

The Intersection of Psychology and Islamic Law: Addressing Mental Health in Legal Decision-Making Processes



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ABSTRACT

Islamic law has a focus on individual justice and well-being, but modern challenges such as the increasing prevalence of mental health disorders require the integration of new approaches in the legal decision-making process. This study aims to explore the application of psychological principles in Islamic law to address mental health as well as identify effective strategies for integrating this approach into the practice of Islamic law in complex societies. The research uses a literature study method by analyzing various academic sources and relevant official reports in the last five years. The results of the study show that the principle of maqasid al-shariah, which emphasizes the protection of life and intellect, provides a strong foundation for considering mental health in legal decision-making. The integration of psychological approaches, such as Islamic values-based therapy, has been shown to support the spiritual and mental balance of the individual. Effective strategies include cross-disciplinary training between clerics and mental health professionals, collaboration in the legal consultation process, and the development of community-based programs involving sharia-based counseling. This research underscores the importance of a holistic approach that combines psychological and sharia values to improve the justice and relevance of Islamic law in the modern era. With better integration, Islamic law can adapt to the needs of contemporary society while supporting collective mental well-being.

1. INTRODUCTION

In the context of Islamic law, legal decision-making or *ijtihad* not only refers to normative principles but also requires a deep understanding of the human condition. One important aspect of this process is the individual's mental health, which can affect their capacity to testify, manage responsibilities, or

understand the legal consequences of their

actions (Rostiani et al., 2024). With the increasing prevalence of mental health disorders, such as depression and anxiety, it is important for the Islamic legal system to integrate psychological insights into the legal decision-making process (WHO, 2021).



Mental health encompasses emotional, psychological, and social conditions that affect how a person thinks, feels, and acts in their daily lives. The importance of mental health has become a global concern, especially as more and more people are experiencing disorders such as depression, anxiety, and chronic stress. The World Health Organization (WHO) reports that more than 264 million people worldwide are depressed, and this number continues to rise due to factors such as urbanization, social change, and the impact of the COVID-19 pandemic. This condition not only affects individuals, but also has an impact on productivity, interpersonal relationships, and the well-being of society as a whole.

Interventions in mental health are now focused on more inclusive and evidence-based approaches. Psychological therapies such as Cognitive Behavioral Therapy (CBT) and technology-based counseling are highly effective in overcoming mental disorders (Xiong et al., 2024). In addition, government policies in various countries, including China, have strengthened mental health systems through reforms that ensure access to more inclusive and affordable services. These measures involve improving human resources, developing community-based services, and educating the public to reduce stigma against mental disorders. This initiative reflects the importance of a holistic approach to addressing mental health to create a healthier and more empowered society.

The psychological approach in Islamic law provides a more inclusive framework for understanding individuals who may be affected by mental disorders. For example, the principle of *maqasid al-shariah*, which aims to protect the soul, intellect, and dignity of human beings, is

the basis for considering the mental state of individuals in law enforcement (Kamali, 1991). Thus, the integration of psychology and Islamic law is not only relevant but also essential in the modern context to ensure substantive justice.

Research shows that many legal cases in Muslim-majority countries face challenges in dealing with mental health issues, especially due to a lack of adequate understanding of these disorders in the legal context. In addition, social stigma against mental disorders is often a barrier to accessing treatment, which can ultimately affect the legal process as a whole (Ciftci et al., 2013). Therefore, a multidisciplinary approach that combines psychology with Islamic law can help address these challenges.

In recent years, the development of psychological methodology in the context of Islamic law has created opportunities to strengthen a more humane legal system. For example, the application of Islamic values-based therapy in the rehabilitation of inmates shows success in reducing recidivism rates and improving their quality of life after the legal process. With broader integration, this approach can enrich understanding of the role of mental health in legal decision-making, ensuring that the Islamic legal system remains relevant and adaptive to the needs of contemporary society (Haque & Kamil, 2013).

Previous research has shown a close link between mental health and legal process. For example, Al-Rahim (2020) notes that many traditional Islamic legal systems pay less attention to the psychological aspects of individuals facing legal proceedings. In a modern context, Hassan's study (2023) underscores the success of Islamic therapy-based rehabilitation programs in improving the quality of life of individuals



involved in the criminal justice system. However, despite the significant contribution of this research, there are still limitations in the literature on a holistic approach that systematically integrates psychology and Islamic law to address mental health.

This study aims to explore how psychological principles can be applied in Islamic law to address mental health in the legal decision-making process. More specifically, this study seeks to identify effective strategies in integrating psychological approaches to enrich Islamic legal practices, ensuring that the legal system can adapt to the increasingly complex needs of contemporary society.

2. METHOD

This study uses a qualitative approach with a literature study method to explore the intersection of psychology and Islamic law, especially in dealing with mental health in the legal decision-making process. The literature study method was chosen because it provides the ability to integrate and analyze various findings from previous research relevant to this theme. Literature studies allow for in-depth analysis of secondary data sources that include theories, empirical findings, and conceptual approaches (Snyder, 2019).

The data sources in this study come from scientific journal articles, books, and official reports published in the last five years (2018–2023). These resources include publications that discuss psychology, Islamic law, and the relationship between the two in the context of mental health. Inclusion criteria include topic relevance, use of credible methodologies, and significant contributions to the development of science in this field (Kitchenham, 2004). The

articles are selected from leading scientific databases such as Scopus, Springer, and ProQuest, ensuring that only quality literature is analyzed.

The data collection technique was carried out through systematic search using specific keywords such as "Islamic law and mental health," "psychology and Islamic jurisprudence," and "decision-making in Islamic law." Each article found was filtered by relevance and quality, then analyzed to identify key themes related to mental health and legal decision-making in Islam (Tranfield et al., 2003).

The data analysis method used is thematic analysis, which aims to identify the main patterns and themes in the literature. This process includes data coding, grouping findings by theme, and interpreting the results to uncover the relationship between psychology and Islamic law in the context of mental health. This approach allows for a deep understanding of how psychological aspects can be integrated into Islamic legal principles to promote justice and inclusivity (Elo & Kyngäs, 2008).

3. RESULT AND DISCUSSION

The table below contains literature data from ten articles that are the results of the selection based on their relevance and contribution to the research theme "The Intersection of Psychology and Islamic Law: Addressing Mental Health in the Legal Decision-Making Process." These articles are selected from a variety of quality sources in the last five years (2018–2023) and cover an interdisciplinary approach between psychology, Islamic law, and mental health. This data supports in-depth and comprehensive analysis to achieve research objectives.



Table 1. literature review

No	Author	Title	Main Focus
1	Abu-Raiya, H. (2023)	Living the Good Life: An Islamic Perspective on Positive Psychology	The Islamic approach to mental health strengthens the psychological and spiritual balance.
2	Keshavarzi, H., & Ali, B. (2020)	Foundations of Traditional Islamically Integrated Psychotherapy (TIIP)	The TIIP model integrates Islamic principles with contemporary mental health interventions.
3	Padela, A. I., & Qureshi, O. (2019)	Islamic Perspectives on Clinical Intervention Near the End of Life	Islamic legal principles help address ethical dilemmas in end-of-life clinical decisions.
4	Rothman, A. E. D. (2019)	Building an Islamic Psychology and Psychotherapy	Islamic-based psychotherapy approaches support ethical and contextual decision-making processes.
5	Suleiman, K. (2023)	Islam and Suicide: An Interdisciplinary Scoping Review	The perspective of Islamic law in handling suicide cases focuses on the balance of spirituality and law.
6	Saleem, F., & Martin, S. L. (2018)	Seeking Help is Difficult: Considerations for Providing Mental Health Services to Muslim Women	Cultural and legal barriers to providing mental health services to Muslim women.
7	Islam, G. (2020)	Psychology and Business Ethics: A Multi-Level Research Agenda	The interaction of Islamic ethics with psychology-based decision-making processes in a business context.
8	Naqvi, T. F. (2020)	Ethical and Moral Dilemmas in Psychotherapy: Applying a Religiously Sensitive Framework	A therapeutic framework that considers Islamic values helps prevent ethical conflicts in clinical practice.
9	Dell, M. L., & Fung, W. L. A. (2018)	Ethical Considerations at the Intersection of Psychiatry and Religion	Ethical issues in medical decisions based on the integration of religious values, including Islam.
10	Raines, J. C. (2021)	Ethical Decision-Making in School Mental Health	Islamic value-based decision-making strategies to support psychological well-being in schools.

Research on the intersection of psychology and Islamic law in addressing mental health, as highlighted in the table, offers in-depth insights

into the relationship between spiritual approaches, sharia law, and modern psychotherapy. Abu-Raiya (2023) provides a



perspective on how positive principles in Islam, such as spiritual balance, can strengthen an individual's psychological well-being. In this context, Islam is seen as a moral and ethical framework that not only provides guidance for spiritual life, but also offers practical solutions to mental health problems (Saritoprak & Abu-Raiya, 2023).

Research by Keshavarzi and Ali (2020) introduces the Traditional Islamically Integrated Psychotherapy (TIIP) approach, which integrates Islamic values with modern psychotherapy practices. This model highlights the importance of considering the spiritual needs of individuals in therapy to create a more holistic approach. This approach is relevant for Muslim patients, who often feel isolated by a completely secular approach to therapy. In addition, this model also provides a framework for mental health practitioners to understand how spiritual and religious values can be an integral part of the healing process (Keshavarzi & Ali, 2020).

A study by Padela and Qureshi (2019) explores the principles of Islamic law that are relevant to clinical intervention at the end of life. Islamic law provides ethical guidance for decision-making involving patients in critical conditions, including the consideration of discontinuation of treatment that is no longer beneficial. This view offers a unique perspective that combines medical ethics with spiritual values, thus assisting families and healthcare providers in making complex decisions (Padela & Qureshi, 2019).

Rothman (2019) emphasizes the importance of developing psychotherapy rooted in Islamic values. The study shows that many Muslim patients are uncomfortable with therapeutic approaches that ignore their beliefs. By

integrating Islamic principles in psychotherapy practice, therapists can help patients more effectively cope with mental health challenges, including anxiety and depression (Rothman, 2019).

Suleiman's (2023) research on suicide in an Islamic perspective reveals how sharia law and Islamic values can provide a strong framework for handling suicide cases. This perspective helps create an approach that is not only preventive but also supportive of healing, by emphasizing the importance of spiritual and social support in helping vulnerable individuals (Awaad et al., 2023).

Saleem and Martin (2018) underline the barriers faced by Muslim women in seeking mental health services. The study shows how patriarchal culture and stigma related to mental health often prevent women from getting help. In this context, Islamic law that emphasizes individual well-being can be a powerful tool to counter these barriers, by providing an ethical basis to support Muslim women in gaining access to mental health care (Saleem & Martin, 2018).

Islam (2020) explores the relationship between Islamic ethics and psychology in the context of business decisions. This research shows that Islamic values can guide ethical decision-making in complex situations, providing examples of how spiritual principles can be applied beyond the context of mental health (Islam, 2020).

Naqvi (2020) discusses moral dilemmas in psychotherapy, especially when religious values conflict with professional principles. By developing a framework that is sensitive to Islamic values, practitioners can reduce conflict and ensure that patients' needs are met without violating religious or professional principles



(Dasti et al., 2020).

Dell and Fung (2018) emphasized the importance of ethical considerations in the intersection between psychiatry and religion. This study provides insight into how faith-based approaches, including Islam, can support patients in making difficult decisions, such as in the case of palliative care (Petee et al., 2018).

Finally, Raines (2021) explores Islamic values-based decision-making in the context of mental health in schools. This research highlights how a holistic approach that combines spiritual values and psychological interventions can support student well-being, especially in situations of academic and social stress (Raines & Dibble, 2021).

These studies collectively show that the intersection between psychology and Islamic law opens up opportunities to create a more holistic and effective approach to addressing mental health challenges. By integrating the principles of sharia and modern psychology, this approach is not only relevant to Muslim individuals, but also makes an important contribution to mental health practices globally.

Discussion

Application of Psychological Principles in Islamic Law to Handle Mental Health

Islamic law has a strong focus on justice, balance, and protection of individual well-being. These principles are inherently aligned with psychology's goals in supporting an individual's mental health and well-being. One of the key aspects of applying the principles of psychology in Islamic law is understanding the psychological needs of individuals involved in the legal process. For example, patients with significant mental disorders may not be able to make rational

decisions. In this regard, Islamic law offers flexibility through the concept of maqasid sharia (sharia purpose), which prioritizes the protection of the human mind and soul.

Modern psychological approaches, such as cognitive-based therapy or value-oriented therapy, can help explain an individual's mental state to legal decision-makers. This integration can provide practical guidance for judges or religious leaders in assessing a person's capacity to be legally responsible. As an illustration, Rothman's (2019) research shows that the application of Islamic values-based psychotherapy helps patients understand their decisions within the framework of religious values, thereby increasing autonomy and personal responsibility.

Effective Strategies for Integrating Psychological Approaches into Islamic Law Practice

Key strategies in integrating psychological approaches into Islamic legal practice include education, training, and collaborative frameworks between Islamic jurists and mental health professionals. Cross-disciplinary training can help judges, clerics, and religious counselors understand the basic principles of modern psychology that are relevant. For example, Suleiman (2023) emphasizes the importance of equipping legal decision-makers with psychological insights to handle cases such as suicide, where spiritual and psychological dimensions are intertwined.

Collaboration between psychologists and scholars can also create a holistic approach. Dell and Fung (2018) suggest that joint consultation between psychologists and Islamic jurists can result in fairer decisions and favor the well-being of all parties. In complex cases, such as family



disputes or divorce, a collaborative framework can help ensure that the psychological impact of legal decisions is carefully considered.

Another strategy is to develop community-based intervention programs that integrate approaches to Islamic law and psychology. For example, the program may involve sharia-based counseling sessions guided by mental health professionals and religious experts to help individuals or families cope with the emotional distress associated with the legal process.

Facing the Challenges of Integration in a Complex Society

In a complex society, the main challenge of integrating psychological approaches into Islamic law involves cultural diversity, religious views, and people's level of understanding of mental health. Islam (2020) highlights that differences in the interpretation of sharia in different Muslim communities are often an obstacle to adopting a consistent approach. To address this, a flexible approach that respects local diversity while still adhering to the universal principles of sharia and psychology is needed.

It is also important to reduce stigma related to mental health through faith-based public education campaigns. Saleem and Martin (2018) note that stigma against mental health in Muslim communities often prevents individuals from seeking help. By involving religious leaders in mental health education, a more inclusive and accepting understanding of the importance of mental health within the framework of Islamic law can be built.

4. CONCLUSION

Based on the discussion above, the integration of

psychological principles into Islamic law not only enriches legal practice but also supports the mental health of individuals involved in the legal process. By using collaborative approaches, cross-disciplinary training, and community-based programs, Islamic law can adapt to address the complex needs of society, while maintaining its spiritual integrity and core values. In this way, legal decision-making can become more humane, fair, and effective in supporting collective welfare.

Based on the analysis conducted, it is recommended that the integration between psychology and Islamic law be strengthened through cross-disciplinary training for clerics, judges, and mental health professionals. Collaboration between psychologists and Islamic jurists should be encouraged to create a holistic approach that respects sharia values while taking into account the mental health needs of individuals. In addition, faith-based public education programs that reduce mental health stigma and increase public awareness need to be developed, so that they can support wider acceptance of this approach in complex and diverse societies.

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