Mental Strengthening in Humanistic Counseling Based on Hadith

Danang Firdaus[*], Ali Murtadho

Walisongo State Islamic University, Semarang, Indonesia

ABSTRACT

The phenomenon of dehumanization, increasingly pervasive in contemporary society, manifests in individuals or groups being treated as objects devoid of dignity, resulting in serious psychosocial vulnerabilities such as diminished self-esteem, extreme alienation, and existential anxiety that undermines the quality of interpersonal relationships. This study aims to develop a humanistic counseling model grounded in the hadiths of the Prophet Muhammad as a response to the limitations of secular mental-strengthening approaches, which often emphasize self-awareness and rational coping strategies but fail to address fundamental gaps in restoring life meaning and social cohesion. The objectives include identifying Islamic spiritual foundations as complementary intervention components and exploring the psychological mechanisms activated through ritualistic and symbolic dimensions. A qualitative literature review methodology was employed, involving a critical selection of hadith compendia and recent scholarly articles on mental resilience. Findings reveal four principal strategies: reflective questioning to foster awareness of internal potential; practical empowerment through structured self-guided exercises; social support via community engagement; and the cultivation of personal responsibility to prevent dependency. Implementation of this model demonstrably enhanced self-efficacy, emotional regulation, and group cohesion, while reducing covert depressive symptoms and existential anxiety. Integrating an Islamic spiritual dimension into a humanistic framework offers a holistic intervention pathway that enriches individual mental resilience and restores social dignity. The study recommends quasi-experimental validation and the development of psychometric instruments based on spiritual values for quantitative evaluation and cross-cultural adaptation. Furthermore, integrating ritual and symbolic practices from the hadith highlights spirituality's role in reinforcing cognitive restructuring and emotional resilience. Future studies should examine adaptations, long-term effects, and integration with secular modalities to determine efficacy across populations.

Keywords: Mental strengthening; humanistic counseling; Hadith

INTRODUCTION

The phenomenon of dehumanization often appears as a reflection of unresolved social tensions in modern society. Social interactions turn into cold, mechanical relationships when individuals or groups are seen solely as objects without human value. This condition is often driven by negative stereotypes and structural inequalities that deprive them of fundamental human rights (Prescott et al., 2022) (Phillips, 2023). In practice, victims of dehumanization experience a decreased sense of self-esteem, an increased sense of alienation, and a tendency to withdraw from the community. Furthermore, dehumanizing attitudes can strengthen polarization and trigger horizontal conflicts at various levels of society. Although dehumanization appears to be an individual phenomenon, the root cause often lies in collective norms and policies that normalize unequal treatment. Therefore, understanding dehumanization as a social and mental phenomenon is important for designing policy interventions that promote inclusivity and togetherness. This understanding can be the foundation in efforts to build a society that respects the dignity of every person without exception. (Bajbouj et al., 2022) (Maynad & Luft, 2023)

As a social construct, dehumanization marks the process by which segments of society are deprived of their human qualities so that they are treated as soulless objects. This process further emphasizes power inequality and strengthens the stigma against certain groups. On an individual level, dehumanizing experiences can trigger spikes in anxiety, feelings of helplessness, and emotional vulnerability (Ruiter, 2023) (Bustillos et al.,
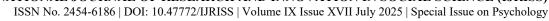
2023). Negative feedback from a degrading environment is often internalized as a critical voice in the victim's mind. As a result, there is a decrease in self-motivation and an increase in symptoms of depression that are disguised in daily life. This psychological condition makes it difficult for the victim to build the mental resilience needed in the face of social pressure. Furthermore, repeated patterns of dehumanization create collective social trauma that degrades the quality of human interaction. Exploring this social phenomenon is important to designing mental health strategies that can mitigate the destructive impact of dehumanization. (Pica & Fino, 2022) (Howe et al., 2022)

Mental strengthening in the personal dimension requires more than a secular humanistic counseling framework that generally focuses on self-understanding and freedom of choice. This approach does succeed in opening the door to awareness of individual potential. Still, it often fails to reveal the deep wounds that humans bring due to the process of dehumanization. Crises of loss of meaning frequently arise when existential values are veiled by materialism and social alienation. Therefore, efforts are needed to enrich the inner space with spiritual and ethical elements reaffirming respect for humanity. A reflection process involving transcendental awareness helps individuals embrace solidarity with others and the universe. Reviving the understanding of true dignity paves the way for the power of resilience that is not easily shaken by the pressures of the times. Such personal strengthening requires emotional intelligence and the courage to uphold noble values as a foothold for life. By synergizing rational reason, sincere empathy, and spiritual awareness, the hope of breaking the cycle of dehumanization can be realized. (Agger, 2022)

When existential burdens peak due to the pressures of the material world, personal mental strengthening requires a spiritual space that can balance the soul. The secular approach often only provides hope at the conscious limit. Incorporating spiritual practices such as meditation, prayer, affirmations, or thanksgiving rituals helps to give it deep meaning. Through transcendental experiences, individuals rediscover respect for themselves and sensitivity for others. This connection with the sacred dimension becomes a substantial buffer to face dehumanization that reduces the value of humanity. When the soul feels emptied, the wave of spirituality restores spirit and awakens hope. As a result, inner resilience grows from the logic of psychology and the belief in harmonizing the cosmos. Thus, spiritual integration in personal Counseling offers a solution to the crisis of dehumanization that is beyond the reach of secular methods alone. (Selamat et al., 2022) (Vinod, 2023)

A psychological approach rooted in spirituality can utilize the study of the hadith of the Prophet Muhammad as a map of the recovery of the soul and mind. The hadith on patience (sabr) is the foundation of stress management techniques that balance the waves of emotions in oneself. The narrated teaching of gratitude (shukr) opens up the cognitive framework to focus the mind on the positive aspect and reduce the tendency to be depressed. The principle of tawakkal in many hadiths combines confidence with total surrender to the Creator, thus fostering a sense of calm and inner security (Rahman & Hanisah, 2022). The practice of dhikr recommended in the sunnah is like the Islamic mindfulness method that calms anxiety. Hadith about maintaining verbal and heart harmony encourages the development of impulse control and social anxiety coping skills. The Prophet's example in facing life's various trials is interpreted as an exercise in mental toughness that fosters fortitude and hope. Thus, the synergy of modern psychology and the wisdom of the hadith of the Prophet Muhammad offers solutions to various mental challenges in the contemporary era. (Nayman, 2022)

The purpose of this research is to explore the concept of mental strengthening in the framework of humanistic counseling enriched with the values of the hadith of the Prophet Muhammad. This research seeks to map Islamic principles reflected in the hadith as the basis for personal intervention. By integrating the hadith teachings that emphasize the individual's closeness to God, this study aims to formulate a more holistic and meaningful counseling model. In addition, this study seeks to identify the psychological mechanisms activated through such spiritual practices so that they can strengthen the mental resilience of the client. This research examines a hadith-based humanistic approach to increasing self-confidence and personal responsibility. This study is expected to produce practical recommendations for practitioners to implement hadith as a source of inspiration for therapy. Finally, this research aims to make a theoretical and applicative contribution in expanding the scope of humanistic counseling rooted in the legacy of the Prophet Muhammad for mental strengthening in the contemporary era. (Sotillos, 2021) (M.M.A. & S.M.M., 2021)

The hypothesis of this study states that mental strengthening through humanistic counseling integrated with the principles of the hadith of the Prophet Muhammad will be able to reduce the symptoms of dehumanization in individuals. Using Islam as the basis for intervention, this method is expected to increase awareness of human values. Furthermore, dhikr and hadith reflection are believed to strengthen emotional regulation and empathy for others. The combination of humanistic approaches and Islamic spirituality is expected to re-cultivate personal dignity eroded by the pressure of materialism. This hypothesis also assumes that Counseling participants will significantly improve self-esteem and social cohesion. In addition, the hadith-based intervention model is estimated to be able to instill a deeper meaning in life to break the cycle of alienation. Thus, humanistic-hadith Counseling is expected not only to heal psychological wounds, but also to restore lost human values. If proven, this approach can be an alternative solution to the problem of dehumanization in contemporary society. (Owens et al., 2022)

Mental Strengthening

Mental strengthening develops an individual's capacity to deal effectively with life's pressures and challenges. This concept includes managing stress, optimizing emotions, and strengthening a positive mindset in crises. Some theories of psychology state that mental reinforcement also involves an increase in self-confidence and coping skills (Palamarchuk & Vaillancourt, 2021). Categorization in mental reinforcement can be seen from the cognitive, emotional, and social dimensions that support each other. The cognitive dimension refers to the ability to think flexibly and adaptively, while the emotional dimension emphasizes the management of feelings in a healthy manner. The social dimension is related to environmental support and constructive interpersonal interactions. For example, individuals who can identify and change negative mindsets usually show increased mental resilience. Real-life cases on the ground show that structured psychological interventions can help trauma victims restore emotional balance and strengthen their mentality. (Jacobs & Keegan, 2022)

The mental strengthening approach can also be seen by integrating psychological aspects and spiritual values. The definition of this concept extends to include self-involvement in practices that promote equanimity and peace of mind. The categorization of mental reinforcement methods is often divided between clinical and non-clinical approaches, each having a unique role in psychological recovery. Clinical approaches include cognitive and behavioural therapies that effectively change responses to stress, while non-clinical approaches include meditation, exercise, and social activities that foster a sense of community. Case studies in various communities reveal that people active in religious or spiritual activities tend to have better coping mechanisms. For example, participation in recitation groups and religious social activities positively correlated with improved mental well-being. This study documents that mental reinforcement depends on psychological interventions and applying deep life values. Thus, integrating clinical approaches and spiritual values can be an effective strategy in comprehensively building mental resilience. (Captari et al., 2023) (Suyani & Wardaningsih, 2023)

Humanistic Counseling

Humanistic counseling is a psychotherapeutic approach emphasizing the individual's potential to grow and develop optimally through authentic personal experiences. This approach is based on the understanding that every human being can find solutions to their life problems. In this context, humanistic counseling prioritizes empathy, honesty, and unconditional acceptance from counselors. (Joseph, 2021). Categorization methods in humanistic counseling include client-oriented therapy, Gestalt therapy, and existential therapy, each offering a different perspective in approaching the client's problem. Client-oriented therapy, for example, emphasizes creating a supportive environment for clients to explore their innermost feelings and thoughts. Gestalt therapy focuses on the experience of the present by integrating the awareness of body and mind to achieve oneness of the self. Case studies at various Counseling institutions show that clients who follow humanistic therapy tend to experience improvements in confidence and ability to cope with stress. This confirms that humanistic Counseling can be an effective alternative in supporting the recovery process and personal growth. (Humaira Biruny & Salsabila, 2021)

The humanistic Counseling approach is also known for its ability to facilitate self-exploration and the achievement of potential actualization. This definition of the concept emphasizes that Counseling is about

overcoming problems and developing overall self-integrity. Categorization in humanistic Counseling often involves using open dialogue techniques, reflection, and the application of existential principles to explore the meaning of life. These techniques allow clients to identify sources of stress and find new ways of responding to emotional challenges. Real-life cases reported in mental rehabilitation centers show that clients who receive humanistic Counseling can reduce symptoms of depression and anxiety significantly. In addition, the application of this method has been proven to improve the ability of individuals to make decisions that are more based on personal values. Empirical studies support the idea that an empathetic and non-judgmental counseling environment is important in the psychological healing process. Thus, humanistic Counseling offers a comprehensive framework to optimize one's potential and improve the client's quality of life. (Schattner, 2022) (Muzaki & Nuraldina, 2020)

Hadith

In the study of hadith, the concept refers to the record of the speeches, deeds, and decrees of the Prophet Muhammad PBUH conveyed through a certain sanad. The main components of hadith include matan as the content text and sanad that connects the narrator to the Prophet. Based on the transmission pattern, hadith is categorized into mutawatir, which is agreed on massively, and single, relatively single in its delivery (Irfan, 2022). Furthermore, the hadith is further divided into three qualities, namely sahih, hasan, and dhaif, according to the strength of the sanad. Saheeh hadith has a continuous sanad, a narrator who is just and dhabith, and is free from 'illah and syadz. The hadith of hasan is similar to sahih, but the narrator's belief level is slightly lower. Meanwhile, the hadith of dhaif fails to meet some of these criteria, so it is not suitable as an independent argument. For example, the mutawatir hadith about prayer time, which was agreed upon by various scholars, shows the robustness of transmitting the concept of congregational worship. (Saeedi et al., 2023) (Wasman et al., 2023)

From a methodological perspective, the science of mustalah hadith focuses on analyzing the credibility of the narrator and the integrity of the sanad through the rules of jarh wa ta'dil. Jarh criticizes narrators with memory or moral defects, while ta'dil affirms their justice and precision. The narrator category is divided into fair, saduq, and majruh according to the scholars' level of trust. Hadith involving the narrator of majruh will be classified as dhaif, even though the mata contains valuable knowledge. For example, the case of the hadith about the procedure of istisqa' (praying for rain) is considered dhaif by some narrators due to the mudallas hiding the isnad. Although this hadith presents guidelines for social rituals, the disconnected quality of the sanad causes its role to be made secondary. The researchers then used a combination of tahqiq and tahlil sanad to determine whether it could be used as supporting evidence. This approach shows how important the narrator's integrity is in maintaining the authenticity of the hadith as a source of Islamic teachings. (Aris & Muslim, 2020) (Rahim et al., 2022)

RESEARCH METHODOLOGY

The material object of this research includes the hadith of the Prophet Muhammad PBUH which is relevant to the theme of mental strengthening and overcoming dehumanization through humanistic Counseling. A detailed focus is placed on the matan hadith text, which shows the values of patience, gratitude, and tawakal as a psychological recovery strategy. In addition, the study is directed to the sanad of the hadith to verify the authenticity and context of the delivery of the teachings. The elements of the concept of dehumanization and mental resilience were identified as the central variables in this study. Additional literature sources include humanistic psychological theory, the concept of Islamic spirituality, and integrated case studies. Material objects also include a comparative analysis between secular and humanist spiritual approaches to strengthening inner resilience. By focusing on the research on transcendental aspects and human values, this study seeks to map the contribution of hadith in mental resilience behaviour. The scope of material objects is directed to include text dimensions, historical contextualization, and contemporary applications in the wider society. (Haris, 2022)

This research design is qualitative with a literature study approach that emphasizes in-depth analysis of written documents. The literature study method was chosen to explore the discourse of hadith and psychological theory systematically. The initial step involves the selection of literature based on the criteria of topic

relevance, depth of analysis, and credibility of the source. All written materials are organized in digital and print formats for easy access and comparison. The qualitative approach allows researchers to explore the meaning implied in the hadith and psychological narratives. This technique also identifies thematic patterns that emerge from the core text to the derived text. Thus, research can connect the spiritual values in the hadith with the framework of psychological resilience. The framework of this research forms a conceptual analysis framework as the basis for the next data processing.(Jaya, 2020) (Fadli, 2021)

This research relies on two main categories of data sources, namely primary and secondary. The primary data source consists of the classic hadith book. Meanwhile, secondary data sources include scientific journals and the latest review articles on mental resilience. Digital documents are downloaded from official and trusted academic databases. In addition, the researcher utilizes online repositories of universities and Islamic organizations to enrich references. The inclusion criteria include publications within the last five years to maintain the relevance of the findings. All data sources are then verified for authenticity and compiled in a digital bibliography. By combining these two sources, this research can provide a comprehensive theoretical perspective related to humanist spiritual-based mental strengthening. (Langevin et al., 2023)

The data collection technique is carried out through literature documentation with systematic procedures. The researcher started by searching for the keywords "hadith mental strengthening", "Islamic resilience", and "dehumanization" in the bibliographic index. Each relevant document is downloaded, its metadata is logged, and it is classified by central theme. Primary data from the hadith book is quoted directly by the drop-down citation method to maintain the accuracy of the text. Secondary data were recorded using key point extraction techniques and critical summaries. To ensure consistency, the researcher used a spreadsheet format with themes, sources, summaries, and analytical comments. In addition, data triangulation is carried out by comparing the interpretation of hadith in various scholarly works. This process guarantees that the information obtained is valid and representative before the analysis stage. (Salmia, 2023)

After all the data is collected, the analysis is done with a thematic qualitative approach. The researcher read the entire material holistically to recognize the emerging thematic patterns. Next, the coding stage is divided into initial, axial, and selective codes according to the grounded theory procedure. Each hadith text or psychological theory segment is labelled with a code representing a contextual meaning. This analysis stage also involves data reduction to group similar concepts into a parent theme. To increase the credibility of the findings, the researcher conducted a peer debriefing with two hadith experts and one psychologist. In addition, the intra-coder reliability test is performed by repeating the coding process after a specific time gap. The final result is a matrix of relationships between themes, which is then interpreted to formulate a humanist spirituality-based mental strengthening model. (Weckesser & Denny, 2022)

FINDINGS AND DISCUSSION

The Prophet Muhammad's Counseling event is found in a hadith from Abu Daud:

أَنَّ رَجُلًا مِنَ الْأَنْصَارِ أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُهُ، فَقَالَ: أَمَا فِي بَيْتِكَ شَيْءٌ؟ قَالَ: بَلَى حِلْسٌ نَلْبَسُ بَعْضَهُ، وَنَبْسُطُ بَعْضَهُ وَقَعْبٌ نَشْرَبُ فِيهِ مِنَ الْمَاءِ قَالَ: ائْتِنِي بِهِمَا قَالَ: فَأَتَاهُ بِهِمَا، فَأَخَذَهُمَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ، وَقَالَ: مَنْ يَشْتَرِي هَذَيْنِ قَالَ: رَجُلٌ أَنَا آخُذُهُمَا بِدِرْهَمٍ قَالَ: مَنْ يَزِيدُ عَلَى دِرْهَمٍ مَرَّتَيْنِ أَوْ ثَلَاثًا قَالَ: رَجُلٌ أَنَا آخُذُهُمَا بِدِرْهَمَيْنِ، فَأَعْطَاهُمَا إِيَّاهُ، وَأَخَذَ الدِّرْهَمَيْنِ، فَأَعْطَاهُمَا الْأَنْصَارِيَّ، وَقَالَ: اشْتَرِ بِأَحَدِهِمَا طَعَامًا فَانْبِذْهُ إِلَى أَهْلِكَ، وَاشْتَرِ بِالْآخَرِ قَدُومًا فَأْتِنِي بِهِ، فَأَتَاهُ بِهِ، فَشَدَّ فِيهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عُودًا بِيَدِهِ، ثُمَّ قَالَ لَهُ اذْهَبْ فَاحْتَطِبْ، وَبِعْ، وَلَا أَرَيَنَّكَ خَمْسَةَ عَشَرَ يَوْمًا فَذَهَبَ الرَّجُلُ يَحْتَطِبُ، وَيَبِيعُ، فَجَاءَ، وَقَدْ أَصَابَ عَشَرَةَ دَرَاهِمَ، فَاشْتَرَى بِبَعْضِهَا ثَوْبًا، وَبِبَعْضِهَا طَعَامًا، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: هَذَا خَيْرٌ لَكَ مِنْ أَنْ تَجِيءَ الْمَسْأَلَةُ نُكْتَةً فِي وَجْهِكَ يَوْمَ الْقِيَامَةِ، إِنَّ الْمَسْأَلَةَ لَا تَصْلُحُ إِلَّا لِثَلَاثَةٍ، لِذِي فَقْرٍ مُدْقِعٍ، أَوْ لِذِي غُرْمٍ مُفْظِعٍ، أَوْ لِذِي دَمٍ مُوجِعٍ

One day, a beggar from the Ansar came to beg the Prophet. The beggar directly and openly asked the Messenger for money. The Apostle asked the beggar, What do you have in your house? "I have clothes and a cup?". The Prophet said, "Take and hand over the two items here." The beggar returned and took the goods. The Messenger asked the companions, "Are any of you willing to buy this?" "I bought it with one dirham," said a friend. Rasulullah (peace and blessings of Allah be upon him) asked again, "Are any of you willing to pay more?" and another person could buy it for two dirhams. The Prophet then told the beggar to spend the money he had earned to buy food and an axe. The Apostle said, "Give food to your families. Then, find as

much wood as you can using the axe and sell it. For these two weeks, I don't want to see you." After two weeks had passed, the beggar approached the Prophet with ten dirhams from the sale of wood. The Apostle told him to return to buy his family clothes and food. The Apostle said, "This is better for you, because begging will only produce a stain on your face in the Hereafter. It is not fit for a person to pray except in three ways: the poor who have nothing, the debt that cannot be paid, and the sickness that makes one unable to work. (Daud, 1906)

The hadith displays a humanistic counseling approach through empathy and self-empowerment. The Prophet PBUH began the interaction by asking what the beggar had and showing appreciation. By asking beggars to sell their belongings in front of friends, he encouraged social engagement and maintained dignity. Instructions to use the sales proceeds to buy food and axes and work independently for two weeks reflect a drive to actualize potential and independence (Haerati, 2022).This approach emphasizes personal responsibility and avoids the sense of inferiority that arises from relying on mercy. In addition, setting the limit on begging only in urgent conditions describes unconditional acceptance but emphasizes the importance of effort. The process facilitates psychological transformation by building confidence and hope for the future. Thus, this hadith contains the content of humanistic Counseling that combines empathy, personal support, and encouragement of self-development. (Munawir & Musta'in, 2022)

The analysis of this study shows that the hadith contains a systematic mental strengthening strategy through an empowerment approach. By starting a dialogue about what beggars have, the Prophet PBUH instilled awareness of internal resources that are often overlooked. The process of selling one's belongings in front of friends not only generates capital but also builds confidence and autonomy. The directive to use income to buy food and work tools emphasizes the importance of responsibility and independence. The two-week period of self-employment teaches mental resilience through hands-on experience of facing challenges and managing emotions. The prohibition of begging except in extreme conditions establishes a framework of psychological norms that encourage intrinsic motivation to try. Community involvement through purchasing goods creates social support that strengthens emotional stability and a sense of connection. Thus, this hadith combines elements of empathy, support, and empowerment that are in harmony with the principles of mental strengthening in humanistic Counseling. (Saputra, 2023)

This hadith about beggars from the Ansar circle begins the process of humanistic Counseling with a question that affirms empathy and opens up space for reflection on the beggar's self-capabilities. By asking beggars to sell their clothes and cups, the Prophet Muhammad PBUH affirmed the principles of empowerment and personal autonomy as the foundation of mental strengthening. This action restores the dignity of individuals who had been degraded by the stigma of begging, thus preventing the experience of dehumanization as a "social object". Instructions to use sales proceeds to buy food and axes, then working independently for two weeks, provide a practical dimension that fosters perseverance and self-control. Through the economic challenges faced directly, learning subjects strengthen self-efficacy and emotion regulation in real-life contexts. The prohibition of begging except in three extreme conditions reinforces the norm of personal responsibility and prevents dependency that lowers a sense of self-worth. This approach also creates a social support network, as friends' involvement in purchasing goods affirms solidarity and mutual respect. By combining elements of empathy, practical empowerment, and community participation, this hadith presents a holistic humanistic Counseling model that is effective in overcoming dehumanization and holistically strengthening the individual's mentality. (Rosepti, 2023) (Fitria et al., 2022)

Another hadith that discusses the humanistic counseling of the Prophet Muhammad is found in Saheeh Muslim:

<div dir="rtl">ٍأَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُم</div>

You understand your world's affairs better. (Muslim, 1916)

The hadith contains the counsellor's reflection technique, which acknowledges the expertise and context of the counsellor in making decisions. By stating that individuals understand the world's problems better, the Prophet PBUH reflects the belief in their internal capacity. This statement reflects the reality of the counsellor's
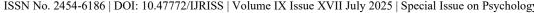
experience while also providing room for self-assessment. This kind of approach is under the principles of empathy and unconditional acceptance in humanistic Counseling (al-Khatib, 2022).Furthermore, the phrase serves as a metacognition trigger, encouraging the counsellor to examine his or her understanding before referring to external directions. Methodologically, this technique lowers the power gap between counsellors, thus facilitating collaboration in problem-solving. This reflective process also strengthens the internal locus of control, which is important in mental resilience. Therefore, the hadith describes effective reflective Counseling strategies to empower Counseling in decision-making.(Alshaar, 2022) (Hasanah et al., 2022)

The research analysis shows that the hadith contains a strategy of mental strengthening by acknowledging the individual's ability to manage his practical life. With this recognition, this hadith affirms the importance of personal autonomy in dealing with the complexity of everyday problems. This kind of approach reinforces the counselor's sense of confidence and self-efficacy. In addition, emphasizing the individual's worldly knowledge fosters the perception of an internal locus of control essential for mental resilience. Within the framework of humanistic Counseling, this affirmative technique serves as an emotional support that motivates proactive action. This hadith also facilitates increased self-awareness by inviting counsellors to evaluate their potential and experiences. Thus, the message in the hadith can be interpreted as a form of psychological empowerment that increases intrinsic motivation. Finally, research indicates that applying these values contributes significantly to developing individual mental resilience. (Harahap et al., 2022)

The short hadith "You understand your world's affairs better" affirms the appreciation of Counseling autonomy as the foundation for mental strengthening in humanistic Counseling. Acknowledging the individual's capacity, the Prophet PBUH positioned the counsellor as an empathic facilitator who encouraged confidence. This statement reduces the potential for dehumanization by preventing subordinate attitudes that often degrade clients' dignity. This set of strategies helps counsellors internalize a sense of self-esteem and personal responsibility. Acknowledging the client's life experiences also creates a deep space for reflection to manage emotions. Thus, this model builds mental resilience centred on intrinsic potential rather than shortcomings. This humanist spiritual approach effectively reduces stigma and feelings of powerlessness. The hadith shows how dialogue that respects the individual's dignity can overcome dehumanization through psychological empowerment. (Fitara et al., 2023) (Boyer, 2022)

The Prophet Muhammad (PBUH) placed mental health as integral to individual well-being with a holistic approach that blended psychological and spiritual aspects. In her humanistic Counseling practice, she uses empathy and self-reflection to awaken awareness of Counseling's internal potential, strengthening self-efficacy and personal responsibility. In addition to Counseling techniques, the principle of tibbin nabawi (the treatment of the prophet) also contributes to echotherapy, which is recovery through the echo of dhikr and prayer that soothes the soul. The echotherapy method in the Tibbin Nabawi emphasizes the resonance of the sound of dhikr to dampen anxiety and facilitate inner calm. This approach aligns with modern findings that spiritual audio stimulation can lower stress levels and improve emotional stability. The combination of practical Counseling and spiritual echo therapy demonstrates the vision of the Prophet Muhammad PBUH to overcome the psychosocial burden comprehensively. The implementation of tibbin nabawi as echotherapy integrates Islamic values with contemporary psychotherapy techniques, enriching the model of mental health intervention. Thus, the Prophet Muhammad PBUH becomes an example of holistic mental strengthening, combining traditional wisdom and humanistic principles to build the resilience of the community's soul. (Dzulraidi et al., 2025)

The analysis results concluded that the hadith about the Ansar beggar contains four main strategies: reflective questioning, practical empowerment, social involvement, and the cultivation of personal responsibility. First, the initial dialogue, asking about the beggar's property, triggers deep self-awareness. Second, the instruction to sell belongings and work with an axe builds autonomy and perseverance. Third, the role of friends who buy goods emphasizes social support as a crucial element. Fourth, prohibiting begging in extreme conditions formalizes ethical norms to maintain dignity. The combination of the four strategies creates a structured mental strengthening process. This series of actions systematically overcomes dehumanization by restoring a sense of empowerment. These findings summarize the way the Prophet Muhammad PBUH practiced humanistic Counseling.

The researchers note that a reflective approach at the beginning of the interaction effectively provokes metacognition, an essential mechanism in humanistic Counseling. The beggar's courage to sell personal goods signifies a transformation of attitude from a merciful recipient to an active agent. Community involvement also creates a climate of solidarity rarely found in secular interventions. Interestingly, the pattern of begging restrictions balances compassion and responsibility, a profound reflection of ethical values. This reflection opens the understanding that improving mental conditions is not only a matter of psychological techniques, but also a matter of social norms and meanings. Researchers feel that this process of sustainable empowerment is worthy of being used as an adaptive model in the modern context. Additional reflection reveals the need to modulate the intensity of the intervention according to the client's condition. All of these reflections affirm the potential of hadith as the foundation of Islamic humanistic Counseling theory. (Irani et al., 2022)

Conceptually, the first strategy of reflective questioning serves as a trigger for awareness of internal potential, placing the client as an active subject. The second step, empowerment through self-employment, describes a shift in the locus of control towards an internal direction that strengthens self-efficacy. The involvement of friends in social transactions confirms the importance of relatability in the theory of basic psychological needs. The norm of prohibiting begging only in extreme conditions formalizes competence by instilling the principle of independence. The entire series of actions illustrates the synergy between cognitive, emotional, and social aspects in building mental resilience. This interpretation suggests that spiritual values can function as a framework for psychotherapy. This model goes beyond just engineering; it also integrates the identity and dignity of the client. Thus, this hadith deserves to be interpreted as a prototype of a humanist spirituality-based resilience intervention. (Balqis et al., 2022)

Compared to Cognitive Behavioural Therapy (CBT), the Prophet's approach focuses more on real action and community support, not just cognitive restructuring (Yusoff et al., 2021). Unlike Rogers' client-centric therapy that concentrates on unconditional acceptance, the hadith model also adds moral norms that reinforce responsibility. Compared to Gestalt therapy, this hadith is similar in emphasizing current awareness, but against the background of transcendental Islamic values. While CBT focuses on changing mindsets, the humanistic-hadith model emphasizes awareness of the meaning of life through concrete experiences. The model of echotherapy also integrates spiritual audio stimulation, an element not found in secular therapy. This comparison suggests that integrating spiritual values can enrich various modern therapeutic models (Nurdahlia, 2022). This combination module proves the flexibility of interventions in cross-cultural contexts. Thus, this hadith deserves to be used as a reference for developing unique integrative therapies.

Experimental field studies are needed for follow-up to measure the effectiveness of the humanistic-hadith model on a broader population scale. Researchers are advised to design training workshops for Counseling practitioners to test the application of reflection and empowerment techniques. The next crucial step is developing standardized mental resilience measurement instruments based on Islamic values. In addition, longitudinal research can monitor the sustainability of improving self-efficacy and social cohesion. Quasi-experimental trials between the intervention and control groups will add to the empirical validity. Multi-disciplinary collaboration between psychologists, scholars, and therapists will enrich the theoretical and practical framework. Finally, publications in international journals are expected to facilitate the adoption of this model globally. The follow-up will ensure that the initial results can be implemented systematically and sustainably. (Amalia et al., 2023)

CONCLUSION

This study uncovers four main strategies, reflective questioning, practical empowerment, social support, and responsibility intake, which effectively strengthen mental resilience and dampen dehumanization through references to the hadith of the Prophet Muhammad SAW. The study's main contribution lies in developing a new conceptual framework that blends the principles of modern psychotherapy with Islamic teachings, expanding the scope of psychological resilience theory. This model also adds a transpersonal dimension and community solidarity as essential components in the recovery of the soul. Applicatively, the results provide practical guidance for counsellors to design intervention programs that value individual dignity and agency. For further research, it is recommended to use a quasi-experimental design with a control group to measure the model's effectiveness empirically. In addition, developing psychometric instruments based on humanist
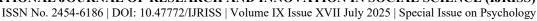
spiritual values will facilitate the quantitative assessment of mental resilience outcomes. Finally, longitudinal and cross-cultural studies are needed to explore the sustainability and adaptability of these models in various societal contexts.

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