
The Journey Towards a Healthy Soul in Ibn Arabi's Psychospirituality

Novi Husnatul Amalia

(240401210013@student.uin-malang.ac.id)

Universitas Islam Negeri Maulana Malik Ibrahim, Malang

Achmad Khudori Soleh

(khudorisoleh@pps.uin-malang.ac.id)

Universitas Islam Negeri Maulana Malik Ibrahim, Malang

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Abstract

Mental health has become a crucial issue in the pressure-laden realities of modern life. The Sufi thought of Ibn Arabi offers an alternative approach that integrates spiritual and psychological dimensions in shaping a healthy soul. This article aims to describe the stages of inner transformation within Ibn Arabi's psychospiritual framework ranging from the purification of the soul (tazkiyah al-nafs), existential awareness (ma'rifat), the balance between effort and surrender (ikhtiar-tawakal), to the attainment of self-perfection (insan al-kamil). This study employs a qualitative method using a library research approach to analyze Ibn Arabi's primary works and relevant secondary literature. The findings reveal that, according to Ibn Arabi, mental well-being is achieved through a deep and systematic spiritual journey involving emotional regulation, self-acceptance, and the integration of rational, emotional, and spiritual faculties. The peak of this journey is the realization of insan al-kamil, an individual who is both psychologically and spiritually mature. This article contributes to formulating a holistic mental health model grounded in Sufism, which can serve as a reference for developing transpersonal and Islamic psychotherapeutic approaches.

Keywords: *healthy soul, tazkiyah al-nafs, insan al-kamil, psychospirituality.*

Abstrak

Kesehatan mental menjadi isu krusial dalam kehidupan modern yang penuh tekanan. Pemikiran sufistik Ibnu Arabi menawarkan pendekatan alternatif yang mengintegrasikan dimensi spiritual dan psikologis dalam membentuk jiwa yang sehat. Artikel ini bertujuan mendeskripsikan tahapan transformasi jiwa dalam kerangka psikospiritual Ibnu Arabi, mulai dari penyucian jiwa (*tazkiyah al-nafs*), kesadaran eksistensial (*ma'rifat*), keseimbangan antara usaha dan kepasrahan (*ikhtiar-tawakal*), hingga pencapaian kesempurnaan diri (*insan al-kamil*). Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kepustakaan terhadap karya-karya Ibnu Arabi dan literatur sekunder terkait. Hasil analisis menunjukkan bahwa jiwa sehat dalam pandangan Ibnu Arabi dicapai melalui perjalanan spiritual yang mendalam dan sistematis, yang melibatkan pengelolaan emosi, penerimaan diri, serta integrasi antara rasionalitas, emosionalitas, dan spiritualitas. Puncak perjalanan ini adalah tercapainya *insan al-kamil*, yaitu individu yang matang secara psikologis dan spiritual. Artikel ini berkontribusi

dalam merumuskan model kesehatan mental secara luas berbasis sufistik, dan dapat menjadi rujukan dalam pengembangan pendekatan transpersonal dan psikoterapi Islami.

Kata Kunci: jiwa sehat, tazkiyah al-nafs, insān al-kāmil, psikospiritualitas.

INTRODUCTION

Ibn Arabi, known as "Syaikh al-Akbar" or the Great Master, was born in Andalusia in 1165 AD. From an early age, he showed extraordinary intelligence. He grew up amid the glory of Islamic civilization in Spain, where philosophy, science, and Sufism flourished. His profound contribution to the understanding of the nature of the human soul is also evident in concepts such as *wahdat al-wujud* (unity of existence) and *ittihad* (union with God), which opened up new perspectives on psychological-spiritual dynamics (Chittick, 1989). One of Ibn Arabi's key metaphors is the image of the human soul as a "mirror of God," in which divine attributes can be reflected through a process of inner purification and spiritual development. This metaphor is not only theological in nature but also has psychological implications, particularly in understanding the structure of consciousness, self-transformation, and the search for existential meaning.

Ibn 'Arabi, a prominent Sufi and philosopher, developed profound thoughts on the concept of the soul (*nafs*) within the Islamic tradition. According to him, the human soul is a reflection of God, functioning as a mirror that manifests Divine attributes. At its core, the soul possesses the potential to unite with God through deep self-understanding and spiritual transformation (Arabi, 2023). In facing the pressures of modern life, mental health becomes a vital aspect that determines an individual's ability to endure with calmness and steadfastness. Mental well-being in the Sufi perspective, particularly according to Muhyiddin Ibn Arabi, is not merely the absence of psychological disorders; it is a transformative spiritual process aimed at self-perfection and closeness to God. He emphasizes that the human soul is a divine manifestation whose purity must be maintained through *tazkiyah* (purification) to achieve a balance between the physical, emotional, and spiritual dimensions (Faylasuf, 2023; Farmawati et al, 2024).

Mental health in the dynamics of modern life is not only related to the absence of mental disorders but also to the harmony between the psychological and spiritual dimensions. Studies such as those conducted by Qonita and Burhanuddin show that Sufi thought, especially that of Ibn Arabi, has great potential in increasing mental resilience and inner peace

through the practices of dhikr, meditation, and deepening existential awareness (Masyithah & Burhanuddin, 2023). According to Ibn Arabi, humans were originally created as mirrors of God, where the soul receives the capacity to reflect all of the *asma'ul husna* (Divine Names). However, for the mirror to be clean and clear, through the process of *tazkiyah*, humans must go through an intense spiritual journey: first purifying themselves from despicable traits, then recognizing the essence of themselves and God through *ma'rifat*, followed by a balance between effort and *tawakal*, until the integration of *aql* (intellect), *qalb* (heart), and *ruh* (spirit) is achieved. The culmination of this journey is reaching the *maqām Insān al-Kāmil*, or perfect human being, who is considered the "pillar of the cosmos" and God's vicegerent on earth (Wiwaha, 2024). Ibn Arabi's concept of *insan kamil* has an ontological basis in *wahdat al-wujud*. It requires two perfections: existence and knowledge. The perfection of the existence of the perfect human being is the most perfect manifestation of God. He manifests all of God's names and attributes, while also becoming *al-kawn al-jami* (a comprehensive existence that brings together all elements of existence in the universe)(A, 2020)

Contemporary pedagogical studies such as Sarnoto (2023) emphasize that *Insān al-Kāmil* is not only a spiritual ideology but also a model of an ideal human being with meaningful moral, emotional, and spiritual balance in shaping character and a holistic mental health framework (Sarnoto, 2023). Putri's study reveals that Ibn Arabi in *Futubat al-Makkiyah* views the soul (*nafs*) as an entity that undergoes spiritual evolution through levels (*maratib*), starting from *nafs ammarah* (the soul that tends towards lust) to *mutma'innah* (the calm soul) (Putri, 2019). His concepts, such as *Wahdat al-Wujud* (the unity of existence), not only influence theology and philosophy but also offer a unique perspective in understanding human psychology. Recent studies highlight the relevance of Ibn Arabi's thinking in the context of modern psychology. For example, research by Haryanto and Muslih explores the integration between Sufism and transpersonal psychology, showing how these two disciplines offer solutions to the challenges of identity and existential anxiety in the modern era (Haryanto & Muslih, 2024). A study by Hidayat and Setiawan discusses the process of spiritual transformation towards *nafs al-muṭma'innah* (a tranquil soul) in the context of spiritual practices in Indonesia, which is in line with the concept of self-development in transpersonal psychology. These studies show that Ibn Arabi's thinking remains relevant in understanding the psychological dimensions of spiritual experience and human self-development (Hidayat, 2025).

This study uses library research with a qualitative approach to analyze Ibn Arabi's thoughts on the soul (*nafs*) and its implications for mental health. Data collection was conducted through a documentary study by systematically tracing Ibn Arabi's primary works (e.g., *Fusus al-Hikam*, *Futub al-Makkiyah*, if accessible) and relevant secondary literature. Secondary data sources included books, scientific journals, articles, and previous research discussing Ibn Arabi's thoughts on psychology, the soul, and their implications. Data searches were conducted through indexed databases such as Scopus, Google Scholar, and library databases. This study aims to describe Ibn Arabi's model of a healthy soul journey, starting from *tazkiyah*, *ma'rifat*, to the realization of *Insan al-Kamil*, and to evaluate its implications for mental health, particularly in terms of inner peace, emotional stability, and spiritual-psychological integration. The benefit of this research is to provide a psychospiritual model based on Ibn Arabi for the modern mind, which scientifically integrates the spiritual dimension into therapy to improve mental resilience.

DISCUSSION

According to Ibn Arabi, the meaning of a healthy soul is closely related to the concepts of spirituality and Sufism, which place the soul (*qalb*) at the center of human will, attitude, and desire. In *Al-Futubat al-Makkiyyah*, Ibn Arabi explains that the purity of the soul is the first step towards inner balance and divine consciousness (Ibn Arabi, 1972). In Ibn Arabi's view, a healthy soul is a pure soul, free from heart disease, and capable of connecting humans directly with Allah through remembrance and spiritual awareness (Ahmad Rizal, 2020). Meanwhile, in *Rub al-Quds fi Munasab al-Nafs*, Ibn Arabi highlights the importance of self-knowledge and emotional control as a way to cleanse the heart of egoistic tendencies (Ibn Arabi, 1964). In Ibn Arabi's paradigm, the perfect human being (*insan kamil*) is an individual who achieves spiritual perfection through a pure *heart*, is able to control their desires, and is united with the Divine reality. A healthy soul is the main foundation for achieving this *insan kamil* (Achoita, 2022).

A healthy soul, in Ibn Arabi's perspective, is reflected in a person's ability to face various life problems with confidence, hope, strength, and inner peace. A person with a healthy soul is able to develop their potential without experiencing major disturbances in their personality structure. They are even able to cultivate hope that erodes doubt, strength that overcomes problems, and tranquility that calms anger, anxiety, and inner pressure (Maulidiyah, 2023). Ibn Arabi emphasizes the importance of spiritual journey (*suluk*) to purify the soul and bring

oneself closer to God. A healthy soul is one that has undergone the process of self-discipline (*mujabidah al-nafsi*), self-knowledge, mastery of desires, and the ability to fully accept oneself (self-acceptance)(Afifah, 2022). This self-acceptance becomes a strong foundation for managing psychological pressure and building robust mental health (Masyithah & Burhanuddin, 2023; Ula et al, 2025).

Additionally, according to Ibn Arabi, a healthy soul is also related to the concept of *insan kamil* (perfect human) who reaches the peak of spiritual perfection through mystical experiences and *wahdatul wujud* (unity of existence), where the soul realizes that everything that appears is only a reflection of the absolute existence of God (Ridwan, 2023). Psychologically, this concept of a healthy soul emphasizes the harmonious integration of the spiritual and psychological dimensions. The process involves self-purification (*tazkiyatun nafsi*), recognition of one's true self, and maintaining a balance between physical, emotional, and spiritual needs. The foundation of all this is a deep connection with God through purification of the *heart (qalb)*. In this way, a soul that has been integrated and connected will achieve true happiness, inner peace, and the realization of the true meaning of life.

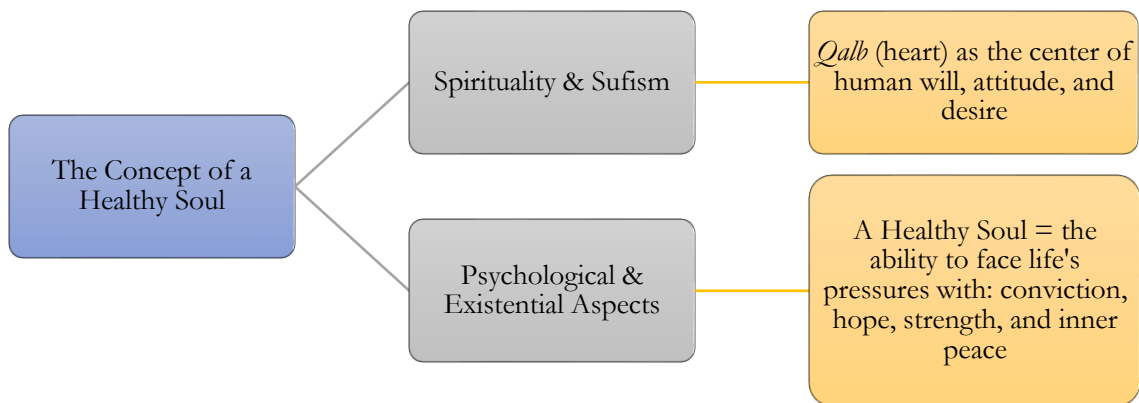


Figure 1. The concept of a healthy soul according to Ibn Arabi

Steps Towards a Healthy Soul: According to Ibn Arabi in his study of Islamic spiritual psychology, the steps towards a healthy soul begin with *tazkiyah al-nafs*. This is the initial stage that emphasizes the importance of cleansing the soul of negative traits such as lust, anger, and doubt. Purification of the soul is carried out through spiritual practices such as *dhikr*, *muhasabah* (introspection), and self-control. In *Al-Futubat al-Makkiyyah*, Ibn Arabi

writes that self-purification (*tazkiyah al-nafs*) begins with recognizing the angry soul (*al-nafs al-ammārah bi al-sū'*). He states: "The light of God will not appear in a heart that is still covered by the fog of desire." This stage emphasizes emptying the heart of arrogance, envy, jealousy, and love of the world. This process aims to create psychological stability and eliminate inner disturbances that hinder spiritual health (Rayyahun et al., 2025). *Tazkiyah al-nafs* is the main foundation for successful psychological transformation. *Tazkiyah*, which means "purification of the soul" from bad traits and inner diseases through *mubasabah*, *dhikr*, fasting, and seclusion, paves the way for psychological and spiritual balance (Arroisi & Budiman, 2024). Additionally, this process involves introspection, self-control, and spiritual practices such as *dhikr* to calm the soul and eliminate internal conflicts (Nidawati, 2016).

The next stage is ***Tahalli***, where Ibn Arabi mentions that after cleansing the soul, humans need to adorn the heart with *asma al-husna* (the most beautiful names of God). As stated in *Ruh al-Quds fi Munasab al-Nafs*, Ibn Arabi mentions, "The soul that has recognized its humiliation will be glorified by the attributes of its Lord" (Ibn Arabi, 1964). *Tahalli* is a process of forming a stable spiritual and moral character.

After purification, the soul is directed towards achieving a deep level of recognition of the essence of the self and God. This third stage is ***Ma'rifat***, which helps individuals understand the purpose of life and existence, thereby reducing anxiety and internal conflicts that are often sources of psychological disturbance. Here, individuals gain inner experiences that bring a deep understanding of the self and God (Rayyahun et al., 2025). *Ma'rifat* here refers to a deep awareness of the essence of self and God that strengthens the meaning of life (Hadziq et al., 2024). According to Ibn Arabi, *ma'rifat* is not an empty theory but a path of experience: diving into spiritual reality and touching the core of divine existence. This is the moment when a person truly flows with light, which means that the *qalb* becomes soft, alive, and radiant in real life, full of wisdom, empathy, and inner peace (Ibn 'Arabi, 2018).

The fourth stage involves the psychospiritual aspect of ***ikhtiar-tawakal***, which is the synergy between conscious effort and surrender to divine decree. This balance forms a resilient, adaptive soul that is free from excessive anxiety (Rofik, 2023). Ibn Arabi explains the *maqam* of *ikhtiar-tawakal* as a crucial stage, where individuals make maximum effort but ultimately surrender the results entirely to divine will (Mahmud, 2014). It requires a balance between effort (*ikhtiar*) and surrender (*tawakal*), which creates emotional resilience and calmness in facing life's pressures (Amidah, 2025). The integration of the rational (*aqal*),

emotional (*qalb*), and spiritual (*ruh*) dimensions creates harmony among the dimensions of the soul to manage stress and maintain mental balance (Rofik, 2023). This integration process is the key to internal balance. Contemporary studies suggest that Ibn Arabi's teachings help students develop emotional stability and empathy, as well as avoid the negative effects of social media through simplicity and inner balance (*mizān an-nafs*) (Alfaaza & Masnawati, 2024). Integration between the rational (mind), emotional (heart), and spiritual (soul) allows the soul to become stable and able to manage stress (Maulidiyah, 2023).

According to Ibn Arabi in *Fusus al-Hikam* and *Al-Futubat al-Makkiyyah*, the perfect human being is the highest stage of soul development. This stage is the pinnacle, namely self-actualization as **the perfect human being (*insan kamil*)**. In *Fusus al-Hikam*, the pinnacle of Ibn Arabi's spiritual journey is the formation of the perfect human being, that is, a healthy, stable soul that is united with the divine will without losing its individuality. Ibn Arabi wrote, "He is the eye of God in the world and a blessing for the universe." At this point, humans have achieved unity between their self-awareness and the divine will (Ibn Arabi, 1980). The *qalb* becomes a perfect mirror for the attributes of God. Psychologically, this stage reflects self-actualization, where the "polished" soul radiates divine attributes such as love, wisdom, and tranquility, so that the individual matures psychologically and spiritually (Mahmud, 2014). Ibn Arabi describes humans as microcosms that reflect all divine attributes. The perfect human or *Al-Insan al-Kamil* is an individual who has succeeded in realizing their divine potential by integrating the attributes of God into themselves in a balanced manner.

From a psychological perspective, this concept parallels Carl Jung's process of individuation, in which a person achieves full awareness of themselves and integrates hidden aspects of their personality (Coates, 2008). Ibn Arabi also developed the idea of *al-Insan al-Kamil* (Perfect Human), an individual who has achieved full awareness of their true nature and relationship with God. This perfect human being is able to integrate reason and intuition and understand spiritual reality deeply. Thus, the actualization of *Insān al-Kāmil* means that the peak of this spiritual journey is the achievement of the status of *insān al-kāmil* or perfect human being, who is a complete reflection of the Divine name and attributes. The stages of *maqām* and *ḥāl* lead individuals to purity of heart, self-control, and spiritual-psychological integration, enabling them to manifest divine attributes and function as a revelation to the universe (Mahmud, 2014).

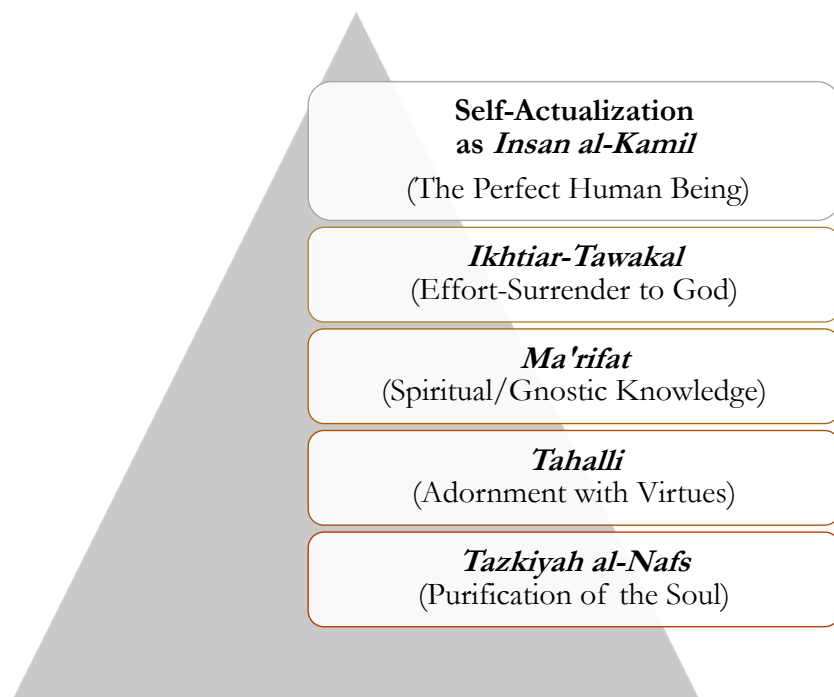


Figure 2. Stages of a Healthy Soul According to Ibn Arabi

Implications for Mental Health: Ibn Arabi emphasizes that everything in the universe is interconnected in a single existence, namely God. This understanding provides inner peace because individuals feel that they are part of something bigger and more meaningful. Awareness of this interconnectedness can reduce feelings of alienation and psychological stress, thereby supporting mental health (Huda & Priyatna, 2024). In Ibn Arabi's Sufism, the spiritual journey through *maqâm* (levels) and *hâl* (spiritual states) becomes an important means of building a healthy personality and mind. This process trains individuals to adapt to their environment, accept themselves, and manage emotions constructively. Each *maqâm* and *hâl* that is passed through strengthens the ability to adapt and integrate oneself, which are key characteristics of mental health. The concept of self-acceptance in Ibn Arabi's Sufism is key to reducing psychological pressure. By accepting themselves completely, individuals build a strong foundation for mental health, reduce feelings of inadequacy, and increase resilience to life's problems (Rozi, 2018). The practices of meditation and contemplation taught by Ibn Arabi serve as effective tools for relieving stress, increasing self-awareness, and finding inner peace. Through deep reflection, individuals can overcome mental disorders and achieve psychological tranquility.

The implementation of the concept of *insan al-kâmil* in Ibn Arabi's thinking has significant implications for individual mental health. This concept emphasizes the

importance of balance between physical and spiritual aspects, which, if achieved, can prevent identity crises and mental disorders. In addition, *insan al-kamil* encourages individuals to accept their shortcomings and continue to develop their spiritual potential, which can increase self-confidence and reduce anxiety. Emulating divine qualities such as compassion and patience also helps in managing emotions and building healthy social relationships (Wiwaha, 2024). Research by Muhammad Farih Alfaaza dan Eli Masnawati (2024) analyzes psychological problems experienced by students, such as academic stress, the negative impact of technology, and bullying. They offer solutions based on the Sufi perspective of Ibn Arabi, which emphasizes the importance of a spiritual relationship with Allah, purification of the soul (*tazkiyah an-nafs*), and control of desires. This approach can help students develop emotional balance and inner peace.

Research by Rizki Aulia (2021) from UIN Sunan Gunung Djati Bandung examines Ibn Arabi's concept of *insan kamil* through the perspective of Islamic psychology. This concept emphasizes the integration of the physical, psychological, and spiritual dimensions of humans. Its implementation in the context of mental health includes self-balance, spiritual potential development, and the achievement of complete self-awareness. Megi Nur Afifah (2022) in her research examines the concept of *insan kamil* as a method of spiritual healing for mental disorders. Through the processes of *fana* (melting away from despicable traits) and *baqa* (permanence in noble traits), individuals can achieve inner peace and stable mental health. Research by Adnan Faris Naufal Siregar and Betty Mauli Rosa Bustam (2024) examines the relevance of Ibn Arabi's concept of *insan kamil* to Generation Z spirituality. This concept can strengthen self-development, material-spiritual balance, and moral education, all of which contribute to the mental health of the younger generation.

The first stage is Tazkiyah al-Nafs. Individuals at this stage usually experience anxiety and anger. Muhasabah and daily dhikr interventions work as a form of spiritually-based mindfulness. Research shows that structured dhikr practices can reduce physiological responses to anxiety by increasing parasympathetic activation and decreasing amygdala activation (Al-Owidha et al., 2023). Another study found that religious value-based meditation based on dzikir is more effective at reducing anxiety symptoms than secular mindfulness (Khan & Charan, 2022). The application of Tazkiyah al-nafs in the context of emotional therapy can be done through daily muhasabah sessions lasting 15-20 minutes. The focus is on observing thoughts, emotions, and behaviors that arise without excessive

reactivity. This pattern is similar to Cognitive Behavioral Therapy techniques because it helps individuals recognize and challenge automatic thoughts that trigger anxiety or anger. Recent clinical psychology studies in the Muslim context have found that the integration of muhasabah and spiritually-based self-reflection improves emotional regulation and reduces anger impulses in young adults (Awan & Saleem, 2021).

The second stage is Marifat. This phase is usually associated with depression and loss of meaning. Weekly contemplative journaling interventions aid the process of cognitive reconstruction and emotional processing. Contemplative journaling studies show an increase in self-efficacy and a decrease in depression symptoms in students who experience a loss of meaning in life hidup (Kwon & Kim, 2022).

This effect occurs because journaling provides a structure for reflection and increases value identification. The third stage is Ikhtiar-Tawakal. At this stage, individuals face post-traumatic stress. An eight-week program combining goal setting and meditation practice is consistent with the mindfulness-based trauma therapy model. Research shows that an eight-week spiritual-based meditation program improves psychological recovery, reduces PTSD symptoms, and improves adaptive functioning (Iqbal et al., 2021).

The final stage is Insan al-Kamil. The challenge that arises at this stage is an identity crisis, especially among Gen Z. Group-based interventions such as monthly fana-baqa provide a space for the integration of emotional experiences, values, and self-identity. A study of collective spiritual practices found a 35-45 percent increase in psychological well-being among participants who took part in monthly reflective rituals (Mahmood & Rezai, 2023).

The effects stem from increased connectedness, meaning in life, and self-identity. This model connects psychospiritual practices with empirical psychological findings and offers a systematic transformative pathway. The focus is not merely on reducing symptoms but on enhancing capacity for reflection, meaning, and self-integration.

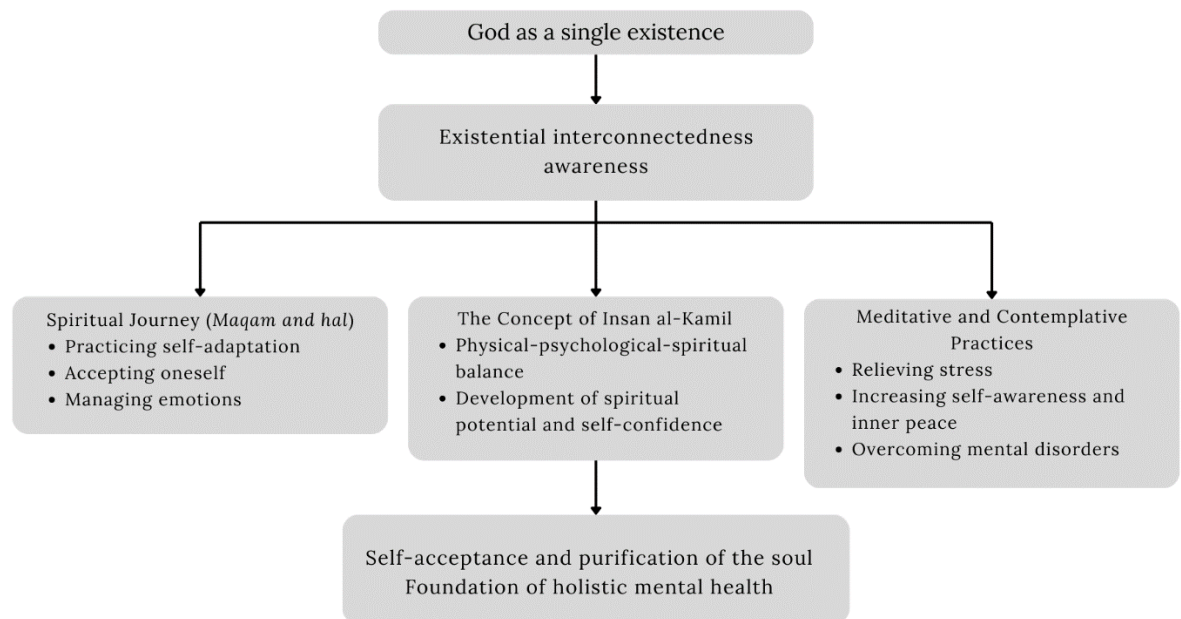


Figure 3. Implementation of Mental Health in Psychospirituality

Ibn Arabi's thoughts on human psychology offer a relevant perspective for modern psychological approaches, particularly in the integration of rational and spiritual dimensions. In his work, Ibn Arabi emphasizes the importance of reason (*'aql*) as a tool for understanding the phenomenal world, but he underlines that reason has limitations in reaching transcendent reality. Therefore, he proposes intuition (*kashf*) as a higher source of knowledge, obtained through purification of the soul (*tazkiyat al-nafsi*) and spiritual experience. In the realm of modern psychology, this view is in line with the transpersonal psychology school of thought, which places the spiritual dimension as a crucial element in human mental health. *Al-Insan al-Kamil* or the Perfect Human is one of Ibn Arabi's main concepts. This idea describes humans as individuals with multi-dimensional potential. Rationality and spirituality are integrated in this concept. The goal is to achieve transcendental consciousness. According to modern psychological theory, this is related to Abraham Maslow's idea of *self-transcendence*, when individuals transcend the ego in favor of higher consciousness (Ghozali, 2022).

Ibn Arabi's contribution to psychology can be seen through the concept of "Insan Kamil" (Perfect Human) and his understanding of the unity of existence (*Wahdat al-Wujud*). He emphasized the importance of developing human potential and spiritual connection with Allah, which has implications for mental health and individual well-being. By understanding oneself as a reflection of divine attributes, individuals can achieve higher self-awareness and

develop ethical behavior and social responsibility, all of which contribute to psychological balance. Ibn Arabi also integrates reason and faith, showing that rationality is not incompatible with spirituality. This approach helps individuals understand and overcome internal conflicts, encouraging them to live in harmony with themselves and their environment. Thus, his teachings provide a framework for understanding psychological dynamics in a spiritual and social context (Putra & Widodo, 2023).

Ibn Arabi also offers insights into spiritual stages such as repentance, asceticism, and gnosis, which can be applied in modern psychotherapy. The practice of asceticism (*zuhud*), for example, can be interpreted as an effort to detach oneself from excessive materialism, similar to the *Acceptance and Commitment Therapy* (ACT) approach, which encourages individuals to accept reality and commit to their life values (Ghozali, 2022).

Nikos Yiangou (2011) explores the integration between Ibn Arabi's teachings on unity and the contemporary human potential movement, showing how both disciplines offer solutions to the challenges of identity and existential anxiety in the modern era (Yiangou, 2011). Furthermore, research by Haryanto and Muslih (2024) examines the integration between Sufi spiritual understanding and transpersonal psychology approaches. Both highlight how Ibn Arabi's ideas expand the understanding of self-development to encompass the spiritual, emotional, and psychological dimensions of human beings. (Haryanto & Muslih, 2024). In the Sufi tradition taught by Ibn Arabi, there is a deep understanding of the stages of spiritual journey and transpersonal self-development. This includes the exploration of phenomenology, epistemology, theology, and ontology, which provide unique insights into holistic psychology in achieving self-realization and the formation of a whole human being. This process reflects concepts in transpersonal psychology that emphasize the development of human consciousness toward a deeper understanding of the self and the universe (Yiangou, 2019).

Ibn Arabi's thoughts on human psychology offer a perspective that is relevant to modern psychology, particularly in integrating the rational and spiritual dimensions. He emphasizes the urgency of reason in understanding the world and acknowledges its limitations, but proposes intuition as a superior source of knowledge. The perfect human being he describes illustrates the multidimensional potential of humans and highlights the integration of rationality and spirituality for transcendental consciousness. Ibn Arabi's teachings also provide insights into spiritual stages that can be applied in modern

psychotherapy, as well as highlighting the relationship between mental health, self-development, and social responsibility. The practical application of his thoughts needs to be explored further in the context of therapy and human welfare in general.

CONCLUSION

Based on the results of this study, it can be concluded that Ibn Arabi's concept of a healthy soul emphasizes the integration of spiritual and psychological dimensions, which is achieved through the processes *tazkiyah al-nafs* (purification of the soul), *ma'rifat* (recognition of the essence of oneself and God), as well as *ikhtiar* and *tawakal*. A healthy soul, in this perspective, is not merely free from psychological disorders, but also capable of facing life with spiritual strength, existential awareness, and complete self-acceptance. This process culminates in the achievement of *insan al-kamil*, an individual who is spiritually and psychologically mature and reflects divine attributes in daily life.

The contribution of this research lies in the integration of Ibn Arabi's Sufi teachings with modern psychological approaches, particularly in the effort to build holistic mental health. Through spiritual approaches, such as *dhikr*, contemplation, and self-purification, Ibn Arabi's teachings provide an alternative for mental recovery and self-development that not only balances rational and emotional aspects but also strengthens individual spirituality. Furthermore, this concept provides a theoretical foundation for transpersonal approaches in psychotherapy and enriches the framework of Islamic spiritual psychology.

However, this study has limitations in that its scope is still conceptual and is not yet supported by extensive empirical studies. Therefore, it is recommended that further applied and qualitative research be conducted to test the effectiveness of Ibn Arabi's Sufi approach in modern counseling or therapy practices, especially among vulnerable groups such as adolescents, victims of bullying, or individuals experiencing identity crises. This approach can also be explored further in the realm of character education and spiritual development of the younger generation.

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