

Building Psychological Istitho`ah For Indonesian Hajj Pilgrims With Self-Psychotherapy Based On Thematic Interpretation Of Qs.Ali-Imran: 169

Ahmad Yasser Mansyur¹, Sitti Syawaliyah Gismin², Tarmizi Thalib³, Ahmad Razak⁴

¹Faculty Of Psychology, Universitas Negeri Makassar, Indonesia

² Faculty Of Psychology, Universitas Bosowa, Makassar, Indonesia

³ Faculty Of Psychology, Universitas Bosowa, Makassar, Indonesia

⁴ Faculty Of Psychology, Universitas Negeri Makassar, Indonesia

Correspondence: 0028047603@unm.ac.id

Abstract. Psychological istitho'ah is essential to support the mental health of pilgrims in digital era. Psychological istitho'ah is the ability of good mental function (including cognitive, affective and psychomotor) and avoid psychological problems owned by someone in performing the procession of Hajj. This is important for pilgrims because, in addition to material istitho'ah and physical istitho'ah, psychological istitho'ah also determines the quality of Hajj and is closely related to the immunity of pilgrims' faith. Based on existing data, many mild psychological problems (neurosis) faced by pilgrims, such as stress, anxiety, and depression. The author focuses on one psychological problem, namely the dynamics of anxiety (excessive fear) in the procession of Hajj. That makes the author interested in making an independent psychotherapy model for Indonesian pilgrims based on the interpretation of the Qur'an Surah Ali-Imran: 169. This study uses a survey approach involving 79 Hajj pilgrims at the subdistrict in Makassar and a literature review using the maudhu'i interpretation method. The result of the research was a psychotherapy model. The essence of the self-psychotherapy model lies in the lafalz: *حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ*. The self-directed psychotherapy model can be preventive and rehabilitative which strongly supports psychological istitho'ah. This concept can be practised to become a religious coping. Pilgrims can apply it autonomously at any time (both in normal situations and emergencies/extreme situations) to deal with the psychological problems they face. This endeavour supports the mental health of pilgrims, achieving quality services and a mabrur Hajj.

Keywords: Psychological Istitho`ah of Hajj, Self-Psychotherapy, Anxiety

1. Introduction

In the name of Allah. Beginning with the following verse from the Qur'an, Surah Ali-Imran, verse 97:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ ءَامِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House – for whoever is able to find thereto a way. But whoever disbelieves – then indeed, Allah is free from need of the worlds.

Istitho'ah is the main requirement for Hajj's traveling. Istitho'ah is an individual ability that must be possessed by prospective pilgrims, which includes material istitho'ah (economic ability and security) and physical istitho'ah (physical health). In addition, the current concern by the government is istitho'ah in mental health, as stated by the Director of Hajj Development Arsad Hidayat (<https://www.kemenag.go.id>, 2023) that the Ministry of Religious Affairs and also the Ministry of Health will implement istitho'ah health based on the Minister of Health Regulation Number 15 of 2016 concerning istitho'ah Health of Hajj Pilgrims by conducting examinations that include mental health (mental), cognitive, and activity daily living (ADL) health.

According to the author, the ability of mental health in Hajj is known as psychological istitho'ah. Psychological istitho'ah is the ability of good mental function (including cognitive, affective and psychomotor) and avoid psychological problems (neurosis and psychosis) owned by someone in performing the procession of Hajj. This is important for pilgrims, because in addition to material istitho'ah (economic ability and security) and physical istitho'ah (physical health), psychological istitho'ah also determines the quality of Hajj and is closely related to the immunity of pilgrims' faith.

Some of the psychological problems faced by Indonesian pilgrims so far, if they cannot be handled properly, will have an impact on the mental health of individuals and the quality of their religion. Based on available data, many mild psychological problems (neurosis) faced by pilgrims, such as stress, anxiety, excessive fear, and anger without any clear basis, as well as depression. These psychological problems generally occur due to various pressures that occur during the Hajj journey (Kunafi, 2023). In addition, grueling physical and emotional challenges during the journey, new and unfamiliar environments, and other feelings can trigger stress and depression (Nurhidayati, et al 2025). In elderly pilgrims, senility and dementia occur (<https://www.kemenag.go.id>, 2023).

Why do some Hajj pilgrims feel anxious in the process of Hajj, including in new situations? Why do some Hajj officers and health/medical personnel feel anxious about carrying out their mandate? Why worry about themselves and their families? Why do many pilgrims panic in emergencies, and some are traumatized? The answer is that they experience excessive fear in new situations or extreme conditions that lead to fear of death. This excessive anxiety and fear is the main cause of the emergence of psycho-physical-social-spiritual problems in a person.

Anxiety and fear are part of basic human emotions. Fear is a form of adaptation, anticipation, and emotional response to a threat or something that is considered to bring about disaster, danger, and even death. This fear, if not managed properly, will have an impact on the pilgrim in the form of stress, anxiety and depression (Figure 1).

Where do excessive anxiety and fear come from? Based on the concept of bio-psychology, fear is located in the nervous system in the brain's emotional centre

(amygdala). In addition, QS. Ali-imran Verse 175 explains the efforts of the shaytaan, who continues to make propaganda, causing fear and indecision in a person. Allah swt. says: *لِنَمَّا ذَلِكُمْ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ*. Indeed, they are nothing but shaytans who frighten (you) with their friends (Jalalain, 2010). Shaitan and his friends try to create terror by spreading the fear of death. Muslims who are weak in faith and inclined to the life of the world are very easily influenced to follow the whispers of the Shaytans, so they are afraid of death, scared to leave the dayat tug of the world and are not willing to sacrifice for religion.

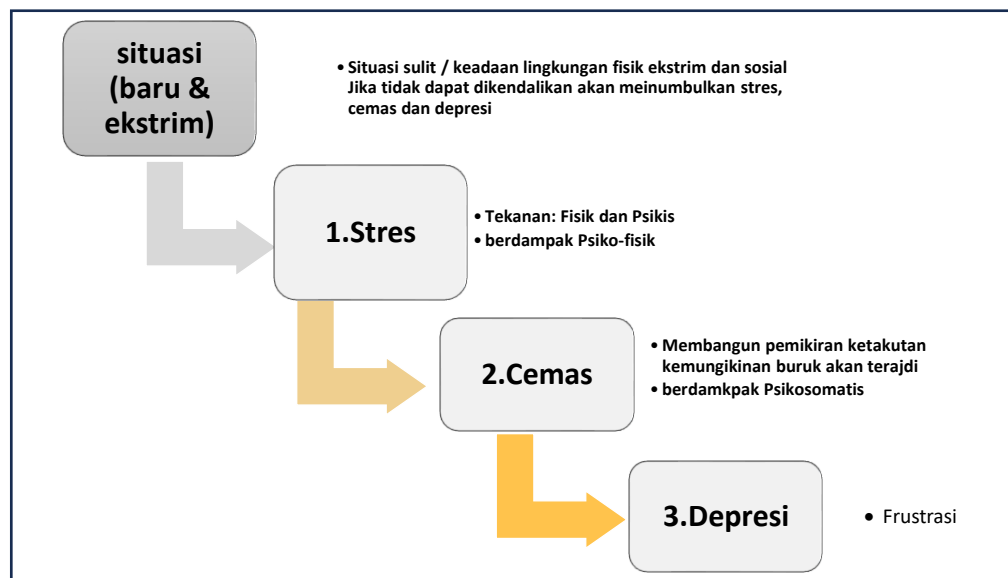


Figure 1: The flow of psychological problems of pilgrims

In psychological science, the problem of anxiety or fear of death experienced by pilgrims in this study is part of clinical psychology, in which there is generalized anxiety and is related to health psychology. According to Nevid, et al (2014) Generalized Anxiety Disorder (GAD) is characterized by excessive anxiety and worry, difficult to control, accompanied by physical symptoms, such as fatigue, restlessness, and muscle tension, as well as fear, which is not limited to certain objects, situations or activities.

Psychological problems in the form of stress, symptoms of anxiety and depression, and somatic complaints are studies in clinical psychology. Clinical psychology, according to Pomerantz (2014) and Wiramihardja (2017), examines the diagnosis, prevention, and treatment of behavioural disorders and mental disorders as well as negative mental stress. In clinical psychology, the principles of assessment and inference are carried out to understand psychological problems, adjustment disorders and abnormal behaviour. Then, treatment is carried out, which is designed to help people with problems better understand and solve the problems they are facing.

Anxiety starts with a situation/condition that makes a person experience stress and depression. This condition has an impact on a person's physical condition/health. According to Hawari (2013) the stress experienced will have an impact not only on physical disorders but also have an impact on the psychiatric field, such as anxiety and depression. Anxiety is an affective disorder characterized by feelings of deep and sustained fear or worry. A person's reaction to existing stressors can be in the form of

stress symptoms, anxiety symptoms and or depression. Somatic complaints dominate stress symptoms and can also be accompanied by psychological complaints. Anxiety symptoms impact psychological complaints in the form of fear and worry but can also be accompanied by somatic complaints.

Hajj pilgrims who experience psychological problems will affect the quality of their mental health. This is related to health psychology, where, according to Pomerantz (2014), mental health is a field in Clinical Psychology developed to understand how psychology influences the quality of a person's health and study the ways thoughts, feelings, and behaviours can affect physical health. Health psychology examines the psycho-neuro-immunological system in a person. According to Hawari (2013), psycho-neuro-immunological mechanisms are closely related to a person's psychological condition, which affects the immune function and will affect a person's (somatic) health.

Increasing the body's immunity and psychological adaptability can be done with a religious psychotherapy approach. According to Dr. Hawari (2013), religious therapy in the form of prayer and remembrance plays an important role in increasing the body's immunity. According to him, psycho-religious therapy is a therapy based on a religious approach, closely related to one's faith, which has an impact on the body's endurance in facing various life problems. The religious approach has also been used by the American Psychiatric Association (APA), known as "bio-psycho-socio-spiritual". The psycho-religious approach supports and is in accordance with the WHO, which fully mentions the elements of health, including physical health, psychological health, social health, and spiritual health. Islamic psychotherapy used in this study is a religious psychotherapy that strongly supports holistic mental health efforts, as stated by the WHO.

Health *istitho'ah* has been studied more extensively than psychological *istitho'ah*. For example, recent research conducted in 2025 by Nurhidayati et al. and Rustika et al. (2025) examined physical health among Hajj pilgrims in Indonesia. Until now, the handling of pilgrims' problems has been physical and material in nature. The scientific handling of psychological problems is a new breakthrough and will have an impact on the mental health and quality of religious life of pilgrims. This is what made researchers interested in applying the concept of independent psychotherapy in building the psychological *istitho'ah* of Indonesian pilgrims.

Based on the psychological dynamics experienced by pilgrims as described above, as well as the opportunities for developing Islamic psychotherapy and the limited existing research on psychological *istitho'ah*, the author is interested and motivated to help pilgrims overcome the problems they face. Through Islamic psychotherapy, the author proposes the concept of handling the psychological problems of pilgrims independently. From these psychological problems, the author focuses on one mental condition that often occurs, namely anxiety. Hajj pilgrims' anxiety usually arises because of concerns about new situations that are tiring and include emergencies, such as extreme weather or in an aeroplane that is experiencing problems. Anxiety is an object that is feared to happen. In this study, the object of anxious dynamics is directed at excessive fear of new situations or extreme conditions in the procession of Hajj. Excessive anxiety will bring fear and can trigger stress and depression. Psychological problems faced by Indonesian pilgrims so far, if they cannot be handled properly, will have an impact on individual mental health and the quality of their religion. To overcome this,

the author is interested in creating an Independent Psychotherapy model for Indonesian pilgrims, which is sourced from the Qur'an surah Al-Imran verses 173. The article was prepared with the aim of shaping the psychological istithoah of Indonesian pilgrims through Self Psychotherapy to overcome anxiety based on QS. Al-Imran verses 173.

2. Method

This research used survey and library methods. It began with a survey to identify the psychological problems of Hajj pilgrims (as the result in the front part). In order to create a model of Self-Help Psychotherapy to overcome anxiety, first, the tafsir of the Qur'an surah Al-Imran verses 175. This study was built with a literature approach using the maudhu'i (thematic) interpretation method. Thematic interpretation pays attention to context, both textual context (munasabah), historical context (asbab an-nuzul) and sociological context (there is consideration of present-contemporary relevance).

According to Abdullah (2023), interpretation in the contemporary era involves three components: text, reality, and consciousness. The three components are called Bayani, Burhani, and Irfani, which are used to interpret the Quran. The provisions for writing interpretation in this article use the guidelines and methods used in the book Tafsir At-Tanwir. Tafsir At-Tanwir published by the Tarjih and Tajdid Council of the Muhammadiyah Central Leadership, uses three approaches, namely Bayani, Burhani and Irfani. This means that the materials used in analyzing come from Bayani materials (such as verses, hadith, fiqhiyah rules, qaul ulama), Burhani materials (such as relevant scientific theories, field data, and empirical experience) and Irfani materials (such as clarity of heart, inner depth, and sensitivity of the mufassir's conscience) (MTT PP Muhammadiyah, 2022).

As for QS. Ali-imran: 173 with the following verse:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ
الْوَكِيلُ

173. Men said to them: "A great army is gathering against you": And frightened them: But it (only) increased their Faith: They said: "For us Allah sufficeth, and He is the best disposer of affairs."

Verses 173 above relate to the history of the battle of Uhud, where the intrinsic divine motivation encouraged Islamic fighters not to fear martyrdom in the middle of the battlefield. Dying in the way of Allah is the highest aspiration of a believer in his life. The story of the martyrdom of 70 believers, including Hamzah r.a. and several other companions who were injured in the Uhud war, is an important lesson for believers always to have faith in Allah SWT. Verses 173 contain the as well the existence of Allah SWT as a helper of the believers when facing difficult situations. This verse will be interpreted in building independent psychotherapy for Indonesian Hajj pilgrims in forming psychological istithoah.

3. Results and Discussion

3.1. Survey Results

The survey was conducted using an anxiety scale, which had previously been adapted for use with Hajj pilgrims. During the May 2025 district-level Hajj orientation program in Makassar City, the researcher conducted an initial survey of 79 Hajj pilgrims regarding the psychological problems they experienced. Overall, the pilgrims reported experiencing psychological problems, as shown in Table 1. The table shows several situations that cause anxiety during the Hajj pilgrimage. This does not apply to pilgrims who have previously performed the Umrah pilgrimage.

Table 1: Psychological problems of pilgrims

Causes (trigger points)	Dimensions	Psychological Impacts
Grueling physical and emotional challenges during the journey: 1. Logistics of the journey 2. Transportation to and within Saudi Arabia, 3. Lodging, 4. Extreme weather in Mecca/Medina 5. Shocks on the plane	Psycho-physiology	Stress, Anxiety, Excessive fear / fear of death, Psychosomatic
1. Anxious to ensure the ritual is performed correctly 2. Feeling of lack of worship while in the haram land	Worship (spiritual)	Anxiety
1. New and unfamiliar environment 2. Human crowd	Social	Anxiety

3.2. Interpretation Results

Based on the findings of anxiety in the above survey, the next step is to develop a basis for treatment by establishing independent psychological therapy for pilgrims. On that basis, the thematic interpretation of verse 37 is as follows.

3.2.1. Understanding the Lafalz Hasbunallah

Before applying self-psychotherapy, pilgrims and Hajj officers should understand this concept with a good understanding. Lafalz *حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ* means: Allah is our Helper, and Allah is the best of protectors." This sentence is great, containing deep meaning and a powerful psychological effect on the believers. It includes Islamic psychotherapeutic values that are very useful in overcoming the psychological problems of pilgrims and Hajj officers, even in difficult situations.

حَسْبُنَا اللَّهُ Means "Sufficient is Allah to be our Helper" this means that Allah SWT as God is considered sufficient as a human helper. For a believer, other creatures cannot be used as a hope for help. The Prophet Muhammad SAW and his companions also always made this sentence a basic principle of faith in upholding Islam. As Allah SWT Says: *O Prophet! sufficient unto thee is Allah,- (unto thee) and unto those who follow thee among the Believers.* (Q.S al-Anfaal [8] : 64).

نِعْمَ الْوَكِيلُ means *Allah is the best of protectors.*" Al-Wakiil is one of the 99 good names of Allah SWT (asmaul husna). Al-Wakiil means the One who takes care of all nature, in its creation, regulation, maintenance, guidance and destiny. Allah SWT Says: *Who, then,*

doth more wrong than one who utters a lie concerning Allah, and rejects the Truth when it comes to him; is there not in Hell an abode for blasphemers? (Q.S. Az-Zumar [39]:62). If نِعْمَ الْوَكِيلُ or Al-wakiil is used as a concept of life, it will make a believer have tawakkal behavior. By making Allah the best Protector then actually a believer has fully tawakkal to Allah SWT. This is the main cause of the descent of Allah's help. As in His Word: Thus when they fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you, endued with justice, and establish the evidence (as) before Allah. Such is the admonition given to him who believes in Allah and the Last Day. And for those who fear Allah, He (ever) prepares a way out,. And He provides for him from (sources) he never could imagine. And if any one puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion.. (Q.S. At-Thalaq [65]: 2-3).

Rest assured, with such an attitude to life, Allah SWT removes fear from a person who is afraid; He protects those who ask for protection; He is the best protector and the best helper. Whoever asks for His help, relies on Him, and submits all his affairs to Him, then Allah will protect him with His guardianship and His shade. Whoever fears Him and puts his trust in Him, Allah will make him safe from all that he fears and worries. And Allah will bring him all the benefits and peace he needs.

3.2.2. The Power of Faith

Then, the pilgrims and or the Hajj officers believe in this concept with strong conviction. The words *حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ* are what a Muslim relies on when faced with severe problems. When a believer utters these words with strong conviction, then he actually believes that "There is no power and strength except from Allah". This phrase is a prayer that strengthens the heart, is not affected by conjecture, and is not affected by weakness and fear because they know that Allah has guaranteed perfect security to those who believe in him. So he is confident in Allah, and calmly believes in Allah's promise, then his sadness disappears, his anxiety disappears, difficulties turn into ease, sadness becomes joy, and fear becomes tranquility.

Belief as the basis of the sentence that can lead to the guarantee of Allah SWT. In Q.S. Ali-Imran verse 174 containing guarantees for believers, Allah SWT says: And they returned with Grace and bounty from Allah: no harm ever touched them: For they followed the good pleasure of Allah: And Allah is the Lord of bounties unbounded.

A believer who always obeys and accepts the call of Allah with full confidence, and when believers instil in themselves that Allah is their helper and always put their trust in Allah, then Allah will provide for their needs and remove them from all troubles. Rest assured: *By the favors and bounties of Allah, they have not suffered any calamity.*

This belief in the help of Allah SWT for even emergency situations can be seen in the hadith narrated by Imam Bukhari said: has told us Ahmad ibnu Yunus; I saw him say, has told us Abu Bakr, from Abu Husain, from Abud Dluha, from Ibn Abbas in connection with His words: *Men said to them: "A great army is gathering against you": And frightened them: But it (only) increased their Faith: They said: "For us Allah sufficeth, and He is the best disposer of affairs."* (Q.S. Ali-Imran [3]: 173) was the speech of Prophet Ibrahim AS when he was thrown into the fire. Also the Prophet Muhammad (PBUH) said it when the disbelievers said: Indeed the people (polytheists) have gathered their troops to attack

you, so fear them. So it increased the faith of the Prophet and his companions and replied: *Allah is our Helper, and He is the best of protectors* (HR Bukhari 4197).

Hajj pilgrims also need to realize that, in addition to the emotional response to threatening situations, we must be aware that Shaitan is trying to tempt and frighten anxiety/death with the attraction of the world that will be left behind. Yet again, we are not afraid to face difficult situations and even death in the test of Allah SWT and also in the procession of Hajj. Eliminate the shaitan propaganda by building the belief that Allah is sufficient as a helper. Believers instil in their hearts and with full confidence the words: "Sufficient is Allah to be our Helper, and Allah is the best of protectors." InshAllah, with His will, will certainly help His servants.

3.2.3. Overcoming Anxiety With Self-Psychotherapy

Previously, verse 173 contained material about the divine intrinsic motivation of believers not to fear death. On the contrary, in Q.S. Ali-Imran verse 175, the shaytaan tries to create propaganda that causes fear and indecision in life. Psychodynamics begins with the heart receiving the influence of evil propaganda (whispers) from Shaytan and the material factors of the world. From this influence, the heart, as the centre of faith, experiences a decrease in divine awareness (imaniyah immunity), so psychic functions (cognitive, affective, and psychomotor) cannot be controlled. From this comes excessive perception, stress, unreasonable fear/anxiety, depression, and not knowing what to do. Qalbu as the centre of consciousness is found in the hadith: *Indeed, in the human body there is a clot of blood, if it is good then the whole human body is good, if it is damaged then the whole human body is damaged, know that it is the heart of man.* (HR. Darimi no.2419 dan Muslim no.2996).

The psychodynamics of declining imaniyah immunity can be a threat and physical, psychological, social and even spiritual weakness for pilgrims. To increase the imaniyah immunity of pilgrims and Hajj officers so that fear can be eliminated by doing the following independent psychotherapy:

1. **Acceptance stage.** All pilgrims accept the situation, conditions and tasks carried out with a heart full of pleasure. It was explained earlier In Q.S. Ali-Imran verse 174 that Muslims who seek His pleasure are not afraid of any risk and are not afraid of anyone.
2. **Ikhtiar stage.** During the quarantine process and the Hajj journey, during illness or the process of serving pilgrims, the principle of istiqomah on jihad (endeavor) and patience are needed. Q.S. Ali-Imran [3]: 142: Did ye think that ye would enter Heaven without Allah testing those of you who fought hard (In His Cause) and remained steadfast?

It is also at this stage of the process that lafal dz *حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ* spoken and believed in the heart: *Allah is our Helper, and Allah is the best of protectors.* It can be said while standing (during umrah/hajj/service work), sitting and lying down (when resting). Various problems, from very severe issues, can be overcome by therapy using this sentence. The sentence describes a servant's refuge when in crisis and a very precarious condition. In the application of Islamic psychology (Bastaman, 2001), this sentence is used as prayer therapy and can also be used as dhikr therapy in remembering Allah SWT.

3. **Tawakkal stage.** In the final process, a believer prays for protection to Allah SWT and Tawakkal. As mentioned in the verse: 1) *Is not Allah enough for his Servant? But they try to frighten thee with other (gods) besides Him! for such as Allah leaves to stray, there can be no guide.* (Q.S. az-Zumar [39]: 36). 2) ... Say: "Sufficient is Allah for me! In Him trust those who put their trust." (Q.S. az-Zumar [39]:38).

This final stage is very important; it is the determination of the destiny of a believer's efforts. Whether the anxiety problem recovers or, on the contrary, experiences severe things, including death, all of that is the best destiny of Allah that must be believed. The results of psycho-physical endeavours will be mental health, not psychosomatics, fear, stress, and anxiety, in the heart, feeling calm and building a pattern of life principles that trials as worship. A believer must try and have faith. Allah SWT has assessed the process carried out by a believer, the results of which Allah SWT determines, including death. Rest assured that Allah has determined death. Say: "I have no power over any harm or profit to myself except as Allah willeth. To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation)." (QS.Yunus [10]:49).

It should be noted that the death of a believer during the Hajj pilgrimage and the process of serving the pilgrims is martyrdom. This is good news for Muslim families who experience grief. As in QS. Al-Imran: 169, 170 and 171. Where verse 170 specifically explains that the martyrdom of a believer actually feels joy: *They rejoice in the bounty provided by Allah: And with regard to those left behind, who have not yet joined them (in their bliss), the (Martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve.*

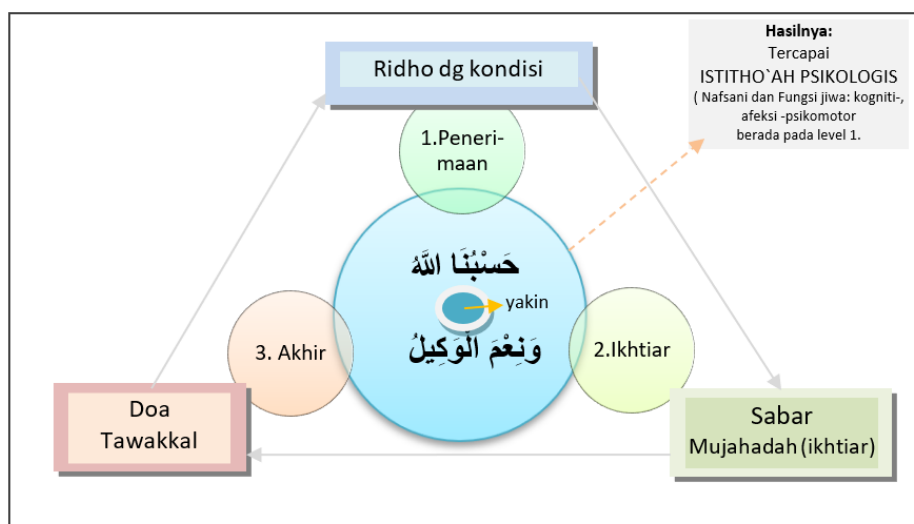


Figure 2: Self-help psychotherapy for anxiety

Figure 2 is a therapeutic model of imaniyah immunity therapy to deal with excessive anxiety (fear in difficult, life-threatening situations). The core of the therapy lies in the sentence *حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ* which can make oneself not afraid of any situation / anyone except Allah SWT. Allah says: *فَلَا تَخَافُوهُمْ وَخَافُوا إِنْ كُنْتُمْ مُؤْمِنِينَ* Therefore fear them not;

but fear Me, if you are truly believers. If a Muslim truly accepts (ridho) His decree, is patient in struggling, and always has faith in Allah SWT, then he will avoid fear and other psycho-physical problems.

These independent psychotherapy efforts can lead pilgrims to psychological *istitho`ah*, where the ability of normal mental functions (including cognitive, affective and psychomotor) will be built and avoid psychological problems (neurosis and psychosis). The following is the concept of the formation of psychological *istitho`ah* that the author compiles based on the study of several verses in the Qur'an with the Irfani method:

1. The initial stage, through independent psychotherapy will form the quality of *nafsani*. *Nafsani* according to Mujib and Mudzakir (2002) consists of *Qalbu*, *Nasfs* and *Aqal*.
2. From a quality *nafsani* will give birth to a strong believer personality, Personality types in the concept of Islamic psychology according to Mujib (2017) are believers, hypocrites and disbelievers.
3. Forming normal mental functions (cognitive, affective and psychomotor) and avoiding psychological problems (neurosis and psychosis).

Independent psychotherapy can be given to pilgrims and even hajj officers through planned and measurable training. The Ministry of Religious Affairs, together with Muslim psychologists, can create Independent Psychotherapy Training (PPM), in which there is the provision of guidance, lessons, and guidelines to pilgrims on how to develop the potential of their minds, psychology, faith, and be able to overcome the problems of life and life properly and correctly independently. This independent psychotherapy is an effort to assist in overcoming the psychological problems of pilgrims to improve their mental health and religious quality based on the Qur'an and Hadith.

Islamic psychotherapy model with *lafaldz* technique: *حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ* is the main alternative in preventing and overcoming the impact of anxiety and fear experienced by Indonesian pilgrims. Islamic psychotherapy is a religious psychotherapy whose values are taken from the teachings of Islam. Psychotherapy is used to treat psychological disorders, help a person change mal-adaptive behaviour or overcome life problems (Corey, 2009).

Psychotherapy is referred to as treatment because it is a form of intervention with various ways and methods that are psychological to deal with patients who experience spiritual illness, psychological disorders or personality barriers. Usman Najati (1985) views psychotherapy as trying to change or overhaul a person's personality or behaviour by changing his thoughts and tendencies. In this case, psychotherapy tries to straighten out the patient's thoughts and give him insight into himself, others, and his problems with realistically correct insights into facing his issues instead of avoiding them and trying to solve them.

The Qur'an and Hadith guide human life in navigating the ocean of life. In this life, it is common for humans to experience problems that can make their lives sick and helpless. Psychotherapy offered by the Qur'an and Hadith is not just theoretical. But it

is also applicative so that it can be applied to help humans cure all diseases in themselves, both psychologically and physically. The Qur'an and Hadith contain counselling and psychotherapy methods, which include exemplary advice, reason, thought and other therapeutic models (Az-Zahrani, 2005).

4. Conclusion

It can be concluded that the effort made by the pilgrims to avoid anxiety (excessive fear) is by doing self-psychotherapy. The essence of the independent psychotherapy model lies in the lafalz *حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ* which is made integratively in three stages of psychotherapy: namely a) Stage of acceptance (ridho). b) Stage of Ikhtiar (mujahadah). c) Stage of Tawakkal (prayer).

The self-psychotherapy model can be preventive and rehabilitative, which is very supportive of psychological istitho`ah. This concept can be practiced to become a religious coping for every pilgrim and even for Hajj officers. Pilgrims can apply it autonomously at any time (both in everyday situations and in emergencies/extreme situations) to deal with the psychological problems they face. This endeavor supports the mental health of pilgrims, achieving quality services and a mabrur Hajj. Hajj Indonesia: Healthy, Comfortable, and Mabrur. Insyallah.

Thus, hopefully, it will be helpful, and may Allah SWT bless the efforts to succeed in this religious syi`ar. Congratulations on performing the Hajj and safe duty!!! Insyallah mabrur and return to the homeland safely. May Allah SWT always bless and protect us all, aamen YRA. This article is closed with QS. Al-Hajj: 32 below:

ذَٰلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

Such (is his state): and whoever holds in honour the symbols of Allah, (in the sacrifice of animals), such (honour) should come truly from piety of heart.

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