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## **Integration of Muhasabah and Spiritual Resilience: A Hermeneutic Study of Al-Sulami's Kitab Al-Arba'un fi al- Tasawuf (Hadith No. 38) and Its Implications for Islamic Education**

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**Abstract:** This study addresses the growing discourse on psychological resilience, which is predominantly framed within secular paradigms, while Islamic traditions offer an alternative approach grounded in spiritual accountability and self-reflection. In this context, the concept of muhasabah presents a significant yet underexplored framework within Islamic education. The objective of this study is to develop an integrative psychospiritual model by examining the relationship between muhasabah and spiritual resilience through a hermeneutic analysis of Hadith No. 38 in Al-Sulami's Al-Arba'un fi al-Tasawwuf. This research employs a qualitative descriptive-analytical method with a library research approach. The analysis is conducted through takhrij al-hadith and hermeneutic interpretation, supported by classical Islamic sources and contemporary psychological theories of resilience. The findings reveal that although the hadith is classified as da'if jiddan (very weak) in terms of transmission, its meaning is consistent with authentic prophetic traditions emphasizing self-accountability. The concept of muhasabah is interpreted as a structured form of spiritual self-regulation that promotes moral awareness and psychological stability. This study contributes by proposing an integrative framework of "Sufi-based self-healing," which bridges classical Sufi epistemology with modern educational and psychological discourse, offering a holistic approach to resilience in Islamic education.

**Keywords:** Al-Sulami; Hadith Hermeneutics; Spiritual Resilience; Sufism

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## INTRODUCTION

The growing concern over mental health challenges within educational environments has prompted increased scholarly attention toward the development of resilience-based frameworks, particularly those that integrate psychological and spiritual dimensions. In contemporary educational settings, students and educators are frequently exposed to academic pressure, emotional instability, and social complexity, all of which necessitate the cultivation of adaptive coping mechanisms. Recent studies emphasize that resilience is not merely a psychological construct but a dynamic process involving emotional regulation, meaning-making, and value-based self-reflection (Kalisch et al., 2017). Within this discourse, the concept of *spiritual resilience* has emerged as a critical dimension, referring to an individual's capacity to sustain inner stability and purpose through spiritual awareness and practices (Meier et al., 2023).

In parallel, modern psychological research highlights the role of self-regulation and reflective practices in strengthening resilience. Mechanisms such as mindfulness, cognitive reappraisal, and introspective awareness have been shown to enhance emotional stability and facilitate recovery from stress (Panadero, 2017). Furthermore, advances in neuroscience – particularly in the domain of neuroplasticity – demonstrate that the human brain is capable of adaptive reorganization in response to experience, thereby supporting the possibility of psychological recovery through intentional internal processes (Kloft et al., 2021). These perspectives collectively reinforce the importance of reflective self-engagement as a foundation for resilience.

Within the Islamic intellectual tradition, a comparable yet more spiritually grounded framework is found in the concept of *muhasabah* (self-accountability), which emphasizes systematic self-reflection rooted in ethical and theological consciousness. Classical scholars such as Abu Hamid al-Ghazali (Busroli, 2019) conceptualize *muhasabah* as a disciplined process of evaluating one's actions, intentions, and inner states in preparation for accountability before God. This process integrates elements of moral awareness, repentance, and self-regulation, thereby offering a comprehensive model that aligns closely with contemporary theories of reflective functioning and resilience.

The Sufi tradition further develops this framework by situating *muhasabah* within a broader process of spiritual transformation aimed at achieving inner balance and closeness to the Divine. A significant contribution to this tradition is found in the work of Abu Abd al-Rahman al-Sulami through his text *Al-Arba'un fi al-Tasawwuf*, which compiles forty prophetic traditions representing essential principles of Sufi ethics. Among these, Hadith No. 38 highlights the importance of self-reflection as a foundational practice for spiritual development. In this context, *muhasabah* can be understood not only as a ritual of spiritual introspection but also as a structured mechanism that contributes to the formation of spiritual resilience through continuous self-evaluation and ethical refinement (Al-Sulami, n.d.).

Despite the increasing interest in Islamic psychology and spirituality, existing scholarship tends to focus predominantly on general themes of spiritual well-being or on major figures such as al-Ghazali, with limited attention given to the specific hermeneutic analysis of classical Sufi texts. In particular, the pedagogical and psychospiritual dimensions embedded in al-Sulami's *Al-Arba'un fi al-Tasawwuf* remain underexplored, especially when examined through a hermeneutic framework that seeks to contextualize textual meanings within contemporary educational and psychological challenges (Abu Hamid Al Ghazali, 1984).

Therefore, this study aims to investigate the integration of *muhasabah* and spiritual resilience within the context of Islamic education through a hermeneutic analysis of Hadith No. 38 in al-Sulami's *Al-Arba'un fi al-Tasawwuf*. By interpreting the text within both its classical and contemporary contexts, this research seeks to construct a conceptual model that bridges Sufi hermeneutics with modern theories of resilience. Ultimately, this study contributes to the development of a psychospiritual framework that is both theologically grounded and pedagogically relevant for addressing mental health challenges in contemporary Islamic educational settings.

## RESEARCH METHOD

This study employs a qualitative research design with a library research approach, focusing on textual analysis and conceptual exploration of classical Islamic sources alongside contemporary psychological literature. The research is interpretive in nature, aiming to construct a conceptual framework through a hermeneutic reading of selected texts.

### Data Sources

This study clearly distinguishes between primary and secondary data sources.

The primary data (research subject) consists of the classical text *Al-Arba'un fi al-Tasawwuf* by Abu Abd al-Rahman al-Sulami, with a specific focus on Hadith No. 38. The selected manuscript/edition of this text serves as the main object of philological and hermeneutic analysis.

The secondary data includes contemporary scholarly works in psychology, Islamic studies, and education, particularly those related to emotional regulation, resilience theory, and spiritual development. These sources are used to contextualize and reinterpret the concept of *muhasabah* within modern academic discourse, especially in relation to spiritual resilience in educational settings.

### Data Analysis Technique

The data analysis employs a content analysis method combined with a hermeneutic approach to hadith, structured in several systematic stages:

1. Philological Verification (Takhrij al-Hadith)  
The analysis begins with the verification of the hadith through *takhrij al-hadith*, which involves examining the sanad (chain of transmission) and matn (textual content). This step establishes the authenticity and reliability of Hadith No. 38 as the foundational basis of analysis (*the "what"*).
2. Contextual Interpretation (Syarah al-Hadith)  
Following verification, classical commentaries (*syarah*) are analyzed to uncover the linguistic, historical, and theological context of the hadith. This stage aims to reconstruct the intended meaning of the text within the Sufi intellectual tradition, particularly regarding the concept of *muhasabah*.
3. Conceptual Mapping  
The findings from the *syarah* are then systematically mapped to identify key themes related to self-reflection, moral evaluation, and spiritual discipline. At this stage, *muhasabah* is conceptualized as a structured process contributing to spiritual resilience.

## RESEARCH RESULT AND DISCUSSION

### Hermeneutic Deconstruction of Hadith No. 38

In the work *Al-Arba'un fi al-Tasawwuf*, Hadith No. 38 appears within the thematic discussion on the characteristics of an intelligent or rational person (*al-'aql*). The hadith reads:

*"Al-'āqil huwa alladhī 'aqala 'an Allāh amrahu"*

("The wise person is one who understands the command of Allah.")

At the textual level, the hadith defines intelligence (*al-'aql*) not merely as cognitive capacity, but as a form of spiritual comprehension—a capacity to internalize divine guidance and translate it into action.

#### 1. Hadith Authentication (Takhrij al-Hadith)

To ensure textual validity (Khamim, 2000), a *takhrij* process was conducted. The findings are summarized in the following table:

No	Source	Sanad Structure	Note
1	Al-Īmā' ilā Zawā'id al-Amālī wa-al-Ajzā,	Abdullah b. Muhammad → Ali al-'Askari → Ahmad al-Susi → Dawud al-Muhabbar → 'Abbad b. Kathir → Abdullah b. Dinar → Ibn Umar	Same wording
2	Fawā'id Abī 'Uthman al-Buḥairī	Al-Sulami → Abdullah b. Muhammad → Ali b. Sa'id → Ahmad b. Yahya → Dawud → 'Abbad → Ibn Dinar → Ibn Umar	Same wording
3	Bughyat al-Bāḥith	Dawud al-Muhabbar → 'Adi → Ibn Abi Dhi'b → al-Zuhri → Sa'id b. al-Musayyib	Different wording, same meaning

From a hadith criticism perspective, the sanad includes narrators such as Dawud al-Muhabbar and 'Abbad ibn Kathir, who are generally considered weak (*da'if*) in classical hadith scholarship. Therefore, the hadith does not reach the level of *sahih*; (Bakar & Halim, 2025) however, it remains acceptable within the Sufi tradition for ethical and pedagogical purposes, where emphasis is placed on meaning (*ma'na*) rather than strict legal authority. (Alexander D. Knysh, 2017)

#### 2. Sanad Criticism

After performing *takhrij* of the hadith, the next step is to criticize the sanad to ensure whether the sanad is *sahih* or *daif*.

No.	Name	Died	Levels	Student	Teacher	Jarh and ta'dil
1	Abdullah bin Muhammad bin Ali	281 H	15	-	Ali bin Sa'id Al Askari	Tsiqoh (Al-Sūdūnī, 2011)
2	Ali bin Sa'id Al Askari	305 H	12	-	A ḥ mad ibn Ya ḥ	Tsiqoh (Al-Sūdūnī, 2011)

No.	Name	Died	Levels	Student	Teacher	Jarh and ta'dil
					ya ibn Mālik al-Sūsī	
3	Aḥmad ibn Yahya ibn Mālik al-Sūsī	270 H	11	-	David bin Al Mukhbir	Shoduq(Al-Baghdādī, 1997)
4	Dāwūd ibn al-Muḥabbar	206 H	9	A ḥmad ibn Ya ḥ ya	Abbad ibn Kathir	Matruk(Al-Baghdādī, 1997)
5	Abbad ibn Kathir	After 140 H	7	Dawud ibn al-Muhabbar	Abdullah bin Dinar	Matruk(Shams al-Dīn Abū 'Abdillāh Muḥammad ibn Aḥmad ibn 'Uthmān ibn Qāymāz al-Dhahabī, n.d.)
6	Abdullah bin Dinar	127 H	4	Abbad ibn Kathir	Abdullah bin Umar	Tsiqoh (Shams al-Dīn Abū 'Abdillāh Muḥammad ibn Aḥmad ibn 'Uthmān ibn Qāymāz al-Dhahabī, n.d.)
7	Abdullah bin Umar	74 H	1	Abdullah Bin Dinar	Imam Six (Bukhari, Muslim, Nasa'i, Tirmidhi, Nasa'i, Ibn Majah)	Friend

After conducting a rowi tracing , this hadith has the status of a dhoif hadith. jiddan because in the sanad there are matruk narrators , namely Ahmad bin Yahya and Daud bin al-Muhabbar . Therefore, this hadith cannot be used as proof in determining law or belief (Jabbour, 2018).

Meanwhile, Al Sulami explains in the book Ta'liq Al- Mu'allimī said that in the sanad of the hadith there is *Dawūd bin al-Muḥabbar* , a narrator who was praised by Ibn Ma'in personally but weakened by the majority of scholars. From Dawūd is narrated a work entitled *Kitāb Al - 'Aql* (The Book of Reason). Ad- Dāraquthnī relates that the book was originally compiled by Maisarah ibn 'Abd Rabbih, a liar, and was later taken by Dawud ibn al-Muhabbar , who recomposed it with different chains of transmission. Ibn ' Adī added that the book contains hadiths about the virtues of reason that are wholly or almost wholly inauthentic. Meanwhile, Al- Hākim stated that Dawud had narrated false hadiths in Baghdad from a number of trusted narrators, and most of the

contents of the Book *Al-'Aql* is a fabricated hadith in the name of Rasulullah ﷺ (Al-Sulami, 1950).

the above sanad criticism can be categorized as that the hadith is included in the da'if category. jiddan even approaches mawdhu'.

### **Integrated Hermeneutic Analysis: From Sanad to Pedagogical Meaning**

While the *takhrij al-hadith* process establishes the epistemological status of the narration, its primary contribution remains limited to textual verification (the “what”). The analytical focus of this study, however, lies in advancing toward a hermeneutic interpretation that reveals the pedagogical and psychospiritual significance of the hadith (the “how”). In this regard, the inclusion of Hadith No. 38 in *Al-Arba'un fi al-Tasawwuf* by Abu Abd al-Rahman al-Sulami must be understood not merely as a transmission of knowledge, but as a deliberate act of Sufi pedagogy. Building upon this perspective, the hadith reflects a deeper psychospiritual function, particularly through the concept of muhasabah as a form of reflective self-regulation. This process involves continuous self-evaluation, moral awareness, and emotional control, which are essential components in the development of inner resilience. Thus, the hadith serves not only as a spiritual directive but also as a framework for cultivating adaptive psychological capacities. Building upon this psychospiritual interpretation, the relevance of the hadith extends further into the domain of education, particularly within the framework of Islamic pedagogy (Mulyati & Herlambang, 2025).

From a Gadamerian hermeneutic perspective, understanding emerges through a "fusion of horizons," where historical texts interact dynamically with contemporary contexts. (Gadamer, 2004) This interpretive engagement functions as a transformative psychological mechanism rather than a mere cognitive process. Contemporary research in contemplative psychology supports this, demonstrating that individuals who engage in reflective meaning-making practices exhibit greater psychological flexibility and resilience when facing stress and adversity (Creswell, 2017).

Consequently, Al-Sulami's selection of this hadith redefines al-'aql (intellect) from conventional rationality into a spiritually grounded awareness. The phrase “‘aqala ‘an Allāh amrahu” implies the internalization and embodiment of divine guidance, showing that interpretation actively shapes human self-understanding (Annafiri & Aziz, 2022) This alignment is further reinforced by Paul Ricoeur's hermeneutic theory, which emphasizes the transition from textual explanation to existential appropriation. (Muhammad et al., 2025) Under this framework, al-'aql operates as a reflective consciousness closely tied to muhasabah, guiding individuals toward deep self-awareness.

Through this Sufi educational paradigm, Al-Sulami reconstructs intelligence as an ethical-spiritual faculty that integrates knowledge, awareness, and action. This integration aligns with modern psychological findings on the role of self-awareness in enhancing emotional regulation, resilience, and adaptive coping (Grant, 2017) Furthermore, this reconstruction mirrors modern theories of metacognition, which emphasize an individual's capacity to monitor and regulate internal cognitive and emotional states—a key predictor of positive mental health outcomes under stress (Francis et al., 2019). Recent developments in Islamic psychology confirm that such spiritually integrated cognitive frameworks significantly enhance psychological well-being and facilitate comprehensive psychospiritual transformation among Muslim populations (Manchón & Polio, 2021).

### **Reconstruction of al-'Aql**

Beyond the weaknesses identified in the sanad, the analysis must move toward the *matan* (textual meaning) to uncover the conceptual significance of the hadith. The statement "*al-'āqil huwa alladhī 'aqala 'an Allāh amrahu*" emphasizes that true intellect lies in the ability to understand and internalize divine commands. This meaning is not isolated, but rather consistent with broader Islamic teachings.

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This interpretation is further supported by a more authentic hadith narrated in Sunan al-Tirmidhi, in which the Prophet ﷺ states:

The intelligent person (*al-kayyis*) is the one who judges himself and works for what is after death." (Adh-Dhahhak, 864)

This hadith introduces a crucial dimension: intellect is directly linked to self-accountability (*muhasabah*). The term *dāna nafsahu* (to judge oneself) indicates an active process of reflection, evaluation, and behavioral correction. Classical scholars interpret this as a form of continuous self-regulation, in which individuals assess their actions in light of moral and spiritual standards. This understanding is further elaborated in classical Sufi literature, such as the works of Abd al-Karim al-Qushayri who describe *muhasabah* as a structured process of spiritual self-evaluation. (Abd al-Karim bin Hawāzin bin 'Abd al-Malik al-Qushayri, 438 C.E.)

Despite its weak transmission, the hadith's thematic coherence with Qur'anic teachings and authentic prophetic traditions strengthens its interpretive validity (Liebrez, 2018) In contemporary Islamic psychology, such coherence serves as a primary criterion for integrating classical religious concepts with modern therapeutic frameworks, effectively promoting psychological well-being among Muslims (Sebastian & Othman Alkaff, 2024) Therefore, Al-Sulami deliberately utilizes this narration in *Al-Arba'un fi al-Tasawwuf* not to establish juridical authority, but to emphasize a core pedagogical principle: true intelligence is manifested through self-awareness, moral discipline, and spiritual reflection (Ul-Haq & Khan, 2018).

## **Discussion**

### **Hermeneutic Perspective (Gadamer and Ricoeur)**

Hermeneutics, as a theory of interpretation, plays a crucial role in understanding religious texts within their broader philosophical and educational contexts. In contemporary Islamic studies, hermeneutics is not merely a textual analysis tool but also a reflective framework that connects sacred texts with human experience, particularly in shaping moral and spiritual awareness. The approaches of Hans-Georg Gadamer and Paul Ricoeur are especially relevant in examining the integration of *muhasabah* (self-reflection) and spiritual resilience. (Carr, 2026)

Gadamer's hermeneutics emphasises the concept of the 'fusion of horizons', whereby the meaning of a classical text is not static but evolves dynamically through dialogue with the modern reader's context, ensuring it remains relevant. (Salsabella & Ridwan, 2024)

Ricoeur's theory emphasises the process of 'appropriation' – that is, how readers internalise the meaning of a text into their real lives – which is highly relevant

to the practice of muhasabah as a form of self-evaluation based on values that have been internalised. (Texto & Reflexão, 2024)

Integrating these two perspectives establishes muhasabah as both an interpretative and reflective practice: a Gadamerian dialogical engagement between the self and moral teachings, as well as a Ricoeurian appropriation of those teachings into inner consciousness for personal transformation. (Purba, 2025) This holistic paradigm offers an alternative to purely positivistic approaches in Islamic education, encouraging learners to internalise ethical values through personal meaning-making and critical engagement. (Hasanah et al., 2022) Ultimately, muhasabah emerges as a form of 'internal hermeneutics' that fosters spiritual resilience – the capacity to maintain inner stability and faith-based coping amidst life's challenges.

### **Integration of Muhasabah and Spiritual Resilience**

The integration of muhasabah and spiritual resilience forms a robust framework for maintaining psychological well-being. By emphasising self-awareness and moral accountability, muhasabah encourages individuals to recognise their personal shortcomings whilst strengthening their commitment to ethical improvement. This process reflects contemporary resilience theories regarding the importance of cognitive appraisal and meaning-making in overcoming difficulties.

Empirical studies indicate that the internalisation of religious values through Islamic education significantly enhances students' moral character, ethical behaviour, and adaptive capacity. (Hasanah et al., 2022) The integration of these value-based and reflective learning approaches fosters a sense of purpose, self-regulation, and emotional stability, functioning as protective factors that strengthen self-control and empathy. (Mahfud & Zahriyah, 2025) Thus, character development is achieved through the sustained application of moral values in real-life contexts, enabling students to develop adaptive coping strategies under social and emotional pressure (Khasanah, 2023). Particularly amidst modern challenges such as digital transformation, this integration enhances ethical awareness and responsible behaviour. (Pranoto & Haryanto, 2024)

### **Sufi-Based Self-Healing as a Pedagogical Model in Islamic Education**

The integration of *muhasabah* and spiritual resilience, as reconstructed through the hermeneutic analysis of Hadith No. 38 in *Al-Arba'un fi al-Tasawwuf*, ultimately leads to a transformative pedagogical framework that may be conceptualized as Sufi-based self-healing within Islamic education. This model transcends the dichotomy between classical religious teachings and contemporary psychological approaches by positioning reflective consciousness (*al-'aql*) as the central mechanism of both spiritual development and psychological resilience.

From a pedagogical standpoint, the proposed Sufi-based self-healing model can be further strengthened through its alignment with contemporary educational theories that emphasize holistic and student-centered learning. Recent scholarship highlights that effective education must integrate cognitive, emotional, and spiritual dimensions in order to foster well-rounded learners capable of navigating complex psychological and social challenges. This perspective resonates with the Islamic educational paradigm, which views learning as a process of personal transformation rather than mere knowledge acquisition (Anggraini et al., 2025)

Moreover, the incorporation of reflective practices such as *muhasabah* aligns closely with the concept of self-regulated learning, which has been widely recognized as a key factor in academic success and psychological resilience. Studies indicate that

students who actively engage in self-monitoring, self-evaluation, and reflective thinking demonstrate higher levels of motivation, adaptability, and emotional regulation. (Riggs et al., 2017)

In addition, recent developments in educational psychology emphasize the importance of integrating well-being and mental health into the learning process. Research shows that learning environments that support emotional and spiritual well-being significantly enhance students' resilience, engagement, and overall academic performance. (Rissanen et al., 2019)

From an educational perspective, this framework reflects a shift from transmissive learning toward transformative and reflective pedagogy, where learners actively engage in processes of self-evaluation, meaning-making, and ethical internalization. This aligns closely with the theory of self-regulated learning, which emphasizes that individuals who are capable of monitoring and evaluating their internal states demonstrate higher levels of adaptability and psychological well-being. Empirical research confirms that self-regulation plays a critical role in fostering resilience and academic success. (Panadero, 2017)

Within Islamic education, this integrative approach is further supported by studies that advocate for the incorporation of value-based and spiritually oriented pedagogy in addressing contemporary educational challenges. Such approaches not only reinforce moral development but also provide students with a meaningful framework for interpreting life experiences, thereby enhancing their capacity for resilience and ethical decision-making (Memon & Alhashmi, 2018)

Furthermore, the concept of *muhasabah* as continuous self-reflection resonates strongly with contemporary psychological constructs such as mindfulness and metacognitive awareness. Studies in contemplative psychology indicate that reflective practices enhance emotional regulation, reduce stress, and improve cognitive flexibility. (Creswell, 2017) In this regard, *muhasabah* may be understood not merely as a spiritual exercise, but as a structured psychospiritual technique that cultivates awareness, intentionality, and behavioral transformation.

The integration of spirituality into psychological resilience is further supported by interdisciplinary research highlighting the role of meaning-making and spiritual orientation in coping with adversity. (Surawan & Sobari, 2022) demonstrate that spirituality contributes significantly to well-being by providing a framework for interpreting life experiences and maintaining emotional balance. Similarly, Rothman and Coyle argue that Islamic psychological frameworks offer a holistic understanding of human functioning that integrates cognitive, emotional, and spiritual dimensions. (Rothman & Coyle, 2018)

Within the context of Islamic education, this integrative approach reinforces the classical objective of *tazkiyat al-nafs* (purification of the soul), as emphasized by scholars such as al-Ghazali, while simultaneously responding to contemporary challenges related to mental health and student well-being. Recent studies indicate that incorporating reflective and value-based learning strategies in Islamic education significantly enhances students' moral awareness, emotional stability, and resilience. (Moerdijat, 2023)

Importantly, the pedagogical value of this framework remains valid despite the weak sanad status (*da'if jiddan*) of the hadith under study. As demonstrated in Sufi epistemology, the authority of a text is not solely determined by its juridical validity but also by its ethical coherence and transformative potential. The consistency of the

hadith's meaning with Qur'anic teachings and authentic prophetic traditions reinforces its legitimacy as a tool for moral and spiritual education.

Therefore, the concept of Sufi-based self-healing proposed in this study represents a holistic educational model in which *muhasabah* operates as a core mechanism of self-regulation, resilience, and spiritual growth. This model offers a significant contribution to contemporary discourse by providing a culturally grounded alternative to secular approaches to mental health, particularly within Muslim educational contexts.

This study contributes to the field of Islamic education by offering an integrative psychospiritual framework that bridges classical Sufi teachings with contemporary theories of resilience and self-regulation. By conceptualizing *muhasabah* as a structured pedagogical mechanism, the study expands existing discussions on reflective learning and spiritual development within Islamic educational contexts. Furthermore, the proposed model of Sufi-based self-healing provides a culturally and theologically grounded approach to addressing mental health challenges among Muslim learners, thereby enriching both Islamic pedagogy and applied psychology (Suharsiwi et al., 2024).

## CONCLUSION

This study examined Hadith No. 38 in *Al-Arba'un fi al-Tasawwuf* by Abu Abd al-Rahman al-Sulami through a hermeneutic approach and explored its relevance to contemporary notions of spiritual resilience within Islamic education. The findings indicate that although the hadith is classified as *da'if jiddan* in terms of sanad, its substantive meaning remains conceptually significant due to its consistency with Qur'anic teachings and authentic prophetic traditions emphasizing self-awareness, accountability, and ethical reflection.

Through hermeneutic reconstruction, the concept of *al-'aql* is reinterpreted as reflective consciousness that integrates cognition, moral awareness, and spiritual intentionality. This interpretation corresponds with contemporary psychological constructs such as self-regulation, meaning-making, and resilience.

The principal contribution of this study is the formulation of a Sufi-based self-healing model, in which *muhasabah* functions as a structured psychospiritual practice that supports moral formation, emotional balance, and psychological resilience. Within Islamic education, this framework offers a holistic pedagogical paradigm that extends beyond cognitive learning to include emotional and spiritual development.

Ultimately, this study contributes to bridging classical Sufi epistemology with modern psychological discourse by proposing a culturally grounded and pedagogically relevant model of resilience. Future studies are recommended to empirically test the effectiveness of this model in educational and mental health contexts.

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