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The Self-Hisbah Approach as an Alternative to Islamic Psychotherapy: Expert Perspective

Pendekatan Hisbah Kendiri Sebagai Alternatif Psikoterapi Islam: Perspektif Pakar

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ABSTRACT

Self-hisbah is a practice based on the teachings of the Qur'an and sunnah that encourage to enjoining what is right (amar makruf) and forbidding what is wrong (nahi munkar) as an element of self-monitoring. The objective of this article is to identify the self-hisbah approach as an alternative therapy to deal with psychological problems in the life of a Muslim. Qualitative methods were used in this study through interviews with seven experts, including psychiatrists, counsellors, and lecturers from several public universities in Malaysia. Thematic analysis based on the transcription of interviews was used to identify the role of self-hisbah in the life of a Muslim. The findings of the study show that self-hisbah, such as practices done or help from experts, prayer (du'a), remembrance (zikr), repentance prayer, advice, reciting the Quran, fasting, and obligatory bathing, serves as an alternative and a solution to the problems that occur. According to the research findings, self-hisbah can discipline ourselves and our mind (musyaratah), maintaining a sense of shame (musyaratah), nature of qonaah (Muraqabah), feeling watched by God (Muraqabah), self-awareness and self-evaluation (Muhasabah), self-judgment (Mu'aqabah), enjoining good and preventing evil (Mujahadah), feeling fear of God (Mu'atabah) and self-regret (Mu'atabah). Studies have found that the effect of self-hisbah in Islam is giving peace to the heart, maintaining a relationship with God, increasing worship, increasing faith, getting love, increasing spiritual strength, preventing the nature of mazmumah, encouraging the nature of mahmudah, improving the quality of life and realising God's supervision. The study has also identified several solutions by experts to build the strength of self-control of an individual with psychological problems using self-hisbah. This self-hisbah approach is known to have a positive impact on human spirituality. Further studies are strongly encouraged to identify and deal with psychological problems through Islamic psychotherapy, especially using the self-hisbah approach.

Keywords: Self-Hisbah; Self-Reflection; Islamic Psychotherapy; Islamic Psychology; Psychological Problem

ABSTRAK

Hisbah kendiri adalah amalan berlandaskan ajaran al-Quran dan al-sunnah yang menggalakkan seruan kepada kebaikan (amar makruf) dan mencegah kemungkaran (nahi mungkar) sebagai elemen pengawasan diri. Dalam menghadapi pelbagai isu kesihatan mental, kajian menunjukkan pendekatan hisbah kendiri adalah alternatif yang dapat membantu mengatasi masalah yang berkaitan dengan psikologi manusia. Oleh itu, objektif kajian ini adalah bagi mengenalpasti elemen hisbah kendiri sebagai psikoterapi alternatif bagi menangani masalah psikologi dan kesihatan mental dalam kehidupan seorang muslim. Kaedah kualitatif menggunakan temu bual separa struktur digunakan dalam kajian ini. Melalui persampelan bertujuan dan prinsip ketepuan data, tujuh orang pakar yang terdiri daripada psikiatris, kaunselor dan pensyarah daripada beberapa Universiti Awam di Malaysia telah dipilih sebagai informan temubual. Kaedah kajian ini menghasilkan pemahaman yang mendalam terhadap elemen-elemen pendekatan hisbah kendiri dan menyumbang kepada data kajian yang holistik. Tematik analisis menggunakan Atlas ti digunakan dalam menganalisis data transkripsi temubual dan seterusnya mengenalpasti elemen hisbah kendiri yang boleh diketengahkan dalam psikoterapi Islam. Hasil kajian menunjukkan bahawa amalan hisbah kendiri seperti amalan tertentu atau bantuan daripada pakar, doa, zikir, solat sunat, nasihat, pembacaan al-Quran, puasa, dan mandi wajib berfungsi sebagai alternatif serta penyelesaian kepada masalah yang timbul. Menurut dapatan kajian, hisbah kendiri dapat mendisiplinkan diri dan minda (musyaratah), memelihara rasa malu (musyaratah), sifat qonaah (muraqabah), perasaan diawasi oleh Allah (muraqabah), kesedaran diri dan penilaian diri (muhasabah), berazam (mu'aqabah), menyeru kepada kebaikan dan mencegah kemungkaran (mujahadah), rasa takut kepada Allah (mu'atabah) dan penyesalan diri (mu'atabah). Kajian mendapati bahawa kesan hisbah kendiri dalam Islam adalah memberikan ketenangan hati, memelihara hubungan

dengan Allah, meningkatkan ibadah, menambah keimanan, meraih kasih sayang, mengukuhkan kekuatan rohani, mencegah sifat mazmumah, menggalakkan sifat mahmudah, meningkatkan kualiti hidup serta menyedari pengawasan Allah. Kajian juga telah mengenalpasti beberapa solusi oleh pakar bagi membina kekuatan kawalan kendiri seseorang individu yang mengalami masalah psikologi menggunakan pendekatan hisbah kendiri. Pendekatan hisbah diri ini dilihat memberi impak positif kepada kerohanian manusia. Kajian lanjutan amat digalakkan untuk mengenal pasti dan menangani masalah psikologi melalui psikoterapi Islam khususnya menggunakan pendekatan hisbah kendiri.

Keywords: Hisbah-Kendiri, Refleksi-Kendiri, Psikoterapi Islam, Psikologi Islam, Masalah Psikologi

INTRODUCTION

Psychological problems or mental problems are an issue that is often discussed today. Psychological problems, according to the World Health Organization (2022), are conditions that include mental disorders, psychosocial disabilities, and (other) mental conditions related to significant stress, functional impairment, or risk of harming oneself as described by the International Classification of Diseases 11th Revision (ICD-11). In other words, mental health refers to a harmonious state in which a person can control himself, be able to positively control any pressure faced, be productive in doing a job, and have the ability to contribute to the surrounding community.

Because psychological problems are internal problems, they are challenging to see and detect. The quality of a person's mental health is also unstable at all times. According to MyHealth Kementerian Kesihatan Malaysia (2013), a person's mental health can experience a downturn due to problems faced, such as socio-economic problems, sudden changes in environmental/social conditions, stress at work, and physical illness. In short, mental health depends on the individual, society, and environment.

Although this psychological problem cannot be seen physically, if it is not treated, it can cause more significant harm to the sufferer. To deal with these mental-related problems, psychotherapy, and medication are the most commonly used forms of mental health treatment. Psychological treatment, according to the National Institute of Mental Health (2024), is carried out by specialists who will communicate with patients about thoughts, emotions, mental concerns, and trauma they have suffered. This treatment is known as psychotherapy.

According to Agus Abdul Rahman (2017), Islamic scientists have researched questions that arise regarding psychology and spirituality about human well-being and development. However, Islamic spiritual conservatives are said to be less focused on the potential and its impact on the well-being of life. Abidin et al. (2018) in Shahril Nizam Zulkipli et al. (2023) stated that Islamic psychotherapy has gained attention among Islamic scholars and is being studied by researchers. However, it is still new in Malaysia and requires more extensive research, especially from an empirical point of view.

Therefore, this article evaluate the self-hisbah approach as an alternative to Islamic psychotherapy according to the perspective of experts in dealing with psychological problems. Overall, the discussion will focus on the practice, methods, effects, and ability of self-hisbah in Islam to deal with psychological issues.

PSYCHOTHERAPY APPROACH

Psychotherapy is a representative of psychology in the process of recovery of individuals suffering from mental disorders, whether depression, stress, fear, or others. Psychotherapy, according to Khairunnas Rajab (2006), provides a clear reflection that it is a methodology that can deal with an individual with mental disorders. This is because psychology and

psychotherapy are components that are closely related to each other. This therapy is a method psychologists use to understand the client, create a solution to the problem, and then guide the client in getting out of the situation.

Several psychotherapies have been identified. Among the well-known psychotherapies are Psychoanalytic Therapy, Behavioural Therapy, Existential-Humanistic Therapy, Client-Centred Therapy, Gestalt Therapy, Transactional Analysis, Emotive Rational Therapy, and Reality Therapy (American Psychological Association, 2009; Kementerian Kesihatan Malaysia, 2013; Khairunnas Rajab, 2006). This variety of psychotherapy offers different techniques according to the suitability of the client's case. However, existing modern psychotherapy is still unable to deal with mental health problems well (Khairunnas Rajab, 2006). Seeing this gap, the study of psychotherapy based on religion, especially Islam, is needed to balance the existing modern therapies.

ISLAMIC PSYCHOTHERAPY

Islamic psychotherapy, according to the definition of Rahman (2017), is referred to as psychological therapy taken from the words soul (psychology) and therapy (therapy) (Shahril Nizam Zulkipli et al., 2023). Psychotherapy, according to the Islamic psychotherapy approach in the view of Abu Talib al-Makki (1997), is a path that uses the maqamat therapy method, which Sufis have practiced based on the tazkiyyah al-nafs method, which is the method of purification, cleansing, and self-fertilization of the individual (Muhammad Afiq Abd Razak & Mohd Syukri Zainal Abidin, 2020). In other words, Islamic psychotherapy is a concept of recovery against disorders that are oriented towards the Islamic religion, namely al-Quran, al-Hadith, and the salafussoleh way of life by religious shari'a.

According to Nurul Fitriani (2011), Islamic psychotherapy is a new study that can be used as a treatment method to improve mental health, achieve happiness, and obtain peace (Norhafizah Musa et al., 2018). Therefore, this study highlights the concept of self-hisbah as an alternative to psychotherapy. This is because it is similar to the concept of self-hisbah in alternative care, which helps clients improve their quality of life and achieve happiness in this world and the afterlife.

SELF-HISBAH

According to Ibnu Manzur (1998), the word *hisbah* is derived from the Arabic terms *ihtasaba*, *yahtasibu*, and *intisaban*, which signify seeking spiritual reward from Allah SWT by enjoining good as mandated by the Islamic faith. Self-hisbah generally encourages the community to do good and avoid evil against Islamic law (Muhammad Danish Rif'qi Lukman et al., 2023). Self-hisbah is a concept that can develop one's ability to measure oneself by emphasizing spiritual elements, changing behaviour toward oneself, and then forging ethical awareness in a life guided by sharia (Mardzelah Makhsin et al., 2014). This self-hisbah is based on Islamic teachings, guided by the Quran and Hadith, and practiced as shown by the Prophet Muhammad SAW. Through self-hisbah, an individual can cultivate a high level of moral awareness, control negative impulses, and ensure that every action aligns with religious values and Islamic ethical principles (Muhammad Danish Rif'qi Lukman, 2026).

SELF-HISBAH PROCESS

MUSYARATAH

Musyaratah or agreement of the heart means to make requirements through the bond of the heart (Mardzelah Makhsin et al., 2014). So, musyaratah is a heart's determination to stay away from evil things. Musyaratah in Auni Abdullah (2000) is cultivating desire by immortalizing it in the heart (Afifi Farhana Mhd Poad & Azrin Ibrahim, 2019). Cultivating this determination can control the individual in doing his responsibilities well. Imam Al-Ghazali places emphasis on *musyaratah* as the determination, resolve, and defined goals involved can guide an individual in purifying their soul (Fathiyah Mohd Fakhruddin & Asmawati Suhid, 2016). This musyaratah element plays a role in controlling the disagreements that arise in individuals and supporting them in not falling into things that are against human nature.

In short, musyaratah is seen as able to play a self-reflection in the purification based on determination, which is done for a self-made self-transformation to achieve happiness in this world and the hereafter.

MURAQABAH

Linguistically, *muraqabah* derives from the root *raqaba*, which signifies observing, supervising, guarding, or paying attention with utmost vigilance. *Muraqabah* is self-vigilant so as not to get caught up in evil. Muraqabah in Al-Ghazali (1968) is muraqabah of the individual's heart and spiritual illness (Mardzelah Makhsin et al., 2012). In this element, a person will try to check and balance against the reprehensible path that arises in his heart, which can disturb his heart until the world lulls him.

This element of muraqabah is seen to be able to deal with weaknesses in the individual and prevent the individual from doing what is good. Next, this element can increase individuals' moral values and encourage them to carry out their responsibilities to the Creator.

MUHASABAH

Etymologically, *muhasabah* is derived from the verb *hasaba*, *yuhasibu*, with the root -yahsibu or *yahsubu*, which means to calculate or count (Luky Arya Suwandi, 2021). *Muhasabah* is an assessment and self-analysis of an individual's actions. Muhasabah, according to Luky Arya Suwandi (2021), originates from a source that encompasses ideas such as refining details, urging others to pay attention to details, enhancing teamwork, and holding oneself accountable. This indicates that muhasabah involves assessing past or intended actions at any given time.

Through this element, a person can check and balance himself. Next, a person can refrain from making mistakes, correct those mistakes, and then resolve to maintain a good relationship with the Creator.

MU'AQABAH

In terms of terminology within al-Ghazali's framework, *mu'aqabah* refers to the act of punishing or imposing a penalty upon oneself as a form of self-discipline whether due to shortcomings in performing good deeds or for committing a wrongdoing (Fathiyah Mohd Fakhruddin & Asmawati Suhid, 2016). Mu'aqabah is self-punishment for every behaviour and practice. According to (Yasir Abdul Rahman, 2014), mu'aqabah means that a person is brave in punishing himself for every failure that is done or target that cannot reach the standards he set himself. Mardzelah Makhsin et al. (2012) state that mu'aqabah assesses weaknesses in every act.

This weakness may be caused by individuals who are careless in regulating themselves, from lust to actions that are against nature. The weakness that occurs will go through the analysis process because it is feared to repeat itself. Therefore, mu'aqabah needs to be emphasized. If it is looked at carelessly, it may contribute to high-scale discipline laxity in individuals.

MUJAHADAH

Mujahadah comes from the Arabic language *jahada* which means together to fight as hard as possible (Muhammad Yani, 2020). According to Al-Ghazali (2004), mujahadah is resistance to passion by subduing it to obey God's command in every matter. It is an effort accompanied by maximum seriousness, regardless of external and internal aspects, to subjugate the lust of colonization over human beings and then carry out the orders prescribed by Allah according to the guidance of the Quran and the Hadith (Melinda Selviana, 2022; Triyo Supriyatno & Wan Mamat, 2019).

So, it is easy to understand that this element is an initiative of purification from a spiritual point of view in the individual and further obeying God's command.

MU'ATABAH

Mu'atabah is regret for something that has been done. In the context of al-Ghazali, *mu'atabah* refers to the process of reproaching or criticizing oneself for errors or shortcomings committed, with the aim of preventing the repetition of such mistakes and striving for self-improvement (Fathiyah Mohd Fakhruddin & Asmawati Suhid, 2016). *Mu'atabah* in Said Hawwa (1998) is a process of self-criticism until remorse appears for the mistakes made (Mardzelah Makhsin et al., 2012). Self-criticism can remind us of every behaviour. Without warning, people will be exposed to problems that can harm society. With a sense of regret in oneself over everything that happens, there will be a sense of peace in the human soul and a sense of belief that God's mercy and forgiveness are too vast for his servants.

In conclusion, it clearly shows that the self-hisbah process, as listed: *Musyaratah* (agreement with the heart), *Muraqabah* (behavioural supervision), *Muhasabah* (self-analysis), *Mu'aqabah* (spiritual reinforcement), *Mujahadah* (resistance to lust), and *Mu'atabah* (self-criticism), can guide people to the right path.

METHODOLOGY

STUDY POPULATION AND SAMPLE

This study uses qualitative research through purposeful interviews conducted with study participants, who include a group of experts consisting of seven people, including psychiatrists, psychologists, counsellors, and lecturers at a public university in Malaysia. The participation of experts selected as interviewees aims to validate the research study's objectives through an interview protocol. The interview protocol covers respondent background, perspectives on behavioral addiction issues, views on measures to address behavioral addiction, perspectives on the self-hisbah approach, views on self-hisbah as a treatment measure for psychological issues, perspectives on the implementation of Islamic psychospirituality in psychology, and views on Islamic psychospirituality as a treatment method for behavioral addiction. The accuracy of the data obtained is sought through this process.

In the research data analysis phase described by Creswell (2007), researchers need to identify as many incidents, events, or activities as possible to support the categories. During this process, researchers eventually reach a point of category saturation, at which stage they stop and cease searching for new information. In this study, the researcher employed a purposive sampling technique, as outlined by Ahmad Sunawari Long (2018), which involves selecting samples based on the researcher's objectives and goals to fulfill the research purpose. The sample selection is based on the characteristics of the sample according to what the researcher needs.

TABLE 1. Formation of Respondants and Expertises

Respondant	Expertise
R1	Islamic psychospiritual, Ethics and Morality
R2	Education & Development, Human Development, Ethics and Professionalism, Islamization of Knowledge, Islamic Education
R3	Religious Studies – Quranic Exegesis, Creed, Ethics, and Islamic Psychospiritual
R4	Sufism, Islamic Psychospiritual, Islamic Ethics, Religious Psychology, Morality
R5	Cannabidiol for medicinal use, dependence and treatment; amphetamine-type stimulants: pharmacotherapeutic agents, spiritual approach to drug addiction, rehabilitation programs, kratom.
R6	Information Technology – Multimedia, Islamic Psychospirituality
R7	Sufism, Islamic Psychology, Islamic Psychotherapy, Islamic Thought, Islamic Ethics, Comparative Religion, Creed

DATA COLLECTION METHODS

This qualitative theoretical study focuses on the 'grounded theory' method. According to Creswell (2007), data collection for basic theory research, the researcher should select individual study samples based on their contribution to theory development. The researcher questioned informants using face-to-face and semi-structured interviews. Data collection for this study includes primary and secondary data.

DATA ANALYSIS METHODS

This study was analysed using thematic analysis. According to Creswell (2012), data analysis is conducted to identify themes for each question answered by the study participants. The researcher examined the transcripts and extracted specific codes and keywords. Primary data from the informant interview transcripts were analysed using thematic analysis with Atlas. ti 8 software to derive the study's themes. Based on the codes and keywords obtained, appropriate themes were formulated.

RESULTS AND DISCUSSION

FORMATION OF THEMES AND SUBTHEMES

In the first theme, which is the practice of self-hisbah in Islam, experts have suggested that psychotherapy problems can be addressed through the observance of worship that includes prayer, reciting zikr, performing repentance prayers, listening to advice given, reading the Qur'an, fasting and performing the obligatory bath. In the second theme, those with problems can practice six methods of self-reflection to deal with psychotherapy according to expert recommendations. First is the musharatah method of disciplining oneself and the mind and the

feeling of shame in doing something incompatible with sharia. Second, the technique of muraqabah, which is the nature of qonaah, is the feeling that you are always under the supervision of God. Third, the method of muhasabah is self-awareness and evaluation. Fourth, mu'aqabah, which is a judgment against oneself. Fifth is mujahadah, which implements amar makruf and nahi munkar. Sixth, mu'atabah, which is feeling sorry for wrong behavior and fear of God. In the third theme, experts state that various effects of self-reflection in Islam can change the psychosocial aspects of human life. Among the effects is that self-reflection can give peace to the human heart, improve the relationship with God, improve worship, and increase faith in people. In addition, self-hisbah can gain love, increase spiritual strength, prevent the nature of mazmumah, and promote the nature of mahmudah. Self-hisbah can also improve the quality of life in humans and raise awareness about God's supervision of his servants.

TABLE 2. Formation of Themes and Subthemes

Themes	Subthemes
The practice of self-hisbah in Islam	1. Practices practiced or help from experts -Pray (Du'a) -Remembrance (Zikr) -Prayer of repentance -Advice -Recite al-Quran -Fasting -Obligatory bathing
Self-hisbah method in Islam	1. Discipline ourselves and our mind (musyaratah) 2. Feeling ashamed (musyaratah) 3. Nature of qonaah (Muraqabah) 4. Feeling watched by God (Muraqabah) 5. Self-awareness and self-evaluation (Muhasabah) 6. Self-judgment (Mu'aqabah) 7. Enjoining good and preventing evil (Mujahadah) 8. Feeling fear of God (Mu'atabah) 9. Self-regret (Mu'atabah)
The Effect of self-hisbah in Islam	1. Giving peace to the heart 2. Maintaining a relationship with God 3. Worship 4. Increase faith 5. Get love 6. Increase spiritual strength 7. Prevent the nature of mazmumah 8. Encourage the nature of mahmudah 9. Improve the quality of life 10. Realizing God's supervision

THEMES AND SUBTHEMES

First theme: The practice of self-hisbah in Islam
Subthemes 1: Practices practiced or help from experts

> *"Practices done by Muslims or through the help of those who are experts in Islamic psychology and if a person is still at a non-critical level, then self-control can convince them to overcome disorders or addictions that give stress in life."*(R1)

> *"There is also a concept in Motivational Interviewing. Therapist gives feedback. It means that we (therapists) give feedback so that the patient can analyse themselves."*(R5)

"Among the studies I did was that we listen to the audio for them all the time. Verses of the Qur'an, sometimes it is zikr, a wave of blessings."(R7)

"If there is a problem, whether we are the ones who have a problem or our client who has a problem of fighting or his heart is hard and so on, we tell him to read (zikr), or we ask the person closest to him to read (zikr). We can ask his parents to read it if it is a child. Remembrance (zikr) this."(R7)

Pray (Du'a)

"From the parents' point of view, they need to pray a lot, and the children who have already realized that he is addicted to online games, for example, also need to pray a lot. This prayer is essential because only God can open the door of our hearts.."(R6)

"In the morning, when we wake up after we read the wake-up prayer and we get used to it when we wake up, say shahadah. Then read the wake-up prayer"(R7)

Remembrance (Zikr)

"You can see from what point of view the practices that need to be done to strengthen spirituality. For example, dhikr, right, what can be done? How many times can you increase istighfar? That is as fortresses or to make a strong fortress in the soul."(R3)

"Recite zikr many times. How many times a day do we do this and that? How many times do we salawat? The purpose of that is to build self-strength. Hopefully, with all those blessings, he will become stronger spiritually and physically, judge good things, and distinguish between good and bad."(R3)

"Many remembrances about muraqabah. We want to get closer to God. "Lahaulawalaquwataillabillahilalimyilazim" is also possible. "Lailahaillallah Wahdahula Syarikalah," "Subhanallah." This is also possible. We want ourselves to be free from evil."(R7)

"If a person with problems feels his test is cumbersome until he is restless and depressed, we ask him to read (zikr) and remember this, and he intends, "Oh God, soften your destiny to me so that I can face this destiny." In the end the thing may not be finished, but he can accept the situation.."(R7)

Repentance prayer

"They need to be busy with beneficial activities such as prayer in the context of worship."(R1)

"One of the things we can do when we are adults is the prayer of repentance."(R7)

Advice

> *"Parents need to monitor their children playing and can advise when they are playing."*(R6)

Recite al-quran

> *"What we did, we did not tell him to read the Qur'an directly. We teach him to read al-Fatihah first, the simple things. So, he came to the mosque and took ablution. After taking ablution, pray tahiyatul mosque two rakat. After that, we teach him the verses of syifa. we also have to mix with repentance."*(R5)

> *"We have to go to dhikr as well, or the recitation of the verses of the Qur'an which is our wall. Among the easiest is the verse of the chair, two Qul, then zikr."*(R7)

Fasting

> *"Another example is fasting to improve oneself."*(R6)

Obligatory bathing

> *"Another method we always use is obligatory bathing. In Sufism, doing a wrong deed that can be considered bad morals can give us impurity. There is dirt on us, but not physically. It is in the heart. So, we must take a bath. We intend to eliminate that matter. We want to eliminate what is (bad) in us."*(R7)

Second Theme: Self-hisbah method in Islam
Subtheme 1: Discipline ourselves and our mind (musyaratah)

> *"He who can control himself gives the mind instructions to control himself so that he can reduce or discipline himself."*(R2)

> *"Wake up in the morning; he has to be arranged. He wakes up in the morning and has to organize his activities. So, near there, he already has a determination. He wants to do everything well. His determination is not enough to be determined in intention, but he has to organize it with behavior and action activities."*(R2)

> *"Musyaratah can at least be realized with the preparation of a planner."*(R2)

> *"There are people who put this musyaratah, muraqabah under one aspect of planning because in, we say management is regardless of self-management, to the users of the organization, the conventional ones he says are four: Planning, organizing, leading and controlling, four: management activities, management functions in conventional management. However, if we look at the Islamic approach in the context of this management, he has highlighted that seven Islamic management processes start with intention. So, we can classify musyaratah and muraqabah as a concept of the form of planning, rather than planning."*(R2)

"He is ready to put it together, write down what time he wakes up in the morning, when he wakes up in the morning, pray, recite zikr, read the Quran, and so on. Okay, so I am determined to stay away from evil."(R2)

"In order for us to control ourselves from those negative things, we have to include it when there is an intention, include beautiful planning activities, whatever the easy things are." (R2)

"Control from the point of view of how to think. How do we think."(R4)

Subtheme 2: Feeling ashamed (Musyaratah)

"There needs to be a sense of shame."(R6)

"If there is no shame, give problems to people who play online games. He has no shame if he does not do his responsibilities, does not go to work, or does not go to class. That is the problem. So, there should be shame in abandoning all responsibilities."(R6)

Subtheme 3: Nature of qonaah (Muraqabah)

"There is always a character of qonaah, simplicity."(R4)

Subtheme 4: Feeling watched by God (Muraqabah)

"We need to have a sense of muraqabah. God always sees movements and actions."(R6)

"He needs to know that God is always watching over him; what he does is halal, haram, sin and reward."(R6)

"If we are believers, then we will realize that God exists. God is watching over us."(R7)

Subtheme 5: Self-awareness and self-evaluation (Muhasabah)

"Perform an analysis, or we look back, reflect on what we have done, what we planned earlier, and we have tried to control our time so as not to get involved in evil activities, then we reflect."(R2)

"Islam emphasizes to be monitored, counted, calculated, observed and Islam does emphasize and more than that. Not only external actions but internal."(R3)

"Can see where he (patient) went wrong and admit himself that he (patient) has a problem and wants to change."(R5)

"So, we need to be reminded about our obligations to God, prayer, shame, pillars of faith, pillars of Islam, belief and also hadiths need to be nurtured in a child."(R6)

"Every time we want to sleep, we teach ourselves to reflect on ourselves. Our brain or heart is like a television, a memory. We can teach ourselves, teach them. When we want to sleep, read everything, and then we will review what we have done today."(R7)

Subtheme 6: Self-judgment (Mu'aqabah)

"If we realize that we have done something that is not good, but at the same time, once we have realized that, if I manage to avoid touching online games today, I will give ice cream as a reward, give appreciation to us, right."(R2)

"We have made a mistake today, unintentionally, and we are aware of it because we have reflected. So, we will punish ourselves by apologizing. For example, we punish ourselves by doing the opposite of the wrong thing. Alternatively, we punish ourselves for playing games for a long time. So, we punish ourselves by helping mom in the kitchen (doing good)."(R7)

Subtheme 7: Enjoining good and preventing evil (Mujahadah)

"Fighting to stay away from evil is a process that requires mujahadah for him to always fight. Of course, in this fight, he has always to make sure he is in the conscious zone."(R2)

"These elements are in the tazkiyatul nafsi debate as well. How do you want to improve yourself, refrain from doing bad things, how do you want to reflect on yourself?" (R3)
"Obedience to God's command is also necessary to control more on the command of enjoining good and preventing evil."(R4)

"This mujahadah, we need. Because we want istiqamah. If we want istiqamah, it means we have to take steps. This step is like the verses of the Qur'an, hadith, dhikr."(R7)

Subtheme 8: Feeling fear of God (Mu'atabah)

"There needs to be fear of God."(R6)

Subtheme 9: Self-regret (Mu'atabah)

"What he does, he has to realize that what he does he has to look at one by one, and if things happen that are still not below the standards he wants, he has to have a sense of repentance (mu'atabah), regretting himself and this is a circle that will flow from having regrets; he will go back to cultivating determination."(R2)

"This self-regret goes back to the context of repentance. First, we need to complete forgiveness. We need to ask with the individual and the second with God."(R7)

"With God, we give steps of repentance. Do not want to do it again, regret it, then finally we are determined, and we will implement it instead."(R7)

Third theme: Self-hisbah method in Islam
Subtheme 1: Giving peace to the heart

"As a Muslim, we must always practice zikrullah. Zikrullah is remembering Allah. Zikr is the most effective practice for providing inner peace"(R1)

"So to make sure we can be calmer, we need to do zikrullah, which is to read more al-Quran, pray, and so on in life to make sure we can control ourselves."(R1)

Subtheme 2: Maintaining a relationship with God

"Invite goodness. That goodness we encourage ourselves to appreciate the relationship with God, to practice our demands and responsibilities as servants and caliphs of God on the face of the earth."(R2)

Subtheme 3: Worship

"This human function, we worship."(R2)

"Scholars define this worship into three at least three fractions. General worship, special worship, and charity. This general worship is the worship of all the things we do. We socialize, we pray, we do politics, we do economics; it is all about aspects of public worship as long as we intend, for God's sake. Moreover, everything we do in that activity is syariah compliance. Hmm, that's public worship. The specific worship that is clearly in Islam is the demand for prayer, fasting, or other forms of worship. Those are special acts of worship for which God has invited everyone to be responsible. Fadhail charity worship that is repentance prayer. The circumcised. So, if the combination of these three acts of worship is enough to help a person upgrade himself to become a better servant."(R2)

Subtheme 4: Increase faith

"When worship increases, faith will automatically increase, God willing, because we believe that faith fluctuates. When faith increases, God willing, we can control our lust and others rather than get caught up in negative things."(R2)

Subtheme 5: Get love

"We as human beings as caliphs need self-control in order to gain love. Love of God." (R4)

Subtheme 6: Increase spiritual strength

> "This hisbah, I see; it can give people a word of development or strengthen their spirituality. What is this good spiritual development? We should always look at our behaviour or actions to align with the Islamic Shari'a."(R4)

Subtheme 7: Prevent the nature of mazmumah

> *"When we persist in praying, it will come in us to leave the bad things."*(R1)

> *"Controlling himself not to get involved in activities that are not beneficial and not to mention evil."*(R2)

> *"This hisbah I see that it is able or it can prevent the mazmumah qualities that exist in humans themselves."*(R4)

Subtheme 8: Encourage the nature of mahmudah

> *"A balance of good deeds invites oneself to goodness."*(R2)

> *"This hisbah can also give people motivation and also encourage that person always to do good."*(R4)

Subtheme 9: Improve the quality of life

> *"Self-hisbah is quite important in developing the life of a good Muslim who, like God, wants his servants to be."*(R4)

> *"He can improve the quality of life."*(R4)

Subtheme 10: Realizing God's supervision

> *"Helping individuals always to be aware that this human being is actually always under the supervision of Allah and does not run away from the laws that have been established in the Qur'an, Sunnah, and others."*(R4)

> *"You feel that God sees you. God sees us. That is a very high level of supervision too."*(R7)

SELF-HISBAH ABILITY TO DEAL WITH PSYCHOLOGICAL PROBLEMS

R1

> *"The practice of self-hisbah is beneficial because it emphasizes internal factors. Factors of spirit, soul, heart, mind. These are the significant elements that control us as human beings. The self-hisbah practice covers caring for the spirit and developing the spirit, which is an internal element within us.*

"This self-hisbah can provide healing because when we are strong in our inner elements based on self-control, we can automatically control and prevent wrong actions, and so on, and psychological problems will disappear directly. If we are depressed, we know who we want to go back to. When we feel depressed, we will reflect on why the depression happened and what mistakes we have made. What is the test? What is the trial that God wants to show us."?

"That is my view because I think psychology and self-hisbah are very closely related because psychology also causes internal issues, and self-control in Islam is also centred on human internal elements."

R2

"When there is self-hisbah, it will build the strength of a person's self-control."

"So, if he has a sense of the supervision of Allah S.W.T, often performs tazkiyah al-nafs and also muhasabah al-nafs, then a person indirectly, he will be able to control himself and also manage this psychology, his will, his desire to do something. However, I do see that the self-hisbah process is capable enough to be a form of care for someone who has psychological problems."

R3

"It can be used because it starts from awareness as well. When that thing is wrong, he will put a warning. Advice for him: do not repeat that mistake. Then, with the concept of muraqabah, right, the meaning of muraqabah there, he is already in line with science."

R4

"I see hisbah can give people a word of development or can strengthen a person's spirituality. What is this good spiritual development? We should always look at our behaviour or actions to align with the Islamic Shari'a."

R5

"This approach is very relevant. If we compare it with the concept of addiction itself, it is very appropriate. We must think about how we want to practice the treatment. Analysis of action and practice analysis, reflection, and talking about these things also have concepts in Motivational Interviewing."

R6

"The practice of self-hisbah that we want to express is for those who are still conscious and at a level that is not yet dangerous. They are essential for the beginning, awareness, followed by prayer. Whatever is in his heart is between him and God: fear, shame, hope in God, prayer, and so on. This is very important so that his emotions are calm."

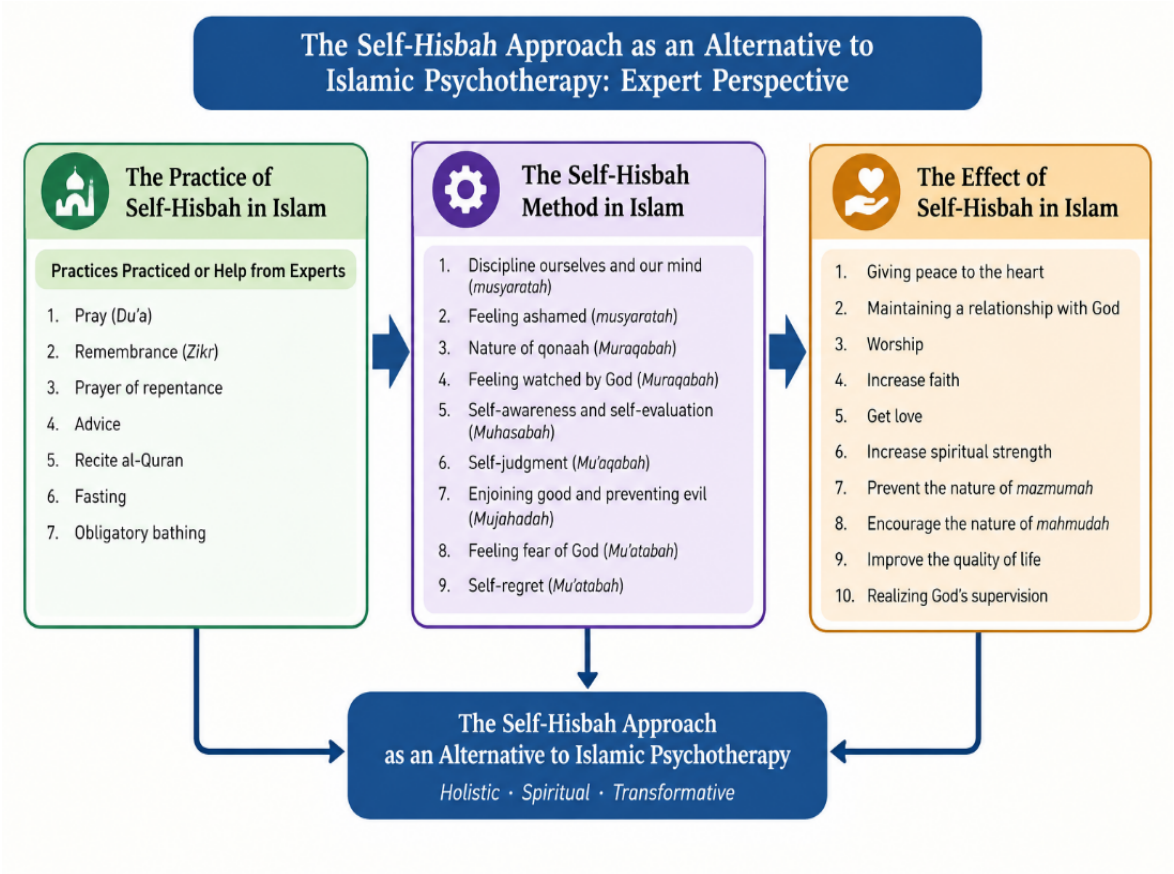
R7

> *"If we look at this matter, we can do it as a step for someone to build a sense of self-control earlier. In that, there are elements that we can remove."*
>
> *"In that, it has criteria we can use. However, in the science of Sufism, apart from confidence building and so on, we need to have practice (obligatory worship and repentance).*

SELF-HISBAH CONCEPTUAL FRAMEWORK

This conceptual model was developed based on research findings from the expert perspective. It shows that practices such as prayer (du'a), remembrance (zikr), repentance prayer, advice, reciting the Quran, fasting, and obligatory bathing serves as the basis for the implementation of the self-hisbah method. The method subsequently encompasses *Musyaratah, Muraqabah, Muhasabah, Mu'aqabah, Mujahadah* and *Mu'atabah* which are associated with effects such as peace of mind, increased faith, spiritual strength, the prevention of reprehensible traits, and the encouragement of praiseworthy traits. According to experts, this concept of self-hisbah can serve as an alternative form of Islamic psychotherapy.

DIAGRAM 1. Self-Hisbah Conceptual Framework



DISCUSSION

Based on the findings of the study, it can be concluded that among the practices of self-hisbah in Islam that can be practiced are the practices practiced or the help of experts, prayer (dua), remembrance (zikr), repentance prayer, advice, reciting the Qur'an, fasting and obligatory bathing. It has a positive effect on human spiritual development. This practice treats the instability of a person's soul and self as the cause of the problem (Fatma Laili Khoirun Nida, 2014; Mohammad Adam Danial Hafiz Goh et al., 2021).

The findings of the study also show the self-hisbah method in Islam. Among them are disciplining ourselves and our mind, feeling ashamed, having the quality of qonaah, feeling watched by God, self-awareness and self-evaluation, self-judgment, enjoining good and preventing evil, fear of God, and self-regulation. It is in line with what Rassool, G.H. (2015) said, where self-hisbah in muraqabah is an awareness within a person that Allah is always watching over people. It functions to change a person's thoughts or behavior (Winda Sri Harianti et al., 2022).

This self-hisbah approach has been identified as capable of positively impacting human spirituality. Among them are giving peace to the heart, maintaining a relationship with God, worshiping, increasing faith, gaining love, and increasing spiritual strength. According to findings, it can also prevent the nature of mazmumah, promote the nature of mahmudah, improve the quality of life, and realize the supervision of God. It is in line with the views of Safiah Abd Razak et al. (2021) that self-improvement through the concept of ahwal and maqamat through the concept of muraqabah and mahabbah can build good relationships between humans and God and be able to preserve harmony in community life.

This self-hisbah approach is seen as capable of being used as an alternative to psychotherapy in dealing with problems related to human psychology. All seven experts agreed and stated that this self-hisbah approach is very relevant and capable of changing the pattern and quality of human life. This is because this self-hisbah emphasizes internal factors involving four components: spirit, soul, heart, and intellect. This component is the main component that is the backbone of a person's life. It is paralleled by Ansari (1992) and Abdul Salim (2003), who say that the cleansing of the soul in the context of mu'atabah involves four elements, which are the spirit, heart, mind, and soul, which are the pillars in forming intentions to external behavior and human actions (Muslihah Mazlan et al., 2021).

Caring for these components is very important to build the power of control in humans. Therefore, experts also state that practices can be practiced to strengthen one's identity in this concept of self-hisbah. The power of good self-control can take care of the individual in implementing good and evil commandments in a person's life.

CONCLUSION

In conclusion, the self-hisbah approach can help empower human development personally and socially, facilitate the fulfillment of the trust ordained by Allah, grounded in the principles of enjoining good (*amar makruf*) and forbidding evil (*nahi mungkar*). This concept also holds the potential to be developed into a systematic psychospiritual approach aimed at empowering individuals through self-awareness, behavioral control, value formation, and a strengthened relationship with Allah SWT. Such an approach could serve as a support system to mitigate and address issues related to psychology and mental health. Despite its significant potential, the effectiveness of this approach must be validated through systematic empirical research rather than relying solely on conceptual assumptions. Therefore, future research should focus on developing constructs, instruments, models, and modules, as well as conducting intervention

studies to test the application of self-hisbah within the context of psychology and mental well-being. This study is expected to pave the way for comprehensive national-level research that highlights Islamic psychological theory as a solution to various issues. To realize this, further studies such as pilot projects and the development of self-regulation modules are highly encouraged to identify and address psychological issues using the self-hisbah approach and concept. Such an approach has the potential to contribute to the development of the field of Islamic psychology in a more structured, evidence-based manner that remains relevant to the needs of contemporary society.

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