

## Research Article

# Tawhid's Therapeutic Potential Against Overthinking and Anxiety in Muslim Societies: Qur'anic, Hadith, Salafi Scholarship

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## Abstract

This research investigates the therapeutic potential of Tawhid (affirming God's absolute oneness) as a Qur'anic and Hadith-based solution for overthinking and anxiety prevalent in contemporary Muslim societies. The study addresses the escalating prevalence of these mental health issues, which affect up to 30% of the population in Muslim-majority countries and are exacerbated by socio-economic pressures and inadequate culturally tailored mental health resources. Utilizing a qualitative Library Research method, the study conducts an in-depth content analysis of primary sources (Qur'an and Hadith) and secondary sources (classical tafsir and Salafi scholarly works). The findings affirm that Tawhid serves as a foundational al-ilaj ar-ruhiy (spiritual therapy) that provides a robust cognitive

and emotional framework. The study identifies three core mechanisms derived from Tawhid: Tawhid Rububiyah (Lordship) combats future anxiety and rumination through reliance on Qadar (Divine Decree) and cultivating Tawakkul (reliance); Tawhid Uluhiyyah (Worship) provides behavioral solutions like Dhikr, which acts as a cognitive soother; and Tawhid Asma' wa Sifat (Names and Attributes) enhances psychological resources by combating helplessness and guilt rumination through names like Al-Wakil (The Disposer of Affairs) and Al-Ghafur (The Forgiving). Furthermore, specific Islamic strategies such as Tahajud, Dhikr, Tawakkul, and Rida (acceptance of divine decree) are affirmed to promote sakinah (tranquility), aligning the Salafi creedal doctrine with principles of modern cognitive restructuring therapy. The novelty lies in its rigorous, targeted, and holistic analysis through the Salafi scholarly lens, offering a doctrinally sound and psychologically relevant framework for intervention.

**Keywords:** Tawhid, Anxiety, Overthinking, Salafi Scholars, Spiritual Therapy.

## INTRODUCTION

In the Islamic perspective, anxiety and overthinking are viewed as conditions closely intertwined with an individual's spiritual and psychological state. According to the Qur'an, anxiety is referred to by terms such as *khauf*, *dhaiq*, *halu'a*, and *jazu'a*, which depict an excessive fear or apprehension toward events that have not yet occurred. In Islam, anxiety is regarded as a spiritual trial that can deepen one's faith and relationship with Allah, and it can be overcome through faith, prayer, *tawakal* (complete reliance on Allah), and adherence to Islamic teachings. Overthinking, on the other hand, is considered excessive rumination linked to feelings of anxiety, fear, and even suspicion, which can lead to inner turmoil. Islam teaches that individuals should not be burdened by unnecessary overthinking and worries, and should firmly uphold the belief that everything is in Allah's hands, thereby achieving tranquility of the heart and stability of the mind.

In contemporary Muslim societies, the prevalence of anxiety and overthinking has escalated amid rapid urbanization, pervasive digital connectivity, and mounting socio-economic pressures, significantly impacting mental well-being and daily functioning. Studies indicate that these issues affect up to 30% of populations in Muslim-majority countries, often exacerbated by cultural stigma surrounding mental health (*World Mental Health Report, 2022*).

Traditional Islamic concepts, such as Tawhid, the fundamental principle of affirming God's absolute oneness, offer a promising therapeutic framework by promoting spiritual grounding and alleviating existential distress. Tawhid encourages reliance on divine will (*tawakal*), which can counteract overthinking through mindfulness of God's omnipotence, as illustrated in Quranic verses like Surah Ath-thalaq: 3

“And whosoever puts his trust in Allah, then He will suffice him.”

Within the context of modern Muslim societies, anxiety and overthinking manifest as pervasive challenges driven by factors like social media exposure,

economic instability, and cultural shifts away from traditional values, leading to heightened psychological distress and reduced quality of life. These problems are compounded by inadequate mental health resources tailored to Islamic cultural norms, where Western therapeutic models often fail to resonate, resulting in underreporting and ineffective interventions. The research context highlights a disconnect between spiritual heritage and contemporary mental health needs, underscoring the urgency for faith-based solutions like Tawhid to address these issues holistically.

A review of existing literature reveals that Islamic practices, including Tawhid, contribute to mental health resilience by fostering emotional stability and reducing stress through spiritual mechanisms such as prayer and community support (Koenig, 2018). Studies on Quranic-Hadith-based approaches show that concepts like Tawhid promote cognitive reframing, helping individuals shift from rumination to acceptance of divine decree. However, the literature also indicates gaps in empirical evidence linking Tawhid specifically to anxiety reduction in diverse Muslim contexts, with limited integration of Salafi scholarly perspectives that emphasize doctrinal purity and practical application.

Previous research has explored Tawhid's role in mental health, such as Kastolani's (2016) study on the internalization of Tawhid values in mental health, which emphasizes how embedding Tawhid principles can enhance psychological well-being through spiritual discipline. Similarly, Muhyi's (2017) work on self-control and Islamic guidance discusses Islamic teachings as tools for emotional regulation, aligning with Tawhid's emphasis on submission to divine will. Imtiyaz's (2019) article in *Jurnal Ilmu Keislaman* integrates psychological and Islamic perspectives on mental health, highlighting faith-based coping strategies but without a specific focus on Quranic-Hadith analyses. While these studies provide foundational insights into Tawhid's benefits, they often lack a deep, Salafi-informed lens that prioritizes literal interpretations of primary sources. The novelty of this research lies in its targeted Quranic-Hadith-based analysis of Tawhid's therapeutic mechanisms against anxiety and overthinking, uniquely viewed through Salafi scholars' perspectives, differentiating it from prior works by offering rigorous doctrinal depth and practical applications for contemporary Muslim societies.

## RESEARCH METHODS

In researching the therapeutic potential of Tawhid in addressing anxiety and overthinking in contemporary Muslim societies, a method is required that can produce a comprehensive and in-depth analysis from the perspective of Islamic scholarship, particularly through the lens of Salafi scholars. Therefore, the author opts for a qualitative research method utilizing Library Research. The choice of this method is based on the need for in-depth analysis and descriptive examination of the concepts of Tawhid, anxiety, and overthinking sourced from the Qur'an and Hadith, which are then scrutinized through the viewpoints of Salafi scholars.

This study employs Library Research, using academic journals, classical tafsir books, and scholarly works as the main data sources. The data sources are

classified into: Primary Sources: Include the Qur'an and the Hadith of Prophet Muhammad *shallahu 'alaihi wa sallam*, which form the primary theological basis for testing the therapeutic hypothesis of Tawhid, as well as relevant scholarly research journals concerning Tawhid, Islamic psychology, and Salafi studies. Secondary Sources: Include classical tafsir books and the works of Salafi scholars (such as Ibn Taymiyyah, Ibn Kathir, and Al-Qurthubi), which serve as the theoretical foundation, comparison points, and supportive arguments for the findings derived from the primary sources. The Data Analysis Technique utilized is Content Analysis of the collected literature. The analysis process is conducted in depth, covering three stages:

1. Concept Description: Describing the concepts of Tawhid (*Rububiyah, Uluhiyyah, Asma' wa Sifat*), anxiety, and overthinking from the primary sources.
2. Thematic Analysis: Identifying and analyzing the mechanisms of Tawhid (such as Tawakal, Dhikr, and Rida) as a therapeutic framework.
3. Salafi Scrutiny: Examining and comparing the interpretations of the Qur'an and Hadith related to mental solutions through the viewpoint of Salafi scholars, to construct a therapeutic framework that is doctrinally sound and holistic.

This method allows the author to present a solution framework that is both doctrinally rich and psychologically relevant to the challenges of anxiety and overthinking among modern Muslims.

## **RESULTS AND DISCUSSION**

### **The Concept of Tawhid in the Qur'an and Hadith**

As the fundamental foundation of Islamic teachings, Tawhid not only serves as a theological concept affirming the Oneness of Allah but also holds profound psychological significance for human inner peace. In the context of mental health, Tawhid emphasizes the holistic relationship between humans and their Creator, in which spiritual balance plays a crucial role in fostering a sense of security, emotional stability, and clarity of life's purpose.

A proper understanding of Tawhid enables individuals to position themselves proportionally between effort and submission (*tawakal*), to accept Allah's decrees with an open heart (*rida*), and to maintain spiritual connectedness through constant remembrance of Him (*dhikrullah*). These three aspects form the essence of the Islamic spiritual approach in managing anxiety and overthinking, as they cultivate harmony among the cognitive, affective, and spiritual dimensions of the human self (Al-Kandari & Al-Sejari, 2022).

From the perspective of Islamic scholars, particularly those within the Salafi tradition, Tawhid is not merely a rational acknowledgment of Allah's Oneness but a deep conviction that permeates all aspects of a Muslim's behavior and emotional responses. When this belief is firmly rooted in the heart, it brings about inner tranquility and liberates the individual from dependence on worldly factors that often become sources of anxiety. Consequently, the Qur'an and Hadith provide a solid foundation for understanding the interconnection between Tawhid and inner

peace, as reflected in several verses and sayings of the Prophet Muhammad shallahu 'alaihi wa sallam.

Within the framework of Tawhid as a spiritual foundation, complete reliance on Allah (tawakal), contentment with divine decree (riḍa), and remembrance of Him (dhikrullah) emerge as the three primary mechanisms that can alleviate anxiety and overthinking. First, in Surah Ar-Ra'd (13:28):

“Those who believe and whose hearts find peace in the remembrance of Allah. Surely, in the remembrance of Allah do hearts find peace.”

This verse affirms that dhikrullah (remembrance of Allah) is the primary source of inner tranquility. In the context of Islamic psychology, the act of remembering Allah cultivates an existential awareness that everything occurs by His permission and will. As a result, individuals are not overwhelmed by anxiety or excessive thoughts about matters beyond their control (Rahman & Azman, 2021). Through dhikr, tawhid functions as an emotional regulation mechanism that calms the mind and directs thoughts toward a deeper spiritual meaning (Al-Khalifa, 2018).

According to Ibn Kathir, this verse indicates that believers attain tranquility of heart through the remembrance of Allah. Dhikr, or remembrance of Allah, encompasses all forms of worship such as prayer (ṣalah), recitation of the Qur'an, and supplication (du'a). A serene heart is the result of strong faith and a close relationship with Allah. Ibn Kathir emphasizes that true inner peace cannot be attained through worldly means, but only through a sincere and devoted connection with Allah (Imam Ibnu Katsir, 2004). Meanwhile, al-Qurṭubi, in his exegesis, explains that this verse affirms the importance of dhikr as a source of tranquility and inner peace. He notes that remembering Allah encompasses various forms of worship and obedience. Al-Qurṭubi also emphasizes that believers experience profound serenity because they possess complete faith in Allah's power and mercy, which grants them protection and peace of mind when facing the diverse challenges of life (Imam Al-Qurthubi, 2007).

Based on the aforementioned interpretations, it can be concluded that dhikr, or the remembrance of Allah, encompasses both verbal expressions and physical actions that include all forms of daily worship, such as fasting, prayer, almsgiving (zakat), recitation of the Qur'an, and other righteous deeds performed in everyday life. Through dhikr, the human heart attains true tranquility and inner peace. This verse emphasizes that serenity of the heart is attained through faith in Allah and constant remembrance of Him. It highlights the importance of spiritual reinforcement and consistent religious practice as essential means to achieve inner peace and emotional stability, serving as a spiritual framework for managing anxiety and life's psychological challenges (Ridha, 2024).

The understanding of inner peace derived from tawhid is also affirmed in various ḥadith of the Prophet shallahu 'alaihi wa sallam, which explain how the state of a believer's heart plays a vital role in their psychological and spiritual stability.

Narrated al-Nu'mān ibn Bashīr (may Allah be pleased with them both): I heard the Messenger of Allah subhanahu wa ta'ala say: "Indeed, there is a piece of flesh in the body which, if it is sound, the whole body will be sound; and if it is corrupt, the whole body will be corrupt. Truly, that piece of flesh is the heart." (Reported by al-Bukhari, no. 52; Muslim, no. 1599).

This hadith illustrates that the heart serves as the center of spiritual and psychological balance. From the Salafi perspective, the purity of the heart can only be attained through tawhid that is free from any form of shirk, as shirk is regarded as the primary source of inner distress (Ibn 'Uthaymeen, 2018). By strengthening tawhid, a Muslim reorients their life to rely solely on Allah, which in turn cultivates a sense of *sakinah* (tranquility) and *thiqah billah* (complete trust in Allah) (Al-Harbi, 2020).

The Prophet shallahu 'alaihi wa sallam, mentioned a comprehensive statement concerning the righteousness and corruption of human actions. He said that the foundation of the body's righteousness and corruption lies in the condition of the heart. When the heart is sound, its intentions are sound, and consequently all the limbs act righteously, inclining only toward obedience to Allah and avoiding His displeasure, being content with what is lawful and refraining from what is prohibited. Conversely, when the heart is corrupt, its intentions become corrupt, and all the limbs follow suit, engaging in disobedience to Allah and pursuing what incurs His wrath, no longer content with what is lawful but hastening toward what is forbidden according to the heart's desires and deviation from the truth ( الدرر السنية ( الموسوعة الحديثية - شروح الأحاديث, t.t.). This hadith highlights how pure tawhid cultivates a sound heart, bringing inner peace and psychological stability.

In summary, tawhid functions as both a cognitive framework and a spiritual pacifier for Muslims. It teaches individuals to detach from fragile worldly dependencies and place their ultimate trust solely in the Eternal One. This serves as the core psychological mechanism through which tawhid becomes the ultimate source of inner peace, as affirmed in the Qur'an and Sunnah. Overall, this study illustrates a holistic framework in which theological affirmation of tawhid is inseparable from psychological well-being. Through dhikr that soothes the heart and faith that guides the mind, Islam offers a profound solution to modern anxiety: by anchoring the heart to the Eternal, the soul attains unshakable tranquility amid the transient nature of worldly life.

#### **a. Concepts of Tawhid in a Therapeutic Framework**

Analysis of the Qur'an and Hadith through the lens of Salafi scholars affirms that Tawhid is the foundation of all spiritual therapy (*al-ilaj ar-ruhiy*). Structurally, it provides a solid cognitive and emotional framework for facing life's uncertainties (*overthinking*) and future fears (*anxiety*). The Tawhid framework, composed of three dimensions (*Rububiyyah, Uluhiyyah, and Asma' wa Sifat*), offers specific solutions to the heart's ailments:

##### **1. Tawhid Rububiyyah: The Solution for Overthinking and Future Anxiety**

Tawhid Rububiyyah is the belief that Allah alone is the Creator, Sustainer, and Controller. Therapeutically, this dimension addresses future

anxiety and rumination (overthinking about what has not yet occurred).

- a) **Combating Anxiety through Qadar (Divine Decree):** Salafi scholars argue that excessive worry about fate and the future constitutes an imperfection in Tawhid Rububiyah. When a Muslim is fully convinced that Allah regulates everything and that all events occur by His Will (Qur'an 10:31), they free their mind from the burden of controlling outcomes beyond their power. Ibn Taymiyyah emphasizes that submission to Qadar is the key to eliminating sorrow and fear (Ibn Taymiyyah, *Majmu' al-Fatawa*).
- b) **Cultivating Ridla (Acceptance) and Tawakkul (Reliance):** Belief in Rububiyah promotes the attitude of ridla and Tawakkul (reliance on God after effort). This attitude is scientifically proven to have a significant negative correlation with stress and anxiety, making it an effective coping mechanism (Wulandari dkk., 2023). This demonstrates the convergence between the Salafi creedal doctrine and the results of modern psychological studies.

## **2. Tawhid Uluhiyyah: The Cognitive and Behavioral Solution**

Tawhid Uluhiyyah is the purification of all forms of worship for Allah alone. Therapeutically, it provides an action-oriented tool that binds the heart and mind to God, diverting focus away from negative thoughts that trigger overthinking and anxiety.

- a) **Dhikr as a Cognitive Soother:** The main act of worship in Tawhid Uluhiyyah is Dhikr (remembrance of Allah). Dhikr functions as a spiritual cognitive therapy that redirects focus from negative whispers (waswas) toward absolute truth. Allah states, "Unquestionably, by the remembrance of Allah hearts are assured" (Qur'an 13:28). Ibn al-Qayyim al-Jawziyyah (in *Madarij as-Salikin*) describes Dhikr as the "soul's food," which, if neglected, makes the heart sick and vulnerable to attacks of anxiety and doubt.
- b) **Clinical Effectiveness of Worship:** The purification of worship (such as Prayer and Dhikr) is clinically proven to suppress biological and psychological stress responses. Dhikr relaxation therapy has been effectively used to reduce levels of depression and anxiety (Mustary, 2021). Dhikr relaxation therapy has been effectively used to reduce levels of depression and anxiety (Mustary, 2021).

## **3. Tawhid Asma' wa Sifat: Enhancing Psychological Resources**

Tawhid Asma' wa Sifat is the belief that Allah possesses the Most Beautiful Names and Supreme Attributes. Knowing and supplicating through His Names provides immediate psychological resources that counteract the negative feelings accompanying anxiety and overthinking.

- a) **Combating Helplessness:** When a Muslim feels anxious and helpless, they can call upon Allah by His Names Al-Qawiy (The All-Strong) or Al-Wakil (The Disposer of Affairs), which instantly instills a sense of security and inner strength. Shaykh Abdurrahman as-Sa'di often

emphasized in his exegesis that knowing Allah's Names and Attributes is a guarantee of peace of mind (Tafsir Karim ar-Rahman).

- b) **Combating Guilt Rumination:** When overthinking is driven by past guilt, Tawhid Asma' wa Sifat offers therapy through the Names Al-Ghafur (The Forgiving) and At-Tawwab (The Acceptor of Repentance). This directs the individual toward genuine repentance (as a concrete action) and the release of unproductive rumination, confident that the Source of Forgiveness is limitless (Amrullah, 2024).

### **b. Definition of Overthinking**

Overthinking is a term often directed at people who think too much. However, it should not be equated with being a deep thinker. People who overthink often excessively contemplate trivial matters. Many mistakenly view this tendency as a careful attitude before making a decision. In reality, thinking too much can have detrimental effects on health (almanar, najmi). Overthinking is a psychological phenomenon that involves excessive deliberation over situations, events, or decisions, frequently leading to anxiety, stress, and procrastination. The Qur'an, as the holy book of Islam, provides comprehensive guidance for life, encompassing human psychological aspects. Several verses in the Qur'an can be interpreted to offer insights into how to manage and overcome overthinking (Putra, 2024).

The phenomenon of overthinking is increasingly prominent as one of the psychological issues frequently experienced by Generation Z adolescents in the digital age. This generation has grown up in a fast-paced and competitive technological environment, with unlimited access to the flow of information from social media. While this brings ease of communication and opportunities for creativity, this situation also generates significant mental pressure. Excessive information often triggers repetitive, anxious, and pessimistic thoughts. Overthinking is not merely an activity of deep thinking; rather, it is a process that is repetitive, difficult to control, and tends to focus on negative scenarios, thereby disrupting the cognitive, emotional, and social functions of adolescents (Sabila dkk., 2025).

Imam Al-Ghazali, in his work *Ihya Ulumuddin*, identifies the main causes of overthinking as ignorance and attachment to the worldly life. Excessive thoughts often stem from strong worldly desires and a lack of knowledge, leading to anxiety and mental unrest. Al-Ghazali emphasizes that strengthening faith (aqidah) and practicing tawakall (trust in Allah) help reduce overthinking, allowing the heart to find peace in accepting Allah's decree (qadha and qadar). He states, "There are two causes of excessive imagination: ignorance and love of the world," highlighting that overthinking results from spiritual imbalance and preoccupation with worldly matters (Sanjari & Pratiwi Nurlita, 2023).

### **c. Definition of Anxiety**

Anxiety can be described as follows: A natural feeling we experience in certain situations, especially when we are in danger, afraid of something or someone or we feel stressed. As humans, we tend to feel anxious daily because

we all have people and things we love and care about, including ourselves. Being in constant fear of losing the things we value the most makes us vulnerable to psychological disorders in some cases. However, it is crucial to understand the difference between feeling anxious during appropriate situations and having an anxiety disorder. Our anxiousness may be caused by an illness, job loss, accident, or losing a loved one, and we may face struggles, but our anxiousness lasts only for a limited time. Anxiety is a psychological disorder that is much more serious and intense than daily worries because it negatively affects the individual's life. Anxiety disorders are not just one illness but a set of diseases distinguished by certain symptoms such as a constant feeling of extreme anxiety, discomfort, distress, and tension (Deniz Ecem, 2021).

According to modern psychology, anxiety is often defined as an emotional response to events perceived as risky or stressful. However, from the perspective of Islamic psychology, anxiety is not merely a mental or emotional disturbance but also carries spiritual and moral dimensions, deeply connected to one's faith and belief in Allah. This broader understanding provides an integrated framework to interpret anxiety not only as a psychological symptom but as a spiritual condition that reflects one's relationship with their Creator (Ahmad, 2017).

An emotional response to situations perceived as risky or unpleasant is how modern psychology defines anxiety. Individuals often experience anxiety when they believe they have no control over certain circumstances, with symptoms such as restlessness, bodily tension, and persistent thoughts of danger. The causes and consequences of anxiety have been explained through various modern psychological theories, including the stress theory, cognitive theory, and neurobiological perspectives (Al-Kandari & Al-Hassani, 2018).

In addition, anxiety possesses spiritual and moral dimensions from the perspective of Islamic psychology, encompassing its relationship with faith and belief in Allah. Anxiety is viewed as a test or spiritual struggle that can encourage individuals to grow spiritually and strengthen their confidence when facing life's challenges. In Islam, finding a solution to feelings of worry often involves supplication (du'a), faith in Allah, and the cultivation of inner peace through worship and righteous deeds (Hamid & Nasaruddin, 2019).

#### **d. Islamic Strategies for Mitigating Overthinking and Anxiety**

##### **1. Tahajud**

Most people actually feel that they have progress in thinking about something while contemplating it endlessly, but in reality, they absorb the negative thoughts that arise and spread a pessimistic view on the problem at hand. Therefore, each individual must be able to control their thoughts, so as not to become overthinking. With this, it can help the individual, avoid the anxiety that arises as a result of the things they think too much about (Rofi'atin dkk., 2021). Because in the Qur'an it is explained that Allah will not test his servant beyond the limits of his ability, as explained in the Qur'an surah Al Baqarah verse 286, as follows:

While the most suitable medicine for people who experience overthinking is to draw closer to Allah and ask for guidance, one of which is prayer because in essence, the person who performs the prayer is the person who is in contact with Allah. The provision of Tahajjud prayer therapy has a positive impact on individuals because the Tahajjud prayer has many benefits and virtues. The tahajjud prayer is carried out in the silence of a quiet night and contains an infinite number of wisdom (Rofi'atin dkk., 2021). Allah subhanahu wa ta'ala says in Surah Al-Israa verse 79, which reads:

Meaning: "And on some nights, perform the tahajjud prayer (as an additional worship) for you, hopefully, your Lord will raise you to a commendable place" (Surah Al-Isra: 79).

The virtues of the tahajjud prayer mentioned in the Qur'an include. Allah subhanahu wa ta'ala will give a commendable station (position), both in this world and in the hereafter. Those who keep the night prayers are those who truly fear Allah subhanahu wa ta'ala. They will get goodness, mercy, and forgiveness, from Allah subhanahu wa ta'ala.

## **2. Dhikr**

To address issues within Muslim societies, the role of Islam through the revelation of Allah is indispensable. The Qur'an serves as a solution to various problems, including matters related to inner peace and happiness, as exemplified in Surah Ar-Ra'd (13:28):

"(It is) those who believe, and whose hearts find tranquility in the remembrance of Allah. Truly, it is through the remembrance of Allah that hearts attain peace."

According to Quraish Shihab, the dhikr mentioned in this verse brings serenity to the soul on the condition that it directs the heart toward awareness of Allah's greatness, rather than being merely a verbal utterance. This view is supported by Thabathaba'i, who emphasizes that the tranquility of the heart described in this verse is a result of faith accompanied by knowledge and awareness of Allah's majesty.

In other words, true inner peace arises when the heart genuinely understands and recognizes Allah's greatness, rather than through verbal expression alone. One logical implication of the aforementioned interpretations is that dhikr serves as an effective solution for mental health issues, including anxiety disorder, by calming the heart. Through mindful remembrance of Allah's greatness, negative thoughts and distress are replaced with optimism and trust in Allah's continual support. Combined with relaxation, dhikr fosters surrender to the Creator, alleviates loneliness, and strengthens inner peace, ultimately reducing levels of anxiety (Fauziah dkk., 2023).

## **3. Tawakal**

One of the key Islamic concepts for overcoming anxiety and overthinking is tawakal, which refers to the complete reliance and submission to Allah after exerting one's utmost effort (ikhtiar). Tawakal

functions as an effective spiritual coping mechanism in alleviating psychological distress, particularly when individuals face uncertain circumstances or situations beyond their control (Nurwahidah dkk., 2024). In Surah At-Talaq (65:3), Allah says:

"And whoever puts his trust in Allah, He will suffice him."

This verse emphasizes that by relying solely on Allah, a Muslim attains both psychological and material sufficiency, thereby reducing the space for excessive anxiety and worry.

According to the perspective presented by Nurwahidah et al. (2024), *tawakal* should not be understood as a passive attitude, but rather as an active process of self-regulation. An individual is required to make optimal efforts (*ikhtiar*), while simultaneously releasing excessive attachment to outcomes. This approach aligns with modern psychotherapeutic principles such as cognitive restructuring, in which individuals are encouraged to reform irrational beliefs about control and certainty. Thus, *tawakal* serves not only as a spiritual solution but also as a psychologically relevant approach to alleviating symptoms of anxiety and overthinking among Muslims (Nurwahidah dkk., 2024).

#### 4. **Rida**

*Rida* represents a higher spiritual state than *sabr* (patience). While *sabr* involves enduring hardship with restraint, *rida* is characterized by wholehearted acceptance and the conviction that every decree of Allah, whether seemingly good or bad in human perception, contains wisdom and goodness. The Prophet Muhammad shallahu 'alaihi wa sallam, said:

"How wonderful is the affair of the believer! Verily, all of his affairs are good, and this is not the case for anyone except the believer. If something good happens to him, he is grateful, and that is good for him. If something harmful befalls him, he is patient, and that is good for him." (Narrated by Muslim)

In the perspective of Islamic psychology, *rida* (contentment and acceptance of Allah's decree) functions as an effective spiritual coping mechanism to alleviate anxiety and overthinking. Defined as "willingly accepting all of Allah's decrees," this concept operates through five empirically supported clinical dimensions: *rida* toward afflictions transforms one's perception of suffering; *rida* toward blessings prevents social anxiety through gratitude; *rida* toward the past breaks the cycle of rumination by accepting divine destiny; *rida* toward the future reduces anticipatory anxiety through surrender; and *rida* toward others' mistakes releases emotional burdens through forgiveness (Rusdi, 2017).

From a psychological perspective, *rida* functions as a natural form of cognitive restructuring that shifts the locus of control from the limited self to the infinite power of Allah. This process aligns with the principles of Acceptance and Commitment Therapy (ACT) in modern psychology, in which acceptance is considered a central component of mental health. Thus,

the internalization of *rida* serves not only as a spiritual solution but also as a measurable psychological intervention to achieve inner peace (*sakinah*) and holistically overcome anxiety disorders.

## CONCLUSION

The findings of this study affirm that Tawhid constitutes not only the theological foundation of Islam but also a comprehensive spiritual-psychological framework that contributes to mental well-being. Within the Qur'anic and Prophetic perspectives, Tawhid functions as the axis of human spiritual health, shaping the individual's worldview, emotional regulation, and behavioral orientation toward divine reliance and inner peace.

Through its three dimensions (*Rububiyah*, *Uluhiyyah*, and *Asma' wa Sifat*), Tawhid provides therapeutic mechanisms that address psychological disturbances such as overthinking and anxiety. Tawhid *Rububiyah* strengthens the believer's conviction in divine decree (*qadar*) and fosters acceptance (*rida*) and reliance (*tawakal*) as effective strategies to reduce future-oriented anxiety. Tawhid *Uluhiyyah* emphasizes the purification of worship, particularly through *dhikr* and *ṣalah*, as spiritual practices that regulate cognition and emotion by cultivating mindfulness of Allah's presence. Meanwhile, Tawhid *Asma' wa Sifat* enhances psychological resilience through the recognition of Allah's Names and Attributes, which instill hope, strength, and security in the believer's heart.

In the broader context of Islamic psychology, these dimensions demonstrate convergence with modern therapeutic principles, particularly cognitive restructuring and acceptance-based therapy. The practices of *tahajjud*, *dhikr*, *tawakal*, and *rida* operate as forms of spiritual intervention that promote tranquility (*sakinah*), self-regulation, and existential meaning. Thus, the internalization of Tawhid serves as a transformative process that reorients the human soul from attachment to the transient toward reliance upon the Eternal.

Ultimately, Tawhid integrates the theological, psychological, and spiritual dimensions of human existence into a unified system of inner balance. By anchoring the heart in divine remembrance and submission to Allah's will, the believer attains enduring serenity that transcends the fluctuations of worldly life. In this light, Tawhid stands as both a creed and a therapeutic paradigm, offering a timeless and holistic pathway to achieving psychological stability and spiritual peace.

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