

# Towards Islamic-Rational Emotive Behavior Therapy; An Analysis of the Psychotherapy From Ibn Sina Perspectives

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**Abstract.** Rational Emotive Behavior Therapy is a method that is widely applied to deal with mental health problems. However, the problem is that the approach used in viewing humans is always empirically dichotomous. This study aims to analyze the REBT theory, and attempts to integrate it to suit the Islamic perspective. The method used is a literature study by collecting basic data related to REBT and Ibn Sina's psychotherapy. This study shows that Ibn Sina's psychotherapy can be used as a benchmark to improve the shortcomings of REBT theory, especially how humans are viewed. In the REBT view, humans are viewed based on empirical things that influence their minds. Meanwhile, according to Ibn Sina, humans must have a balance between physical and spiritual aspects. The balance of these two aspects is important in relation to a person's physical and psychological health.

*Keywords:* REBT; Psychotherapy; Ibn Sina

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## Introduction

Psychological therapy is the first line treatment recommended as a solution to mental health problems (Grawe, 2004). Mental health problems are common, and costly. While there are medications available for some of these problems, therapy is very popular and is often recommended as a first-line treatment (Llewelyn, 1988). According to years of intervention research, psychological therapies can effectively reduce the mental health problems that people face. Despite the significant success of these therapies, many clinical scientists have noted that their effects are limited, that the average effects of therapy have not increased significantly over decades, that there may be an upper limit to the effects of currently used therapies, and that improvements can be achieved by finding and targeting the underlying processes that underlie mental health problems (Barkham & Lambert, 2021). Psychological therapy is usually incorporated into a treatment protocol that combines a variety of skills aimed at changing the client's thoughts, feelings, or behaviors (Lutz et al., 2022).

According to the American Psychiatric Association, a mental disorder syndrome is defined as a significant disturbance in a person's cognition, emotion regulation, or behavior that reflects a disturbance in the psychological, biological, or developmental processes underlying mental functioning. A mental disorder is usually associated with significant impairment in social, occupational, or other important activities (Zagorski, 2022). Psychopathology is the field that studies psychological disorders, including their symptoms, causes, and treatments. Psychopathology can also mean the symptoms of a psychological disorder. It is important for mental health professionals to reach a consensus about what types of thoughts, feelings, and behaviors are truly abnormal if they indicate psychopathology. This is

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because consensus can sometimes be difficult to achieve. Certain inner experiences and behavioral patterns can easily be considered abnormal and indicative of a psychological disorder (McNally, 2021).

One of the solution methods for treating psychological problems is Rational Emotive Behavior Therapy (REBT). REBT can contribute to various theoretical and practical trends in the field of counseling and psychotherapy. Thus, Ellis has outlined the position of REBT on theoretical trends such as constructivism, humanism, objectivism, and postmodernism. He has written about how REBT can be applied to all major therapeutic areas. The first is individual, couple, family, and group therapy; the second is how REBT can be applied to various types of clinical problems, such as addictive behavior, anxiety, borderline personality disorder, depression, unreasonable jealousy, obsessive-compulsive disorder, and post-traumatic stress disorder; and the third is how REBT can be applied to areas such as emotional education, meeting groups, executive leadership, hypnosis, and marathon and intensive (D. J. Ellis, 2021).

Abraham Maslow divided counseling psychology into four major schools: psychoanalysis, behaviorism, humanism, and transpersonal psychology (Weidman, 2023). This division still has weaknesses, namely not including the role of religion in counseling. Especially considering the positivistic views of scientists, who tend to separate religion from science (Arroisi et al., 2023). Nevertheless, religion greatly influences a person's personality, which consists of bio-psycho-spiritual components. It is not surprising when Islamic Counseling experts say that Islamic Counseling will become the fifth school of thought in psychology because it will return the paradigm of scientists to the orientation of the world and the hereafter. The problem faced by secular psychologists, including Muslim psychologists, is their failure to incorporate ethical behavior or ethical intelligence into the secular psychology paradigm. However, even though they acknowledge the existence of a "Code of Ethics" for therapy or research involving animals or human participants, they still deny that ethics and human values are part of the dimensions of psychology. A more integrated psychology in the 21st century, rather than being stuck in the colonial and orientalist past, will have ethics and human values about what is right or wrong, good or bad, "because philosophical and religious issues such as ethics, human values, aesthetics, and the nature of life are closely related to psychology". Malik Badri stated;

*"There is no mention at all of the other aspects of man. The religious, the spiritual or at least the transcendental ... Criteria which fail to include the spiritual side of man can only find anchorage in a society blinded by materialism. In such a society, the behavior of spiritually motivated practicing individuals may brand them as misfits, eccentrics or abnormal" (Badri, 1979).*

Utz also emphasized that; "Our thoughts, emotions, will and behavior must focus on attaining the pleasure of Allah. The key to sound mental health and well-being from the Islamic perspective is submission to Allah, the Exalted, the Almighty and His commandments, and to afterward purifying the soul" (Utz, 2011).

Therefore, religious research should be a primary concern, both from the perspective of indigenous counseling that crosses cultures and reveals local cultural variables and religious counseling itself about how religion shapes a person's character. By combining the counseling approach with Islamic studies, efforts to integrate counseling science can be made. The author conducted this study by

integrating the Islamic Rational Emotive Behavior Therapy (REBT) approach. Specifically, the researcher will analyze Ibn Sina's concept of the soul (nafs) to find common ground between REBT and the Islamic approach to it. Therefore, the problem is how the REBT approach is integrated with Islamic teachings so that the REBT approach is expected to be in accordance with Muslim society.

## Method

This research is a literature study. In collecting data, the researcher used documentation techniques. Primary data were taken from the works of Ibn Sina which discuss nafs. While in the discussion of REBT, the researcher relied on the works of Ellis and Dryden. They are two figures who are widely referred to by other researchers. Even in some literature, it is stated that Ellis is the initiator of the REBT theory. Then, in analyzing the data, the researcher used critical analysis. The goal is to review REBT critically in accordance with the concept of soul therapy in Ibn Sina's thinking. So that REBT can be used as a therapy method that is in line with the Islamic perspective.

## Findings

### *Rational Emotive Behavior Therapy Approach*

The definition of rational emotive behavior therapy consists of several definitions from different figures. In Gerald Corey's view, REBT is a problem-solving therapy that focuses on the thinking, deciding, judging, directive side without dealing much with the dimensions of the mind besides the aspects of feelings (Junaedi et al., 2021). Ackerman argues that this type of therapy differs from other mainstream therapies at the time, particularly in the importance of discussing, locating and adapting how clients think (Okon, n.d.). In another definition, Winkel considers REBT as a counseling method that emphasizes togetherness and interaction between thinking with common sense, feeling, and behaving. This approach also emphasizes the importance of changing the way of thinking and behaving as a whole, which in turn will change feelings and behavior (Hakim et al., 2024). Meanwhile, according to Ellis, REBT specifically suggests that unhealthy dysfunctional emotions (such as anxiety), and related maladaptive behaviors (e.g., withdrawal), stem from irrational beliefs. In contrast, healthy functional emotions (such as worry), and related adaptive behaviors (such as assertiveness) stem from rational beliefs (D. J. Ellis, 2021). REBT emphasizes that emotional problems are based on irrational thinking and that if one is to cope effectively with problems, one needs to change these thoughts to rational ones. From the several definitions above, it can be concluded that rational emotive therapy aims to eliminate the client's illogical and irrational way of thinking and replace it with a logical and rational way of thinking. This is achieved through confronting the client with his irrational beliefs and attacking, opposing, questioning, and talking about these irrational beliefs. The pattern based on the ABC theory, where A is "active experience", shows the basic concept of this rational emotive therapy. Belief System is B. A person's views and experiences of A. C is called an emotional result, which is an emotional consequence or reaction shown by an individual that is positive or negative (Artiran et al., 2020). According to Ellis' perspective, A (active experience) does not directly cause C (emotional consequences), but depends on B (belief system) (Farnoodi et al., 2020).

The characteristics of Rational Emotive Behavior Therapy (REBT) are somewhat different from CBT (Rahma & Yudiarso, 2024). The characteristics of REBT are as follows: (1) The counselor is more active than the client when discussing the problems of the client he is helping. Consequently, the role of

the counselor here must be effective—having the ability to solve the problems faced by the client and being serious about solving those problems. In other words, the counselor must involve himself and try to help his clients to develop according to their potential and fulfill their hopes (Rochanah & Silakhuddin, 2022). (2) During the counseling process, it is important to build and maintain a good relationship with the client. A friendly and welcoming counselor will greatly help the client become familiar and comfortable during the counseling process. The counselor uses the establishment and development of this good relationship to help the client change his/her irrational way of thinking into a rational one (Paturrochmah, 2020). (3) In the counseling relationship process, the counselor does not explore much of the client's past (Mat & Jaafar, 2022).

The goal of rational emotive behavior therapy (REBT) according to Ellis is to help clients gain a more realistic philosophy of life, which means showing clients that their self-verbalizations have been and still are the main source of the emotional disturbances they experience. Meanwhile, the goal of Rational Emotive Behavior Therapy according to Mohammad Surya (Mohammad Surya, 1988) is as follows: (1) Correcting and changing all irrational and illogical behavior and thought patterns to become rational and more logical so that clients can develop themselves. (2) Eliminating destructive emotional disturbances. (3) Cultivating a sense of self-curiosity, self-direction, tolerance, accepting uncertainty, flexibility, commitment, scientific thinking, and willingness to take risks (Schenk et al., 2020).

Albert Ellis developed a method known as rational emotive behavior therapy (REBT) in the mid-1950s. This method emphasizes how important thoughts are to a person's behavior. This method was first known as rational therapy (RT). However, in 1961, Albert Ellis changed the name to Rational Emotional Therapy (RET). In 1993, Ellis announced that the name had been changed to Rational Emotional Behavior Therapy (REBT). Rational Emotional Behavior Therapy (REBT) is one part of Rational Emotional Behavior Therapy (RET) in a bulletin published by the motivational therapy organization (Dryden, 2023). The Rational Emotive Behavioral Therapy approach to personality can be learned from the main concept of Albert Ellis' theory. Three pillars that form the basis for the formation of individual behavior, namely the ABC Theory. The ABC Theory is a personality theory that is then added with D and E to accommodate changes and the desired results of the change. In addition, G is added which is placed at the beginning to provide context to the individual's personality (Dryden, 2022). The sequence of theories in question starts from G (goal) or objective (Bowman & Turner, 2022). A (Activate Events) is a series of external events experienced by an individual. Past events are facts, incidents, behaviors or attitudes of other people. Family divorce, graduation for students, and selection for prospective employees are historical events for someone. Namely all actual events or incidents experienced by individuals that have the potential to be triggers that give rise to trust (B). Activate events can come from actual events, events that are of an assessment nature, events that occur externally or internally, events that can refer to the past, present or future (Jones & Turner, 2023). Next is B (Belief) or a person's beliefs, opinions, values, or self-talk about an event (Davis & Turner, 2020). A person's beliefs are basically divided into two, namely rational beliefs (RB) and irrational beliefs (IB). Rational beliefs are ways of thinking or beliefs that are correct, rational, full of wisdom, so that they are effective. Irrational beliefs are beliefs or thoughts that are wrong, irrational, emotional, so that they are ineffective. namely beliefs, views, values or verbalizations of an individual's self towards an event. There are two types of a person's beliefs, namely rational beliefs (rational beliefs) and irrational beliefs (irrational beliefs) (Ede et al., 2022). Rational beliefs are beliefs that are true, productive, and reasonable. Irrational

beliefs are beliefs that are false, emotionally unproductive, and unreasonable. Individual beliefs come from parents, society, and religion. C (Consequence) is an emotional consequence resulting from an individual's response in the form of feelings of pleasure or emotional inhibition towards previous events (A). This emotional consequence is not a direct result of A but is caused by several mediating variables in the form of beliefs (B). So, C is a consequence as a result or reaction of an individual in relation to beliefs and activating events (A). Consequence (C) is an individual's emotional reaction in the form of happiness or emotional inhibition experienced by the individual, as a result of the reaction of Enabling Events (A). Emotional consequences are not only a result of A but are also influenced by rational beliefs or irrational beliefs (Di Giuseppe & David, 2015). For example, happy, sad and also angry.

### ***Humans in REBT's Perspective***

REBT shares the same view as phenomenologists that humans respond to an event based on how they perceive the event, not on the event itself. In everyday life, we can find two or more individuals who respond differently to the same event. This indicates that the event does not have a direct influence, but is mediated by how they perceive it (Dryden, 2009). However, perception alone will not cause disturbances in humans as long as it is not extreme and rigid. According to REBT, these two types of perception are the source of human problems.

In relation to this view, REBT explains that humans are born with the potential for rational and irrational thinking. Therefore, although they have an innate tendency to develop and actualize, they can easily sabotage this development with unrealistic, illogical, or destructive thoughts (Vernon, 2007). Ellis said that even the most rational and intelligent people can think irrationally and show absolute demands on themselves, others, or their surroundings. This is because humans are biologically and sociologically more susceptible to learning self-defeating behavior than self-enhancing behavior (A. Ellis & Dryden, 1997).

Irrationality is something that is actively constructed by individuals. Humans have the choice to embrace rigid or flexible ideas. Therefore, they are agents who construct their own problems within themselves. They have the choice to disturb themselves with irrational thoughts or become healthy individuals by adopting rational thoughts. Thus, changing irrational beliefs into rational ones can only be achieved by the individual's own will. The counselor only needs to show that the beliefs held are irrational, useless, and psychologically harmful. As social beings who interact through words, humans often show their irrationality through language. Words such as "must" and "ought" used in everyday communication indicate that they tend to adhere to rigid ideas and absolute demands. Therefore, language change is an integral part of the counseling process. The REBT counselor will be a semantic teacher who teaches rational language and not irrational language (Dryden & David, 2008).

The table below can facilitate understanding of the REBT operating cycle based on the order of work and its functions. Starting from activating events giving birth to beliefs, then giving rise to consequences, through consequences, will give rise to disputations to irrational beliefs, ultimately providing effectiveness to REBT clients.

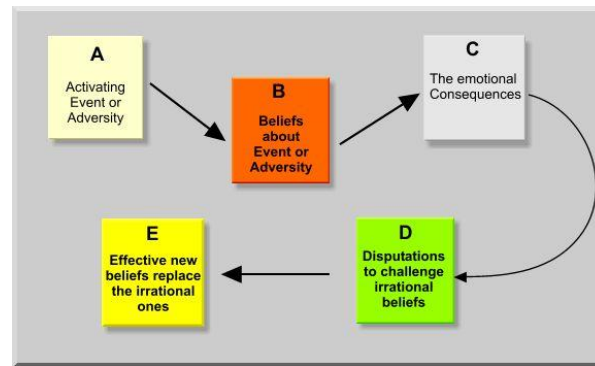


Table 1. This is how REBT works

### *Soul According to Ibn Sina*

Ibn Manzur said that the term *nafs* (soul) has several equivalent words including *ruh*, intellect, lust, blood flow, exhaled air (breath), and something soft. Therefore, the soul is something soft that has an important role in the body (essence) and cannot be touched. Some terms that are equivalent to the soul include *ruh* (spirit) and *'aql* (reason) (Ibn Manzur, 1997). Regarding both, Ibn Sina does not differentiate between the two, and neither does al-Ghazali and Ibn Hazm. However, Ibn Sina stated that the *nafs* and the *ruh* are two levels of one entity called the *nafs*. At the transcendental level, the *nafs* is pure, holy, and at the next level, which is phenomenal, the *nafs* becomes a body and then gives life and movement to it. Ibn Sina classified the study of the *nafs* at the first level as part of metaphysics, while at the conditional or phenomenal level, the *nafs* is part of the natural sciences (Ibn Sina, n.d.).

In the legacy of Islamic psychology, many figures have expressed views regarding the soul (al-*nafs*). Among them was Al-Kindi (801-873 AD), Al-Farabi (870-950 AD), Ibn Sina (980-1037 AD), as well as Al-Ghazali (1058-1111 AD). Each figure has a significant contribution of thought that has a great impact on the development of Islamic "science of the soul". For example, in Al-Kindi's work, al-*Nafs* is described as *Jauhar Basith* (single substance), considered as a spiritual *Jauhar* that has a perfect and noble meaning. Because al-*nafs* is a spiritual *Jauhar*, its relationship with the body is non-physical. Although there is a connection, al-*nafs* unites with its body to carry out activities, but still maintains a separate and distinct existence from its body, so that its existence is eternal after death. In addition, Al-Kindi also stated that the human soul consists of three powers: the power of lust (al-*quwwah al-syahwatiyyah*) which is located in the stomach, the power of anger (al-*quwwah al-gadabiyyah*) which is located in the chest, and the power of thinking (al-*quwwah al-'aqliyyah*) which is located in the head (al-Kindi, 1950).

Ibn Sina considered the soul to be the same as the Spirit, saying that the soul is the initial perfection, because with it the organism becomes perfect so that it becomes a real human being. In other words, the soul is the initial perfection for the biological body. Therefore, the body itself is a condition for the definition of the soul because the soul can be defined only if the body acts in various ways through the mediation of certain organs, meaning the various limbs that perform various psychological functions. However, it is above or separate from the body according to its divine aspect. He also considered the soul as "The initial perfection for the organic natural body" (Ibn Sina, 1952). To explain this, it is easier to divide them into three things: vegetable, animal, and human souls. In the vegetable soul, the initial perfection is indicated by giving birth, growing, and eating; in the animal soul, the initial

perfection is indicated by knowing partial things (Juz'iy) and moving with irada; and in the human soul, the initial perfection is indicated by knowing comprehensive things (kully).

However, Ibn Sina's interpretation differs from Aristotle's on how to explain perfection. Ibn Sina interprets "Perfection" not in the sense of "Shurah", as Aristotle considered it as an inseparable component of matter. Because, according to Ibn Sina, all perfection is shurah, so the body will be destroyed with death if the soul is considered as shurah. However, that does not mean that all perfection can be considered as shurah. He argues that not all souls are forms (shurah) of the body because the rational soul is different from the body and its form is not always embedded in the body's matter (Ibn Sina, 1988). In this case, he analogizes that the king is the completeness or perfection of the state, but is not the shurah of the state. Thus, the soul as the perfection of the body according to Ibn Sina is different from the soul as shurah (form) according to Aristotle (Kusuma, 2022).

From an Islamic perspective, the balance between body, mind and soul is essential for physical health. Ibn Sina was one of those who spoke on this. He argued that the body and soul are closely connected and work together. Without the body, the soul would never reach the phenomenal stage. After passing through this stage, it becomes the source of life, the regulator and the potential of the body. Ibn Sina united the physical and non-physical dimensions of man, which include the elements of the body and the soul. He believed that only by maintaining a balance between these two can sound health be achieved. This is a holistic perspective on health, where the body, mind and soul influence and are interrelated (Ibn Sina, 1980).

When someone experiences a psychosomatic condition, their psychic or soul (al-nafs) state undergoes various changes. This causes disorders both physically and mentally, perhaps even to the point of requiring hospital care for a fairly long duration. People who experience psychological stress in situations like this will experience transformations in terms of cognitive (how to think), affective (how to behave), motor (body movements), and psychosocial aspects (Arroisi et al., 2024). Anxiety tends to appear in individuals who experience imbalances in terms of cognitive, affective, motoric, and psychosocial. The manifestation of this anxiety can be seen from a lack of mental resilience, also known as a coping mechanism. Signs of this anxiety may include a gloomy facial expression, more withdrawn behavior, the possibility of avoiding certain situations, or even the desire to isolate oneself. Therefore, individuals who experience psychological stress may continue to be in difficult conditions, and may even experience a worsening of the condition. Studies have shown that having a positive outlook on the potential for improvement can help a person achieve better health, greater strength, and a longer life.

### ***Classification of Soul Conditions***

The above conditions, if we look at them through the glasses of Ibn Sina's al-nafs, then these conditions influence each other between the divisions of al-nafs according to him. Which he divides into three types of souls in the sense of al-ruh, namely: First, Al-Nafs al-Nabatiyyah, also known as the "Plant Soul", includes the power that exists in humans, plants, and animals. This soul is considered the main perfection for the body, which is mechanical and natural in terms of reproductive function, growth, and food consumption. An entity is considered food when its physical properties are parallel to its food. The vegetable soul has three abilities: eating (al-quwwah al-ghadhiyyah), which is the power that changes food into the form of a body, where that power is in it (Arroisi & Da'i, 2020). Food replaces the damaged parts of the body that reproduce (al-quwwah al-munmmiyah), which is the power that adds

conformity to the parts of the body that are changed by food, whether in terms of length, width, or volume. Its purpose is to ensure that the body can achieve the perfection of its growth, and reproduce (al-quwwahal-muwallidah), which is the power that takes parts of the body that are potentially the same, so that the process of creation and mixing makes them the same (Santalia & Nurhaerat, 2024).

Second, Al-Nafs al-Hayawaniyyah, also called the "Animal Soul", includes the powers possessed by humans and other living creatures. This soul is considered the main perfection of the natural physical aspect, which is mechanical in terms of perception of specific things and the ability to move independently. The human soul has two abilities: the driving force (al-quwwah al-muharikah) and the perceptual power (al-quwwah al-mudrikah) (Jarman Arroisi & Rahmat Nur Rifa Da'i, 2019). The driving force consists of two parts: the driver as a trigger and the driver as an actor. The driver as a trigger is desire, which is the power that will drive it to move if it is formed in imagination in a desired or unwanted form. This power consists of two parts: lust power and egoistic power. The driving force in the role of actor is the power that appears in the veins and is a requirement for making the right movement to achieve its goals. The power of knowing consists of two parts. The first is the power of knowing from the outside, which consists of the five senses such as skin, eyes, ears, nose, and tongue. The second is the power of knowing from the inside, which consists of the inner senses. The inner senses include the power of estimation/delusion, the power of retentive/imagination, the power of composition/mutakhayyilah, and the power of memory (memorization) (Reza, 2014).

Third, Al-Nafs al-Insani, also known as the "Insani Soul", encompasses the unique powers possessed by humans. This soul is responsible for the activities of reason. Considered as the ultimate perfection of the natural physical aspect of mechanical nature, this soul comprehends universal conceptions; on the other hand, it performs various existential actions based on the decisions of reason and the conclusions of ideas (Sadatizadeh, 2021). The human soul has practical and theoretical abilities. Both of these abilities are known as reason, and both have similar meanings. Therefore, when this function of the soul works well, the human body is automatically in balance, which makes it feel healthy and free from mental disturbances.

### ***Holistic Approach to the Soul as a Solution to Psychological Problems***

Holistic soul therapy is a strategy that recognizes the complex interconnectedness of body, mind, and soul in an effort to heal the whole. According to Ibn Sina, emotions have different characteristics including (Kheradmand et al., 2021): First, the emotion of anger (infi'al al-ghadab). Its characteristics are the presence of a movement that comes out only once, but also the presence of movements and actions that can cause resistance and rejection of the soul (Heidari et al., 2020). Second, the feeling of fear and worry (infi'al al-faza' wa al-khauf). Its main characteristic is the presence of an inward movement, a single movement, followed by the cessation of the act of restraint and its focus on the substance or existence. Third, the feeling of satisfaction and joy (Infi'al al-ladhdhah wa al-farah). Similar to anger, its characteristic is moving outward gradually from the existence of the act and leaning towards the act and something that is a form of pleasure, which gradually increases and remains. Fourth, the emotion of sadness (infi'al al-huzn) (Fatigati, 2021). Similar to worry, Its characteristics are inward movement, moving gradually, like worry. Sadness is a mental pain caused by the loss of something needed or sought or the failure to achieve something loved.

Ibn Sina's understanding of mental health is in accordance with the concept of al-nafts, which is



about the relationship between soul and body (soul-body, *nafs-jasd*). Ibn Sina's concept of the influence of the mind on the body is described by Ibn Sina as the influence of emotions (*infi'al*) and will (*iradah*). Ibn Sina discusses various emotions, including anger, joy, or happiness, surprise, and sadness, or concern. The movements of the soul (*harakah al-ruh*) or psychological movements (*harakat al-nafsiyyah*) outward or inward are terms for conditions that can occur simultaneously or gradually. Ibn Sina explains that physical health is very important for the progress of the human soul. A strong soul will have the ability to maximize its physical potential (Ibn Sina, n.d.).

Ibn Sina's views on mental health are very relevant to the concept of holistic balance between body, mind and soul. He believed that mental health cannot be separated from physical and spiritual health. This idea is an important basis for the holistic approach to health that is increasingly accepted in contemporary medical and psychological practice (Pajević et al., 2021). Ibn Sina also emphasized the importance of factors such as environment, diet, and education in maintaining mental health.

In his monumental work, *al-Qanun fi al-Tibb*, Ibn Sina explains the concept of Mental Health in depth and holistically. There are several basic concepts regarding Mental Health in his view; first, the Balance of the four body fluids (humors), Ibn Sina adopted and developed the theory of the four humors from Hippocrates and Galen, which states that mental and physical health is influenced by the balance of four body fluids: blood, mucus (phlegm), yellow bile, and black bile. The right balance between these humors is considered important for maintaining overall health, including mental health. Imbalances between these fluids can cause mental disorders such as depression or mania (Bhikha, 2022).

Second, Physical and spiritual balance, Ibn Sina emphasized the importance of balance between physical and spiritual health. According to him, optimal mental health can only be achieved if the body and soul are in a balanced and harmonious condition. He believed that disturbances in one of these aspects can affect the other. For example, physical illness can cause depression or anxiety, while mental stress can affect physical conditions. According to him, the soul can know the object of thought (*ma'qulat*) where this cannot be done by the body. So it is very important to maintain physical and spiritual balance.

Third, The role of emotions and thoughts, According to Ibn Sina, emotions and thoughts play an important role in mental health. He identified that negative emotions such as anger, anxiety, and sadness can negatively affect mental health. Therefore, he emphasized the importance of managing emotions well and keeping thoughts positive. He also believed that meditation and self-reflection are important tools for achieving emotional and mental balance. Fourth, Holistic therapy and treatment, In terms of treatment, Ibn Sina suggested a holistic approach involving a variety of methods, including physical therapy, psychotherapy, and herbal medicine. He believed that a combination of these methods could help restore balance to the body and soul. For example, to overcome depression, he might recommend dietary changes, physical exercise, and the use of certain medicinal plants, as well as counseling to address the emotional aspects. In addition, the role of religion in mental health is applied in the sciences of psychotherapy (Zaabal, 2023). This has been done by Ibn Sina, Al Kindi and Ibn Qayyim and systematically Islamic psychotherapy research has been carried out since the last 20 years. The definition of Islamic psychotherapy itself is a process with the aim of healing from disorders and diseases based on Islamic values, namely the Qur'an and Hadith.

## Discussion

### *REBT Problems and Ibn Sina's Concept of Soul Therapy*

Researchers see that there are problems in several aspects of the REBT concept. In the REBT principle aspect formulated by Ellis, there is a point that states that this type of therapy tends to prioritize the present and does not get lost in the past (Matweychuk, 2021). At first glance, there is nothing strange, it even looks very good for eliminating psychological problems experienced by clients. However, if the object of this therapy is a Muslim and is read from an Islamic perspective, the main priority is to make someone aware not only for worldly orientation. But rather an orientation that leads to life after death. That way, someone can be healthy mentally and spiritually at the same time. This will certainly indicate a balance between a person's religiosity and rationality (Inayah & Arroisi, 2024). In studying mental health, happiness and misery cannot be separated. According to Ibn Sina, the human soul, after being separated from its physical body, will experience happiness or misery based on deeds and spiritual conditions during life in the world. The human soul cannot be separated from three possibilities: 1) A soul that is perfect in knowledge and deeds; 2) A soul that is minus in knowledge and deeds; 3) A soul that is perfect in one thing and minus in another thing. According to Ibn Sina, the condition of the soul after being separated from the body is very dependent on behavior and spiritual understanding during life in the world. A soul that strives to achieve knowledge, wisdom, and virtue will achieve happiness, while a soul that is trapped in ignorance and evil will experience misery (Kusuma & Hidayatullah, 2023).

Another problem can be seen in the next principle which tends to be empirical, namely that it is important to evaluate theories and therapies empirically (Farnoodi et al., 2020). According to Ibn Sina's soul therapy, an important element that is one of the processes is the combination of moral formation and religious approach. At least, in several studies it has been shown that individuals who are more religious tend to be healthier physically and mentally. Thus, it can be understood that there are non-empirical elements that influence a person's psyche. Likewise, al-Ghazali offers three methods that are not always empirical. The three offers by al-Ghazali are obeying the sharia, self-development and Sufi steps.

In terms of how REBT views humans, researchers see that its perspective follows what is in the perspective of its founder. Humans are only viewed based on the external aspect. Of course, this will be different from the Islamic perspective on humans. In its creation, there is a second process in the form of a non-physical or immaterial process, namely the blowing of the soul. This soul is what then indicates the various potentials possessed by humans. The potential in question is in the form of nature, great wisdom, where every part of the body has the potential to be developed for the realization of human civilization (Balkis, 2024).

### **Islamic REBT: Integration Efforts**

Integrating religion into counseling is actually not a new thing. It has been done for a long time. This is because it is common in counseling that clients believe in God, who has super powers to control everything in this world, including healing and solving their problems. The REBT counseling approach combines religious material with rational emotive interventions, which can make the client's life very intimate, powerful, and profound. This is especially true for clients who are religious. A REBT counselor

should not accommodate a client's religious beliefs during therapy; instead, they should give the client the freedom to integrate their religious beliefs. REBT is a constructivist psychotherapy that is very accepting and integrates the values and beliefs of clients, including their religious beliefs. Although REBT can address most problems from a neutral constructivist perspective, the basic principles of this method may be closer to religious beliefs than most other psychotherapy approaches (Santoso, 2024). There are five ways in which REBT can be used in conjunction with a religious (Islamic) approach. First, because most people are religious, clients' expectations of counseling will be more religious. This suggests that most people believe in God, religion, mysticism, the universe, or spiritual principles or reality and actively or indirectly follow a religious tradition. Second, a client's religious beliefs can provide important structures for the client's personality organizing scheme. Psychotherapy that accommodates or integrates a client's religious beliefs into the intervention is more likely to be congruent with the client's organizing scheme, and therefore, the therapeutic process is likely to be more manageable. Third, REBT focuses on beliefs and belief change, making it a different approach from most modern psychotherapy models. This is consistent with most religious traditions. Fourth, important elements of REBT theory are strongly supported by a wide variety of religious teachings, including the basic tenets of religious teachings, doctrines, stories, and traditions. Fifth, the core assumptions and goals of REBT are somewhat similar to the core principles of most religious systems. Thus, important elements of a client's religious tradition can be used during a faith-oriented REBT intervention. This is a type of integration approach, such as REBT and religion/Islam (Bastomi, n.d.).

One of the most important procedures in REBT is to dispute irrational beliefs. By doing this procedure, it is expected that the client's irrational beliefs that are the source of his problems will change into rational beliefs. Furthermore, this change will free the client from emotional disturbances and change his maladaptive behavior. To overcome this problem, counselors can explore and utilize the client's religious beliefs as a tool to dispute his irrational beliefs. Ellis stated that religious beliefs can help people find a personally meaningful direction (D. J. Ellis, 2021). This belief also has a high power to change people. This is because they tend to obey the religious teachings written in their holy book. By utilizing this religious belief, it is hoped that the dispute resolution process will be more effective and efficient. In this regard, the Qur'an is the main source of Islamic teachings. The Qur'an is the word of Allah revealed to the Prophet Muhammad SAW. Every Muslim believes that the Qur'an has absolute and highest truth. Denial or disbelief in it will be considered as a denial of Islam itself. Therefore, every devout Muslim will always follow what is ordered and stay away from what is forbidden. With this important position, integrating the Qur'an with the disputation process is one way to increase the therapeutic effect of REBT (Bastomi, n.d.).

Integrating the Qur'an with REBT will provide greater benefits for Muslim clients. Of course, before doing so, the counselor must be sure that the client has a strong belief in the truth of the Qur'an. This is to ensure that the counselor will not impose certain values on the client. REBT itself actually supports the integration of religious teachings and rituals into counseling as long as the teachings and rituals are rational, not absolute and dogmatic (Eseadi, 2023). However, this integration still requires further research, so that its truth can be proven empirically and useful.

## Conclusion

Rational emotive therapy aims to eliminate the client's illogical and irrational way of thinking

and replace it with a logical and rational way of thinking. This is achieved through confronting the client with his irrational beliefs and attacking, challenging, questioning, and talking about them. The pattern based on the ABC theory, where A is "active experience", shows the basic concept of this rational emotive therapy. Belief System is B. A person's views and experiences of AC are referred to as emotional consequences, which are emotional consequences or reactions shown by the individual that are positive or negative. According to Ellis' perspective, A (active experience) does not directly cause C (emotional consequences), but depends on B (belief system). Ibn Sina's understanding of mental health is in accordance with the concept of al-nafs, which is about the relationship between soul and body (soul-body, nafts-jasd). Ibn Sina's concept of the influence of the mind on the body is described by Ibn Sina as the influence of emotion (infi'al) and will (iradah). Ibn Sina discusses various emotions, including anger, joy, or happiness, surprise, and sadness, or concern. The movements of the soul (harakah al-ruh) or psychological movements (harakat al-nafsiyyah) outward or inward are terms for conditions that can occur simultaneously or gradually. Ibn Sina explains that physical health is very important for the progress of the human soul. A strong soul will have the ability to maximize its physical potential.

Integrating religion into counseling is actually not a new thing. It has been done for a long time. This is because it is common in counseling that clients believe in God, who has super powers to control anything in this world, including healing and solving their problems. The REBT counseling approach combines religious material with rational emotive interventions, which can make the client's life very intimate, powerful, and profound. This is especially true for religious clients. In this regard, the Qur'an is the main source of Islamic teachings. The Qur'an is the word of Allah revealed to the Prophet Muhammad SAW. Every Muslim believes that the Qur'an has the absolute and highest truth. Denial or disbelief in it will be considered as a denial of Islam itself. Therefore, every devout Muslim will always follow what is commanded and stay away from what is forbidden. With this important position, integrating the Qur'an with the disputation process is one way to enhance the therapeutic effect of REBT.

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