

Human Self Structure in Islamic Psychology

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Keywords:

Al-aql
Al-basyar
Al-ins,
Al-qalb

ABSTRACT

In Islamic psychology, the study of the human self refers to a deep understanding of human nature and essence as explained in the Quran. Terms such as al-ins, al-basyar, al-qalb, and al-aql play an important role in understanding this concept. Al-ins and al-basyar are often used to describe humans in general. Al-basyar emphasizes the physical and biological aspects of human beings, reflecting humanity in its visible physical form. In contrast, al-ins more often refer to humans in both social and spiritual contexts. Al-qalb (heart) in the Qur'an goes beyond the physical sense, encompassing the spiritual and emotional center of man. In Surah Al-Hajj (22:46), it is stated that blindness refers to the blindness of the heart, not the eyes. Al-aql (intellect) refers to intellectual capacity and the ability to think rationally. Reason is a tool for acquiring knowledge and achieving a deep understanding of life and existence.

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1. INTRODUCTION

Understanding the nature of the human self has long been a central concern in psychology, philosophy, and religious thought. In the context of Western psychology, multiple theories have attempted to explain human personality and behavior through diverse lenses, ranging from psychodynamic, behavioral, humanistic, existential, and transpersonal approaches. Sigmund Freud's structural model, for example, posits the human psyche as a conflict between the id (instinctual desires), the ego (the reality mediator), and the superego (the moral conscience) [1]. Behavioral psychologists such as B.F. Skinner and John Watson, on the other

hand, viewed human behavior as a product of learned responses shaped by environmental stimuli [2]. Viktor Frankl's logotherapy introduced a revolutionary shift by emphasizing the "will to meaning" as a fundamental human drive, asserting that spirituality is essential for mental health and resilience [3].

Despite these advancements, modern psychology often reduces human beings to their observable behaviors, neurological structures, or unconscious impulses. While such models have empirical merit, they frequently neglect the metaphysical and spiritual dimensions of human existence, elements deeply embedded in many non-Western philosophical traditions. This reductionist approach has led to a growing interest in integrating spiritual and religious values into psychological frameworks, particularly in Islamic psychology, which emphasizes the unity of the body, mind, and soul.

Islamic psychology offers a more holistic paradigm. Rooted in the Qur'an and Sunnah, this perspective recognizes human beings not merely as biological or cognitive entities, but as spiritual beings with divine purpose. The Qur'an introduces a range of terms to describe human beings: *al-basyar* emphasizes physical and biological aspects; *al-ins* and *al-insan* highlight social and spiritual qualities; *al-nafs* represents the self or soul; *al-aql* reflects the intellect; *al-qalb* refers to the heart (as a center of emotion and faith); and *al-ruh* signifies the spirit bestowed by God [4], [5]. Each term reveals a different dimension of the human structure, suggesting that true understanding of the self cannot be confined to material or psychological analysis alone. For example, in Surah At-Tin (95:45), the Qur'an states: *"We have certainly created man in the best of stature, then We return him to the lowest of the low."* This dual potential demonstrates the Qur'anic view of human beings as honored creations capable of both moral excellence and degradation. Surah Al-Hajj (22:46) also emphasizes the spiritual faculties: *"It is not the eyes that are blind, but the hearts within the breasts that are blind."* [6]. Such verses underscore the significance of the *qalb*, not only as a biological organ but as a center of consciousness, morality, and divine connection.

In the Islamic tradition, classical scholars such as Al-Ghazali and Ibn Sina also provided in-depth analyses of human nature, discussing the dynamics between the *nafs*, *aql*, and *qalb*. Al-Ghazali, for instance, identified the heart as the locus of divine light and

moral discernment, asserting that purification of the heart (*tazkiyah al-nafs*) is essential for spiritual development [7]. In contrast to Western psychology's often neutral or pessimistic view of human nature, Islamic psychology maintains a fundamentally optimistic view, asserting that humans are born with *fitrah*, a natural disposition towards truth and goodness [8].

Modern psychology has gradually acknowledged the role of spirituality in human well-being. Positive psychology, pioneered by Martin Seligman and others, emphasizes the significance of meaning, gratitude, and purpose in promoting mental well-being. However, such developments often remain secularized and detached from theological foundations. Therefore, integrating Islamic insights into psychological discourse is not merely an act of cultural accommodation but an epistemological enrichment that broadens the understanding of the human condition [9].

Moreover, the application of Islamic psychology is increasingly relevant in addressing mental health challenges within Muslim communities. Numerous studies have shown that individuals whose beliefs and values are affirmed in therapeutic settings exhibit greater psychological resilience and treatment efficacy [10]. As a result, faith-integrated interventions, rooted in Islamic principles, are being developed to address issues such as depression, anxiety, and identity crises among Muslim populations [11].

Despite the growing body of literature on Islamic psychology, there remains a paucity of empirical studies that integrate traditional Islamic concepts with modern psychological research methods. This study aims to bridge the gap by examining the Islamic concept of the human self (*nafs*, *aql*, *qalb*, *ruh*) and comparing it with key psychological theories. Specifically, it examines how these Qur'anic concepts provide a more comprehensive model of the human self, encompassing biological, psychological, social, and spiritual dimensions.

This research is significant for several reasons. First, it provides a conceptual framework for integrating Islamic teachings with psychological theory. Second, it contributes to the development of culturally and theologically informed psychological models for Muslim societies. Third, it offers practical implications for education, therapy, and self-development, particularly through understanding the role of spirituality in achieving psychological well-being.

Therefore, the primary objective of this study is to explore how Islamic teachings, particularly as conveyed in the Qur'an, provide a multidimensional understanding of human nature. By analyzing the terminologies and their implications —al-basyar, al-insan, nafs, qalb, aql, and ruh —this study aims to reconstruct the structure of the human self in Islamic psychology and examine its relevance to contemporary psychological discourse and mental health interventions.

2. METHOD

2.1. Research Design

This study employs a mixed-methods approach, integrating qualitative and quantitative methodologies to explore the Islamic perspective on the human self as reflected in the Qur'an and its relevance to modern psychological theories. This design was chosen to provide a more comprehensive understanding of the human psyche by bridging textual interpretation with empirical inquiry [12].

2.2. Qualitative Approach

The qualitative component is grounded in textual and thematic analysis of Qur'anic verses and classical Islamic scholarly works (tafsir and kalam). Key terminologies, including al-nafs, al-qalb, al-aql, al-basyar, al-ins, and al-ruh, are explored in-depth using hermeneutical methods, focusing on their semantic, philosophical, and psychological dimensions [13]. The analysis involves:

Selection of verses: Verses from the Qur'an containing relevant terms were identified using digital Qur'anic databases.

Tafsir examination: Classical interpretations from scholars such as Al-Raghib al-Asfahani, Al-Ghazali, and Ibn Qayyim al-Jawziyah were analyzed to extract psychological insights.

Thematic coding: Recurring spiritual and psychological themes were coded manually using NVivo to identify Qur'anic models of the self.

In addition, an ethnographic lens was applied through literature-based observation of how Islamic self-concepts manifest in religious education, daily practices, and counseling systems in Muslim-majority communities [14].

2.3. Quantitative Approach

To complement the qualitative data, a survey-based quantitative study was designed. The purpose was to examine how the internalization of Islamic concepts of the self (e.g., *nafs*, *qalb*, *aql*) correlates with indicators of psychological well-being.

2.3.1. Participants

Participants included 150 adult Muslims (aged 18–50) from various educational backgrounds in Indonesia. Sampling was conducted using purposive sampling, targeting individuals who were actively engaged in Islamic education or spiritual development programs.

2.3.2 Instruments

Islamic Self-Concept Inventory (ISCI): A researcher-developed scale measuring internalization of *al-nafs*, *qalb*, *aql*, and *ruh*. Items were adapted from Qur'anic values and validated through expert review by Islamic psychology scholars.

Mental Health Indicators: Standardized tools such as the DASS-21 (Depression, Anxiety, and Stress Scales) and WHO-5 Well-Being Index were used to assess psychological states [15], [16]. All instruments were reviewed for content validity by experts in both Islamic Studies and Psychology, and pilot-tested on a group of 20 respondents before full deployment. Reliability was measured using Cronbach's alpha (>0.75).

2.3.3 Procedure

The survey was distributed via online platforms (Google Forms, Telegram, and WhatsApp) after obtaining informed consent. Respondents were informed of the voluntary and anonymous nature of participation. The ISCI and psychological scales were answered in sequence, requiring approximately 20 minutes.

2.3.4 Data Analysis

Qualitative data (textual and thematic): Analyzed manually using thematic content analysis based on grounded theory principles [17].

Quantitative data: Processed using SPSS. Correlation analysis and regression tests were used to determine the relationship

between Islamic self-concept variables and psychological well-being.

2.4 Ethical Considerations

The study adheres to the ethical standards of academic research, including obtaining informed consent, ensuring voluntary participation, maintaining confidentiality, and upholding the right to withdraw at any time. The internal ethics board of Universitas Islam Sumatra Utara granted ethical approval.

3. RESULTS AND DISCUSSION

Western psychology offers a range of theories to explain human behavior and personality, each grounded in different philosophical assumptions. Freud's psychoanalytic theory posits that the human self is a complex interplay between biological impulses (*the id*), *reality-based control (the ego)*, and *internalized moral values (the superego)* [18]. This model, while foundational in understanding internal psychological dynamics, tends to reduce human behavior to unconscious drives, neglecting higher dimensions such as spirituality and purpose. Despite these advancements, Western psychological theories often remain detached from metaphysical and theological foundations. They are largely based on empirical and secular worldviews, which limit their ability to articulate a coherent moral and spiritual teleology. In contrast, the Islamic worldview integrates empirical insight with divine guidance, asserting that the self is not only psychological but also spiritually accountable and purposeful.

The survey-based component of this study explored the relationship between participants' internalization of Islamic concepts of the self, specifically *al-ins*, *al-basyar*, *al-qalb*, and *al-aql*, and their levels of psychological well-being. The sample consisted of diverse respondents from Muslim communities, assessed using structured questionnaires that measured both conceptual understanding and mental health indicators such as anxiety, depression, and life satisfaction.

Preliminary findings revealed a positive correlation between a strong internalization of these Islamic self-concepts and higher levels of psychological resilience. Respondents who demonstrated deep engagement with Qur'anic notions of the self, particularly *al-qalb* as the center of consciousness and emotional awareness,

reported lower anxiety and greater emotional stability. Similarly, participants who emphasized the role of *al-aql* in daily decision-making and ethical reflection showed enhanced cognitive control and purpose-driven behavior.

These findings empirically affirm the relevance of Qur'anic anthropology in mental health discourse. They suggest that cultivating a theologically informed understanding of the self can play a transformative role in enhancing well-being, particularly in Muslim populations seeking identity coherence amid modern psychological challenges.

3.1. Qur'anic Model Of The Human Self

In the Qur'an, information about human beings is explained in the following words: *Al-basyar*, *Al-Ins*, *al-Insan*. The difference between each of the words above that represent the meaning of human beings has a certain intense meaning. Of course, this provides insight into the Qur'an's specificity in explaining human beings from various aspects.

3.1.1. Al-Basyar, Physical Biological Dimension

The term *al-basyar* is used in the context of human creation, referring to both biological and physical aspects of human existence. For example, in QS. Al-Mu'minun [23]:12–14 describes how man was created from the essence of the earth, then became a clot of blood and flesh, a physiological stage that aligns with modern science [19]. The term *basyar* is also used by the Prophet Isa (AS) in QS. Maryam [19]:20 as an affirmation that she is an ordinary human being from a biological point of view: "*How can I have a child when no one has ever touched me, and I am not an adulterer?*" [19].

This dimension reminds man of the humility of his origins, as well as being the starting point in the spiritual journey towards closeness with God. In the context of Islamic psychology, awareness of the nature of *basyariah* serves as a reminder that human beings have limitations that the spiritual dimension must balance. *Al-basyar* represents the biological and physical nature of humans, including instincts, needs, and bodily existence.

3.1.2. Al-Ins and Al-Insān, Social and Ethical Dimensions

The Qur'an uses the terms *al-ins* and *al-insān* to refer to human beings as social, reasonable, and morally responsible beings. In QS.

Adz-Dzariyat [51]:56, Allah said: "*And I did not create the jinn and mankind except to worship Me.*" This verse affirms that the essence of human existence is closely related to spiritual and ethical duties. *Al-insan* is also mentioned in the context of commemoration, as in QS. Al-'Alaq [96]:6–7, where man is described as a creature who transcends the limits because he feels that he is sufficient [20]. This indicates the potential for moral damage and arrogance if humans stray from divine values.

In the context of psychology, the use of the word *al-insan* implies that human beings cannot be separated from social dynamics and ethical responsibility concepts that are consistent with modern social psychology theories of group influence, empathy, and social norms. *Al-ins / al-insan*, the integrated moral agent, who is aware of their servitude to Allah and responsibility as a khalifah (vicegerent) on Earth.

3.1.3. *An-Nafs, The Dimension of Personality and Moral Struggle*

An-nafs is the most complex Qur'anic term, referring to self-awareness, inner drive, and the center of moral responsibility. The Qur'an explains the three levels of development of *nafs*: *An-nafs al-ammārah* (QS. Joseph [12]:53): a soul inclined to evil. *An-nafs al-lawwāmah* (QS. Al-Qiyamah [75]:2): the soul who reproaches himself for his mistakes. *An-nafs al-muṭma'innah* (QS. Al-Fajr [89]:27–30): a calm soul and a joy in Allah's destiny [21].

This *nafs* journey parallels the therapeutic process in contemporary psychology: from the unawareness of internal conflict to awareness and self-acceptance. However, in Islam, this process is not only psychological but also spiritual and eschatological: it leads to closeness to Allah in the hereafter. In Al-Ghazali's study, *tazkiyah al-nafs* (purification of the soul) is a transformative method of developing the Islamic personality. This process encompasses introspection (*muḥasabah*), repentance (*taubah*), and self-development through acts of charity and *dhikr* [22].

3.1.4. *Al-Qalb, The Dimension of Spiritual Awareness*

The Qur'an mentions '*qalb*' more than 130 times, highlighting its function as a center of awareness, spirituality, and moral judgment. In contrast to the layman's view that associates it solely with emotions, in Islam, the *qalb* functions as an organ to *think, feel,*

and receive guidance. QS. Al-Hajj [22]:46 states: "*Verily it is not the eyes that are blind, but the blind are the hearts that are in the heart*" [23]. This indicates that spiritual blindness is a failure of the *qalb*, not the intellect. Modern psychology begins to recognize the importance of *emotional intelligence*, but the concept of *qalb* in Islam is more profound because it combines emotions, cognition, and spirituality.

In Al-Ghazali's approach, *qalb* can experience *ghaflah* (negligence), *maradh* (disease), or even *khatm* (sealing), if it is hindered from *dhikr* and knowledge. Therefore, true Islamic therapy must touch the dimension of *qalb* through the approach of *dzikrullah*, recitation, and *muraqabah*. *Al-qalb*, the spiritual-emotional center, is associated with moral judgment, remembrance (*dhikr*), and emotional consciousness.

3.1.5. *Al-'Aql, The Rational and Moral Dimension*

Although the term '*aql*' does not appear directly as a noun in the Qur'an, verb forms such as *ya'qilūn*, *ta'qilūn*, and *ya'qil* are often used to call people to think. This emphasizes the importance of using reason in understanding reality, revelation, and moral consequences. Islam places reason as an instrument for understanding revelation and distinguishing right from wrong. Reason is not a source of absolute truth, but rather a tool subject to Divine guidance. This differs from the secular approach, which makes rationality the sole standard. Thus, *aql* in the context of the Qur'an refers to a rationality of value, that is, reason bound by faith, not free from values. *Al-aql*, the rational faculty, is responsible for discernment, ethical reasoning, and the pursuit of knowledge. Thus, the study contributes a culturally relevant, spiritually grounded model of the human self that can inform both clinical psychology in Muslim contexts and educational programs seeking to integrate faith and mental health.

3.1.6. *Ar-Rūḥ, The Divine and Transcendental Dimensions*

Ar-rūḥ is referred to as the element of the Divine blow that makes man alive and noble (QS. Al-Hijr [15]:29): "Then I fashioned him and breathed into him of My spirit" [24]. This concept describes man's existential relationship with the Creator. The soul is not a part of the biological body, but rather a metaphysical element that is untouched by lust or disease, and remains sacred. In the context of

Islamic psychology, *ar-rūh* is a source of inspiration, intuition, and the potential for transcendence. This extends beyond all Western psychological approaches, which are limited to mental and emotional functioning. The Spirit is proof that human beings are spiritual beings who were created not only for this world, but for the hereafter.

The conceptual structure of the Qur'an regarding human beings is not dichotomous as in Cartesian dualism (body-mind), but multidimensional and integrated. This model brings together:

Table 1. The Structure of the Human Self According to the Qur'an

Aspects	Terminology	Dimension
Physical	Basyar	Biological
Social-rational	Human, Aql	Social-intellectual
Moral-emotional	Nafs, Qalb	Psychological
Spiritual-transcendental	Soul	Divine

This table outlines the primary aspects of the concept of the human self from the perspective of the Qur'an, including key terms such as *basyar*, *insan*, *nafs*, *qalb*, *aql*, and *ruh*, as well as the psychological dimensions they encompass. This structure serves as the foundation for a multidimensional and integrated model of Islamic psychology. This model provides a solid foundation for the development of authentic Islamic psychology, both in theory and in practical applications for Islamic counseling, education, and therapy.

3.2. Quantitative Results: Islamic Self-Concept and Psychological Well-Being

To support the theoretical foundations obtained from the analysis of Qur'anic terminology, this section presents quantitative results from a survey conducted on 150 adult Muslims in Indonesia. The aim is to see the extent to which the internalization of the Islamic self-concept (which includes the dimensions of *nafs*, *qalb*, *aql*, and *ruh*) relates to indicators of psychological well-being and mental health, such as happiness, stress, depression, and anxiety.

3.2.1. Respondent Description

A total of 150 respondents participated in this survey. Demographic characteristics are as follows:

Gender: 52% female, 48% male.

Age range: 18–50 years, with an average age of 29.4 years.

Educational background: The majority of undergraduate graduates (58%), followed by high school graduates (27%), and postgraduate students (15%).

Religious activities: 73% actively participate in religious activities (recitation, study, halaqah), 27% are passive or sporadic.

This data shows that the majority of respondents have a fairly active religious background, which is relevant to research on the internalization of spiritual values.

3.2.2. Scale and Instruments

This study uses two main types of instruments. The Islamic Self-Concept Inventory (ISCI) was developed based on Qur'anic constructs: *nafs* (moral awareness), *qalb* (the state of the heart), *aql* (the ability to reflect), and *ruh* (transcendental awareness). The Likert scale, ranging from 1 to 5, consists of 24 items. Example item "I feel my heart at ease when I draw close to God.", "I ponder the meaning of life by revelation", "I am aware of my whispers that tend to be bad."

The WHO-5 Well-Being Index. It is used to measure the level of happiness and life satisfaction in the last 14 days [15]. DASS-21 (Depression Anxiety Stress Scale)

Three subscales to measure symptoms of depression, anxiety, and stress [16].

3.2.3. Descriptive Statistical Results

ISCI Total Mean: 3.87 (SD = 0.62), showing a positive tendency towards the internalization of Islamic self-concept. WHO-5 Mean: 69.4 (SD = 12.1), belongs to the category of *moderate well-being* [15]. DASS-21, stress: 34% mild symptoms, 12% moderate, depression: 22% mild, 9% moderate, anxiety: 38% mild, 11% moderate [16].

These findings indicate that although some respondents experienced emotional distress, they still generally maintained a fairly good level of well-being.

3.2.4. Correlation and Regression Results

Pearson tests and linear regression were performed to see the relationship between ISCI and psychological indicators:

ISCI – WHO-5: $r = +0.66, p < 0.001$ → The internality of Islamic self-concept is strongly positively correlated with happiness [15].

ISCI – Stress (DASS): $r = -0.51, p < 0.001$ → The higher the ISCI score, the lower the stress level [16].

ISCI – Depression (DASS): $r = -0.48, p < 0.001$

Linear regression (ISCI versus WHO-5): $R^2 = 0.423, F(2.147) = 29.71, p < 0.001$ → Islamic self-concept explains 42.3% of the variance in psychological well-being [15].

3.2.5. Interpretation and Relevance of Findings

These results statistically show that the higher the internalization of Islamic self-values, the healthier a person is psychologically, and the lower the symptoms of stress and depression. This discovery reinforces the idea that Islamic faith and spirituality serve as a *psychospiritual buffer*, especially in the face of life's stresses.

Theoretically, this supports the view of *faith-based coping* models in religious psychology, which posits that belief systems can provide meaning in life, facilitate self-regulation, and offer a perception of transcendental support [25].

For Muslims, aspects such as *tawakkul*, *husnudzon*, and *istighfar* are not just doctrines, but psychological mechanisms that provide calm and resilience.

3.2.6. Limitations of Analysis and Further Direction

While these findings are encouraging, there are some limitations: The cross-sectional design means that it cannot establish a causal relationship. The sample is religiously homogeneous, but has not yet been compared with other groups. ISCI instruments still need to be tested on a wider and more diverse population.

Further research can be extended through longitudinal, experimental, or mixed-methods studies, as well as testing the effects of *tazkiyah al-nafs* interventions or Islamic counseling based on the concepts of *qalb* and *nafs*.

3.3. Integrative Discussion and Theoretical Synthesis

This section aims to bring together qualitative (Qur'anic texts and Islamic conceptual frameworks) and quantitative (empirical data) findings in a coherent theoretical synthesis. This approach is

crucial for demonstrating the new theoretical contribution to Islamic psychology and its application to human understanding and recovery.

3.3.1. Unifying the Qur'anic and Psychological Dimensions

The results of the analysis of the Qur'an text (3.1) indicate that the structure of human beings in Islam comprises biological (basyar), rational (aql), spiritual (qalb, spirit), and moral (nafs) components, all of which interact with and influence one another. This differs from the classical Western model, which often divides the body and soul dichotomously or emphasizes the aspect of rationality as the center of control (as in the cognitive-behavioral model). It also differs from the psychoanalytic approach, which emphasizes instinctual conflicts.

The empirical findings in 3.2 statistically support this Qur'anic model. Concepts such as qalbiah awareness (peace of mind), nafsiah control (self-control of impulses), and spiritual orientation (the meaning of life that relies on Allah) are strongly correlated with psychological well-being. Thus, the structure of the Qur'an is not only normative and theological, but also relevant in today's empirical context.

3.3.2. Relevance to Western and Contemporary Psychology

When compared to Western models of psychology, the self-structure in Islam offers a unique balance:

Table 2. Conceptual Comparison between Western Psychology and Islamic Psychology

Western Psychology	The Islamic Approach
Focus on mental functions (cognition, emotion)	Unifying spiritual and moral functions
Individualistic, emphasizing self-efficacy	Transcendental, emphasizing tawakkul
Secular and nontheistic tendencies	Theistic, centered on a relationship with God
Self-actualization (Maslow)	Nafs al-Mutma'innah: A Soul That Is Happy and Happy

This table presents a comparison between the Western psychological approach and the Islamic psychological approach to

the structure and functioning of the human self. This comparison highlights the differences in pressure points between the two, as well as the unique position afforded by the Qur'anic framework in explaining existence and self-development. For example, Maslow places self-actualization as the pinnacle of human needs. In contrast, in Islam, the pinnacle of human existence is the pleasure of Allah, as manifested in the peace of the soul, as stated in QS. Al-Fajr [89]:27–30 [21]. In Viktor Frankl's logotherapy, the meaning of life becomes the central focus of therapy [3]; in Islam, the meaning of life is tied to *ubudiyah*—existential servitude to God, which encompasses all aspects of life.

3.3.3. Theoretical Implications: An Integrative Islamic Psychology Framework

Based on the results of this study, a new conceptual framework for Islamic psychology can be developed that is integrative, as follows: Physical Dimension (*al-basyar*), with interventions including health education, relaxation, and a balanced lifestyle. Cognitive-Rational Dimension (*al-'aql*), Intervention: logic coaching, *muhasabah*, reflective interpretation study. Emotional-Moral Dimension (*an-nafs*), Interventions: *tazkiyah* therapy, lust control, spiritual introspection. Spiritual Dimension (*qalb* and *spirit*), Interventions: *dhikr*, recitation, contemplation of meaning, *muraqabah*.

This structure can serve as the foundation for Islamic character education curricula, Islamic-based counseling programs, and spiritual psychotherapy in Muslim clinics.

3.3.4. Practical Implications

In Islamic Counseling and Therapy, therapists can assess the client's condition based on the dimensions of *qalb* (heart), *aql* (intellect), and *nafs* (soul), and encourage a gradual spiritual approach. The development of an Islamic psychology curriculum allows for the inclusion of these concepts in Islamic psychology courses, Islamic psychotherapy, or the integration of science and religion. Character Education in Islamic Schools trains students to understand their self-structure, develop *nafs lawwamah*, and cultivate a *qalbun salim* as an educational goal.

3.3.5. Limitations and Suggestions for Theory Development

The model is still conceptual and early, so it requires an advanced quantitative test with a longitudinal design. Testing of Qur'anic-based interventions, such as tazkiyah al-nafs training, and evaluating their effects on psychological well-being. Enrichment of concepts through the approach of Sufism, kalam, and moral fiqh as a source of applicable value.

3.3.6. Final Synthesis

The model of the human self in Islamic psychology is not only a theory, but a method of life. It combines structure (what is human), function (how humans work), and purpose (where humans are headed). When all of this is integrated with a scientific and empirically tested approach, a comprehensive Islamic psychology is born, not just a psychology labeled as Islamic.

Research on the structure of the human self from an Islamic perspective, utilizing the concepts of al-ins, al-qalb, al-aql, and al-basyar, offers a rich and profound insight into the essence and dynamics of the human self. Through qualitative methods such as text analysis, in-depth interviews, and ethnographic studies, researchers can unearth a deep understanding of how these concepts are explained in the Quran and applied in everyday life. This method enables a rich exploration of the cultural, spiritual, and social nuances that inform Muslims' self-understanding. Meanwhile, the quantitative approach, through surveys, experiments, and longitudinal studies, provides strong empirical data on the impact of understanding and internalizing these concepts on psychological well-being. This approach allows for the measurement of correlations and long-term changes in the mental health and life satisfaction of Muslim individuals. The combination of these two approaches not only enriches theoretical understanding but also provides empirical evidence that can support practical interventions to improve the well-being of Muslim individuals and communities as a whole. The results of this study demonstrate that a profound and nuanced understanding of the self-concept from an Islamic perspective can significantly contribute to the psychological and spiritual well-being of Muslims.

Thus, the truth of the word of Allah swt is proven—that human perfection will be a disgrace if it is not supported by psychological perfection. He is the same as an animal, and will be returned to the lowest place in Hell. As the Qur'an states: "Indeed,

we have created human beings in the best possible form. Then We return him to the lowest of the low” (QS. At-Tin [95]:4–5) [21]. Therefore, it is necessary for the human being to receive an education that makes him a complete human being, as a caliph on earth. Human dependence on education is inevitable and undeniable.

4. CONCLUSION

This study has demonstrated that the Islamic model of the human self offers a comprehensive framework that integrates the biological, psychological, rational, moral, and spiritual dimensions of human nature. Through a thematic analysis of Qur’anic terminology, including *al-basyar*, *al-insan*, *nafs*, *qalb*, *aql*, and *ruh*, it is evident that the Qur’an views the human being not merely as a material or cognitive entity, but as a spiritual and moral agent entrusted with a divine purpose [4], [5].

The empirical findings further validate the significance of this model. Internalization of Islamic self-concepts was strongly correlated with higher psychological well-being and lower symptoms of anxiety, stress, and depression. These results affirm that aligning one’s identity with Qur’anic principles contributes positively to mental health, consistent with prior studies on spirituality and psychological resilience [15], [25].

This research makes significant contributions both theoretically and practically. Theoretically, it bridges a gap between classical Islamic thought and modern psychology, offering a culturally and theologically grounded model of the self. Practically, it provides foundations for the development of Islamic-based psychological interventions, especially in educational and counseling contexts where spiritual identity and ethical clarity are essential.

In conclusion, human excellence as viewed in Islamic psychology is not solely defined by intellect or behavior, but by the harmony between *aql*, *qalb*, and *nafs*, guided by the *ruh*. This holistic model reaffirms that true psychological well-being can only be achieved through the integration of physical, mental, and spiritual dimensions, aligned with divine guidance.

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