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Hadith of Gratitude and Mental Health: A Conceptual Analysis in the Works of Al-Ghazali

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Keywords

Gratitude; Hadith; Al Ghazali; Mental Health

Abstract

This research is This study is motivated by the growing prevalence of mental health problems caused by individuals' inability to cope with life's pressures. In this context, the Islamic teaching of gratitude holds significant relevance as a spiritual foundation for maintaining emotional balance. The research aims to contextualize the concept of gratitude derived from the hadiths as understood by Al-Ghazali in Ihya' Ulumuddin and to examine its relevance to contemporary mental health concepts. The theoretical framework is based on Al-Ghazali's understanding of gratitude, which consists of three dimensions: knowledge, inner state, and action. Regarding mental health, Al-Ghazali mentions three essential methods of self-development—mujahadah (spiritual struggle), tazkiyatun-nafs (self purification), and riyadhah (spiritual exercise). This study employs a qualitative approach through library research, utilizing takhrij and dirayah analysis of hadiths related to gratitude found in Al-Ghazali's works. The analysis is descriptive and analytical, aiming to reveal the conceptual and contextual meanings of gratitude within Al-Ghazali's intellectual framework. In his view, gratitude is a comprehensive spiritual process that goes beyond verbal expression, requiring the integration of knowledge, inner awareness, and practical deeds as a form of acknowledgment of Allah's blessings. The findings indicate that Al-Ghazali's concept of gratitude comprises three main dimensions: knowledge, spiritual state, and practice. These dimensions play a crucial role in developing Islamic mental health by cultivating spiritual awareness, inner peace, and balance between psychological and spiritual aspects. Through tazkiyatun-nafs (self-purification) and riyadhah (spiritual training), individuals are trained to face life's trials with a positive attitude, avoid despair, and

remain conscious that all goodness originates from Allah. Al-Ghazali also asserts that trials are blessings in disguise and should be viewed as opportunities to recognize other forms of divine grace. Thus, his concept of gratitude provides a substantial contribution to the development of an Islamic paradigm of mental health anchored in spiritual and moral values.

Introduction

The blessings, favors, and mercy of Allah SWT are countless. Allah has bestowed various forms of blessings upon humans, whether they can be seen, heard, or felt through the senses that are given freely throughout life in this world. However, humans often forget that each of these blessings should be appreciated and utilized to do good deeds and worship Allah. Unfortunately, many people waste these blessings by indulging in worldly desires or committing sins. In fact, every blessing received is a trust that must be safeguarded and used in accordance with Allah SWT's will. The management of these blessings is a form of devotion and gratitude from humans to the Creator.

As beings with complex souls and potential, humans are given the primary task of becoming 'abdullah, which means servants of Allah who worship Him.¹ This act of worship encompasses not only rituals such as prayer, fasting, and almsgiving, but also daily behaviors that reflect obedience to Allah. In the perspective of psychology, the human psyche is often studied through various approaches such as psychoanalysis, behaviorism, and humanistic psychology.² However, to this day, these approaches still tend to be partial in understanding the complexity of the human soul. The close connection between the soul and obedience to Allah demonstrates that happiness and well-being of the soul can only be achieved through harmony between spirituality and behavior. An approach that integrates spiritual values with psychological interventions is greatly needed to touch the essence of the human soul comprehensively.³

Based on previous research written by Jani Sanjari in the September 2023 edition of Hasbuna Journal, it is elaborated that gratitude is closely related to mental health. Al-Ghazali developed a concept of mental health grounded in faith and piety. He stated that mental health not only means being free from mental disorders but also includes the ability to adapt to the environment and possess self-integrity. In this context, gratitude functions as a tool to achieve mental and emotional balance. The inability of humans to build a comprehensive soul can erode their potential fitrah (innate nature) as unique beings entrusted with the responsibility of being leaders on Earth. This is evident in the inability of modern psychology to fully become a solution in diagnosing and overcoming human psychological turmoil.⁴ Various schools of psychology,

¹¹ Dilla Fadhilah, "Manusia Dan Pendidikan Dalam Sudut Pandang Filsafat Pendidikan Islam: Literature Review," *Rausyan Fikr: Jurnal Pemikiran Dan Pencerahan* 18, no. 2 (September 2022): 47, <https://doi.org/10.31000/rf.v18i2.6822>.

² Ilene Serlin, "The History and Future of Humanistic Psychology," *Journal of Humanistic Psychology* 51, no. 4 (October 2011): 428–31, <https://doi.org/10.1177/0022167811412600>. Lihat juga Charles S. Grob and Anthony Bossis, "Humanistic Psychology, Psychedelics, and the Transpersonal Vision," *Journal of Humanistic Psychology* 57, no. 4 (July 2017): 315–18, <https://doi.org/10.1177/0022167817715960>.

³ Fatmah Bagus et al., "Exploring Islamic Spiritual Well-Being: Conceptualization and Validation of a Measurement Scale," *Islamic Guidance and Counseling Journal* 7, no. 2 (June 2024): 10, <https://doi.org/10.25217/0020247473500>. Lihat juga James L. D. Brown and Sophie Potter, "Integrating the Philosophy and Psychology of Well-Being: An Opinionated Overview," *Journal of Happiness Studies* 25, no. 5 (June 2024): 50–65, <https://doi.org/10.1007/s10902-024-00763-6>.

⁴ Richard E. Butman and Mark Yarhouse, "Psychopathology through the Eyes of Faith: Integrative Reflections for the Classroom and Beyond," *Journal of Psychology and Theology* 42, no. 2 (June 2014): 211–19, <https://doi.org/10.1177/009164711404200208>.

particularly psychoanalysis pioneered by Sigmund Freud, still tend to view the human psyche in a partial manner. In his book "Totem and Taboo," Freud even stated that religious belief is a childish manifestation that disturbs the human psyche.⁵ This approach not only ignores the spiritual aspect of human beings but also tends to view humans pessimistically, as if humans were merely creatures dominated by their negative sides.⁶

This Western psychological perspective has serious implications for the perception of human potential as khalifah fil ardh (vicegerent on Earth). When religion is reduced to merely an escape from psychological turmoil, humans lose direction in achieving mental and spiritual balance.⁷ In fact, as khalifah (vicegerents), humans are entrusted with the responsibility to protect, prosper, and preserve the earth by upholding justice, calling to goodness, and preventing evil, as explained in Surah Al-Baqarah verse 30 and Surah Hud verse 61. The reduction of the concept of humanity carried out by Western psychologists—who tend to equate humans with animals—contradicts the fundamental principle of human creation as complex and honorable beings.⁸

The prophetic psychology approach offered by Hamdani Bakran Adz-Dzakiey emerges to refresh our understanding of human psychology.⁹ By emulating Prophet Muhammad SAW as the primary figure, prophetic psychology positions humans as perfect beings, intellectually, spiritually, and emotionally. This conception aims to help humans discover their true identity as honorable and unique creations of Allah.¹⁰ It is impossible for humans, who were created with complex spiritual capacities, to be equated with animals or considered creatures that reject religion. Prophetic psychology offers a comprehensive perspective, making religion a path to mental balance and true happiness, while affirming the uniqueness of humans as the best creatures on earth.¹¹

The behaviorist school of thought, promoted by Ivan Pavlov, John B. Watson, and B. F. Skinner, holds the view that humans are born without any innate potential.¹² This theory asserts that the environment is highly determinative of human nature and behavior; if a person is born and raised in a bad environment, they are likely to become bad, and vice versa. The stimulus-response concept championed by this school seems to reduce the fundamental value of humanity, especially in relation to the aspect of psychological transformation associated with religion. On the other hand, the hierarchy of needs theory introduced by Abraham Maslow highlights the importance of the concept of gratitude in human life.¹³ Maslow proposed that individuals who achieve self-

⁵ Ulrike Kistner, "Religion as 'Universal Obsessional Neurosis of Humanity'? Re-Reading Freud on Religion," *HTS Theologiese Studies/Theological Studies* 77, no. 2 (August 2021): 1–8, <https://doi.org/10.4102/hts.v77i2.6723>.

⁶ David Higgins, "Climate Pessimism and Human Nature," *Humanities* 11, no. 5 (October 2022): 135, <https://doi.org/10.3390/h11050129>.

⁷ Brent D. Slife, "Religious Implications of Western Personality Theory," *Pastoral Psychology* 61, no. 5–6 (December 2012): 780, <https://doi.org/10.1007/s11089-011-0363-6>.

⁸ Afrodita Marcu, Evanthia Lyons, and Peter Hegarty, "Dilemmatic Human–Animal Boundaries in Britain and Romania: Post-materialist and Materialist Dehumanization," *British Journal of Social Psychology* 46, no. 4 (December 2007): 877, <https://doi.org/10.1348/014466607X174356>.

⁹ Ali Akbar et al., "Konstruksi Teologis Remaja Islam Banjar Perspektif Prophetic Intelligence Hamdani Bakran Adz-Dzakiey," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 17, no. 2 (March 2023): 907–21, <https://doi.org/10.35931/aq.v17i2.1971>.

¹⁰ Dian Sandi Utama, "Ulul Albab: The Concept of Perfect Intelligence in Islam: Theoretical Review and Application in Islamic Psychology," *Jurnal Indonesia Sosial Sains* 5, no. 07 (July 2024): 1727–37, <https://doi.org/10.59141/jiss.v5i07.1183>.

¹¹ Shabab Fatima and Shabbir Hussain, "Prophtic Method Of Self Purification, In The Light Of Sira Tyyaba Peace And Blessings Of Allah Be Upon Him," *MAIRAJ* 2, no. 1 (July 2023): 28–40, <https://doi.org/10.58760/mairaj.v2i1.13>.

¹² Armando Machado and John Staddon, "Learning from a Behaviorist Perspective," in *International Encyclopedia of Education (Fourth Edition)* (Netherlands: Elsevier, 2023), 13, <https://doi.org/10.1016/B978-0-12-818630-5.14002-3>.

¹³ Jillian Williamson Yarbrough, "Abraham Maslow and the Hierarchy of Needs in Support of a Positive Work Environment and Victims of Workplace Bullying," in *Acknowledging, Supporting and Empowering Workplace Bullying Victims* (Berlin: Springer, 2023), 39–45, https://doi.org/10.1007/978-3-031-41030-7_6.

actualization often experience peak experiences, which are moments of transcendence where they feel connected to something greater than themselves. In the context of Islam, this condition aligns with the view that profound gratitude is an integral part of the human relationship with Allah SWT. The blessings, favors, and mercy bestowed by Allah SWT upon humanity are countless and encompass all aspects of life, forming the fundamental basis for a grateful heart. Indeed, the Qur'an firmly establishes the importance of gratitude as a transformative spiritual attitude that shapes human well-being. As stated in the Qur'an:

[*"And mention, O Muhammad, when Luqman said to his son while he was instructing him, 'O my son, do not associate [anything] with Allah. Indeed, association [with Him] is great injustice.'"*] (QS. Luqman : 12) — emphasizing that gratitude to Allah should be pure and free from shirk.

Building upon this Qur'anic foundation, Al-Ghazali formulated an epistemological and practical framework for gratitude grounded in the hadith. The hadith about gratitude provides a key grounding for Al-Ghazali's concept of mental health, serving as its epistemic source and methodological guideline. Gratitude is not merely a superficial expression but involves an integrated epistemology encompassing knowledge, spiritual state, and actionable practices. This tripartite framework illustrates how gratitude contributes to the purification of the soul (tazkiyatun-nafs), spiritual training (riyadhah), and ultimately to balanced mental health.

Mental dan spiritual. In the Islamic perspective, Allah SWT is acknowledged as the sole creator and the ultimate purpose of human life. All motivations and behaviors, both outward and inward, should be directed towards drawing closer to Him and seeking His pleasure. Islamic psychology emphasizes the importance of principles such as gratitude and patience in achieving mental and spiritual well-being.¹⁴ An attitude of gratitude allows individuals to shift their focus from life's pressures to things worthy of appreciation, enhancing emotional well-being and bringing happiness. Meanwhile, patience helps one face challenges with calmness and steadfastness. These two attitudes not only strengthen social relationships with others but also help in coping with stress, building humility, and developing optimism. Through gratitude, humans recognize that all goodness comes from Allah SWT, making them more positive and resilient in facing life. Although a lack of gratitude does not directly cause mental disorders, it can be a factor influencing one's mental condition.¹⁵

Mental disorders, such as depression, anxiety, and stress, are often influenced by an excessive focus on negative aspects and regrets. Gratitude can be an effective way to direct attention to positive things, thus helping to reduce depression. Similarly, anxiety can increase when someone fails to appreciate what they have. By developing an attitude of gratitude, excessive worries can be minimized. Stress, as one of the main triggers of mental health disorders, can be better managed through gratitude, which enhances resilience and provides a positive perspective.¹⁶ Practical steps to develop gratitude include writing a gratitude journal, practicing gratitude meditation, expressing appreciation to others, deepening worship, and participating in cognitive-behavioral therapy.

In this research, the author employs a library-based research approach with a formal object of hadith study, utilizing various written sources such as books, articles, journals, and other documents. The primary data is obtained from the book *Ihya Ulumuddin*, written by Imam Ghazali, focusing on the theme of gratitude and relevant hadiths in the chapter on gratitude, while also

¹⁴ Ahmad Hidayat et al., "Predictors of Patience in Islamic Psychology: An Evidence from Indonesia," *Islamic Guidance and Counseling Journal* 7, no. 1 (March 2024): 14, <https://doi.org/10.25217/0020247447400>.

¹⁵ Lilian Jans-Beken et al., "Gratitude, Psychopathology and Subjective Well-Being: Results from a 7.5-Month Prospective General Population Study," *Journal of Happiness Studies* 19, no. 6 (August 2018): 1675, <https://doi.org/10.1007/s10902-017-9893-7>.

¹⁶ Hamka et al., "The Gratitude and Mental Health of Student in East Kalimantan, Indonesia," *The Journal of Mental Health Training, Education and Practice* 19, no. 5 (October 10, 2024): 269–79, <https://doi.org/10.1108/JMHTEP-09-2023-0080>.

relating it to the discussion of mental health. The author also considers that gratitude in daily life greatly influences a person's actions, thus affecting one's psyche and leading to a state of good mental well-being.

The correlation between gratitude and mental health from Al-Ghazali's perspective can be understood through an in-depth explanation that gratitude is the recognition and appreciation of the blessings given by Allah SWT, which involves aspects of the heart, tongue, and actions. He argues that gratitude is not merely verbal expression but must also be manifested in real actions and feelings of the heart. Al-Ghazali explains that gratitude has a close relationship with mental health. An attitude of gratitude can help a person overcome stress, increase resilience, and provide a positive perspective in life. By being grateful, individuals are better able to face life's challenges without being trapped in feelings of anxiety or depression.

Based on the description of mental health, achieving good mental condition requires active efforts from each individual to prevent mental disorders and mental illness. These efforts include preservative (maintenance), preventive (prevention), supportive (development/improvement), and ameliorative/corrective (repair) steps. With awareness of the importance of gratitude, individuals can more easily build balanced mental health, which ultimately supports a happier and more productive life.

Mental health with a sense of gratitude enables every individual to maintain and develop their mental condition to be healthy and avoid mental illness. The task as an 'abdullah focuses more on the vertical relationship between humans and Allah, emphasizing aspects of worship and obedience. Meanwhile, the task as a khalifah focuses more on the horizontal relationship between humans and fellow creatures and nature, emphasizing aspects of management, justice, and leadership on earth. Both roles must be carried out in a balanced and harmonious manner to achieve life goals in accordance with Islamic teachings. Overall, Al-Ghazali emphasizes that gratitude is an important foundation for achieving good mental health. By instilling values of gratitude in daily life, individuals can achieve happiness both physically and spiritually and maintain the mental balance needed to live a productive and meaningful life.

Imam Al-Ghazali's Thoughts on Gratitude

The book *Ihya 'Ulumuddin* by Al-Ghazali is one of the monumental works in Islamic literature that focuses on reviving religious sciences (*al-Ihya*). This book aims to provide practical and spiritual guidance for Muslims in living their daily lives with patience and gratitude.¹⁷ Al-Ghazali emphasizes the importance of these two qualities in achieving happiness in this world and the hereafter. The book consists of several volumes, each discussing various aspects of spiritual and practical life in Islam. Based on the order of the book, the 8th volume of *Ihya* is titled "Patience and Gratitude." This is the content of *Ihya 'Ulumuddin* Volume 8: Patience and Gratitude.¹⁸

In the book *Ihya 'Ulumuddin*, Imam Al-Ghazali thoroughly discusses the concept of gratitude (*syukur*) and its connection to mental health. Al-Ghazali explains that gratitude is not merely a verbal expression but encompasses the dimensions of knowledge, heart, tongue, and action. According to Al-Ghazali, gratitude towards God has a close relationship with happiness and mental health. Gratitude is viewed as one of the ways to purify the heart, strengthen faith, and build noble character. By instilling the values of gratitude, one can achieve happiness in this world and the hereafter. To attain optimal mental health, Al-Ghazali offers spiritual methods such as *mujahadah* (earnest effort), *riyadhah* (spiritual training), and *tazkiyatun nafs* (purification of the soul).

According to Al-Ghazali, true gratitude encompasses three main components. First is knowledge or understanding, which is the awareness that all blessings, both big and small, come from Allah SWT. Without this knowledge, one cannot properly express gratitude. Second is the

¹⁷ Negin Yavari, "Patience in the Islamic Lifeworld," *Social Research: An International Quarterly* 90, no. 3 (September 2023): 549–64, <https://doi.org/10.1353/sor.2023.a907790>.

¹⁸ Al-Ghazali.

spiritual state or condition, where the heart feels happiness and contentment for every blessing received, without complaining or feeling lacking. Third is action or tangible deeds, which means utilizing the blessings in accordance with the purpose of their creation for obedience to Allah SWT. For example, using eyes to see His greatness or ears to hear the truth. Al-Ghazali emphasizes that gratitude is not merely saying "Alhamdulillah" but must be manifested in real actions and feelings of the heart.¹⁹

Imam Al-Ghazali also warned that if a person is ungrateful or disbelieves in the blessings of Allah SWT, those blessings may be withdrawn by Him. Conversely, by expressing gratitude wholeheartedly—through acknowledging the source of blessings, spiritual happiness, and tangible actions—one will draw closer to Allah and receive more of His grace. The concept of gratitude in *Ihya' Ulumuddin* has been elaborated clearly, emphasizing the importance of gratitude as a foundation for achieving good mental health. By instilling the values of gratitude, life will be continuously blessed and filled with happiness, both outwardly and inwardly.²⁰ Imam Al-Ghazali's core thoughts on gratitude, especially as articulated in his monumental work *Ihya' Ulumuddin*, center on gratitude being a multidimensional and deeply spiritual concept that goes far beyond mere verbal expression. Imam Al-Ghazali emphasizes that gratitude is among the highest spiritual stations, surpassing even patience, fear, and asceticism, because it is directly for the self and continues eternally until the afterlife. He explains that gratitude functions as a form of purification of the soul (tazkiyatun nafs), strengthens faith, and builds noble character. This comprehensive concept of gratitude is essential for achieving mental and spiritual well-being, providing a balanced, resilient, and hopeful outlook in life. It acts as a foundation for Al-Ghazali's understanding of mental health, wherein gratitude anchors an individual's psychological equilibrium and fortifies their capacity to face life's trials without despair.

Biography of Imam Ghazali

The full name of Imam Al-Ghazali is Abu Hamid Muhammad bin Muhammad bin Muhammad bin Ahmad Al-Ghazali.²¹ The full name of Imam Al-Ghazali is Abu Hamid Muhammad bin Muhammad bin Muhammad bin Ahmad Al-Ghazali.²² Al-Ghazali came from a modest but deeply religious family. His father, a wool spinner, was a lover of knowledge and had a strong desire for his sons to receive a good religious education.²³

After his father's death, Al-Ghazali and his brother were raised by a Sufi who provided them with spiritual guidance and basic education. From a young age, Al-Ghazali demonstrated extraordinary intelligence and a deep interest in knowledge, making him one of the most outstanding students among his peers.²⁴ The peak of his education occurred in Baghdad under the guidance of Imam Al-Juwaini, known as Imam al-Haramain. Due to his intelligence and scholarship,

¹⁹ Al-Ghazali.

²⁰ Al-Ghazali.

²¹ Hamid Reza Alavi, "Al-Ghazālī on Moral Education," *Journal of Moral Education* 36, no. 3 (September 2007): 309–19, <https://doi.org/10.1080/03057240701552810>.

²² Masud Choudhury, "Imam Abdul Hamid Al-Ghazali (Imam Ghazali). *Ihya' Ulum Id-Din* (Revival of Religious Learning), Vol. 1. The Book of Worship. Translated by Fazlul Karim. Darul Ishaat, Urdu Bazar, Karachi, Pakistan, 1993," *Journal of Critical Realism in Socio-Economics (JOCRISSE)* 2, no. 1 (October 2023): 131–40, <https://doi.org/10.21111/jocrise.v2i1.30>.

²³ Sherly Quraissy, Khoirul Holis, and Mohammad Hasan, "Pemikiran Pendidikan Abu Hamid Muhammad Bin Muhammad Al-Ghazali," *Pedagogika: Jurnal Ilmu-Ilmu Kependidikan* 3, no. 1 (June 2023): 58–63, <https://doi.org/10.57251/ped.v3i1.959>.

²⁴ Aminullah Poya and Habiburrahman Rizapoor, "Al-Ghazali's Theory of Real Knowledge: An Exploration of Knowledge Integration in Islamic Epistemology through Contemporary Perspectives," *International Journal Of Humanities Education and Social Sciences (IJHESS)* 3, no. 2 (October 2023): 609, <https://doi.org/10.55227/ijhess.v3i2.627>.

in 1091 CE Al-Ghazali was appointed as a professor at the Nizamiyah Madrasah in Baghdad—the highest educational institution of his time.²⁵

However, in the midst of his academic success, he experienced a profound spiritual crisis. This led him to leave his position and embark on a spiritual journey that lasted about 10 years. During this period of wandering, Al-Ghazali contemplated the nature of life, delved deeply into Sufism, and dedicated himself to the search for ultimate truth. After his spiritual wanderings, Al-Ghazali returned to his hometown of Tus and established an educational institution based on Sufism. Al-Ghazali also continued to write monumental works, including the book *Ihya' Ulumuddin* (Revival of Religious Sciences), which is considered one of the most important works in the history of Islamic thought.²⁶ Through *Ihya'*, Al-Ghazali successfully integrated Sharia and Sufism, while simultaneously reviving the spirit of Islamic spirituality that had begun to fade in his time. Due to his extraordinary contribution, Al-Ghazali was dubbed Hujjatul Islam (Defender of Islam) and is often referred to as the Father of Modern Sufism. Until the end of his life in 1111 CE, Al-Ghazali remained one of the most influential Muslim figures, whose thoughts continue to provide inspiration in the fields of Sufism, philosophy, and Islamic ethics.²⁷

Hadis The Relevance of Kitab Ihya Ulumuddin to Hadith Understanding

The book *Ihya Ulumuddin* is a monumental work in the field of Islamic religious studies, particularly in Sufism, ethics, and jurisprudence. *Ihya Ulumuddin* serves as a primary reference in comprehensively understanding Islamic teachings, both in terms of worship and moral conduct. The book contains Al-Ghazali's profound philosophical thoughts on the nature of knowledge, the relationship between reason and revelation, and criticism of rationalism. Furthermore, Al-Ghazali's discussion on the human soul, purification of the soul (*tazkiyatun nafs*), and mental health forms an important foundation in Islamic psychology.²⁸ The phrase "Hadis The Relevance of Kitab Ihya Ulumuddin to Hadith Understanding" means explaining how the *Kitab Ihya Ulumuddin*, authored by Al-Ghazali, deeply engages with and interprets the teachings of hadith. The *Ihya Ulumuddin* is not just a spiritual and ethical manual but also serves as a comprehensive framework through which hadith texts are contextualized, explained, and applied to practical and spiritual life.

Imam Al-Ghazali incorporated thousands of hadiths into his book, using them as essential sources and evidence for his teachings. He critically analyzed and harmonized hadith knowledge with Islamic jurisprudence and Sufism, thereby linking hadith understanding directly to the development of spirituality, ethics, and mental well-being. The book enhances hadith comprehension by offering layered meanings, showing how the prophetic traditions apply to daily behavior and spiritual refinement. Al-Ghazali's *Ihya Ulumuddin* has had a significant influence in the Islamic world to this day. This monumental work integrates the sciences of jurisprudence and Sufism comprehensively, addressing various aspects of Islamic life, such as worship, ethics, and social interactions. Written in simple and systematic language, the book is easily understood by various groups, making its relevance transcend its time. *Ihya Ulumuddin* also emerged as a response to the condition when religious sciences began to be marginalized by the dominance of Greek philosophy, making it an effort to revive religious sciences.²⁹ The influence of this book has

²⁵ Sebastian Günther, "Be Masters in That You Teach and Continue to Learn: Medieval Muslim Thinkers on Educational Theory," *Comparative Education Review* 50, no. 3 (August 2006): 368, <https://doi.org/10.1086/503881>.

²⁶ Nur Iftitahul Husniyah and Nur Hakim Nur Salim, "Konsep Ideal Pendidikan Islam Prespektif Imam Al Ghazali," *Studia Religia: Jurnal Pemikiran Dan Pendidikan Islam* 7, no. 2 (December 2023): 296–305, <https://doi.org/10.30651/sr.v7i2.20588>.

²⁷ Afif Putra Nazwan et al., "Kajian Kritis Al-Ghazali Terhadap Pendidikan Islam," *Ahkam* 2, no. 4 (December 2023): 858–65, <https://doi.org/10.58578/ahkam.v2i4.2307>.

²⁸ Badruttamam, "Analisa Kitab Ihya' Ulumuddin Perspektif Pemikiran Islam," *Spiritualita* 6, no. 2 (December 2022): 98–108, <https://doi.org/10.30762/spiritualita.v6i2.808>.

²⁹ Ismail Albayrak, "Modernity, Its Impact on Muslim World and General Characteristics of 19–20th-Century Revivalist–Reformists' Re-Reading of the Qur'an," *Religions* 13, no. 5 (May 2022): 424–35, <https://doi.org/10.3390/rel13050424>.

become increasingly widespread thanks to translations into various languages and the efforts of other scholars who have reviewed and improved the weak hadiths in the book. Its impact continues to be felt in Islamic scholarship and practice, cementing its place as a cornerstone of Islamic literature and thought.

The book *Ihya Ulumuddin* remains relevant to this day due to its teachings conveying universal values that can be applied in various life situations. This work provides guidance for Muslims to understand and practice religious teachings more deeply and comprehensively. Specifically, the volume discussing "Patience and Gratitude" becomes an important guide in developing noble traits such as perseverance and gratitude, which are key to attaining Allah's pleasure. The chapter on gratitude, for example, teaches the importance of accepting life's realities with sincerity, which can reduce anxiety and frustration, while helping one focus more on things that can be controlled and improved. The relevance of *Ihya Ulumuddin* to hadith can be seen from several important aspects that connect Islamic teachings, spiritual practices, and mental health. Al-Ghazali integrates hadith teachings in *Ihya Ulumuddin* to provide practical guidance in daily life. He emphasizes that gratitude is one of the important values often repeated in hadith, and is key to achieving peace of mind and mental health. Through understanding hadith about gratitude, Al-Ghazali provides a deeper context on how an attitude of gratitude can help individuals face life's challenges.

According to Al-Ghazali, gratitude (*syukur*) is not only beneficial on an individual level but also strengthens social relationships. He emphasizes that gratitude should be directed not only towards Allah but also towards fellow human beings. Expressing thanks to others creates stronger social bonds and a harmonious atmosphere. This is important for building a supportive environment, which in turn contributes to mental health and happiness. Al-Ghazali provides a deep understanding that sincere gratitude is one of the paths to inner peace and social harmony. In this book, Al-Ghazali explains that gratitude plays a significant role in maintaining mental health. He quotes hadiths that emphasize the importance of being grateful to Allah for the blessings given. By being grateful, individuals can shift their focus from life's problems and pressures to positive aspects, which in turn improves emotional and mental well-being.

Evidence about gratitude is also found abundantly in the Quran and the hadiths of Prophet Muhammad (peace be upon him). In the Quran, Allah SWT says: "If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe" (Quran 14:7). Other verses, such as Quran 2:152 and Quran 31:12, also emphasize the importance of being grateful to Allah as a form of acknowledgment of His blessings. In the hadiths, Prophet Muhammad (peace be upon him) also demonstrated examples of gratitude, such as prostrating when receiving good news or standing for long periods in prayer until his feet swelled. He said: "Whoever is grateful, then indeed, he is grateful for the benefit of himself" (Narrated by Ahmad). This shows that gratitude is not only an obligation but also brings great benefits to oneself and communal life.

Hadith Gratitude

In The hadith narrated by Abu Sa'id Al-Khudri (may Allah be pleased with him) reports that the Prophet Muhammad (peace be upon him) said:

"If one of you experiences a pleasure in this world and then says 'Alhamdulillah' (all praise is due to Allah), there is nothing more beloved to Allah than this utterance." This hadith emphasizes that expressing gratitude verbally through saying "Alhamdulillah" upon receiving blessings is highly virtuous and beloved to Allah. The chains of narration (*isnad*) for this hadith have been confirmed authentic (*sahih*) with connected chains reaching back to the Prophet in the collections of:

Sahih Muslim (Book of Asceticism and Softening of Hearts, Hadith No. 2819),³⁰ Sunan Ibn Majah (Book of Supplication, Hadith No. 3803)³¹ Musnad Ahmad (Volume 5, Page 300, Hadith No. 16735).³²

In the book *Ihya Ulumuddin*, Imam Al-Ghazali quotes a hadith related to gratitude, one of which is a Hadith narrated by Muslim from Abu Hurairah, may Allah be pleased with him, where the Prophet Muhammad, peace be upon him, said:

لَوْ أَنَّ أَحَدَكُمْ إِذَا أَصَابَتْهُ رَاحَةٌ مِنَ الدُّنْيَا فَقَالَ: الْحَمْدُ لِلَّهِ، لَمْ يَكُنْ شَيْءٌ أَفْضَلَ عِنْدَ اللَّهِ مِنْ هَذِهِ الْكَلِمَةِ

Meaning : "If one of you experiences joy in this world and then says: 'Alhamdulillah' (all praise be to Allah), there is nothing more noble in the sight of Allah than this utterance." This translation conveys the meaning that when a person experiences happiness or pleasure in their worldly life and responds by praising Allah with the words "Alhamdulillah," this act of gratitude is considered highly virtuous and pleasing to Allah. The statement emphasizes the importance of acknowledging Allah's blessings and expressing thankfulness, even in moments of worldly satisfaction.³³

From this hadith, Imam Al-Ghazali emphasizes the importance of expressing gratitude for the blessings bestowed by Allah SWT, both through verbal praise and by utilizing these blessings for obedience. This hadith contains an encouragement to constantly thank Allah SWT for all the blessings and ease He has given by saying "Alhamdulillah". Expressing gratitude for Allah's blessings is an act that is greatly loved and pleasing to Allah SWT, so much so that there is no deed more virtuous in His sight than uttering the words of gratitude "Alhamdulillah" when receiving a blessing. Al-Ghazali uses the hadith to support his argument about the importance of moral and ethical education in Islam. In this context, gratitude is not only interpreted as an expression of thanks to Allah but also as behavior that reflects noble character. This aligns with many hadiths that encourage Muslims to behave well and be grateful for all blessings. Here, Al-Ghazali also criticizes the approach of modern psychology, which tends to neglect the spiritual aspect of human beings. He argues that understanding the soul must include the spiritual dimension, as taught in the hadiths of Prophet Muhammad. Thus, *Ihya' Ulumuddin* becomes a bridge between religious science and psychology, offering a more holistic insight into mental health. The hadith narrated by Abu Sa'id Al-Khudri, found in Sahih Muslim, Sunan Ibn Majah, and Musnad Ahmad, emphasizes the immense value of expressing gratitude. The Prophet Muhammad (peace be upon him) said, "If one of you experiences a pleasure in this world and then says 'Alhamdulillah' (all praise is due to Allah), there is nothing more beloved to Allah than this utterance." This means that a simple act of thanking Allah for His blessings with sincerity is highly honored by Allah and brings one closer to Him.

Imam Al-Ghazali uses this hadith as a foundation to explain that gratitude is more than just words. Gratitude has three important components: knowledge, the inner state of the heart, and practical action. First, one must recognize and understand that all blessings come from Allah. Second, gratitude is a feeling of happiness and contentment in the heart for these blessings. Third, true gratitude must be reflected in actions, such as using blessings in ways that please Allah and obeying His commands. Simply saying "Alhamdulillah" is good, but it should lead to real changes in behavior and attitude.

Hadith Authentication

To perform the *takhrij* (authentication) of this hadith, we need to investigate existing hadith sources to discover its origin and validity. Syuhudi Ismail also emphasizes the importance of hadith *takhrij* for several purposes, including: Identifying the original source of a hadith and the scholars

³⁰ Muslim ibn al-Hajjaj. (n.d.). *Sahih Muslim* (Book of Asceticism and Softening of Hearts, Hadith No. 2819).

³¹ Ibn Majah, M. ibn Y. (n.d.). *Sunan Ibn Majah* (Book of Supplication, Hadith No. 3803).

³² Ahmad ibn Hanbal. (n.d.). *Musnad Ahmad ibn Hanbal* (Vol. 5, p. 300, Hadith No. 16735).

³³ Al-Ghazali, *Ihya Ulumuddin* (احياء علوم الدين).

who narrated it. Determining the condition of the hadith's chain of narrators (sanad) and its lineage, whether the chains are connected or not. Improving the quality of a hadith from dha'if (weak) to hasan (good) due to the discovery of syahid (supporting evidence) or tabi' (corroborating narrations).³⁴

Using this takhrij method, researchers can ensure the authenticity and validity of the hadith being studied. Based on the given sources, the steps taken are as follows: search for this hadith in the main hadith books such as Sahih Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan Tirmidhi, Sunan Nasa'i, and Sunan Ibn Majah. This hadith is not explicitly mentioned in the given sources, so further research needs to be conducted in these books based on specific topics or themes. The researcher identifies the theme or subject of the hadith about gratitude found in the book Ihya Ulumuddin and then searches in hadith books that group hadiths by topic.³⁵ This method is useful when researchers know the general theme of a hadith but do not know its specific wording. After this, the author reviews the hadith in the Kutub al-Sittah (Six Books) and examines the aspects of its sanad (chain of narrators) and matn (text). Examination of Secondary Sources such as tafsir books, hadith commentaries, or other Islamic literature that may quote this hadith can also be checked. Sometimes, hadiths that are not found in primary sources can be found in quotations in secondary literature.

Based on the given hadith text, I will perform a takhrij hadith using the *takhrij bi al-lafzh* method (based on the wording of the hadith's text). The beginning of the hadith text:

لَوْ أَنَّ أَحَدَكُمْ إِذَا أَصَابَتْهُ رَاحَةٌ مِنَ الدُّنْيَا فَقَالَ: الْحَمْدُ لِلَّهِ

After searching for the initial pronunciation of the hadith text in the book Mu'jam al-Mufahras li Alfazh al-Hadith an-Nabawi, I found that this hadith is narrated by:

1. Muslim in his Sahih, in the Book of Asceticism and Softening of Hearts, Chapter on the Virtue of Praising Allah for Blessings, Hadith No. 2819.
2. Ibn Majah in his Sunan, in the Book of Supplication, Chapter on the Virtue of Praising Allah, Hadith No. 3803.
3. Ahmad in his Musnad, Volume 5, Page 300, Hadith No. 16735.

From various narration chains, with connected chains of transmission (isnad) reaching back to the Prophet Muhammad, peace be upon him. The complete narration of the hadith from *Sahih Muslim*: This is the translation of the given text from Indonesian to English. The text refers to the authenticity and transmission of hadiths in Islamic tradition, specifically mentioning Sahih Muslim, one of the most respected collections of hadith. It emphasizes the importance of the chain of narration (isnad) that connects the hadith back to the Prophet Muhammad, which is a crucial aspect of hadith verification in Islamic scholarship.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَوْ أَنَّ أَحَدَكُمْ إِذَا أَصَابَتْهُ رَاحَةٌ مِنَ الدُّنْيَا فَقَالَ الْحَمْدُ لِلَّهِ لَمْ يَكُنْ شَيْءٌ أَفْضَلَ عِنْدَ اللَّهِ مِنْ هَذِهِ الْكَلِمَةِ "

Meaning: From Abu Sa'id Al-Khudri, may Allah be pleased with him, he said: The Messenger of Allah, peace and blessings be upon him, said: "If one of you experiences a pleasure in this world and then says: 'Alhamdulillah' (All praise is due to Allah), there is nothing more beloved to Allah than this utterance."

After finding the hadith, the final step is to assess its authenticity based on the sanad (chain of narrators) and matan (text of the hadith). This involves examining the credibility of the narrators

³⁴ Muhammad Nasrulloh and Doli Witro, "Pemikiran Syuhudi Ismail Tentang Paradigma Hadis Tekstual Dan Kontekstual: Sebuah Tinjauan Umum," *An-Nida'* 46, no. 1 (2022): 1, <https://doi.org/10.24014/an-nida.v46i1.19226>.

³⁵ Hammam M. Abdelaal, Beriham R. Elemery, and Hassan A. Youness, "Classification of Hadith According to Its Content Based on Supervised Learning Algorithms," *IEEE Access* 7 (2019): 152379–87, <https://doi.org/10.1109/ACCESS.2019.2948159>.

and the consistency of the hadith text with broader Islamic teachings. Based on the given sources, there is no direct information about the specific hadith. Therefore, the steps mentioned above need to be followed to conduct a comprehensive takhrij (hadith verification).³⁶ Based on the search for this hadith in various hadith books, it can be concluded that the hadith is authentic (sahih) and is found in Sahih Muslim, Sunan Ibn Majah, and Musnad Ahmad with different chains of narration, but all with unbroken chains of transmission up to the Prophet Muhammad, peace be upon him. Therefore, considering the authenticity of this hadith and the views of scholars, it can be used as evidence (hujjah) in the context of discussing the morals/etiquette of saying "Alhamdulillah" when receiving blessings from Allah.

The Meaning of Hadith

The word "Alhamdulillah" has a profound and rich meaning in Islam. Etymologically, this word comes from the root word "hamd," which means "to praise".³⁷ In the context of Arabic language, the prefix "al" indicates a universal meaning, which is "all," while the word "lillah" emphasizes the exclusivity of praise only to Allah. The root word hamd consists of the letters ha, mim, and dal, which mean to praise or the opposite of criticism (al-khatha'u wazmu).³⁸ From the same root word, other words are derived, such as ah'madu (more praiseworthy), mah'mud (praised), muhammad (praiseworthy), and tahmid (expression of praise).³⁹ Thus, the utterance "Alhamdulillah" is textually a form of praise that specifically attributes glorification only to Allah for all the blessings bestowed.

The expression "Alhamdulillah" is not merely an expression of gratitude but also carries great spiritual value. The Prophet Muhammad (peace be upon him) explained the virtues of this phrase in various hadiths. One of them mentions that if a servant receives a blessing from Allah and then says "Alhamdulillah," that utterance is more valuable than the blessing received. In another hadith, the Prophet (peace be upon him) stated that the utterance "Alhamdulillah" can fill the scales of good deeds, and when combined with "Subhanallah," its reward fills the space between heaven and earth. This shows that the phrase "Alhamdulillah" is not just an expression of gratitude but also a form of acknowledgment of Allah's greatness and the source of all blessings. As Muslims, we are encouraged to always say "Alhamdulillah" in every situation, both in happiness and difficulty.

Gratitude is the key to obtaining additional blessings from Allah, as promised in the Quran: "If you are grateful, I will surely increase you [in favor]" (Surah Ibrahim: 7). The expression "Alhamdulillah" is the most supreme phrase of praise in the sight of Allah, as emphasized by the Prophet (peace be upon him). By uttering it, a Muslim not only shows gratitude but also acknowledges that everything received is a gift from Allah alone. This attitude strengthens faith, monotheism, and brings the soul closer to Allah, creating harmony between actions, words, and heart acknowledgment in daily life.

Furthermore, this hadith also underlines that expressions of gratitude have a very high value in the sight of Allah. The Prophet stated that there is nothing more supreme than saying "Alhamdulillah" when we receive pleasure. This shows how much Allah appreciates His servants who always remember and acknowledge His blessings. Thus, being grateful becomes one of the ways to draw closer to Allah and strengthen our spiritual relationship with Him. Saying

³⁶ Sya'id Lukman Hakim, "Takhrij Hadis Kitab Risalah Ahlu Al-Sunnah Wa Al-Jama'ah: Sebuah Kajian Analisis Sanad Dan Matan Hadis-Hadis Tanpa Riwayat," *Jurnal Pemikiran Islam* 37, no. 1 (2012): 53–78.

³⁷ Dr Ayaz Ahmad Rind, Hafiz Muhammad Fiaz, and Maqsoom Asghar, "URDU21-Historical Study of Hamd-Nigari in Saraiki Language Saraiki," *Al-Aijaz Research Journal of Islamic Studies & Humanities* 5, no. 3 (January 2022), [https://doi.org/10.53575/u21.v5.03\(21\).229-235](https://doi.org/10.53575/u21.v5.03(21).229-235).

³⁸ Rabah Sayer, "The Words of Praise in the Holy Quran (Morphological Semantic Study)," *Islamic Sciences Journal* 12, no. 10 (March 2023): 71–100, <https://doi.org/10.25130/jis.21.12.10.2.4>.

³⁹ Iman Khudhair Oda Al-Abodi, "A Linguistic Study of Praise with Reference to Arabic Religious Texts," *Journal of University of Human Development* 5, no. 3 (July 2019): 108, <https://doi.org/10.21928/juhd.v5n3y2019.pp108-115>.

"Alhamdulillah" also helps us avoid feelings of dissatisfaction or envy towards others. When we focus on being grateful, we will appreciate what we have more and not get trapped in comparisons with others. This is important to keep our hearts calm and happy.

By being grateful, we can live life more positively and with gratitude, thus bringing us closer to the path desired by Allah. So, gratitude is a highly recommended practice in Islam because it has great benefits for the practitioner, both in this world and the hereafter. By being grateful, a person not only strengthens their spiritual bond with Allah SWT but also achieves happiness, peace, and blessings in their life. Therefore, let us always be grateful for all the blessings that Allah has given, in every circumstance, so that we may be included among His servants who receive His mercy and pleasure, both in this world and the hereafter. In this study, the author shows that gratitude has a significant positive impact on mental health, so it needs to be clarified again about the relationship between gratitude and mental health itself. In the broader analysis, the hadith is understood beyond lexical meaning to encompass a holistic attitude involving knowledge, inner harmony, and righteous action. Gratitude here acts as an epistemological basis wherein one recognizes all blessings as divine gifts, cultivates an inner state of contentment and joy, and manifests thankfulness through conduct. This integrated understanding links closely with Al-Ghazali's framework of spiritual purification, inner struggle, and disciplined practice aimed at nurturing a balanced soul supportive of mental well-being.

Thus, the hadith's meaning in this context transcends a mere expression of thanks; it is foundational for spiritual growth and psychological health. It implies that true gratitude shapes a resilient, hopeful character able to face life's trials positively, making it indispensable in Islamic ethical and mental health discourse.

Thematic Study of Hadith

To comprehensively understand the meaning of hadith regarding gratitude, a study of hadith that encompasses a specific field of hadith scholarship is required. This hadith study is called thematic hadith study (*maudhui*), which is used to understand hadith by collecting and analyzing hadiths related to a particular theme. Thematic hadith study has become increasingly important in this modern era, as it helps in addressing various problems faced by society. By using this method, researchers can find relevance between Islamic teachings and current social issues, thus providing a more applicable understanding of the Prophet's teachings. Furthermore, this study also plays a role in enriching hadith science as a discipline and helps society understand developing aspects of Sharia. Therefore, thematic hadith study is not just a collection of texts, but also an effort to understand and apply Islamic teachings in the context of daily life. In his research, Hasan Asy'ari provides an example of applying this method by examining six hadiths related to *tawāḍu'* (humility) from *kutub al-sittah* (six main hadith books). He demonstrates how each hadith has different nuances and contexts despite being related to the same theme.

According to Hasan Asy'ari in his book titled "Thematic Method of Understanding the Prophet's Hadith," he discusses the thematic method that focuses on grouping hadiths based on specific themes or issues. This way, researchers can understand the broader context and meaning of each hadith. This is important because often a single hadith cannot be fully understood without considering other related hadiths. In Islam, saying *Alhamdulillah* is *sunnah* and highly recommended. It reflects our awareness of the blessings given and is a form of respect to Allah SWT. In the context of gratitude, research shows that gratitude has many dimensions and can help overcome psychological problems. This study aims to explore a deeper and more detailed meaning of gratitude than just an expression of thanks. In Arabic, gratitude (شكر) includes acknowledging the blessings given by Allah and implies real action as a form of gratitude. For people who cannot speak, of course, expressing gratitude only uses gestures without saying *Alhamdulillah*. Although there is no absolute obligation to always say *Alhamdulillah*, expressing gratitude through words is one good way to strengthen our spiritual relationship with Allah.

The relationship between gratitude and mental health

Linguistically, gratitude (*syukur*) comes from the word "*syakara*" which means to give thanks or praise for the goodness received.⁴⁰ Gratitude is the opposite of ingratitude, which means denying blessings. In terminological understanding, gratitude is acknowledging and declaring that all blessings received come from Allah SWT, by praising Him, loving Him, and being obedient and submissive to Him. Gratitude can be expressed through the heart, tongue, and body parts, but its essence is manifesting Allah's blessings by praising Him verbally, loving Him in the heart, and obeying Him through actions.

Gratitude also has strong relevance in maintaining mental health, which has been proven through various scientific studies.⁴¹ Gratitude can help individuals manage and regulate their emotions, as well as focus attention on positive aspects of life. This provides a sense of emotional freedom and tranquility. By being grateful, one can enhance positive thinking patterns, which in turn improves mental health, making people more optimistic and enthusiastic about life. Additionally, gratitude can reduce negative emotions such as stress, anxiety, and depression.

Gratitude is also associated with improved sleep quality. Research shows that writing a gratitude journal before bed can optimize sleep quality by making the mind more positive and the body more relaxed.⁴² In addition to mental benefits, gratitude can also improve social relationships, as grateful people tend to be more generous and compassionate towards others.⁴³ This can increase social support and improve interpersonal relationships. Furthermore, grateful people also tend to exercise more frequently, have stronger immune systems, and visit the doctor less often.

In this modern era, the urgency to express gratitude and maintain mental health is increasingly important given the rising life pressures that can lead to stress, anxiety, and mental disorders. Gratitude helps manage stress by creating a more positive perspective and fostering life satisfaction.⁴⁴ Gratitude also strengthens social relationships, which are greatly needed amidst growing individualism. Thus, expressing gratitude can reduce focus on negative aspects and help find greater meaning in life, addressing the inner emptiness often experienced in the modern era.

From a religious perspective, particularly in Islam, gratitude is considered a way to maintain mental health by cultivating contentment, happiness, and peace of mind. Al-Ghazali connects gratitude with inner tranquility through the concept that gratitude is one of the qualities that can bring peace to the human soul.⁴⁵ Gratitude according to Al-Ghazali is a form of acknowledgment and appreciation for the blessings given by Allah SWT, which is not only expressed verbally but also manifested in actions.⁴⁶ Thus, applying the values of gratitude in daily life, such as through writing gratitude journals or practicing gratitude meditation, can have a significant positive impact on mental health.

⁴⁰ Choirul Mahfud, "THE POWER OF SYUKUR: Tafsir Kontekstual Konsep Syukur Dalam Al-Qur'an," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 9, no. 2 (2014): 379, <https://doi.org/10.21274/epis.2014.9.2.377-400>.

⁴¹ Hamka et al., "The Gratitude and Mental Health of Student in East Kalimantan, Indonesia."

⁴² Kanishka Thadani, "Examining the Influence of Gratitude on Sleep Quality Among Young Adult Population: A Scientific Exploration," *Interantional Journal o Scientific Research In Engineering And Management* 08, no. 05 (May 2024): 1–5, <https://doi.org/10.55041/IJSREM33487>.

⁴³ S. Katherine Nelson-Coffey and John K. Coffey, "Gratitude Improves Parents' Well-Being and Family Functioning," *Emotion* 24, no. 2 (March 2024): 357, <https://doi.org/10.1037/emo0001283>.

⁴⁴ Nicholas Kerry, Ria Chhabra, and Jeremy Clifton, "Being Thankful for What You Have: A Systematic Review of Evidence for the Effect of Gratitude on Life Satisfaction," *Psychology Research and Behavior Management* Volume 16 (November 2023): 4780, <https://doi.org/10.2147/PRBM.S372432>.

⁴⁵ Norhashimah Yahya et al., "Element of Happiness by Al Ghazali and Relation in Islamic Psychospiritual," *International Journal of Academic Research in Business and Social Sciences* 10, no. 11 (November 2020): 1249, <https://doi.org/10.6007/IJARBS/v10-i11/8202>.

⁴⁶ Mohammad Aiman Amri et al., "Initial Construction and Validation of the Islamic Gratitude (I-Gratitude) Scale," *IJUM JOURNAL OF HUMAN SCIENCES* 4, no. 2 (December 2022): 55, <https://doi.org/10.31436/ijohs.v4i2.216>.

Conceptual Analysis of the Hadith on Gratitude according to Al-Ghazali.

Gratitude is one of the acts of worship that every Muslim must perform as an expression of thanks to Allah. By being grateful, a person not only acknowledges Allah's goodness but also opens the door to receive more blessings from Him. In daily life, expressions of gratitude can be made through words, good deeds, and awareness of the blessings that exist. In the book *Ihya Ulumuddin*, Al-Ghazali explains in detail about Gratitude and its relationship with Mental Health. His thoughts on mental health are rooted in the concept of balance between the physical and spiritual. Al-Ghazali believed that humans consist of two main elements, namely physical and spiritual, both of which must be fulfilled in a balanced manner to achieve ideal health.⁴⁷ Al-Ghazali advocates for fulfilling physical needs such as eating healthy food, exercising regularly, and maintaining bodily cleanliness. However, Al-Ghazali also strongly emphasizes the spiritual aspect, which includes worship, remembrance of God, and purification of the heart from negative traits such as envy, arrogance, and ostentation. The concept of *tazkiyat al-nafs* (purification of the soul) taught by Al-Ghazali requires one to struggle against desires through *mujahadah* (inner struggle) and *riyadhah* (spiritual training). By achieving a balance between these two elements, one can attain true mental health, where a healthy body supports a calm soul, and vice versa.

In addition to the balance of physical and spiritual well-being, Al-Ghazali's contribution to mental health is also reflected in his teachings on the cultivation of noble character. Al-Ghazali emphasized the importance of instilling commendable traits such as patience (*sabr*), gratitude (*shukr*), contentment (*qana'ah*), and reliance on God (*tawakkul*). These values, when applied in daily life, can strengthen an individual's character and help them face various life challenges with greater calmness and stability. The habituation of noble character from an early age becomes a crucial foundation for maintaining mental health, as having good character enables a person to control emotions and act wisely in dealing with difficulties. According to Al-Ghazali, good character also plays a role in shaping a positive mindset, which is essential for maintaining inner peace.

The main foundation of mental health according to Al-Ghazali is a strong faith in Allah SWT.⁴⁸ True faith provides inner peace and mental resilience in facing all of life's trials. With a correct understanding of religion and faith, a person will have a strong life foundation that helps them remain steadfast amidst various life challenges. According to Al-Ghazali, the ultimate goal of mental health is achieving true happiness, both in this world and the hereafter. To that end, he taught the importance of balance in pursuing worldly and spiritual happiness. He also emphasized the importance of understanding hadith in the context of *asbāb al-wurūd*, which means understanding the background and situations that led to the utterance of the hadith. In this way, one can better understand the messages contained in the hadith, especially those related to gratitude and its application in daily life, thus helping to maintain better mental health. Al-Ghazali provided a deep explanation of the concept of gratitude in Islam, which he considered as one of the highest *maqam* or stations. In his view, gratitude holds a higher position compared to other virtuous traits such as patience, *khauf* (fear), and asceticism. This is because gratitude not only functions as an acknowledgment of the blessings given by Allah but also as a way to draw closer to Him. According to Al-Ghazali, gratitude is the recognition that all blessings, both big and small, come from Allah SWT, and should be used in accordance with His guidance.

In addition to that, implementing gratitude through concrete actions is very important. This can be done by worshipping devoutly, giving charity to those in need, and doing good to others. For example, using one's wealth to help others or taking care of one's health as a form of appreciation

⁴⁷ Jarman Arroisi et al., "Pursuit of Spiritual Happiness: Abu Hamid Al-Ghazali on The Theory of Human Nature," *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam* 12, no. 02 (December 2023): 291–306, <https://doi.org/10.22219/progresiva.v12i02.29265>.

⁴⁸ Indah Noor Mazaya and Achmad Khudori Soleh, "Al-Ghazali and Hasan Al-Bashri's Concept of Happiness to Improve Psychological Well Being," *El-Hekam* 8, no. 2 (December 2023): 335, <https://doi.org/10.31958/jeh.v8i2.8528>.

for the blessing of health given. In the author's opinion, uttering the phrase "Alhamdulillah" is the first step in applying gratitude, which is then maximized through action. This is because this phrase is also uttered by people of other faiths. By consistently applying these daily practices in life, one can strengthen the experience of gratitude and improve overall quality of life.

Understanding hadith in its historical and social context is crucial as it helps avoid misunderstandings and ensures accuracy in the application of Islamic teachings.⁴⁹ The historical context, known as *asbāb al-wurūd*, provides insight into the background and situations in which hadith were conveyed by Prophet Muhammad SAW, thus helping to understand the true intent and purpose of these hadith. This contextual approach also considers the social, cultural, and scientific changes that have occurred since the time of the Prophet until today, allowing for reinterpretation relevant to contemporary conditions. The integration of social theories, such as linguistics, history, sociology, and anthropology, in hadith studies helps to align the texts with existing realities, ensuring that Islamic teachings remain relevant and applicable in various situations and eras. Furthermore, understanding the social and cultural context in which hadith emerged aids in making fair and wise legal decisions, as well as honoring the rich Islamic intellectual tradition.⁵⁰ The textual understanding of hadith focuses on the meaning and intent contained in the Prophet Muhammad's (peace be upon him) hadiths by analyzing the text of the hadith itself.⁵¹ This approach emphasizes the meaning of words and grammatical structure of the text, resulting in a literal interpretation of hadith that follows the text's wording without considering contextual aspects. In textual understanding, hadith is interpreted according to what is written, without regard to the situation or background of its utterance. This makes the understanding of hadith more rigid and limited, sometimes failing to capture deeper meanings related to social or historical contexts. Meanwhile, if the understanding of hadith is done by considering *asbāb al-wurūd*, or the background situation that led to the utterance of the hadith, the meaning of the hadith becomes broader and more applicable. For example, the hadith that reminds us to always be grateful to Allah SWT, for both big and small blessings, teaches us that gratitude is the key to receiving additional blessings. Gratitude also fosters humility, as we realize that all blessings come from Allah SWT, which prevents us from arrogance. Moreover, gratitude is an act beloved by Allah and brings His pleasure, which is the ultimate goal of a servant. Those who are constantly grateful will improve the quality of their faith and feel happier, because a heart full of gratitude will be at peace, while ingratitude towards blessings will make the heart restless and never feel content. This study concludes that gratitude (*syukur*) holds a significant and foundational role in Islamic mental health, particularly through the perspective of Imam Al-Ghazali as articulated in his monumental work *Ihya Ulumuddin*. Gratitude is not merely a verbal expression but involves three essential dimensions: knowledge of Allah's blessings, an inner spiritual state of contentment and acceptance, and practical actions that reflect thanks through obedience and righteous deeds. Al-Ghazali links true gratitude to spiritual purification (*tazkiyatun-nafs*), rigorous spiritual struggle (*mujahadah*), and disciplined spiritual exercise (*riyadhah*), which collectively support mental and emotional balance.

The research also highlights that trials and challenges in life, when viewed through the lens of gratitude, become opportunities and blessings from Allah. This perspective enables individuals

⁴⁹ Tasbih Tasbih et al., "Islamic Feminists' Rejection of the Textual Understanding of Misogynistic Hadiths for the Advancement of Gender Justice in Makassar, Indonesia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 1 (February 2024): 196, <https://doi.org/10.22373/sjhk.v8i1.19856>.

⁵⁰ Tasbih, "Urgensi Pemahaman Kontekstual Hadis (Refleksi Terhadap Wacana Islam Nusantara) Tasbih Universitas Islam Negeri Alauddin Makassar Abstrak A. Pendahuluan Islam Nusantara Adalah Wacana Yang Sedang Mengemuka Dalam Berbagai Diskursus. Saat Ini, Istilah Te, " *Al-Ulum* 16, no. 1 (2016): 81–102, <https://media.neliti.com/media/publications/184363-none-983f20e6.pdf>.

⁵¹ Hishomudin Ahmad et al., "Hadis Amalan Terbaik Dalam Sahih Bukhari: Analisa Stilistik Fonosemantik," *Journal Of Hadith Studies* 9, no. 1 (June 2024): 144–55, <https://doi.org/10.33102/johs.v9i1.295>.

to foster resilience, avoid despair, and maintain a positive and hopeful outlook grounded in the awareness that all goodness ultimately comes from God. Therefore, gratitude serves as a powerful tool to support mental well-being by shaping attitudes, thoughts, and behaviors toward life's difficulties.

Finally, the integration of hadith teachings on gratitude provides an epistemological framework that ties spiritual values to mental health. Al-Ghazali's conceptualization offers a holistic approach that surpasses many contemporary psychological models by emphasizing the unity of spiritual, emotional, and practical dimensions. This research affirms that embedding gratitude into daily life not only enriches individual spirituality but also enhances psychological health, making it imperative for mental health interventions grounded in Islamic ethics and spirituality.

Conclusion

Gratitude has a significant relationship with better mental health. Research shows that individuals with high levels of gratitude tend to be more capable of managing emotions, have better social relationships, and exhibit more stable mental health. A grateful attitude can reduce negative emotions such as stress and depression, and increase positive emotions like life satisfaction and optimism. The benefits of gratitude also include improved sleep quality, self-efficacy, and empathy, as well as prevention of feelings of resentment, envy, and depression. Grateful people tend to be happier and have a better quality of life. Faith and religious practices, including gratitude, play an important role in providing peace of mind and happiness, all of which contribute positively to mental health. Research recommends that mental health programs, especially among adolescents, can incorporate strategies to strengthen gratitude as part of their interventions. Activities that promote gratitude in schools and communities can help improve mental well-being. Overall, integrating gratitude practices into daily life and mental health programs can be an effective strategy for improving individual mental well-being. Gratitude significantly improves mental health by helping individuals better manage their emotions and maintain strong social bonds. Research has shown that grateful individuals experience lower levels of stress and depression while enjoying enhanced life satisfaction, optimism, better sleep quality, self-efficacy, and empathy. Gratitude also helps prevent negative feelings such as resentment and envy, contributing to a greater overall quality of life. Faith and religious practices, especially the practice of gratitude, are crucial in fostering peace of mind and happiness, which support positive mental health outcomes. Integrating gratitude strategies into mental health programs, particularly those targeting adolescents, has been recommended by research to enhance psychological well-being. Promoting gratitude-related activities in schools and communities can strengthen mental resilience and emotional balance. Therefore, embedding gratitude practices in daily routines and interventions is an effective way to improve mental health and foster a happier, healthier society.

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