

Wasathiyah Islam in Psychotherapy: Perspectives on Psychology and Mental Health in the Work of Hamdani Bakran Adz-Dzaky

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Abstract:

The concept of Wasathiyah in Islam emphasizes the balance between spiritual, moral, and psychological dimensions in individual life. This study analyzes the application of Wasathiyah in psychology and mental health by referring to the book *Islamic Counseling and Psychotherapy* by Hamdani Bakran Adz-Dzaky. The method used is content analysis of the concepts in the book. The results showed that the Wasathiyah-based Islamic counseling and psychotherapy approach offers a more balanced therapy by integrating scientific methods, religious values, and Sufism. This approach avoids extremism and emphasizes harmony between cognitive, emotional, and spiritual aspects. This research confirms that Islamic counseling and psychotherapy that refers to Wasathiyah principles can be a relevant and effective therapy model in the context of modern mental health. Therefore, the integration of Islamic values in psychological approaches needs to be continuously developed to improve the psychological well-being of Muslim individuals.

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INTRODUCTION

The *Wasathiyah principle of balance* in Islam offers valuable insights into psychological interventions in contemporary Muslim populations. This concept emphasizes balance across the biological, psychological, social, and spiritual domains, which has the potential to aid stress management and improve job satisfaction and performance (Zolkefley et al., 2023). Islamic practices and rituals have been shown to have a positive impact on mental health, reducing stress and depression while promoting self-control and discipline (Najam et al., 2019). The principle of *tawazun* (balance) as a core element of *Wasathiyah* (moderation) provides practical guidance for Muslims in navigating various aspects of modern life, including religious, social, economic, and cultural challenges (Maghriza et al., 2023). These findings suggest that integrating Islamic principles into mental health interventions can be beneficial for Muslim populations.

Islamic psychology integrates the spiritual and psychological dimensions in dealing with mental health issues. Hamdani Bakran Adz-Dzakiey's approach to Sufism psychotherapy emphasizes self-purification, development, and understanding, derived from empirical and prophetic experience (Pangesti, 2019). This is in line with the broader concept of Islamic psychotherapy, which aims to cure and prevent mental illness through faith and closeness to the Creator (Andini et al., 2021). The integration of Islamic values, such as those derived from *Ulumul Hadith*, into counseling practice increases moral foundations and cultural relevance, offering a holistic approach to client issues (Syifa & Irsydunnas, 2024). These approaches collectively emphasize the importance of incorporating Islamic principles in mental health care, which aims to achieve harmony, tranquility, and peace of mind for Muslim individuals.

The relevance of Adz-Dzaky's thought in Islamic counseling and psychotherapy is becoming clearer, especially in addressing modern mental health problems such as stress, anxiety, and depression. Modern lifestyles contribute to mental distress, so a therapeutic approach rooted in Islamic values is needed to achieve inner peace (Kusuma, 2017). Further (Agustin et al., 2023) explores the implications of Islamic psychotherapy in character education during modernization, using the Adz-Dzaky method (*Takhalli*, *Tahalli*, and *Tajalli*) to encourage moral and spiritual development. Collectively, these studies underscore the importance of Islamic-based therapeutic approaches in promoting mental well-being in today's competitive society.

Recent research has explored Islamic approaches to mental health and psychotherapy. *Islamic wasathiyah* (Islamic moderation)

emerged as an important concept, although research directly linking it to psychology is still limited (Arif, 2020). Islamic psychotherapy models, including prophetic psychotherapy, have shown effectiveness in addressing human problems by incorporating principles such as recitation, purification, and exemplary behavior (Kusumastuti & Nasrudin, 2024). Al-Ghazali's perspective on mental health, which emphasizes faith, character development, and social relationships, has been applied to Islamic counseling (Hasan & Tamam, 2018). These approaches aim to improve faith, moral understanding, and psychological well-being. However, there is still a need for a more in-depth exploration of how Islamic equilibrium principles can be applied concretely in counseling and psychotherapy, and how concepts such as those put forward by Hamdani Bakran Adz-Dzaky can be the basis for *Wasathiyah Islamic-based therapy*.

Islamic psychotherapy seeks to integrate Islamic teachings with effective psychological interventions. The concept of *Islamic Wasathiyah* (moderation) has emerged as a significant discourse in answering this need (Husna, 2021). This concept emphasizes adherence to Islamic principles while adapting to contemporary developments (Husna, 2021). A framework for Islamic psychology, which is based on the Islamic model of the soul, has been proposed to build a foundation for culturally appropriate psychotherapy (A. Rothman & Coyle, 2018). Recent research has explored the integration of Islamic psychotherapy with self-disclosure methods to address adolescent mental health issues in Islamic educational settings (Syafii, 2024). This approach combines Islamic values such as *husnudzon*, patience, and *tawakkal* with modern therapeutic techniques (Syafii, 2024). The concept of Islamic moderation which is rooted in the Qur'an and Sunnah aims to provide a comprehensive understanding for modern Muslims to apply in daily life (Arif, 2020).

Based on the description above, this study aims to analyze the concept of *Islamic Wasathiyah* in the perspective of psychology and mental health by referring to the book *Islamic Counseling and Psychotherapy* by Hamdani Bakran Adz-Dzaky. This research is expected to contribute to the development of the study of Islamic psychology, especially in presenting counseling and psychotherapy approaches that are more relevant to Islamic values and in accordance with the challenges of mental health in the modern era.

The formulation of the problem in this study is how the concept of *Islamic Wasathiyah* is studied in psychology and mental health and how Hamdani Bakran Adz-Dzaky's thinking in *Islamic Counseling and Psychotherapy* represents *Islamic Wasathiyah*. The purpose of the

research is to analyze the concept of *Islamic Wasathiyah* in the perspective of psychology and mental health and to examine Hamdani Bakran Adz-Dzaky's thoughts related to Islamic counseling and psychotherapy.

This study uses a qualitative approach with a *content analysis method* to examine the concepts contained in the book "Islamic Counseling and Psychotherapy" as the main data source. The data analysis technique is carried out through three stages, namely data reduction, data presentation, and conclusion drawn. Data reduction is carried out by sorting and selecting information that is relevant to the focus of the research, then the reduced data is presented systematically to facilitate interpretation (Rokhamah et al., 2024). Furthermore, the process of drawing conclusions is carried out by analyzing the meaning and implications of research findings on the development of theory and practice in the field of Islamic counseling and psychotherapy.

METHODS

The method used is a content analysis of the concepts and theories in the book *Islamic Counseling and Psychotherapy* by Hamdani Bakran Adz-Dzaky and is associated with an article on mental health issues.

RESULTS

Islamic Counseling and Psychotherapy according to Hamdani Bakran Adz-Dzaky

Hamdani Bakran Adz-Dzaky's book on *Islamic Counseling and Psychotherapy* consists of eleven chapters, namely the introduction; the concept of man and its problems in the Qur'an; a review of psychodiagnostics in Islam; an overview of counseling in Islam; an overview of psychotherapy in Islam; the requirements of counselors, psychodiagnosticians, and psychotherapists in Islam; indications of mental disorders and their problems; Islamic therapy practice for psychiatric disorders; indication of a healthy soul (mental) in the concept of Islam; and closing (Adz-Dzaky, 2008).

Bab I berisi harapan penulis agar dapat mengemban amanat continuing and developing the prophetic duties and responsibilities of carrying out therapy for mental, spiritual and moral illnesses that are afflicting individuals, families, communities, nations and countries, and bringing them back to the true life, which is life under the guidance and guidance of Allah and His Messenger.

Chapter II discusses the potentials that exist in humans: the potential of *divine nur* is the highest and most extensive, supernatural and unlimited, because it is very close to the existence of Allah ta'ala. The potential of *the divine spirit* is the physical body of people who cannot accept everything that is not right. The potential of *divine nafs* is the motivation in humans to do good and to do bad. The potential of *divine qolb* is a place to receive the affection of teaching, knowledge, news, fear, faith, Islam, ihssan, and monotheism. The potential of *divine reason* is the energy that encourages humans to analyze the purpose and purpose behind the creation of nature. The potential of *the divine senses* is sight, hearing, smell, taste, and touch.

The next are the consequences of failure to defeat the devil including: weakness of mind, consciousness and memory of Allah; prolonged despair; arrogance; overreach; greed, greed, and greed; *ujub* (self-admiration); *riya'* (showing off); boasting; cheating; not being open-minded; prejudiced; miserly in wealth; haste; lazy; amazed and loving the world, its wealth and beauty; procrastinating in doing good and righteousness; not being vigilant and careful; taking the laws of Allah lightly; fond of makruh things; lack of gratitude; presumptuousness; and opening the aurat.

Chapter III discusses psychodiagnostics, which is an activity of understanding human behavior, both in the form of words, deeds, and attitudes, gestures, expressions and so on. The scientific method is through observation, material collection, biography, questionnaires, interviews, and psychological tests. The divine method is through dreams, intuition, and kasysyaf.

Chapter IV counseling is an activity of providing advice in the form of recommendations and suggestions in the form of communicative conversations between counselors and clients. Counseling theories in Islam include: wisdom theory is a wise attitude that contains the principles of deliberation and consensus, the principle of balance, the principle of benefit and the avoidance of mudharat and the principle of compassion; divine energy that contains the potential for improvement, change, development, and healing; the essence of obedience and worship; its manifestation in the form of light that always illuminates the soul, heart, mind, and senses; divine intelligence; the secret of hidden and supernatural powers; the spirit and essence of the Qur'an; and prophetic potential.

The next theory is the theory of *al-mau'idzah al-hasanah* is that by taking lessons from the life journey of the prophets, rosul and auliya of Allah, the counselor must really master the history of the life history and struggle of the great people. The theory of *mujadalah* is counseling

that occurs where the client is in doubt when looking for the truth and then has difficulty making a decision, the counselor must be patient, respectful and appreciative, not drop, a sense of brotherhood and affection, speech that is easy to understand and subtle, not offensive, put forward the evidence clearly, and exemplary. Counseling techniques are divided into outward, namely by using tools that can be seen, heard, and felt by the client. The next technique is an inner technique, namely prayer. Functions and objectives of counseling: remedial / rehabilitative, educative / developmental, preventive / preventive.

The differences between counseling and psychotherapy are explained as follows. Counseling: centered on the present and the future looking at the individual's world; the individual is not considered mentally ill; served as friends, together to achieve a specific goal; counselors do not impose the values they adhere to; Counseling is centered on behavior change, the techniques used are human; Counselors are normal individuals and counselors are also normal. Psychotherapy: centered on the past then looking at the present; individuals are considered mentally ill; the client is considered sick so the therapist will not ask the person he is helping to formulate goals; the therapist imposes values on the person he helps; psychotherapists are centered on the treatment of the techniques used are those that have been prescribed; Therapists work with the 'inner world' of individuals who are experiencing severe problems. Meanwhile, the similarity of counseling and psychotherapy is to help provide changes in living life until the end.

Chapter V Islamic psychotherapy is the process of treating and curing a disease, whether mental, spiritual, moral, or physical through the guidance of the Qur'an and As-Sunnah or empirically through the guidance and teaching of Allah, the angels of the prophets and apostles or the heirs of the prophets. The Word of Allah which reads:

....وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾

"... and fear Allah, and He will surely teach you; and Allah is All-Knowing." (Q.S. Al-Baqarah: 282)

Objects of Islamic psychotherapy: 1. Mental, i.e. everything related to the mind, intellect, memory (forgetful, lazy to think, not concentrating, short-sighted, unable to make decisions, and unable to distinguish halal haram). 2. Spiritual, i.e. related to matters of the soul, spirit or soul, religious, which is related to religion and faith, piety and concerns transcendental values (*shirk*, *nifaq*, *fasiq* and *kufr*, the result of iniquity and denial of Allah). 3. Morality (akhlaq), which is a state

inherent in the human soul, from which deeds are born easily without going through the process of thinking, deliberating, or researching in the form of thinking, speaking, behaving as an expression of the soul. To get out of the vicious circle, it is necessary to have self-insight, attitude change, *motivation*, *problem solving*, and *self-acceptance*.

Methods used in Islamic psychotherapy: 1. The scientific method (*method of science*) is a method that is always published in general knowledge to prove hypotheses. 2. Method of *tenacity*: a. *Yaqin knowledge*, obtained through theoretical knowledge; b. *'Ainul Yaqin*, obtained through direct eye observation; c. *Haqqul Yaqin*, obtained through observation, appreciation of experience (empirical), in the sense of experiencing and researching oneself; d. *Kamalul Yaqin*, a combination of points a, b, and c. 3. Method of *authority*, a method by using the authority possessed by therapists in the form of expertise, authority, and positive influence. 4. The method of *intuition*, is a revelation that comes from Allah, this method is often carried out by Sufis and people who are close to Allah so that they have a sharp inner view (*bashiroh*), as well as the revelation of the occult realm (*mukasysyafah*). 5. The method of *Sufism* (*method of Sufism*) of self-fusion from distorted natures, characters, and deeds: a. *takhalli*, absolving oneself from sin by repentance; b. *tahalli*, filling with worship and obedience; c. *Tajalli*, leads a person to become a pious, clean, holy person, and find the existence of his God in essence and empirically.

Chapter VI requirements for counselors, psychodiagnosticians, and psychotherapists in Islam: 1. Spiritual aspects, *makrifat* (knowing) and being close to Allah. 2. Aspects of morality, intention, *iktikad* (belief), *siddiq* (honesty and truth), trust, *tabligh* (conveying), patience, effort and *tawakal*, praying, maintaining secrecy, maintaining eye view, using good and praiseworthy words. 3. Scientific aspects and *skills*, scientifically taking a special study of Islamic psychology both formal and non-formal; mastery of theories and methodologies about humans; sharing views with experts; mastery of scientific, prophetic, and normative methods; mastery of counseling, psychotherapy, and psychodiagnostic theories from Islamic paradigms and general psychology. In terms of *skills* : empathetic, calm, always ready to dialogue with clients, fostering the client's courage to speak, and carrying out counseling in a directed manner.

Chapter VII indications of mental disorders: anger, grudges, envy (*hasad*), *takabbur* (arrogant, arrogant), arrogant (*riya*), self-boasting (*'ujub*), prejudiced (*su'udzan*), suspicious, liars (*kadzib*), greedy and greedy, despair, forgetfulness (negligent), lazy, miserly (*bakhil*), loss of feelings of shame. The causes of this occurrence are

internal factors that are genetic. The external factors: since childhood, the sentence of shahada was not introduced, halal haram was not introduced, worship was not introduced, love for the Prophet was not instilled, the Qur'an and sunnah were not taught, the environment was not harmonious, and the school environment was not Islamic.

Chapter VIII Islamic therapeutic practices for mental disorders:

1. Reciting the verses of Allah, a. giving advice; b. prevention and protection; c. treatment or healing. The practice: a. intention of *i'tikad*, the goal and intention of being right and pure; b. in a state of purity of birth and mind; c. praying hajad two rokaat; d. after finishing the hajad prayer, reciting *istighfar*; e. reciting prayers for the Prophet Muhammad, the angels, the prophets and the auliya of Allah; f. reciting *isti'adzah* and *basmallah*; g. maintaining discipline and consistency; h. reciting the *khataman* prayer Qur'an. 2. Self-purification: the science of monotheism, doing repentance. 3. Teaching of the Qur'an and Al-Hikmah, the practice: a. counseling is carried out during the day and one meeting; individual problems are carried out in private, such as family, personality, and others; general problems are carried out collectively twice a week in terms of how to develop Qur'anic psychology, have Qur'ani personality, think Qur'an, have Qur'anic prejudices, and behave Qur'anic behavior. b. psychotherapy is timed at night once a week, precisely on Fridays because it contains virtues; Specifically behavioral deviations such as the influence of narcotics, alcohol, and additives, or due to the intervention of the energy of the devil and jinn (trance) in this book the author makes a selection and diagnosis of it. If the therapy has problems, it will be referred to a more specific institution regarding this matter; The psychotherapy instruments are sunnat prayer beads, repentance, and wishes; wirid ask for forgiveness from Allah (*istighfar*), purify Allah (*tasbih*), praise Allah (*tahmid*), praise Allah (*tahlil*), magnify Allah (*takbir*), chair verse, Al-Ikhlās, Al-Falaq, An-Naas, shalawat, *tasalim*, *tabarruk* to the Prophet Muhammad PBUH and closed with a special prayer containing a therapist; Prayer and wirid are led by an imam or therapist; repetition is carried out in a disciplined manner; psychotherapy practice can be done privately; in the family environment, work environment, community environment, nation and state.

Chapter IX indications of a healthy soul (mental) in Islam, namely 1. The soul is calm and calm, its attitude, and movements are calm, unhurried, full of careful consideration and calculation, precise and correct; 2. The soul of *radhiyah* (the one who is happy) is a soul that is sincere, clear, open-minded towards the *qudrat* and *iradat* of Allah, wise; 3. The soul of *mardhiyah* (who is pleased) is a soul that

has been honored by Allah with the title of faith, Islam, ihsanan, and monotheism.

Indications of a healthy soul will reveal various intelligences: 1. *Uluhiyah* intelligence, which is the ability of a righteous servant to engage in vertical interaction with his God; 2. *Rububiyah* intelligence is to protect oneself from those who destroy life, educate and take care of oneself in order to find one's identity (nur Muhammad) and the essence of one's self-image (insan kamil), totality of leading oneself physically and spiritually, purifying the soul, intellect, heart, and senses. 3. *Ubudiyah* intelligence is to make worship a primary need. 4. The intelligence of *khuluqiyah* in essence arises from the ninety-nine attributes or names of Allah that are embedded in the soul and spiritually, it arises without being forced and forced.

Chapter X concludes, Islamic teachings are applicable and empirical in nature, readers are expected to gain an overview and knowledge of the role of Islam in providing guidance and therapy for psychological disorders.

Table 1. Research Results: The Concept of Wasathiyah in Islamic Counseling and Psychotherapy

Aspects	Key Findings	Description/References
Research Objectives	Analyzing the concept of Islamic Wasathiyah in psychology and mental health based on the thoughts of Hamdani Bakran Adz-Dzaky.	Based on the book <i>Islamic Counseling and Psychotherapy</i>
Research Methods	Content analysis	Three stages: data reduction, data presentation, and conclusion drawing
The Concept of Wasathiyah	Emphasizing balance, moderation, and justice in the spiritual dimension, moral,	QS. Al-Baqarah: 143; Rahmawati (2021); Hanapi (2014)

	and psychological.	
Counseling Approach	The theory of wisdom, al-mau'idzah al-hasanah, and mujaadalah as the basis of loving, tolerant, and educational therapy.	Adz-Dzaky (2008)
Islamic Psychotherapy Methods	Combining scientific methods (observation, tests), Sufism (takhalli, tahalli, tajalli), intuition, and inspiration.	Adapted to the values of the Qur'ani and prophetic tradition
Indications of Mental Disorders	Anger, envy, arrogance, pessimism, riya, negligence, and other spiritual disorders.	Chapter VII of Adz-Dzaky's book
Indications of a Healthy Soul	The soul of mutmainnah, radhiyah, and mardhiyah as well as the intelligence of uluhiyah, ubudiyah, rububiyah, and khuluqiyah.	Chapter IX of the book of Adz-Dzaky
Relevansi Wasathiyah	Balancing therapy between spiritual, moral, and psychological approaches; avoiding extremism.	In accordance with Islamic values and modern psychological needs

Multidisciplinary Approach	Combines modern psychology, Sufism, hadith science, and theology.	Multidisciplinary, transdisciplinary, and interdisciplinary
Psychological Impact	Increases mental resilience, reduces depression, improves spirituality, and individual character.	Strengthened by Qur'anic therapeutic methods and sufistic approaches
Advantages of the Wasathiyah Model	Holistic, relevant, flexible, inclusive, non-extreme, and value-based transcendent.	Overcoming spiritual emptiness and contemporary mental disorders

DISCUSSION

Relevance to the Concept of *Islamic Wasathiyah*

The concept of Wasathiyah Islam emphasizes balance, moderation, and justice in religious and social life (Arif, 2020; Putri & Fadlullah, 2022). This principle is reflected in Islamic counseling and psychotherapy, which integrates spiritual and psychological dimensions for a holistic approach to mental health (Syifa & Irsydunnas, 2024). The concept of Wasathiyah promotes justice, balance, and tolerance, which guides individuals towards proportionate behavior in all aspects of life (Putri & Fadlullah, 2022). In the context of work-life balance, Wasathiyah's approach emphasizes a balance between biological, psychological, social, and spiritual elements to manage stress and improve job satisfaction and performance (Zolkefley et al., 2023). By incorporating the Islamic values of the Ulumul Hadith, such as compassion and patience, into counseling practice, practitioners can address the psychological and moral dimensions, offering culturally and spiritually relevant solutions for contemporary Muslim society (Syifa & Irsydunnas, 2024). In the context of Islamic psychotherapy and counseling developed by Hamdani Bakran Adz-Dzaky, this balance is reflected in a holistic approach to mental health that includes spiritual, moral, and psychological dimensions. The book "Islamic Counseling and Psychotherapy" highlights the importance of

maintaining harmony between spiritual and psychological aspects in the therapeutic process.

Wasathiyah Islamic Representation in Islamic Counseling and Islamic Psychotherapy

Adz-Dzaky's Islamic approach to psychotherapy reflects Wasathiyah values by integrating the scientific method with religious beliefs, promoting a balanced perspective that avoids extremes. The development of an Islamic model of the psyche, which informs clinical applications in psychotherapy, aligns therapeutic practice with Islamic ontological assumptions (A. E. D. Rothman, 2019). The integration of Ulumul Hadith values in counseling, improves the moral foundation and cultural relevance, thus providing holistic solutions to contemporary issues (Syifa & Irsydunnas, 2024). Collectively, these studies describe a flexible and adaptive therapeutic framework rooted in Islamic principles (A. E. D. Rothman, 2019; Syafii, 2024; Syifa & Irsydunnas, 2024).

Interpretation of Balance in Islamic Psychotherapy

Hamdani Bakran Adz-Dzaky translates the balance in Islamic psychotherapy with the concept of "*divine nur*" and diverse human abilities. Islamic psychotherapy, rooted in the teachings of the Qur'an and the traditions of the Prophet, offers a holistic approach to addressing mental health issues and spiritual crises in modern times (Musa et al., 2018; Purnamasari, 2019). Hamdani Bakran Adz-Dzakiey's Sufist psychotherapy, derived from empirical and prophetic experience, uses the methods of *takhalli*, *tahalli*, and *tajalli* for self-purification, development, and understanding (Pangesti, 2019). This approach is particularly relevant in addressing the challenges of character education in the modern era, where technological advances have negatively impacted morality, mentality, and spirituality (Agustin et al., 2023). Islamic psychotherapy aims to restore balance by aligning the spiritual aspect with *the nafsani* (self), guided by the principles of the Qur'an and Sunnah (Agustin et al., 2023). Islamic psychotherapy has shown promising results in helping breast cancer patients manage stress and strengthen their spirituality (Musa et al., 2018), and in overcoming the spiritual emptiness experienced by many people in the modern world (Purnamasari, 2019).

The concept of moderation in Islamic therapy

Moderation in Islamic therapy is reflected in Islamic counseling theories in the form of *wisdom theory*, *al-mau'idzah al-hasanah* theory, and *mujadalah*. This style focuses on compassion, patience, and wisdom that play a role in helping a person deal with their psychological problems, so that therapy is not only a healing process but also an educational and character building tool. These principles, derived from

the Qur'an and Hadith, guide counselors in providing holistic support that includes philosophical, psychological, and socio-cultural foundations (Mukhlas & Sofiani, 2021). Furthermore, religious moderation improves multicultural counseling competencies, fostering an understanding of diverse values and perspectives (Darmawani et al., 2021). When these concepts are linked to effective da'wah methods, suggest their application in counseling to improve client communication and engagement (Maullasari, 2018).

The impact of the concept of wasathiyah on mental health

The concept of *Wasathiyah* in Islamic psychotherapy and counseling contributes to the mental stability of individuals. By maintaining a balance between cognitive, emotional, and spiritual aspects, Islamic-based therapy prevents clients from emotional extremism such as deep depression or excessive euphoria, as well as encourages individuals to develop better psychological resilience. The concept of *Wasathiyah* in Islam emphasizes balance, moderation, and tolerance in religious practices and daily life (Husna, 2021). This concept is considered the best approach to Islamic teachings, adapting to contemporary developments while adhering to Sharia law (Husna, 2021). Islamic psychotherapy, rooted in the principles of *Wasathiyah*, contributes significantly to mental health by integrating faith and spiritual closeness to achieve harmony, tranquility, and well-being (Andini et al., 2021). This approach not only treats physical and spiritual ailments, but also improves overall mental quality (Andini et al., 2021). The concept of *Wasathiyah* does not advocate neutrality or a middle way, but rather encourages the pursuit of knowledge, wealth, and worship in a precise and balanced manner without extremism (Zakiah & Nursikin, 2023). Understanding and applying *Wasathiyah* is essential to address the challenges faced by Muslims in modern society and promote more inclusive and tolerant religious practices (Zakiah & Nursikin, 2023).

The Influence of Spiritual Balance on an Individual's Psychological State

One of the influential aspects of Islamic psychotherapy is the restoration of mental harmony through a spiritual approach. Adz-Dzaky strongly emphasized the importance of worship and dhikr as therapeutic tools that can throw away one's mental balance. This manners are the same as *the values of Wasathiyah* which provide a lesson in moderation in living the world and living ukhrawi (H. A. Rahman & Aspandi, 2023).

Multidisciplinary in Islamic Counseling

Islamic counseling in the Adz-Dzaky concept integrates various disciplines such as psychology, Islamic science, and Sufism. This multidisciplinary approach enriches the therapy process with broader insights into the client's psychological and spiritual state, thus providing a more holistic solution in dealing with mental disorders.

Transdisciplinary Islamic Psychotherapy Perspective

Islamic psychotherapy is also transdisciplinary because it does not only use psychological science but also involves the methods of Sufism, hadith, and theological writing. This approach can allow therapy that not only stands on psychological analysis but also guides people to know the higher values of life in Islam.

Interdisciplinary Integration in Psychotherapy Approaches

Adz-Dzaky introduced a psychotherapeutic approach that integrates contemporary psychology with Islamic principles. Thus, Islamic therapy is not only an alternative to secular psychotherapy approaches, but can also synergize with conventional psychological theories to provide more effective therapeutic results.

Advantages of the *Wasathiyah* Approach

Islam *Wasathiyah*, a concept used in Islamic psychotherapy, has great value for a person's mental health. This strategy avoids extremes in treatment, revives the balance between science and spirituality, and offers more humane solutions in dealing with psychological problems. Multi-, trans-, and interdisciplinary integration in Islamic psychotherapy makes it a relevant and useful methodology in the context of today's life.

CONCLUSION

This research highlights the concept of *Wasathiyah* in psychology and mental health, especially in the context of Islamic counseling and psychotherapy developed by Hamdani Bakran Adz-Dzaky. *Wasathiyah*, or Islamic moderation, emphasizes a balance between spiritual, moral, and psychological aspects in mental health interventions. This approach avoids extremism in therapy and integrates Islamic principles with contemporary psychotherapeutic methods.

Adz-Dzaky's book *Islamic Counseling and Psychotherapy* shows that the principle of balance in Islam can be applied in therapy through scientific methods, religious beliefs, and Sufism values. This concept of balance allows for more flexible and relevant therapies for Muslim individuals in the face of modern mental challenges.

The *Wasathiyah* approach in Islamic psychotherapy serves not only as a healing method, but also as a tool for education and character development. By combining modern psychological theories and Islamic teachings, this approach provides holistic solutions for individuals experiencing psychological disorders, while strengthening their spiritual resilience.

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