

## DESTINY AND MENTAL HEALTH: READING AL GHAZALI'S *TAWAKKAL* AND IBN TAYMIYYAH'S *IKHTIYAR* THROUGH THE LENS OF MODERN PSYCHOLOGY

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### Abstract

This article explores how classical Islamic concepts of destiny and human agency, as articulated in Al Ghazali's concept of *tawakkal* and Ibn Taymiyyah's concept of *ikhtiyar*, can be interpreted as psychospiritual resources for contemporary mental health. This study aims to clarify the theological and ethical meanings of *tawakkal* and *ikhtiyar* in their primary texts and to map their relevance to modern psychological frameworks related to coping, self-efficacy, and resilience. The research uses qualitative library research with a normative philosophical approach. Data were drawn from Al Ghazali's *Ihya Ulum al Din* and Ibn Taymiyyah's *Majmu al Fatawa* and were complemented by contemporary studies on religious coping and self-determination. Interpretative and hermeneutic analysis was used to synthesize arguments and translate them into a conceptual model relevant to mental health discourse. The analysis shows that Al Ghazali frames *tawakkal* as an active reliance on God after maximal effort that supports emotional stability and reduces excessive worry about outcomes. Ibn Taymiyyah positions *ikhtiyar* as responsible striving within divine decree that strengthens agency, autonomy, and self-efficacy while preventing fatalistic passivity. When integrated, *tawakkal* and *ikhtiyar* form a balanced psychospiritual coping pattern in which individuals pursue purposeful effort and then entrust results to God, thereby fostering resilience against anxiety, stress, and meaning related distress. This article proposes an integrative framework for Islamic counseling and character education through meaning making, structured striving, and reflective surrender as a sustainable model of mental well-being.

**Keywords:** Tawakkal; Ikhtiyar; Al Ghazali; Ibn Taymiyyah; Islamic Psychology; Mental Health

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### A. Introduction

In the contemporary era, the world is witnessing a rising trend of mental health disorders, reflecting social and spiritual shifts within modern society. Global estimates indicate that around 970 million people were living with a mental disorder, with anxiety and depressive disorders among the most common conditions (World Health Organization, 2025b). The situation in Indonesia is also concerning. National health survey data show a substantial burden of mental and emotional problems in the population, including an estimated 9.8 percent prevalence of mental emotional disorders

among people aged 15 years and above (Kementerian Kesehatan Republik Indonesia, 2019). In addition, adolescent focused national evidence indicates that a large proportion of Indonesian adolescents experience mental health problems, reinforcing the urgency of strengthening mental health literacy and culturally relevant supports (University of Queensland Centre for Mental Health Research, Universitas Gadjah Mada, & Johns Hopkins Bloomberg School of Public Health, 2023).

This reality underscores an urgent need to explore Islamic spiritual values, particularly the concepts of *tawakkal* as trust in God and *ikhtiyar* as human effort, as potential psychological resources to strengthen mental resilience. In Islamic teachings, *tawakkal* and *ikhtiyar* are not merely theological doctrines, but also foundations for balancing acceptance of divine decree with proactive human action. Classical scholarship provides complementary accounts of this balance. Al Ghazali in *Ihya Ulum al Din* defines *tawakkal* as surrender that emerges after a person has exerted maximal *ikhtiyar*, so reliance on God is grounded in responsibility rather than passivity. Ibn Taymiyyah, on the other hand, emphasizes *ikhtiyar* as a manifestation of human accountability to strive within the framework of preordained destiny. Read together, these perspectives offer a constructive dynamic for understanding spirituality and mental health, especially in contexts where individuals struggle to reconcile uncertainty, effort, and outcome.

Alongside these theological insights, global interest in integrating psychology and Islamic spirituality continues to increase. Research in the psychology of religion has long explained how religious meaning, practices, and trust can function as coping resources when individuals face emotional pressure and life stressors (Pargament, 1997). Broader work in religion and health also reports consistent associations between religious involvement and mental health outcomes, including well being and distress related indicators, supporting the relevance of faith based resources in mental health discourse (Koenig et al., 2012). In the Indonesian and Muslim contexts, emerging studies similarly report that *tawakkal* related practices are associated with lower anxiety and stress and with greater emotional stability, suggesting potential value for mental resilience interventions (Tsarwah et al., 2024). At the same time, motivation oriented perspectives in psychology highlight the roles of autonomy and competence in supporting adaptive functioning, which conceptually resonates with the emphasis on responsible striving expressed through *ikhtiyar* (Ryan & Deci, 2000).

However, most existing studies remain predominantly quantitative and often leave the philosophical meaning and theological context of these two concepts underexplored. A focused qualitative study based on literature review is therefore necessary to clarify how classical conceptualizations can be translated into a coherent psychospiritual framework relevant to modern mental health. A review of previous research also shows uneven emphases. Some studies treat *tawakkal* as spiritual therapy for depression and anxiety related concerns, while other discussions approach *tawakkal* mainly from a Sufi orientation without examining its dynamic relationship with *ikhtiyar*. This gap provides a basis for investigating a comparative synthesis of Al Ghazali and Ibn Taymiyyah within the language of modern psychology.

Theoretically, this study draws on Islamic psychology and coping theory. The concept of *tawakkal* can be connected to the religious coping framework, which explains how religious meaning and practices help individuals manage emotional pressure (Pargament, 1997). Meanwhile, *ikhtiyar* resonates with self determination theory, which highlights autonomy and intrinsic motivation as foundations for adaptive functioning and psychological wellness (Ryan & Deci, 2000). By bringing these frameworks into dialogue, this study explains how the balance between destiny and effort can support holistic psychological well being. The main research gap lies in the limited number of studies that integrate the thoughts of Al Ghazali and Ibn Taymiyyah as a single analytical lens for contemporary mental health. Existing works often remain partial, leaning toward theological exposition without translating the insights into psychological constructs that can inform intervention and education. Moreover, *tawakkal* and *ikhtiyar* are rarely positioned as two interactive poles that together shape mental balance in responding to modern existential stress.

Practically, this research is expected to contribute to the development of psychotherapy approaches grounded in Islamic values. In clinical contexts, the relationship between faith and effort is central for understanding spiritually rooted behavior and for designing interventions that address both cognitive and moral dimensions. Guidance on religiously integrated psychotherapy also supports the value of translating religious meanings into therapeutic processes that are sensitive to clients belief systems, including among Muslim populations (Abu Raiya & Pargament, 2010). The findings may also inform curriculum development in Islamic psychology programs,

particularly courses related to psychospiritual development. A framework that integrates Al Ghazali and Ibn Taymiyyah can support the construction of a culturally relevant spiritual mental balance model for Indonesia and strengthen youth resilience amid the complexities of the digital era.

Limitations in prior research frequently stem from separating spirituality from rationality, whereas the Islamic intellectual tradition often positions them as mutually reinforcing. Both Al Ghazali and Ibn Taymiyyah argue that human success is not solely the product of effort, but also the outcome of sincere reliance on God. This study therefore seeks to reaffirm that relationship within a scientific framework that can be engaged by modern psychology. In essence, it builds a conceptual bridge between classical Islamic teachings and contemporary psychological approaches to mental health. The expected outcomes include theoretical contributions that strengthen the psychospiritual paradigm and practical contributions for counselors, psychologists, and educators in designing value based and culturally grounded interventions. In a period marked by a crisis of meaning and rising existential stress, the teachings of *tawakkal* and *ikhtiyar* may provide a foundation for inner peace, self empowerment, and a harmonious relationship with the Creator.

## **B. Methods**

This study employed library research within a descriptive qualitative design to examine the concepts of *tawakkal* and *ikhtiyar* and their relevance to contemporary mental health discourse. The approach was selected to address the gap in prior studies that frequently quantify these constructs without sufficiently clarifying their theological meaning and philosophical structure. Primary data were drawn from Al Ghazali *Ihya Ulum al Din* and Ibn Taymiyyah *Majmu al Fatawa*, while secondary data consisted of peer reviewed journal articles, scholarly books, and research proceedings in Islamic psychology and the psychology of religion that discuss religious coping, self determination, resilience, self efficacy, and mental health among Muslim populations.

Data were analyzed using an interpretative and hermeneutic strategy combined with thematic synthesis. Key passages were identified, extracted, and organized into themes concerning definitions, prerequisites, ethical orientation, and the relationship between effort and reliance. These themes were then conceptually mapped to contemporary psychological frameworks, especially religious coping theory and self

determination theory, to translate classical meanings into psychological language without reducing *tawakkal* to passivity or *ikhtiyar* to purely secular agency.

### **C. Result and Discussion**

#### **1. Conceptualization of Tawakal and Ikhtiar in Classical Islamic Thought**

Based on the book *Ihya' Ulumuddin* by Imam Al-Ghazali, the concept of *tawakal* is understood as a high spiritual maqam (station) that does not merely mean passive surrender. Al-Ghazali instead emphasizes that *tawakal* is the fruit of deep conviction (*yaqin*) in Allah, which can only be achieved after one has performed *ikhtiar* to the utmost. Within the framework of soul purification (*tazkiyatun nafs*) and heart refinement (*tahdzib al-qalb*), *tawakal* is considered an integral part of the spiritual journey towards closeness to Allah. Furthermore, Al-Ghazali provides a clear explanation through his statement: "Tawakal is the tranquility of the heart in relying upon Allah after undertaking the commanded means (cause)." (Yaqub, 1963)

This statement confirms that *tawakal* is not only compatible with *ikhtiar* but actually requires it. From this perspective, a person who truly practices *tawakal* must first go through all the causes prescribed by sharia, and only then completely surrender the outcome to Allah. Thus, *tawakal* is not a passive attitude, but an active and conscious state of the heart a condition where the heart is no longer attached to worldly causes but relies entirely on the Creator of causes. Another fundamental aspect emphasized by Al-Ghazali is the correlation between *tawakal* and pure monotheism (*tauhid*). A firm belief that everything happens by the will and power of Allah will give rise to deep inner peace, while also motivating the individual to continue striving without being burdened by excessive anxiety about results. Within this framework of thought, *tawakal* is viewed as the "fruit of knowledge and conviction" (*tsamaratul 'ilmi wal yaqin*) an end result of deep understanding and belief. From the perspective of spiritual psychology, Al-Ghazali's description of *tawakal* shows an interesting alignment with the concept of acceptance-based coping in modern psychology. This approach emphasizes acceptance of reality with full awareness and inner calm, without neglecting the individual's responsibility to keep striving. In this framework, *tawakal* can be seen as a healthy and constructive defense mechanism, enabling individuals to face various life dynamics with greater resilience and meaning.

Meanwhile, based on Ibn Taimiyyah's *Majmu' al-Fatawa*, his thoughts on *tawakal* and *ikhtiar* can be understood as developed within a unique and comprehensive conceptual framework. Ibn Taimiyyah emphasizes the importance of harmonizing belief in divine decree (*qadar*) with the obligation to carry out the commands and prohibitions of *sharia* (*amr*) as an inseparable unity. As stated in the original text:

"Therefore, it is obligatory to believe in Allah as the Creator and His command. So it is obligatory to believe that Allah is the Creator of all things, their Lord, and their Sovereign; and that He has power over all things; and that what He wills happens, and what He does not will does not happen; and that there is no power or strength except with (the help of) Allah. He knows what will happen before it happens, He decrees all measures (*qadar*), and He writes it as He wills." (Munir, 2025)

This explanation underlines that belief in *qadar* is a fundamental foundation of faith. However, Ibn Taimiyyah firmly rejects interpretations that lead to fatalism. Instead, he asserts that the acknowledgment of divine decree must be realized in the form of actively carrying out Allah's commands, which includes the obligation to strive (*ikhtiar*). From this perspective, human effort is seen as an integral part of destiny itself and as a form of realization of the Divine will and power. Thus, neglecting *ikhtiar* not only contradicts the principles of *sharia* but is also a denial of the destiny that has decreed the obligation to strive.

This view implicitly criticizes two extreme understandings: first, the *Jabriyyah* school, which uses destiny as a justification for being passive; second, the *Qadariyyah* school, which denies the role of Allah's will in human actions. For Ibn Taimiyyah, *ikhtiar* is a concrete manifestation of human responsibility as servants commanded to obey *sharia*. Within this framework of thought, *tawakal* is interpreted not as an attitude of stillness and waiting, but as a spiritual condition where the heart relies completely on Allah after a person has carried out the various prescribed causes and efforts. From the above explanation, it is clear how Ibn Taimiyyah builds a complete integration between three dimensions: the heart's belief in destiny, physical action in striving, and ultimate dependence only on Allah. This synthesis of thought not only offers theological balance but also provides a philosophical foundation for the formation of a productive work ethic without losing the spiritual dimension.

This research reveals a significant finding: although Al-Ghazali and Ibn Taimiyyah come from different theological traditions, their thoughts are in fact

complementary in forming a dynamic tawakal-ikhtiar framework. The comparative analysis shows that the difference in emphasis between the two thinkers is not a contradiction, but rather two mutually reinforcing sides of a single, unified whole, which ultimately creates a robust psychospiritual synergy.

On one hand, Al-Ghazali in *Ihya' Ulumuddin* emphasizes tawakal as the pinnacle achievement of inner peace (psychological equilibrium) obtained after one has exerted maximal effort. For Al-Ghazali, tawakal is the final fruit of the process of soul purification (*tazkiyatun nafs*), which liberates the individual from excessive attachment to worldly matters. His inward-looking concept focuses on regulating internal conditions such as the heart and soul to achieve an active and conscious surrender. This approach finds its relevance in modern findings, which show that spiritual practices like *dhikr* (remembrance of God) and theological reflection can calm the nervous system and reduce anxiety symptoms. On the other hand, Ibn Taimiyyah in *Majmu' al-Fatawa* places greater emphasis on *ikhtiar* as a manifestation of human responsibility and agency within the framework of divine decree. His outward-looking emphasis encourages individuals to engage actively in the world through concrete actions, as a form of obedience to divine command. Ibn Taimiyyah's thought serves as a safeguard to prevent the concept of tawakal from being distorted into fatalistic passivity, and instead transforms it into a driver for productive actions.

The synergy of these two lines of thought lies in the sequence and emphasis which are mutually dependent. It can be said that Al-Ghazali provides the "finishing touch" in the form of peace of mind, while Ibn Taimiyyah provides the "initial drive" in the form of motivation to act. Without the *ikhtiar* of Ibn Taimiyyah, Al-Ghazali's version of tawakal risks turning into an unproductive, passive attitude. Conversely, without the tawakal of Al-Ghazali, the *ikhtiar* put forward by Ibn Taimiyyah risks causing anxiety, stress, and existential fatigue due to excessive attachment to worldly outcomes. It is this synergy that ultimately creates a sustainable psychological balance.

Table 1.  
 Comparative Psychospiritual Roles of *Tawakkal* and *Ikhtiyar* in Mental Resilience

Aspect	Al-Ghazali's Contribution (Tawakal)	Ibnu Taimiyyah's Contribution (Ikhtiar)	Sinergy Results

Psychological Focus	Emotional Regulation (Calmness)	Motivation Agency (Action)	&	Balance & Mental Reselince
Mechanism	Active Acceptance	Self-Determination		Proactive Religius Coping
Results	Reduce Anxiety	Stress	Increase Efficacy Self & Productivity	That Submission Productive

## 2. Integration of Tawakal and Ikhtiar in Modern Psychological Perspective

From a contemporary psychological perspective, the concept of tawakal can be examined through the lens of the religious coping theory introduced (Pargament, 1997). This theory outlines how individuals utilize religious beliefs as a mechanism to face emotional pressure and stress. An exploratory study on tawakal therapy for students experiencing future anxiety revealed that subjects who applied the principle of tawakal reported feelings of calm and peace, where excessive worry about the future could be reduced by surrendering the final outcome fully to Allah after making maximal effort (Tsarwah et al., 2024). Similar findings are reinforced by research examining Imam Al-Ghazali's approach, which places tawakal as an integral part of the tazkiyatun nafs method a process of soul purification aimed at liberating individuals from heart diseases, thereby directly contributing to mental health and psychological resilience (Hasan, 2018). Considering these findings, tawakal can be viewed as an effective spiritual strategy for achieving emotional balance.

On the other hand, the concept of ikhtiar shows a close alignment with Self-Determination Theory, which emphasizes the importance of autonomy and competence in building human motivation. In the Islamic context, ikhtiar is not merely understood as freedom of choice, but as an expression of moral and spiritual responsibility to actively strive. The application of this concept is clearly seen in Al-Ghazali-style counseling stages, where clients are encouraged to perform self-introspection (muhasabah) and take proactive improvement steps a process that in turn strengthens the individual's self-efficacy (Na et al., 2024). Furthermore, a literature review on tawakal confirms that maximal ikhtiar is a fundamental prerequisite before one can surrender correctly; this hard work, intended as devotion to Allah, ultimately facilitates the formation of an independent and productive personality (Rashida, et al., 2024). Thus, spiritually grounded ikhtiar not only fosters mental resilience but also strengthens intrinsic motivation.

The integration between *tawakal* and *ikhtiar* gives rise to a dynamic spiritual-psychological balance. Individuals who only practice *tawakal* without being accompanied by *ikhtiar* tend to become passive, while those who only practice *ikhtiar* without *tawakal* are susceptible to excessive anxiety about results. The harmonious combination of the two instead allows for the achievement of psychological equilibrium a stable inner condition born from clear spiritual orientation and independence in striving. In Al-Ghazali's framework of thought, this balance is analogized like a kingdom where intellect (as the vizier) and will (as the troops) are managed proportionally under the leadership of the soul (the king) to fight against the impulses of base desires, thus creating internal tranquility (Hasan, 2018). In a broader context, the concept of hope (*raja'*) in Islam as explained by Ibn Qayyim al-Jauzi places *ikhtiar*, *tawakal*, and prayer as an inseparable unity. A Muslim who has hope will be driven to strive maximally, followed by sincere surrender, and accompanied by continuous prayer; this entire series creates inner peace and conviction that all affairs are in Allah's power (Wahyuna & Fitriana, 2020). This synergy ultimately forms a complete and sustainable psychospiritual resilience.

The theoretical synergy built by these two classical thinkers finds its reinforcement in the context of modern psychology. The concept of *tawakal* championed by Al-Ghazali shows a direct alignment with the theory of Religious Coping (Pargament, 1997), an approach that uses religious belief as a strategy to manage stress and find meaning in adversity. Empirical confirmation of this alignment is demonstrated through a study (Tsarwah et al., 2024), which found that "Tawakal Therapy" which emphasizes surrender after effort proved effective in reducing future anxiety among a student population. On the other hand, Ibn Taimiyyah's emphasis on *ikhtiar* has a strong resonance with Self-Determination Theory (Ackerman, 2018), a theory that emphasizes the need for autonomy and competence as triggers for intrinsic motivation. This alignment is not only conceptual but also tested practically. A study conducted on Muslim teachers in Malaysia showed that coping strategies based on active effort (*ikhtiar*) accompanied by prayer significantly reduced the work pressure they experienced (Majid, 2021).

The harmonization of these two concepts within the framework of Positive Islamic Psychology ultimately gives rise to a unique model of mental resilience. This model is not only reactive, with a focus on solving problems, but also proactive, with the aim of building psychological strength. This is achieved through a balanced blend of

transcendental strength manifested through the tranquility of tawakal and human strength manifested through the productivity of ikhtiar.

### **3. Psychospiritual Challenges and Implications in the Modern Era**

The mental health crisis sweeping the modern era presents complex challenges to the balance between the spiritual and psychological dimensions of the individual. World Health Organization (WHO, 2023) data confirms a significant increase in global cases of depression and anxiety, while Indonesia's Basic Health Research (Riskesmas, 2023) reveals that 9.8% of the population experiences severe depression triggered by socio-economic pressures. This reality indicates the limitations of purely secular psychological approaches in answering the inner struggles of religious societies. Modern Western psychology, which emphasizes rationality and empirical evidence, often ignores the spiritual aspect considered subjective and difficult to measure (Yaqub, 1963). Yet, contemporary research actually confirms that the crisis of life's meaning and the loss of spiritual direction are the roots of many modern psychological disorders (Taufik et al., 2022). In this context, Islamic values like tawakkal (surrendering after effort) and ikhtiar (effort) have the potential to become a balancing force that restores life's meaning and strengthens the spiritual resilience of the Muslim community.

The concept of trusting in Allah's destiny, when understood comprehensively, is not a passive attitude but a form of active acceptance accompanied by maximum effort. A study of post-accident disabled individuals showed that those who viewed trials as part of divine destiny while remaining active in striving were able to achieve psychological resilience faster compared to the group that did not apply this principle (Taufik et al., 2022). Such a balanced understanding of destiny prevents a person from falling into extreme passivity (Jabariyah) or arrogance over one's own abilities (Qadariyah), but instead motivates them to strive and pray while surrendering to Allah's decree (Yahya et al., 2024). This well-internalized belief creates inner peace and sustainable optimism two key components in facing stress and anxiety.

In the therapeutic realm, the integration of Islamic values like tawakal and ikhtiar has been realized through the development of Islamic Psychotherapy approaches. A comprehensive literature review concludes that Islamic religious practices including dzikir (remembrance of Allah), prayer, and recitation of the Qur'an are proven effective as stress management strategies because they can calm the heart and evoke positive spirituality

(Kabir & Gasim, 2024). Furthermore, a study of Muslim teachers in Malaysia experiencing work stress found that faith-based coping mechanisms, such as accepting trials as tests from Allah accompanied by intensification of prayer and tahajjud prayers, significantly helped alleviate their psychological pressure (Majid, 2021). Such therapeutic approaches do not merely address surface symptoms but go further to build a deep existential meaning framework for patients through the internalization of the values of sincerity and active surrender to divine decree (qada and qadar). Empirical findings like these increasingly strengthen the theoretical and practical relevance of classical Islamic concepts like *tawakkal* and *ikhtiar* in the contemporary psychological landscape that is becoming more inclusive and holistic.

#### **4. Theoretical and Practical Implications and Scholarly Contribution**

Based on secondary discussions of eschatology in Ibn Taymiyyah and Shaykh Fawzan, *tawakkal* and *ikhtiyar* can be positioned as an integrated orientation that balances reliance on divine decree with responsible striving within monotheism. Although death and destiny remain absolute divine determinations, individuals are commanded to persist in righteous action throughout life. The discussion of the final trial and the possibility of temptation in the last moments reinforces the need for continuous spiritual vigilance and ethical agency, while accountability in the afterlife confirms that *ikhtiyar* carries enduring significance and that *tawakkal* is reliance that follows effort rather than a justification for passivity (Fawzan, 2019).

In contemporary psychological terms, this balance is compatible with evidence based work on religion and mental health, particularly the role of spiritual beliefs and practices in coping with stress and psychological distress. Religious coping theory explains how faith based meaning and practices can help individuals manage adversity and regulate emotions, including anxiety related to uncertainty and outcomes (Pargament, 1997). At the same time, self determination theory highlights how autonomy and competence support motivation and psychological wellness, which resonates with Ibn Taymiyyah emphasis on accountable striving within divine decree (Ryan & Deci, 2000). Empirical research among Muslim samples also indicates that positive religious coping is associated with better well being indicators and lower depressive symptoms, supporting the claim that spiritually anchored effort and trust can function as protective resources (Abu Raiya et al., 2019). Broader syntheses in health research likewise document

consistent links between religious involvement and mental health outcomes, strengthening the plausibility of integrating Islamic spiritual resources into mental health frameworks (Koenig et al., 2012).

Practically, the synthesis of Al Ghazali and Ibn Taymiyyah offers an applicable direction for counseling and psychotherapy. Al Ghazali view of *tawakkal* as a post effort tranquility rooted in deep knowledge of God can be operationalized as acceptance and emotional regulation strategies to reduce fear and anxiety, which aligns with the psychospiritual emphasis on inner healing discussed in classical readings (Yaqub, 1963) and contemporary interpretations of Al Ghazali in Islamic counseling contexts (Hasan, 2018). Clinical recommendations for working with Muslim clients also support a religiously integrated psychotherapy approach that assesses clients religious meanings, encourages positive religious coping, and addresses religious struggles when they arise (Abu Raiya & Pargament, 2010). Recent systematic evidence also suggests that *tawakkal* based counseling approaches can reduce anxiety and depression through mechanisms such as cognitive reappraisal and emotional stability, especially when integrated with contemporary therapeutic methods (Sujan et al., 2025). In this sense, the present study affirms that a balanced pairing of *ikhtiyar* and *tawakkal* can reduce the risk of fatalism on one side and exhausting outcome fixation on the other, which is a concern that remains visible in modern discussions of destiny and responsibility (Munir, 2025).

In education, the same framework supports character education and student development programs that promote disciplined effort, ethical conduct, and reflective surrender after striving. Such an approach can strengthen resilience under academic and social pressure by combining competence building with spiritual meaning making. Self determination theory based educational work also indicates that autonomy supportive environments can support healthier motivation and well being, which can be aligned with Islamic value based guidance on responsible striving and reliance on God (Niemiec & Ryan, 2009). Overall, this integrated model positions classical Islamic concepts not as abstract ideals, but as a coherent psychospiritual foundation for sustainable mental health and value based intervention.

#### **D. Conclusion**

This study concludes that the relationship between destiny and human agency in Islamic thought is complementary and forms a workable foundation for mental well

being. Al Ghazali emphasizes *tawakkal* as an active inner reliance that emerges after maximal effort. In psychological terms, this supports emotional regulation and acceptance, and it can reduce anxiety linked to uncertainty and outcomes. Ibn Taymiyyah emphasizes *ikhtiyar* as moral responsibility and purposeful action within divine decree. This strengthens agency, autonomy, and self efficacy and it prevents the distortion of *tawakkal* into passivity.

The synthesis offered in this article supports an integrative direction for Islamic psychology that combines disciplined striving with reflective surrender. Conceptually, this synthesis aligns with modern discussions of religious coping and self determination because it joins spiritual meaning making with proactive behavior and competence building. Practically, the findings imply that Islamic counseling and educational programs can apply structured interventions that reframe distress through theological meaning, guide realistic and ethical action plans, and train surrender after effort to reduce rumination and burnout. Overall, this study affirms that classical Islamic scholarship provides living conceptual resources for responding to contemporary mental health challenges, particularly anxiety, stress, and the crisis of meaning, through a balanced synergy between reliance on God and responsible human effort.

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