony grips the contemporary Muslim youth. They are currently adrift in a storm of mental health crisis, a labyrinth of career confusion, and alienation of self-identity that is increasingly exacerbated by aggressive digital penetration, intimidating social pressure, and the increasingly porous transcendental narrative in their daily lives (Twenge, 2020).

This widening gap between the discourse on religious politics at the macro level and the fragile psychospiritual needs at the micro level is what gives rise to a fundamental academic urgency. Religious traditions should no longer be positioned merely as theological ivory towers, but must be reread empirically to transform them into an oasis of holistic and contextual solutions for humanity. The primary limitation of previous literature lies in their fragmented perspective, where discourses on statecraft and mental health operate on two completely different tracks, as if there is no spiritual thread capable of bridging the two (Riaz, 2021). Studies on the implementation of sharia are often trapped in a vortex of dry structural political analysis, while at the same time, research in the psychology of religion often ignores how oppressive or democratic political systems contribute to shaping the space for individual mental health (Fariwar & Rahimi, 2022). This is a crucial research gap or empty space in research that this study aims to fill, namely an empty space where the integration of Qur'anic values is no longer viewed solely in doctrinal-political terms, but is instead reconstructed methodologically to heal the psychosocial wounds of modern Muslim society.

Aware of this academic vacuum, this article is structured with clear and measurable objectives. First, to sharply analyze the facts on the ground regarding sharia practices in various Muslim countries along with all their sharp criticisms from the perspective of global democratization. Second, to deeply reveal the weaknesses of conventional religious approaches that have tended to be rigid, moralistic, and failed to respond to the psychosocial crisis and existential anxiety plaguing Generation Z Muslims. Third, as a conceptual culmination, this study offers the Holistic Spiritual Qur'anic Method (HSQ) as a model of spiritual guidance or *irshad da'wah* that is not only integrative and empirical, but also has transformative power in realigning the human spirit with the values of social piety.

Tracing its theoretical roots, religious traditions have never been monolithic or singular, but rather constitute a rich ocean of intellectual and organizational resources that can both drive political pluralism and challenge civil order. Within the treasury of Islamic thought, lofty theoretical concepts such as *shura*, symbolizing deliberation, *ijma* (consensus), and *ijtihad* (independent reasoning), are intimately aligned with the principles of modern democratic participation (An-Na'im, 2021). However, historical reality often leaves a murky record, with many regimes in the Muslim world unilaterally instrumentalizing religion. Religion is reduced to a mere cosmetic tool to legitimize authoritarian political power, strengthen the dominance of elitist clerical hierarchies, and suppress the rights of minority groups and undermine gender equity (Hashemi, 2023). Excessive obsession with the orthopraxy aspect or obedience to external-formalistic rules, without being balanced by critical and in-depth theological reflection, ultimately forces sharia interpretation to become a frozen, dry dictum, and lose its elasticity in responding to social changes that move at lightning speed (Bayat, 2021).

The impact of this rigid interpretation and the failure of social institutions directly impacts the psychological foundations of the younger generation. Numerous valid contemporary studies over the past five years have consistently sounded the alarm that Generation Z, including those raised in Muslim societies, is experiencing a dramatic surge in anxiety disorders, clinical depression, and a deeply concerning crisis of meaning in life (American Psychological Association, 2023). This fragile psychological state is fueled by relentless digital hyperconnectivity, the shadow of global economic uncertainty, and a lack of future career orientation (Odgers & Jensen, 2020). Ironically, within traditional Islamic educational institutions such as Islamic boarding schools (*pesantren*), the *da'wah* approach practiced so far still suffers from acute and instructive normative-moralistic disorders. This rigid approach often proves completely unsuccessful in touching or cleansing the psycho-spiritual dimension of individuals on a personal and profound level. The consequences are very costly, with many Muslim students and youth experiencing severe cognitive and spiritual dissonance, caught between the demands of dogmatic religious values and the realities of modern life that demand freedom and self-actualization.

Facing this civilizational impasse, the Holistic Spiritual Quranic Method (HSQ) presents itself not as a new dogma, but as a graceful methodological bridge. HSQ is designed as a method of spiritual guidance that ingeniously integrates the sacred symbolism of the Quran, the precise structure of the 18-line *mushaf*, and the mapping of the multidimensional nature of human character, ranging from physical, intellectual, emotional, to spiritual intelligence (Mirza, 2024). The basic philosophy of this method is to return the *khitah* of *da'wah* to the

essence of *irshad*, namely guidance that prioritizes warm dialogue and human empathy, which stands in stark contrast to the judgmental nature of doctrinal *da'wah*. Through systematic stages that include an initial assessment to read the wounds of the soul, character mapping, a process of re-coding and spiritual recharge, and regular calendar-based *juz* therapy, this method offers a measurable healing. Epistemologically, HSQ has succeeded in re-positioning the Qur'an in its highest position, not merely as a pile of normative texts gathering dust on a bookshelf, but as a basis for functional, adaptive, and highly contextual psychospiritual mapping in answering the existential challenges of modern humans in the midst of this noisy era.

METHOD

This research is driven by a qualitative analytical approach, adopting a conceptual study design and a critical synthesis of primary and secondary literature (Stanley, 2023). This methodological choice was made to untangle the tangled relationship between religious sacredness, political dynamics, and the psychological fragility of modern humans, which cannot be resolved solely with cold statistics. The data sources in this study were selectively collected, including recent works on navigating religion in the current of democratization, theoretical discourse on the Holistic Spiritual Qur'anic Method (HSQ) traced in reputable scientific journals, comprehensive field reports on the dynamics of sharia implementation in various parts of the Muslim world, and articulations of relevant contemporary psychological studies (McGuire, 2021). All of this data material is not simply read but treated as living texts containing a rich and profound dialectic of thought.

The analytical approach in this research is rigorously and gradually implemented through three interlocking interpretive phases. The initial step begins with an in-depth identification of the practical patterns of sharia implementation in the public sphere and their direct implications for modern political governance (Hasnat et al., 2025). The second phase moves in a more in-depth direction, namely, launching an epistemological critique of conventional religious approaches that tend to be reductive, legal-formalistic, and often neglectful of individual spiritual needs. As the culmination of the analysis, the third phase is carried out by compiling a rigorous conceptual evaluation to test the effectiveness and extent to which the HSQ Method can present itself as a transformative response and a concrete healing space for subjects wounded amidst the turmoil of the times.

To strengthen the argument, this research's theoretical framework integrates three robust, interdisciplinary conceptual pillars. The first pillar is the lived religion perspective, a lens that views religion not merely as a frozen doctrine on paper, but rather as a daily experience negotiated by humans in a profane social space (Ammerman, 2020). The second pillar is supported by contemporary Qur'anic psychology, which consistently seeks to map the structure of human consciousness and mental health through precise metaphors and spiritual guidance (Rassool, 2021). The third pillar is complemented by the theory of meaning-making in the psychology of religion, which examines how individuals reassemble the debris of life orientations and find their existential rationale in the face of the increasingly noisy and alienating pressures of modern reality (Misni et al., 2022). Through this theoretical marriage, the practical efficacy of HSQ-based spiritual guidance is tested for its viability as a liberating *irshad* methodology.

RESULTS AND DISCUSSION

Sharia Practices in the Field: Facts and Challenges of Democratization

The empirical landscape of the contemporary Islamic world stage reveals a highly diverse mosaic fraught with subtle dynamics of tension regarding how Islamic law is embodied in the public sphere (Alghamdi & Alnaim, 2025). The implementation of sharia never manifests in a single, unified form, but rather manifests in a variety of manifestations of legal governance, heavily influenced by local political contours and ongoing historical negotiations. This phenomenon emphasizes that sharia in the practical realm is a dynamic, dialectical arena, where sacred texts constantly interact, clash, and even intertwine with the profane interests of civil power and the demands of modernity.

In Indonesia, like a vast social laboratory, Islamic law has been adopted in a partial and accommodative manner through a multi-layered formalization process, both within the national constitutional framework and through the issuance of hundreds of religiously tinged regional regulations in various regions. This hybrid structure has often given rise to sharp friction on the national stage, triggering a persistent tension between the commitment to maintaining the inclusiveness of multicultural diversity and the massive

pressure from conservative groups (Bubalo & Fealy, 2021). This struggle reflects how Indonesia's domestic sphere has consistently become a battleground for influence between the vision of an inclusive state based on the rule of law and the aspirations of certain groups seeking the formalization of religious morality in the civil sphere.

Meanwhile, across the Malaysian peninsula, the landscape reveals a well-established yet fragile dualistic legal system, where Sharia law coexists with secular law, a legacy of British colonial rule. The application of Islamic law there is jurisdictionally restricted to the Muslim community, but the boundaries of this legal demarcation continue to spark heated public debate, particularly when they directly touch on sensitive issues surrounding the rights of non-Muslim minority groups and the guarantee of religious freedom, which is often threatened by the supremacy of state religious institutions (Muhamad & Rahman, 2022). This contradiction reveals that formal, religious-based legalism often creates social segregation that diminishes equal citizenship rights within a modern state ecosystem.

A stark contrast and far more rigid landscape emerges when we look at the Middle East and South Asia, such as Saudi Arabia, Iran, and parts of Pakistan. In these countries, Sharia is the sole foundation of state law, with a highly hierarchical and uncompromising authority structure. Religious authority in these regions is no longer merely a moral advisor, but has become completely fused and intertwined with the instruments of coercive political power (Fathollah-Nejad, 2023). In such a frozen political landscape, religious institutions have transformed into extensions of the authorities, disciplining the bodies and minds of citizens, using theological doctrine as the absolute justification for repressive political actions.

When examined in depth through the theoretical lens of global democratization, the practice of formalizing sharia law across the Muslim world is facing three fundamental and fundamental criticisms. The first critique focuses on the phenomenon of acute political instrumentalism, a condition in which authoritarian regimes cynically exploit religious symbols and public sentiments of piety to maintain, prolong, and strengthen their hegemonic power against the threat of opposition (Inhorn & Serour, 2020). In this context, religion is portrayed as a cloak of sacredness used to cover up the failings of governance, stifle social protest, and delegitimize criticism from civil society by labeling critics as entities violating divine law.

A second, equally sharp criticism focuses on the deep tension between the application of certain draft religious laws and universal human rights principles. This tension manifests itself in the restriction of civil rights, particularly those related to freedom of thought and religion, women's rights to actively participate in the public sphere without intimidation, and guarantees of equal protection for religious minorities (Al-Rasheed, 2022). Legal constructions that rely too heavily on medieval texts without modern reconceptualization tend to position groups outside the mainstream as second-class citizens, an anomaly that undermines the principle of equality, a key pillar of democracy.

Furthermore, the third critique highlights the dominance of orthopraxy discourse, which places too much emphasis on the formal-outward aspect of compliance with rules, a discourse that has systematically extinguished the flame of *ijtihad* and closed off space for inclusive and equal public participation. When a citizen's piety is measured solely by how strictly he or she adheres to the formal legal order produced by the state, then the space for critical theological reflection, egalitarian dialogue, and healthy disagreements will instantly disappear (Hanafi & Charafeddine, 2024). This rigid formalism transforms religion, which is truly meant to be a liberating source of spirituality, into a bureaucratic iron cage that shackles society's critical reasoning.

This epistemological tragedy is all the more ironic considering that the theological treasures of Islam actually contain an extraordinarily rich wealth of democratic elements. The Quran and prophetic traditions inherently contain noble values such as *shura*, which emphasizes deliberation and consensus, the principle of *'isalah*, which prioritizes substantive justice, and the recognition of absolute spiritual equality and equity among all human beings before the Creator (Kamali, 2021). These primordial values should serve as invaluable cultural and spiritual capital for fostering the birth of a democratic, tolerant civil society that respects the plurality of human destiny.

However, the reality on the ground is different, with the dominant voices controlling contemporary religious practices exhibiting a highly defensive, suspicious, and closed-off tendency toward the currents of pluralism and political liberalization. Excessive fear of the loss of religious identity amidst the onslaught of Western modernity has led mainstream religious institutions to prefer sheltering behind thick walls of dogmatism rather than daring to navigate the ocean of open dialogue (Auda, 2023). This defensive stance

ultimately creates an ever-widening gap between the splendor of theological values enshrined in sacred texts and the socio-political realities rife with inequality and injustice in the Muslim world.

This wide gap between the majesty of transcendental religious ideals and the bitterness of practical political reality is what ultimately has a very destructive psychological impact on society, especially for the younger generation at the lower levels. While religion at the macro level is busy being used as an instrument for the struggle for political power and a tool of repressive moral censorship by the state, the most basic humanitarian concerns at the micro level are tragically neglected. Generation Z Muslims are trapped in a spiritual vacuum, where they no longer find religion as a safe space to complain and heal spiritual wounds, but rather as a cold and frightening institution of judgment (Muhammad et al., 2025). As a result, identity disorientation and a crisis of meaning in life are rife among Muslim youth, giving birth to a generation alienated from its own spiritual traditions amidst the noisy roar of modern digital civilization.

The HSQ Method as a Contemporary Psychospiritual Solution

The methodological architecture offered by the Holistic Spiritual Qur'anic (HSQ) is not merely a cold technical formula, but rather a spiritual symphony designed to restore the existential rifts of modern humanity. When psychosocial shackles and the failure of conventional da'wah systems combine to trigger spiritual alienation, this method presents itself as an oasis, offering a space for profound, functional, and contextual psychospiritual reflection. HSQ does not position the sacred text as an intimidating pile of rules, but rather treats it as a dynamic map of life's consciousness. Through an intimate reading of the subject's inner structure, this method guides individuals to deconstruct the anxieties that have settled at the bottom of their consciousness and then reorganize them into a meaningful life energy with a solid transcendental orientation (Al-Zahrani & Mahfouz, 2022).

In the real-world, the implementation stages of this method are woven together in a highly systematic, precise manner, and fully grounded in respect for the unique psychological dynamics surrounding the client. This healing process never forces a uniform experience, but rather proceeds flexibly, following the rhythm of the emotional ruptures each individual brings to the counseling space. After the initial identification phase successfully maps inner wounds and separates pathological anxiety from ordinary existential confusion, the intervention moves into a holistic, multidimensional character mapping phase. At this point, the integration of the symbolism of the Qur'an and regular, calendar-based juz therapy begins to be injected in a measured manner, functioning as a spiritual anchor that stabilizes neurotic turmoil while restoring the subject's inner calm (Huda & Shahrill, 2023).

The conceptual reliability of this methodological proposal finds its convincing empirical justification through a series of rigorous field studies conducted at the Integritas Qur'ani Islamic Boarding School in Bandung. Based on descriptive data collected at the epicenter of Islamic education, the application of HSQ has been proven to significantly reduce psychological tension in the form of acute existential anxiety, boost the capacity for radical self-understanding, and most crucially, assist students in planning their future and career orientation in line with the noble values of the Qur'an. This success reveals the fact that when religious texts are brought to life through an empathetic psychological approach, individuals not only gain passive inner peace but also gain clarity of life vision to face the fierce competition of the modern world without having to lose their spiritual compass (Mayseless et al., 2024).

Theologically and epistemologically, the Holistic Spiritual Qur'anic Method (HSQ) does not pretend to reject, negate, or diminish the sacred position of sharia in Islamic tradition. HSQ does not offer a liberal deconstruction that emasculates Islamic law to accommodate the tastes of secular modernity (Mawaddah Rofiqoh et al., 2025). Instead, this method makes a graceful hermeneutical leap by fundamentally shifting the focus of religious orientation, from merely dry, legalistic, and punishment-oriented mechanistic-formalistic obedience to a substantive internal transformation firmly rooted in the classical doctrine of the purity of the soul or *tazkiyatun nafs* (Rothman, 2021). This hermeneutical leap is based on the profound awareness that sharia without spirituality will only give rise to performative piety, namely, an outward obedience sterile of profound spiritual meaning. When religious texts are read solely through the lens of rigid legalistic fiqh, individuals are often trapped in obsessive-compulsive religious anxiety, where the relationship between servant and Creator is dominated by the fear of sin and hell, rather than by love and existential closeness that soothes the soul.

By repositioning *tazkiyatun nafs* as the epicenter of sacred text interpretation, HSQ redefines the theological relationship in a more humane and compassionate manner (Heni Julaiika Putri et al., 2025). The human soul is no longer viewed as a static entity that only needs to be controlled by force through external

moral regulations, but rather as a dynamic field that must be healed, integrated, and its spiritual quality gradually improved through a systematic process of character mapping (re-code, recharge, and re-cover). This paradigm shift from a coercive-legal model to a therapeutic-spiritual model has extraordinary broad implications for the construction of social piety in the public sphere. A Muslim's piety is no longer measured by outward obedience forced by instruments of state power or social pressure from the majority group, but rather is born from the deepest inner clarity (Braa, 2026).

When this piety transforms into an authentic radiance of character, the individual will possess a highly developed ability to self-regulate their emotions. They are able to navigate negative emotional turmoil such as existential anxiety, anger, and despair thanks to the inner calm that comes from dhikr (remembrance of God) and a deep understanding of the Quran (Rassool, 2024). Ultimately, ethical actions in society no longer require the oversight of law enforcement or repressive social censorship, but instead become conscious choices driven by complete personal integrity for the common good.

The healing orientation promoted by HSQ has, at a more advanced level, succeeded in breaking down the dividing wall and reconciling two scientific poles that have often been involved in fierce theoretical tensions: the secular-materialistic science of modern psychology and the normative-dogmatic theology of Islam. Since its rise in the Western world, mainstream psychology has tended to discard the divine variable and regard religion as a collective obsessive neurosis or merely a compensatory delusion for human powerlessness in the face of nature (Susanto & Idris, 2017). On the opposite pole, conventional normative Islamic theology often harbors deep suspicion of Western science, considering modern psychological therapy as a secular product that undermines faith, and reducing all mental health problems experienced by a person to merely a lack of faith or outward worship.

The HSQ method breaks the deadlock of this polarization by methodologically proving that the Qur'an has an extraordinarily rich and precise therapeutic capacity when approached using the knife of a precise, objective, and non-reductive analysis of religious psychology (Achour, Souad, et al., 2024). The Qur'an is not positioned narrowly as a book of magical spells to ward off mental disorders, but rather is placed as an ontological basis and functional mapping for human mental health. Through the Qur'anic psychology approach, the holy verses are studied in depth to formulate a typology of the soul, spiritual defense mechanisms, and cognitive reconstruction techniques based on the concepts of tawakkal, sabar, rida, and terima kasih that are applicable to modern humans.

The epistemological synthesis presented by the HSQ has a dual, deeply liberating impact on both academic worlds. For scientists and practitioners of modern psychology, this approach breaks down materialist-reductionist boundaries by proving that the transcendental-spiritual dimension is a vital and scientific component of clinical mental health. Meanwhile, for religious scholars and religious leaders, this integration heals them of their anti-science malady by opening their eyes to the importance of the scientific method and contemporary clinical psychotherapy in addressing the inner wounds of modern humans. This integration affirms that Islamic spirituality is not an enemy of scientific rationality, but rather a dialogical partner capable of filling the existential void that secular science has so far neglected (Achour, Soualhi, et al., 2024).

Through this successful theoretical and methodological integration, the HSQ Method was ultimately able to transform into a model of irshad da'wah, or spiritual guidance and counseling, that is not only integrative and empirical, but also has emancipatory transformative power for civil society at large. Irshad da'wah in the post-secular era must no longer be carried out in a one-way, doctrinal style that is patronizing, judgmental, or uses frightening eschatological threats. Such a conventional, coercive da'wah model will only exacerbate cognitive dissonance and trigger deep existential anxiety among the younger generation of Muslims struggling amidst the fast-paced dynamics of the modern world.

As an alternative, HSQ offers spiritual guidance that positions humans as free, conscious, and dignified legal subjects. Through empathetic, dialogical, and participatory counseling methods, individuals are guided to rediscover their natural purity voluntarily and without coercion. They are encouraged to practice religious precepts not out of fear of state moral censorship, social repression by the majority, or an obsession with images of social piety online. Instead, their religious commitment is nurtured from the seeds of deep love for the Creator and a sincere sense of humanitarian responsibility to fellow creatures, without rigid sectarian barriers (Mohamed, 2023).

When irshad's da'wah shifts from a coercive-dogmatic paradigm to an emancipatory-therapeutic one, its sociological implications for civil society are truly revolutionary. Religion no longer serves as an instrument of social segregation that divides people based on formalistic labels of outward piety, but rather becomes a space

for inclusive, accepting, and mutually reinforcing encounters. Psycho-spiritually healthy individuals will possess the moral courage and intellectual independence to advocate for justice, reject the manipulation of religion for practical political interests, and actively participate in maintaining social harmony. By restoring the mental health and spiritual resilience of its youth at the micro level, civil society will collectively have a solid moral anchor to weather the storms of economic crisis, political polarization, and technological disruption at the macro level. In this inclusive and enlightened social landscape, Islam has once again found its most sublime true *khitah*, namely as *rahmatan lil 'alamin*—a universal value system that frees humans from the iron bars of rigid external dogma and leads them with great majesty to the gate of freedom of thought and true psychospiritual peace (Maulana Bagus Rahmat et al., 2025).

Theoretical Integration: From Sharia Politics to Personal Transformation

The dialectical link between the sharp critique of the practical formalization of sharia at the macro-political level and the solution-oriented Holistic Spiritual Qur'anic Method (HSQ) at the micro-psychological level are essentially on the same and complementary spectrum of thought. These two areas of analysis firmly affirm a sociological and theological thesis that religious traditions never operate mechanically or deterministically in human life, but rather are constantly shaped, colored, and determined by how the sacred text is interpreted, lived, and institutionalized in social reality (Hurd, 2021). When sharia is practiced rigidly, reductively, and laden with political interests of power, religious law tends to transform into iron bars that not only hinder the progress of democratization and pluralism but also crush the psychological well-being of citizens. On the other hand, when transcendental religious values are able to be integrated holistically, contextually, and prioritize equal dialogue space, as embodied in the conceptual architecture of HSQ, then religion immediately finds its true purpose as a source of solid inner resilience, a transmitter of emancipatory meaning of life, and a foundation of social ethics that is highly adaptive to the development of modern civilization.

This operational effort to bridge the macro-political space and micro-personal healing is driven precisely through three pillars, continuing the highly structured stages of HSQ spiritual guidance. The first pillar manifests itself in the character mapping phase, a methodological step that seeks to align the unique potential and psychological dynamics of an individual with the subtle value themes contained in specific chapters of the Quran (Rian & Yusuf, 2022). This step is crucial so that the sacred text is no longer experienced as a foreign and coercive external dictum, but rather as an internal guide that understands every curve and fracture of the human soul. Through the precision of this value projection, subjects experiencing identity disorientation are guided to recognize their own inner strengths, so that the process of restoring existential awareness can proceed on a foundation of honest, profound self-awareness, free from neurotic guilt.

Next, this spiritual intervention delves deeper into the second pillar, namely the re-code and re-charge phases, which run concurrently. This phase radically reactivates the client's deepest spiritual understanding to align with the sacred nature of humanity and to be responsive to the increasingly competitive challenges of modern life (Saeed & Hassan, 2023). The re-code process works to break the circuit of conventional, manipulative-repressive dogmatic thinking, replacing it with a calm, inclusive, and compassionate religious understanding. Meanwhile, the re-charge process acts as a spiritual energy generator, pumping divine optimism back into the subject's heart, eroding residual existential anxiety, and rekindling a passion for life that had been extinguished by the soul-wearying impact of social alienation and digital disruption.

The culmination of this entire therapeutic methodology is realized in the third pillar, the recovery phase, which manifests itself in the form of ongoing *juz* therapy. This inner healing practice is carried out in a disciplined manner based on a measured therapeutic calendar, specifically designed to build strong emotional and spiritual resilience in facing the fluctuations of daily life (Johnstone et al., 2024). Through an intimate and rhythmic connection to the vibrations of the meaning of holy verses each day, subjects are trained to develop independent and mature emotional regulation skills. This ongoing therapy transforms piety from initially superficial and formalistic into a substantive internal piety, a psychospiritual shield that ensures individuals will not be easily shaken or destroyed when hit by storms of economic uncertainty or rifts in social relationships in the secular world.

The success of this conceptual experimentation also demonstrates a new landscape of thought, demonstrating that *irshad da'wah* has the functional capacity to operate as a highly effective space for

psychosocial guidance and humanitarian empowerment without sacrificing or diminishing the normative foundations of sacred Islamic teachings. Nevertheless, epistemological boundaries and professional ethics must remain rigidly enforced within the practice. The HSQ method must be wisely positioned as a complementary approach that enriches the healing repertoire, not as an arrogant instrument that replaces the absolute position of modern clinical psychiatric services. Strict medical referral protocols to psychologists or psychiatrists remain a non-negotiable ethical obligation when the manifestations of mental disorders have exceeded the capacity for spiritual intervention and entered the realm of neurobiological pathology (Mahamid & Bdier, 2021). This harmonious marriage between the science of clinical psychology and Qur'anic spirituality will give birth to a complete healing ecosystem for humanity.

To map the theoretical landscape outlined above, a conceptual framework is needed that can rigidly bridge this macro-micro dialectic. The complex relationship between the institutionalization of religion in the state and the existential struggle of individuals in the private sphere are not two separate entities, but rather two sides of the same civilizational coin. Through a sharp crystallization of ideas, the dynamics of this paradigm shift from sharia politics to personal healing can be summarized in a comparative matrix, as presented in the following table.

Table 1 Theoretical Integration Matrix: Polarization of Macro-Micro Challenges and Resolution of the HSQ Paradigm

Dimensions of Analysis	Macro Space: Sharia Politics & Democratization	Micro Space: A Religious Approach & Mental Health
Real Conditions & Field Facts	Hybrid/partial adoption triggers horizontal friction (example: Indonesia). Dualistic legal systems trigger social segregation (example: Malaysia). Rigid theocratic structures coerce public space (examples: Iran, Saudi Arabia).	Generation Z Muslims are experiencing a surge in clinical depression and identity disorientation due to digital disruption. Conventional approaches to preaching are trapped in dry textual transmission and judgmental moralism.
Central Criticism & Obstacles	Political Instrumentalism: Religion is used as a cloak of sacredness to perpetuate the hegemony of authoritarian regimes. Human Rights Clash: Rigid interpretations undermine women's rights, freedom of thought, and protection of minorities. Orthopraxy Authoritarianism: Outward obedience kills critical reasoning, space for ijtihad, and public participation.	Spiritual Reductionism: Simplifying complex psychological problems into a one-sided verdict of "lack of faith/worship". Superficial Obedience: Producing an artificial-outward piety that is vulnerable to collapse when faced with modern realities.
Root Solutions & New Paradigm	Substantive Theological Reconstruction: Reviving primordial elements of the Qur'an such as shura (consultation), 'isalah (justice), and spiritual equality into the civil system.	Holistic Spiritual Qur'anic (HSQ) Method: Shifting the focus of doctrinal-instructive preaching to empathetic, dialogical, and complementary irshad guidance with medical science.
Working Mechanism & Intervention	Structural Transformation: Restoring the originality of Islamic law as an emancipatory blessing, not a coercive bureaucratic tool by the state.	Initial Assessment & PK: Unraveling inner wounds intimately without judgment, followed by character mapping (PQ/IQ/EQ/SQ). Re-Code & Re-Charge: Breaking the logic of coercive dogma and injecting natural optimism. Re-Cover: Calendar-based juz therapy.

Transformative Impact & Output	Egalitarian Civil Society: The birth of an inclusive political order, respecting the plurality of human destiny, and tolerant of differences.	Existential Resilience: Reduction of acute anxiety, restoration of meaning in life, clarity of career orientation, and maturity of independent emotional regulation.
Theoretical Thesis (Core Argument)	Religious traditions are never singularly deterministic. Their relevance and efficacy depend heavily on how they are interpreted and lived contextually (lived religion).	

The comparative matrix above clearly demonstrates that reductionism in any form—whether the simplification of sharia into a mere bureaucratic tool at the state level, or the narrowing of mental health problems into mere moral judgments at the individual level—will only lead to acute human alienation. The presence of the HSQ Method is absolutely positioned as an epistemological bridge that restores piety to its most organic core. When psychospiritual tensions at the micro level can be healed dialogically, it will automatically give rise to legal subjects who are free, emotionally mature, and ready to actively participate in building a democratic and socially just civil society.

Postsecular Dialectics and the Global Crisis of Meaning

The socio-religious phenomenon currently roiling Indonesia and several Southeast Asian regions is not a local anomaly standing alone in a vacuum of civilization. This reality is a micro-portrait, a reflection of the fractures of the global tectonic shifts that are sweeping across the post-secular landscape of civilization in the 21st century. For decades, modern sociology has been hegemonized by the orthodoxy of linear secularization theory, architected by 20th-century Western thinkers. This theory prophesied that with the advancement of modernity, rationalization, and technological sophistication, the role of religion would automatically diminish, become privatized, and ultimately disappear from the public sphere of modern society. However, the wheels of history refused to follow this linear path. Entering the new millennium, these theoretical predictions of absolute secularization collapsed and were empirically refuted by the realities of the times (Habermas, 2022a). Religion not only refused to die, but experienced a resurgence of religion with extraordinary power. Its presence has once again penetrated the heart of macro-political discourse, redefining the boundaries of citizenship, and transforming into an instrument of legitimacy of power as well as a motor of social resistance amidst the shaky foundations of liberal democratic institutions in various parts of the world (Habermas, 2022b).

Unfortunately, this resurgence of public spirituality has not always been benign. When religion is forcibly pulled from its transcendental realm into the realm of practical power struggles, it often experiences a severe reduction in its meaning. The return of the sacred dimension to the world's center stage more often manifests itself in rigid, dogmatic, exclusive interpretations, and rife with power instrumentalism that has the potential to undermine the pluralism of civil governance. The politicization of religious identity in various parts of the world demonstrates how sacred texts are used as a tool of social demarcation to separate the pious "us" from the "other." As a result, religious orthodoxy, backed by the coercive power of the state, gives rise to structured repression that stifles basic civil rights, stifles freedom of thought, and fuels horizontal conflicts that exhaust humanity (Casanova, 2021). In this polarized sociopolitical climate, religion is no longer experienced as a protector of national morality, but rather as a machine of ideological censorship that threatens the very essence of humanity itself.

At the same time as the macro-level of religious politics is heating up, the international world is silently gripped by a deeply concerning psychosocial epidemic. This is a mass mental health crisis and acute existential alienation that transcends continental, racial, and class boundaries. The late capitalist system, operating through relentless technological acceleration, has given rise to a virtual digital hyperconnectivity in cyberspace. Modern humans, especially the younger generation often grouped as Generation Z in various parts of the world, including the contemporary Muslim world, are forced to live in exploitative economic competition and constant geopolitical uncertainty (Rosa, 2020). Through their 24-hour-a-day screens, they are bombarded with artificial standards of material success, ultimately fueling feelings of worthlessness, social alienation, and a profound despair about the meaning of life.

This fragile psychosocial condition culminates in what sociological theologians call a transcendental void. Amidst the abundance of material progress, easy physical accessibility, and the convenience of secular infrastructure, the modern human soul experiences a profound spiritual hunger (Ben-Shaul, 2022). The rapid development of information technology has failed to keep pace with humanity's existential need for fundamental answers regarding the purpose of life, the meaning of suffering, and certainty after death. When mainstream religious institutions at the macro level are too busy preening themselves with power politics and rigid external moral regulations, they lose the emotional sensitivity to cleanse the wounds of the soul at the micro level. Muslim teenagers and young adults end up adrift in a confusing vortex of existential anxiety: forced to adhere to judgmental religious doctrines, while simultaneously being tormented by the bitter realities of modern life that demand free self-actualization.

In the midst of this increasingly severe global crisis of meaning, the secular Western psychological science that has dominated the global mental health care industry is beginning to reach a dead end and limit its effectiveness. Conventional clinical psychotherapy approaches rooted in a materialistic-secular paradigm are often stuttering, cold, and even inadequate when dealing with subjects with intimate and deep religious commitments. In modern Western civilization, mental disorders tend to be reductively diagnosed as mere neurobiological dysfunctions or cognitive-behavioral maladjustment that can be resolved with pharmacotherapy or secular behavior modification interventions. They often overlook the fact that, for a believer, healing of inner wounds will never reach its full potential unless it is separated from reconciling one's relationship with the Creator (Gergen & Psychological, 2021). For the religious soul, mental suffering is not merely a technical malfunction of the nervous system, but a spiritual emergency signal that requires compassionate theological treatment.

The limitations of the Western paradigm, which tends to ignore the transcendental dimension, have sparked a massive global intellectual movement toward the reconstruction of indigenous psychology. This revolutionary international academic movement strives to re-establish a harmonious ontological marriage between modern psychological science and the riches of local spirituality and the wisdom of traditional religious theology (Gergen & Psychological, 2021). The theorists of this movement recognize that human mental health is multidimensional and strongly influenced by cultural background and religious cosmology. Therefore, imposing a universally secular Western therapeutic model on religious Eastern societies is a form of epistemological imperialism that is not only ineffective but also risks exacerbating spiritual dissonance within clients. Efforts to reintegrate God into the realm of psychiatric therapy are now recognized as one of the most important agendas in contemporary psychology for the re-humanization of the whole person.

Through the lens of post-secularism and the reconstruction movement of indigenous psychology, in-depth research on the Holistic Spiritual Qur'anic Method (HSQ) in Indonesia finds its crucial and valuable international significance. HSQ should no longer be read narrowly as a local model of religious guidance tested in a pesantren in a corner of Bandung. More than that, this method is transformed into a very elegant and bold methodological proposal for the international academic world regarding how sacred texts from the Eastern tradition—in this case, the Qur'an—can be functionally and applicatively reconstructed into a very precise model of modern psychospiritual therapy. HSQ provides a concrete example that the text of revelation does not have to be positioned as a frightening medieval legal document, but can be reread through an empathetic psychological approach to become a map of spiritual awareness that frees humans from the anxieties of late modernity (Joshnloo, 2023).

The theoretical contribution presented by the HSQ study delivers a powerful and enlightening impact on the global discourse on the position of religion in the contemporary era. This research empirically proves that religion, when approached from a holistic, emancipatory, and dialogical perspective, will never mutate into fuel for political radicalism at the macro level or oppressive moral censorship. Instead, it transforms into an effective inner healer, an antidote that frees humanity from the grip of existential crises at the micro level. By offering a reconciling hermeneutical bridge between modern psychological science and contemporary Qur'anic spirituality, HSQ shows a way out of the impasse of secular civilization. Through this method, the younger generation is educated to have a strong inner resilience, not easily shaken by the storms of materialism, but still possessing a high social awareness to actively participate in maintaining a peaceful, just, and civilized world order.

CONCLUSION

This research successfully answers the fundamental question of how the dialectical tension between the formalization of sharia at the macro-political level and the psychosocial existential crisis at the micro-personal level can be bridged transformatively. The main findings reveal that rigid, political, and reductive formalization of sharia tends to hinder democratization and exacerbate the psychological alienation of the contemporary young generation of Muslims. As a conceptual resolution, the Holistic Spiritual Qur'anic Method (HSQ) tested at the Integritas Qur'ani Islamic Boarding School in Bandung has proven effective in reducing existential anxiety, restoring inner peace, and guiding individual life planning through structured integration in the form of character mapping (re-code, recharge, and re-cover).

The theoretical implications of this study solidly reinforce the lived religion and indigenous psychology paradigms by emphasizing that religious traditions are never singularly deterministic. The relevance and emancipatory power of religion depend heavily on how it is interpreted, lived, and institutionalized in a holistic-dialogical manner. Practically, the implications of this study provide a blueprint for applicable spiritual guidance or irshad da'wah to be adopted in Islamic boarding schools (pesantren), Islamic educational institutions, and clinical counseling as a complementary approach. However, the main limitation of this research lies in its conceptual case study-based nature with an empirical scope localized to a single Islamic boarding school institution. Therefore, further research is strongly recommended to test the effectiveness of this HSQ intervention longitudinally over a longer time span, as well as expand its empirical validation across cultures to formulate a standardized integration protocol between Islamic spirituality and modern clinical mental health services.

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