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## Mental Health in the Perspectives of Robert A. Emmons and Syekh Ihsan Jampes: An Analysis of Concepts and Healing Methods

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### Abstract

*The increasing prevalence of mental disorders such as depression, anxiety, chronic stress, and post-traumatic stress disorder (PTSD) demands healing approaches that are not only clinically effective but also provide deeper spiritual meaning. Modern psychological interventions, such as cognitive behavioral therapy (CBT), mindfulness-based therapy, and gratitude interventions, have shown significant impact on improving mental health. However, these approaches are often considered limited due to their secular orientation and insufficient engagement with the transcendental dimension of human experience. This study aims to comparatively analyze the concept of gratitude as developed by Robert A. Emmons and the concept of syukur according to Syekh Ihsan Jampes, as well as to evaluate their potential integration within a holistic framework for mental disorder treatment. This research employs a qualitative approach through a literature study, drawing upon Emmons' work (Thanks! How the New Science of Gratitude Can Make You Happier), Ihsan Jampes' Siraj al-Talibin, the Qur'an, Hadith, literature on positive psychology, and recent empirical studies. Content analysis and comparative methods were applied to examine the definitions, dimensions, similarities, and differences of the two concepts. The findings indicate that, first, gratitude and syukur both function as healing mechanisms by reducing stress, depression, and anxiety. Second, both enhance subjective well-being, sleep quality, prosocial behavior, and emotional resilience. Third, the main difference lies in their orientation: gratitude is rooted in an empirical-secular approach, while syukur is grounded in a theological-transcendental perspective. Fourth, their integration has the potential to create a comprehensive psycho-spiritual therapy that is clinically effective while also strengthening faith, morality, and meaning in contemporary life.*

**Keywords: Gratitude, Syukur, Psychotherapy, Mental Health.**

### Abstrak

Meningkatnya prevalensi gangguan mental seperti depresi, kecemasan, stres kronis, dan gangguan stres pasca-trauma (PTSD) menuntut hadirnya pendekatan penyembuhan yang

tidak hanya efektif secara klinis tetapi juga memberi makna spiritual yang mendalam. Intervensi psikologi modern, seperti terapi kognitif-perilaku (CBT), mindfulness-based therapy, dan gratitude interventions, terbukti signifikan meningkatkan kesehatan mental, namun kerap dinilai terbatas karena bersifat sekuler dan kurang menyentuh dimensi transendental manusia. Penelitian ini bertujuan menganalisis secara komparatif konsep gratitude menurut Robert A. Emmons dan syukur menurut Syekh Ihsan Jampes, serta mengevaluasi potensi integrasinya dalam penyembuhan gangguan mental secara holistik. Metode penelitian menggunakan pendekatan kualitatif dengan studi pustaka, bersumber dari karya Emmons (*Thanks! How the New Science of Gratitude Can Make You Happier*), Sirāj al-Ṭālibīn karya Ihsan Jampes, al-Qur'an, hadis, literatur psikologi positif, dan penelitian empiris terkini. Analisis isi dan metode komparasi digunakan untuk mengkaji definisi, dimensi, persamaan, dan perbedaan kedua konsep. Hasil kajian menunjukkan bahwa, pertama, gratitude dan syukur berfungsi sebagai mekanisme penyembuhan dengan mengurangi stres, depresi, dan kecemasan. Kedua, keduanya meningkatkan subjective well-being, kualitas tidur, perilaku prososial, dan resiliensi emosional. Ketiga, perbedaan utama terdapat pada orientasi: gratitude berakar pada pendekatan empiris-sekuler, sedangkan syukur berorientasi teologis-transendental. Keempat, integrasi keduanya berpotensi menghadirkan terapi psikologis-spiritual yang komprehensif, efektif secara klinis sekaligus meneguhkan iman, moralitas, dan makna hidup di era kontemporer.

**Kata Kunci: Gratitude, Syukur, Psikoterapi, Kesehatan Mental.**

## INTRODUCTION

Globally, mental disorders contribute to one-sixth of all years lived with disability, with individuals suffering from severe conditions dying 10–20 years earlier and facing elevated risks of suicide and rights violations (WHO, n.d.). The rising prevalence of depression, anxiety, chronic stress, and PTSD has become an urgent global concern, weakening both individual well-being and collective moral resilience. Modern psychology offers evidence-based interventions such as CBT, mindfulness, and gratitude-based therapies and recent research shows that consistent gratitude practice significantly improves subjective well-being, sleep quality, emotional resilience, reduces depression, and strengthens social relationships (Fuller et al., 2025, p. 10) Yet, these approaches remain limited by their secular and anthropocentric orientation, often lacking the transcendental dimension necessary for deeper meaning-making in human life (Seligman, 2019, p. 18)

Robert A. Emmons, a leading figure in positive psychology, empirically demonstrates through longitudinal and experimental studies that gratitude strongly enhances happiness and mental health (J. dan J. B. Wong, 2017). He defines gratitude as recognizing goodness and acknowledging its sources outside the self (R. A. Emmons, 2016, p. 15), integrating both

cognitive and emotional components. Emmons' practical interventions such as the gratitude journal, gratitude letter, and gratitude visit have been shown to increase subjective happiness by up to 25% in a matter of weeks (Wood et al., 2010, p. 112). Gratitude benefits multiple domains: psychologically, it boosts well-being, reduces depression, and improves sleep (P. T. P. Wong, 2020, p. 12); socially, it strengthens relationships, enhances prosociality, and lowers aggression (Bartlett & DeSteno, 2006, p. 1190); and spiritually, it nurtures connectedness to God, the universe, or humanity. These combined dimensions position gratitude as a comprehensive emotional construct suitable for holistic interventions addressing psychological, social, and spiritual well-being (R. A. Emmons, 2020, p. 600).

In the Islamic intellectual tradition, *shukr* (gratitude) holds an exalted position and is considered a key indicator of faith (Arroisi, 2022, p. 19). Qur'ānically, *shukr* is not only an inner attitude but also outward obedience expressed through speech and action according to the Shari'ah. Surah Ibrāhīm (14:7) affirms that gratitude leads to the increase of blessings, whereas ingratitude results in divine punishment. (Saputri, 2021, p. 6) Classical scholars explain that *shukr* involves acknowledging blessings in the heart, praising Allah verbally, and using blessings in ways that please Him (Al-Ghazali, 2017, p. 112). While al-Ghazali emphasizes gratitude as holistic devotion, Ibn Qayyim contrasts it with *kufr* the act of forgetting or concealing blessings. Thus, *shukr* possesses a normative theological foundation inseparable from worship. Nevertheless, this study adopts the concept of *shukr* formulated by Ihsan Jampes, as it offers greater relevance to contemporary mental health issues and reflects a Nusantara-based Sufi perspective.

Syekh Ihsan Muhammad Dahlan al-Jampesi (1901–1952), a leading scholar from Kediri and author of *Sirāj al-Ṭālibīn* a major commentary on al-Ghazali's *Minhāj al-ʿĀbidīn* presents a comprehensive theory of *shukr* (Bizawie, 2014, p. 215). He defines *shukr* as the obedience of all faculties to Allah, accompanied by the heart's recognition of blessings and the tongue's praise (I. M. D. Al-Jampasi, 1940c, p. 112). He divides *shukr* into three components: *ilm* (awareness of blessings and their Giver), *ḥāl* (inner contentment), and *ʿamal* (acts of obedience). He further classifies *shukr* into levels the gratitude of the general public, the elect, and the elect of the elect and according to the objects of blessing: outward blessings, inward blessings, and even tribulations (I. M. D. Al-Jampasi, 1940c, p. 120). From an integrative perspective, Ihsan Jampes's concept reflects a holistic psycho-spiritual structure.

Cognitively, *shukr* involves conscious awareness of divine blessings; affectively, it produces inner peace and contentment; and behaviorally, it is expressed through righteous action (Kirca et al., 2023, p. 7). Thus, *shukr* in Ihsan Jampes's framework unites theological, moral, and psychological dimensions as a path to spiritual well-being and mental health.

Thus, the concepts of gratitude according to Robert A. Emmons and *shukr* according to Syekh Ihsan Jampes share a common foundation in recognizing received goodness or blessings and encouraging positive cognitive, emotional, and behavioral responses. Yet their orientations differ: Emmons frames gratitude within positive psychology as an empirical construct aimed at increasing happiness, mental health, and social functioning, without emphasizing divine agency. In contrast, Ihsan Jampes understands *shukr* as total obedience to Allah, integrating *'ilm* (awareness of blessings), *ḥāl* (inner tranquility), and *'amal* (righteous action), thereby linking psychological well-being with spiritual proximity to God.

This study investigates Emmons's and Jampes's conceptualizations of gratitude and *shukr*, analyzes their similarities and differences, and evaluates their relevance to psychotherapy. Using a qualitative literature-based approach, the research draws on Emmons's major works *Thanks!* (2007) and *Gratitude Works!* (2013) as well as Ihsan Jampes's *Sirāj al-Ṭālibīn* (1940b) and *Manābij al-Imdād* (1940a). Additional sources include the Qur'an, Hadith, positive psychology literature, and recent empirical studies. Through content analysis and comparative methods, supported by data validation techniques such as source and interpretive triangulation, this study assesses convergence, divergence, and the potential integration of gratitude and *shukr* into a holistic psycho-spiritual intervention framework.

## DISCUSSION

### Shukr According to Syekh Muhammad Ihsan al-Jampasi

Kiai Ihsan Jampes outlines *shukr* in three core meanings (I. M. D. Al-Jampasi, 1940c, p. 461). First, *shukr* is the recognition of blessings (*ni'mah*), which involves bringing them to mind and heart and then expressing them through righteous actions. It also entails choosing acceptance in every condition, so that *shukr* becomes an act of obedience involving the entire body both inwardly and outwardly toward Allah Subḥānahu wa Ta'ālā. Importantly, Jampes states that *shukr* is not measured by the quantity of blessings (I. M. D. Al-Jampasi, 1940b, p.

172). but by directing one's attention to the Giver of Blessings, Allah Subḥānahu wa Ta'ālā.

In this context, he further explains:

...*Al-shukr huwa al-thaa'at bijami'i al-jawarib lirabi al khalaiq fi al-siri wa al- 'alaniyah. Al-shukr ru'yat al-mun'im la ruyat al-ni'mah...* (I. M. D. Al-Jampasi, 1940c, p. 462)

The explanation above by Kiai Ihsan Jampes emphasizes that shukr is more than merely a mental activity. Rather, shukr is an inner act that directly influences the entirety of bodily actions (I. M. D. Al-Jampasi, 1940b, p. 84). Kiai Ihsan Jampes affirms this with the following statement:

...*Al-shukr huwa ada'a al-thaa'at fi al-zaahir wa al batin thuma raja'a ilaa annahu al-ijtinab al-ma'ashi zahiran wa batinan...* (I. M. D. Al-Jampasi, 1940c, p. 463)

The impact of obedience, which necessarily manifests in action, enables a grateful person to attain all forms of goodness. This goodness, in turn, protects the practitioner of *shukr* from engaging in immoral behavior, both outwardly and inwardly (I. M. D. Al-Jampasi, 1940b, p. 173).

The second meaning of *shukr* is accepting Allah's blessings with humility a stance that is not merely emotional but involves a cognitive transformation (I. M. D. Al-Jampasi, 1940c, p. 461). Cognitively, *shukr* helps individuals interpret experiences more positively, recall the goodness they have received, and recognize that all blessings originate from Allah. This awareness cultivates inner tranquility, shapes speech and conduct toward obedience, and enhances prosocial behavior (A.-J. Al-Jampasi, 1940, p. 142). Thus, the cognitive aspect functions as a bridge between inner gratitude and its outward expression, promoting both spiritual well-being and mental health. In this context, Kiai Ihsan Jampes explains:

...*Al-shukr al-husul 'alaa al-istiqbal al-ni'mat wa huwa al ihtiras 'ay al-hifz 'an al-ikhtiar ma'asi Allah tabtaris 'alaa qalbik wa lisanik wa arkanik bataa la ta'si Allah 'azza wa jalla bi shay' min hadhibi al-thalathah biwajh min al-wujuh...* (I. M. D. Al-Jampasi, 1940c, p. 463)

The statement above affirms that accepting Allah's blessings entails preserving them by guarding the heart, speech, and actions from falsehood (I. M. D. Al-Jampasi, 1940c, p. 464). Since falsehood represents evil, avoiding it implies striving toward goodness.

The third meaning of *shukr* is praising the blessing, which signifies honoring its Giver, Allah Subḥānahu wa Ta'ālā (I. M. D. Al-Jampasi, 1940c, p. 461). Kiai Ihsan emphasizes that this praise is directed not at the blessing itself but at Allah as the ultimate source of all goodness. Thus, *shukr* can also be expressed verbally through praise (J. A. H. S. Arroisi, 2025, p. 739). Gratitude toward Allah encompasses all blessings, and praise

combined with *shukr* functions as a means of utilizing these blessings and the potentials Allah has bestowed (I. M. D. Al-Jampasi, 1940b, p. 174).

Kiai Ihsan Jampes defines *shukr* as utilizing Allah's blessings in all aspects of life (I. M. D. Al-Jampasi, 1940c, p. 467). He explains that *shukr* comprises three elements: *'ilm* (knowledge), *ḥāl* (spiritual state), and *'amal* (action) (I. M. D. Al-Jampasi, 1940c, p. 468). *Ilm* refers to the awareness that all blessings originate from Allah, while created beings merely serve as intermediaries. This awareness leads one to continually praise Allah and avoid reverence toward others, as verbal gratitude constitutes an affirmation of faith (I. M. D. Al-Jampasi, 1940b, p. 175). From *'ilm* emerges *ḥāl*, a state of inner tranquility that generates joy in Allah's blessings and love for Him as an expression of submission and obedience (I. M. D. Al-Jampasi, 1940c, p. 468). The culmination is *'amal*, the use of blessings through the heart, tongue, and bodily limbs in accordance with Allah's commands beginning with heartfelt recognition, followed by verbal acknowledgment, and finally behavioral obedience (I. M. D. Al-Jampasi, 1940c, p. 469).

Thus, the essence of *shukr* lies in manifesting blessings through proper awareness, speech, and action in line with the will of the Giver (I. M. D. Al-Jampasi, 1940c, p. 469). This understanding of *shukr* leads to *sa'ādah* (happiness), encompassing self-acceptance, meaningful relationships, autonomy, environmental mastery, purpose in life, personal growth, and deeper knowledge of the self, Allah, the world, and the afterlife. Contemporary studies show that *shukr* functions as a protective factor against mental disorders, integrating cognitive awareness, inner peace, and behavioral obedience thereby reducing depression and anxiety while enhancing resilience (Chalmiers et al., 2023, p. 409; Farmawati, 2023, p. 17; Fitriani et al., 2024, p. 5). Research also indicates that expressing gratitude to Allah and to others promotes psychological stability among Muslim patients during the COVID-19 pandemic (Baig, 2025, p. 439; Farmawati et al., 2022, p. 18). Furthermore, the Islamic Gratitude Scale (IGS-10) was developed to measure the cognitive, affective, and behavioral dimensions of gratitude in line with Qur'anic principles (Rusdi et al., 2021, p. 125; Ula et al., 2025, p. 83). Thus, cultivating gratitude is essential, as it ultimately guides individuals toward *sa'ādah* (Mahfud, 2014, p. 380).

Kiai Ihsan Jampes outlines four forms of expressing gratitude to Allah: gratitude of the heart (*qalb*), verbal gratitude (*lisān*), gratitude through action (*'amal*), and the preservation

of blessings (*ḥijz al-ni'mah*) (I. M. D. Al-Jampasi, 1940c, p. 472). Gratitude of the heart means recognizing that all blessings come solely from Allah and accepting His gifts with sincere love, free from attachment to personal enjoyment (I. M. D. Al-Jampasi, 1940c, p. 472). This inner acceptance fosters humility and prevents disappointment regardless of how small a blessing may seem, cultivating sufficiency and contentment in life (Al-Jailany, 1999, p. 136).

The second form, verbal gratitude (*shukr lisān*), is expressed through utterances of praise such as *al-ḥamdulillāh*, *astaghfirullāh al-‘azīm*, and *subḥānallāh* (I. M. D. Al-Jampasi, 1940c, p. 473). It also includes advising others toward good and recognizing that people who deliver blessings are merely intermediaries appointed by Allah (Al-Tusi, 1960, p. 115).

The third form, gratitude through action (*‘amal*), involves using one's faculties for good deeds and employing blessings in accordance with divine commands preserving religion, intellect, health, honor, the senses, wealth, and family (I. M. D. Al-Jampasi, 1940c, p. 474). It manifests in daily conduct such as honesty, courtesy, kindness, and service to others. Wealth, for instance, must be purified through *ḡakāt* and complemented by *infaq* and *ṣadaqah* to support those in need (Takdir, 2017, p. 180). Such gratitude not only reflects moral integrity but also functions as spiritual therapy, purifying the heart, nurturing empathy, strengthening one's relationship with Allah and the community, and contributing to inner peace and mental well-being. Ultimately, all blessings must be directed toward Allah's glory and the welfare of society (Musripah, 2023, p. 171).

The final form of gratitude is the preservation of blessings (*ḥijz al-ni'mah*). After receiving a blessing, one must strive to protect it from loss (I. M. D. Al-Jampasi, 1940c, p. 474). This preservation includes both physical and spiritual responsibilities such as maintaining health through lawful and wholesome food, and safeguarding faith through increased worship, Qur'anic recitation, prayer, and *dhikr* (Al-Hujwiri, 2007, p. 214). From this, four forms of gratitude can be identified: verbal acknowledgment of blessings (*lisān*), heartfelt conviction (*qalb*) that all blessings come from Allah, righteous action (*‘amal*) that uses blessings in obedience to Him, and the careful preservation of blessings (*ḥijz al-ni'mah*) (I. M. D. Al-Jampasi, 1940c, p. 473).

Gratitude is highly recommended because of its profound benefits (R. A. C. M. S. Emmons, 2002, p. 92). Kiai Ihsan Jampes highlights several of these. First, gratitude purifies the soul (*taḡkīyah al-nafs*), drawing a person closer to God and protecting the heart from

arrogance (I. M. D. Al-Jampasi, 1940c, p. 474). Second, gratitude motivates righteous deeds, as true thankfulness must be expressed through beneficial actions toward others (I. M. D. Al-Jampasi, 1940c, p. 474). Since gratitude must be demonstrated through righteous actions, it inspires individuals to utilize their blessings for the benefit of others. Third, gratitude brings happiness to others, since a grateful person shares their blessings so that others may also rejoice (J. K. A. Q. Arroisi, n.d., p. 280). This fosters healthy social relationships and a sense of collective well-being. Fourth, gratitude increases blessings, whereas ingratitude can lead to their withdrawal; gratitude strengthens one's relationship with the Giver and secures divine favor (I. M. D. Al-Jampasi, 1940c, p. 475). Ultimately, gratitude affirms faith itself, while ingratitude weakens belief and risks the loss of blessings (I. M. D. Al-Jampasi, 1940c, p. 476).

### **Gratitude According to Robert Emmons**

Robert A. Emmons, a leading figure in positive psychology, has extensively examined the concept of gratitude. He defines gratitude as a complex emotion, a life orientation, and a moral strength that shapes human relationships and gives meaning to life (R. A. Emmons, 2007, p. 1). Emmons describes it as “a felt sense of wonder, thankfulness, and appreciation for life,” highlighting that gratitude is not merely a verbal expression but an active, reflective inner awareness of life's blessings (R. A. Emmons, 2007, p. 3). In another work, he refers to gratitude as “a chosen attitude,” a deliberate way of seeing life by acknowledging the gifts one has received, including those often unnoticed (R. A. Emmons, 2013, p. 7).

Conceptually, Emmons identifies two primary components of gratitude. The first is the recognition of goodness in one's life, acknowledging that life contains many forms of goodness, both large and small. The second is the understanding that this goodness originates at least partially from outside oneself through other people, external circumstances, or God (R. A. Emmons, 2007, p. 4). With this, gratitude becomes both a prosocial and transcendent emotion, strengthening interpersonal relationships and supporting the development of character and spirituality (R. A. Emmons, 2013, p. 9).

In his collaboration with Michael E. McCullough, Emmons further identifies gratitude as “a moral affect,” a moral emotion that enables individuals to recognize goodness and respond with positive attitudes (R. A. Emmons Michael E. Mccullough, 2004, p. 6). He explains that gratitude functions as a moral barometer by helping individuals discern which

actions are worthy of appreciation and esteem (R. A. Emmons Michael E. Mccullough, 2004, p. 10). Thus, for Emmons, gratitude is not merely a pleasant feeling after receiving help but a psychological and ethical structure that shapes one's worldview, relationships, and connection with transcendent reality. As a pioneer in gratitude research, Emmons demonstrates that gratitude is a profound psychological and social mechanism. Across his studies, he shows that gratitude is an adaptive process that enhances mental health, strengthens character, and supports human relationships (R. A. Emmons, 2007, p. 18).

**Psychological Function: Enhancing Well-being and Mental Health.** Emmons' findings show that gratitude significantly improves psychological well-being. Regular gratitude practice increases positive emotions such as happiness, hope, and life satisfaction while reducing negative emotions such as depression, anxiety, and envy, and enhancing emotional resilience in stressful situations (R. A. Emmons, 2007, p. 16). In one of his most cited experiments, participants who wrote three things they were grateful for each day reported higher levels of happiness and vitality after ten weeks compared to the control group (R. A. Emmons, 2007, p. 38). Gratitude has also been found to improve sleep quality, daily energy, and overall life satisfaction (R. A. Emmons, 2013, p. 45). By shifting attention away from deficiencies and redirecting it toward positive aspects of life, gratitude fosters psychological resilience (J. Arroisi et al., 2021, p. 212).

**Social Function: Building Relationships and Promoting Prosocial Behavior.** Emmons emphasizes that gratitude carries a strong social function because it is inherently prosocial and relational. Gratitude is not merely an individual experience but a means of strengthening interpersonal bonds. He describes it as "moral glue" the moral adhesive that binds human communities (R. A. Emmons Michael E. Mccullough, 2004, p. 10). Grateful individuals tend to be more friendly, generous, empathetic toward others' suffering, more forgiving, and more engaged in prosocial behaviors such as helping and giving (R. A. Emmons Michael E. Mccullough, 2004, p. 13).

Within this framework, Emmons views gratitude as "a moral affect" that functions both as a moral barometer an instrument for recognizing and valuing good deeds and as a moral motivator that encourages individuals to reciprocate kindness with positive action (R. A. Emmons Michael E. Mccullough, 2004, p. 46). Its social function is also evident in personal relationships, as individuals who practice gratitude with their spouses, friends, or

colleagues tend to experience stronger, more satisfying, and more resilient bonds against conflict (R. A. Emmons, 2007, p. 98).

Overall, Emmons sees gratitude as a multidimensional strength. Psychologically, it enhances emotional well-being and resilience. Socially, it strengthens relationships and fosters altruistic behavior. Spiritually, it deepens one's sense of life's meaning and connection to the transcendent. Thus, cultivating gratitude not only improves mood but also enriches the quality of life and reinforces social networks.

Emmons further notes that gratitude can be developed through consistent practice. In his 21-day program, he recommends keeping a gratitude journal recording positive aspects of life each day to shift attention from deficiencies to appreciation (R. A. Emmons, 2013, p. 3). Even writing down three good things before sleep is sufficient to significantly enhance mood and overall happiness (R. A. Emmons, 2013, p. 22).

One of the most emotionally impactful applications of gratitude is writing a gratitude letter addressing someone who has contributed positively to one's life but has not been properly thanked. Emmons even recommends reading the letter directly to the person during a "gratitude visit," which has been shown to significantly increase happiness and reduce depressive symptoms by strengthening interpersonal connections (R. A. Emmons, 2007, p. 63).

Emmons also demonstrates how gratitude functions within social contexts, particularly in families, friendships, and workplaces. He stresses the importance of sincere verbal appreciation as a means of reinforcing social bonds (R. A. Emmons Michael E. Mccullough, 2004, p. 12). Expressing thanks not only deepens emotional ties but also enhances mutual respect and trust (R. A. Emmons Michael E. Mccullough, 2004, p. 14). In organizational settings, gratitude from leaders or colleagues increases job satisfaction, loyalty, and teamwork.

In broader practice, Emmons encourages integrating gratitude into spiritual activities such as prayer, meditation, and daily reflection. He views gratitude as a spiritual discipline that opens the heart to a sense of connectedness with God and the universe (R. A. Emmons, 2013, p. 87). Regular contemplation of life's blessings cultivates humility, reduces egocentrism, and nurtures healthy spirituality (R. A. Emmons, 2007, p. 103).

Emmons also promotes gratitude as part of clinical psychological interventions. He collaborates with therapists to incorporate gratitude exercises into treatment for depression,

anxiety, and trauma, showing that such practices help rebuild hope and a positive life outlook (R. A. Emmons, 2013, p. 91). His programs are applied in educational settings for example, weekly gratitude assignments for students and in hospitals, where patients are encouraged to focus on positive aspects of their recovery (R. A. Emmons, 2013, p. 94).

**Table 1. A Comparative Analysis of Robert A. Emmons' and Syekh Ihsan Jampes' Concepts and Healing Methods**

A Comparative Analysis of Concepts and Healing Methods			
Aspect	Gratitude (Robert A. Emmons)	Shukr (Syekh Ihsan Jampes)	Analytical Notes
Epistemological Foundation	Positive psychology, empirical research based on quantitative data	Al-Qur'an, Hadith, and Sufi tradition	The fundamental epistemological difference in relation to this theory lies in the fact that Emmons focuses on evidence-based integrative psychological therapy, whereas Ihsan Jampes emphasizes the legitimacy of divine revelation and the authority of Islamic scholars in spiritual healing.
Definition	"Acknowledgement of goodness" and "recognition of sources outside the self"	Obedience of all body parts to Allah, accompanied by the recognition of blessings and the Giver.	Emmons emphasizes Social aspect, while Ihsan Jampes includes normative elements (obedience) in the definition.
Orientation of Purpose	Enhancement of well-being, social relations, and mental health	Taqarrub ilallāh (closeness to Allah), preservation of blessings through obedience	Emmons' orientation is anthropocentric (benefits for humans), while Ihsan Jampes' orientation is theocentric (focused on Allah).
Conceptual Structure	Two main components: recognition of goodness & recognition of external sources	Three elements: 'ilm (knowledge), ḥāl (spiritual state), 'amal (action); plus three levels & three types of shukr	Emmons' concept is simpler and more operational, while Ihsan Jampes' is more complex and hierarchical, aligned with Sufi maqāmāt.
Expression of Gratitude	Prosocial behavior, verbal expressions of thanks, reflective activities	Verbal praise (lisan), contentment of the heart (qalb), righteous deeds ('amal ṣāliḥ)	For Emmons, gratitude is expressed in social relations; for Ihsan Jampes, it is directed toward servitude to Allah.
Practical Implementation	Gratitude journal, gratitude letter, gratitude visit, mental subtraction	Dhikr, sujūd al-shukr (prostration of gratitude), charity, use of blessings in accordance with sharī'ah	Emmons emphasizes behavioral psychological exercises, while Ihsan Jampes emphasizes worship and good deeds as gratitude.
Coping Strategies	Benefit-finding in difficult situations	Absolute gratitude even in the face of calamity	Emmons teaches positive reframing, while Ihsan Jampes views calamities as blessings containing divine wisdom.
Psychological Impact	Increases happiness, reduces depression	Calms the heart, prevents complaints	Both have positive emotional impacts, but Ihsan Jampes adds the dimension of

			riḍā (contentment) as spiritual tranquility.
Social Impact	Strengthens relationships, encourages prosocial behavior	Nurtures ukhuwah (brotherhood), fosters empathy	Emmons emphasizes broader social networks, while Ihsan Jampes focuses on brotherhood based on faith.
Spiritual Impact	Cultivates transcendent awareness	Leads to the maqām of maʿrifah (gnosis)	Emmons addresses spirituality in a general sense, whereas Ihsan Jampes focuses on a psychology Spiritual therapy model encompassing tazkiyah al-nafs (purification of the soul), mujahadah (spiritual struggle), rida (contentment with divine will) and maʿrifah (gnosis).

The concept of gratitude in Robert A. Emmons and the concept of *syukur* in Syekh Ihsan Jampes differ in several fundamental aspects. Epistemologically, Emmons develops his model within positive psychology and empirical research (R. A. Emmons, 2013, p. 10), while Ihsan Jampes grounds *syukur* in the Qurʾan, Hadith, and Sufi tradition (I. M. D. Al-Jampasi, 1940c, p. 115). Emmons emphasizes psychological and social benefits, whereas Jampes embeds *syukur* within theological obedience to Allah. Their goals diverge accordingly: Emmons aims to enhance well-being, social functioning, and mental health (R. A. Emmons, 2007, p. 8), while Jampes prioritizes *taqarrub ilallah* and the preservation of blessings through obedience (I. M. D. Al-Jampasi, 1940b, p. 118). Structurally, Emmons’ model contains two components recognizing goodness and acknowledging sources beyond oneself whereas Jampes offers a more elaborate Sufi framework consisting of *ʿilm*, *ḥāl*, and *ʿamal*, alongside graded levels of *shukr*. (I. M. D. Al-Jampasi, 1940c, p. 121)

Their practical methods also differ: Emmons promotes the gratitude journal, gratitude letter, gratitude visit, and mental subtraction (R. A. Emmons, 2013, p. 21), while Jampes recommends *dhikr*, *sujūd al-shukr*, charity, and proper use of blessings according to *shariʿah* (I. M. D. Al-Jampasi, 1940c, p. 126). Their coping strategies further diverge. Emmons emphasizes *benefit-finding* in adversity (R. A. Emmons, 2007, p. 83), whereas Jampes advocates unconditional gratitude even in calamity (I. M. D. Al-Jampasi, 1940c, p. 123). Spiritually, Emmons sees gratitude as promoting a general sense of transcendence (R. A. Emmons, 2007, p. 103), while Jampes views *syukur* as a path toward the Sufi *maqām* of *maʿrifah* (gnosis) (I. M. D. Al-Jampasi, 1940c, p. 122). forming a holistic model of spiritual therapy encompassing *tazkiyah al-nafs*, *mujahadah*, *riḍā*, and *maʿrifah*.

Both thinkers share several foundational similarities. Emmons defines gratitude as the recognition of goodness and the awareness that it originates outside the self (R. A. Emmons, 2007, p. 4). while Ihsan Jampes understands *shukr* as obedience of the body to Allah accompanied by awareness of blessings and their Giver (I. M. D. Al-Jampasi, 1940c, p. 112). Both emphasize internal awareness and external expression of gratitude, its role in increasing happiness and reducing stress, and its social function in strengthening empathy and prosocial behavior. Although their spiritual frameworks differ, both view gratitude as a path toward deepened spiritual consciousness.

Integrating Emmons' concept of gratitude with Jampes' *shukr* yields a holistic psycho-spiritual model. Emmons contributes empirical insights enhanced well-being and reduced stress while Jampes adds theological depth rooted in divine agency and spiritual obedience. Synthesizing the two produces the Integrative Gratitude–Shukr Therapy (IGST), a framework that unites cognitive awareness, emotional calmness, and prosocial action within Islamic spirituality.

Gratitude or *shukr* functions as a therapeutic mechanism for conditions such as depression, anxiety, chronic stress, and PTSD by reshaping negative thought patterns, cultivating emotional resilience, and encouraging meaningful social engagement. In an Islamic context, *shukr* further grounds healing in divine connection, allowing psychological recovery to be accompanied by spiritual serenity. Thus, gratitude-based practices, when integrated with faith-centered reflection, form a holistic healing model capable of restoring emotional balance and existential meaning.

## CONCLUSION

This study shows that gratitude according to Robert A. Emmons and *shukr* according to Syekh Ihsan Jampes both function as effective mechanisms for healing mental disorders especially in reducing stress, depression, and anxiety, as well as strengthening psychological well-being. Emmons frames gratitude within positive psychology, supported by empirical evidence showing improvements in well-being, sleep, prosocial behavior, and emotional resilience. Jampes, however, situates *shukr* within a theological framework, viewing it not only as recognition of blessings but also as worship and moral responsibility toward Allah.

Gratitude and *shukr* offer therapeutic benefits through cognitive reframing, emotional regulation, and behavioral practices such as reflection, prayer, charity, and service. These actions strengthen empathy, social connectedness, and life purpose, thereby reducing isolation and emotional numbness common in mental disorders. When integrated with spiritual reflection, gratitude becomes a holistic psychological–spiritual therapy capable of restoring emotional balance and existential meaning.

The comparative analysis leads to three main conclusions. First, both concepts share clear therapeutic value for mental health. Second, their orientations differ: gratitude is empirical-secular, whereas *shukr* is theological-transcendental. Third, integrating both perspectives offers a more comprehensive psychotherapeutic model that is clinically effective while also reinforcing faith, morality, and life meaning. This study thus contributes to contemporary psychotherapy by bridging positive psychology with Islamic spirituality and opens avenues for future research, including empirical testing of integrative gratitude therapy for conditions such as mild depression.

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