

Self-Awareness Therapy as the Divine Image: Recognizing the Divine Potential Within Oneself

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Abstract. This article explores the concept of *self-awareness therapy* from a Sufi perspective as an integrative approach combining Islamic spirituality and modern psychotherapy. The study is motivated by the increasing prevalence of mental health issues, emphasizing the need for a therapeutic approach that addresses not only cognitive and biological aspects but also the spiritual dimension. Employing a qualitative library research method, this study examines the notion of self-awareness as the *Divine Image (citra Ilahi)*, rooted in the Sufi principle of *ma'rifah al-nafs* (true self-knowledge). Within this framework, humans are viewed as beings reflecting the Divine attributes through intellect, heart, and behavior. The therapy encompasses five essential dimensions: (1) awareness of the manifestation of Allah's attributes within oneself, (2) awareness of Allah's presence in every moment (*muraqabah*), (3) tranquility with the Divine element (*itmi'nān*), (4) longing to return to God (*istirjā'*), and (5) the awareness that loving God means loving oneself. The findings reveal that self-awareness therapy based on the Divine Image serves as a holistic spiritual model that fosters inner peace, psychological balance, and ethical behavior aligned with Divine values. Therefore, self-awareness as the Divine Image represents a transformative path toward spiritual and psychological perfection, embodying the ideal of *insān kāmil* (the Perfect Human).

Keywords: Self-awareness, Divine image, Sufism, spiritual therapy, *ma'rifah al-nafs*

1. Introduction

Anxiety, excessive stress, feelings of pressure, and even symptoms of depression have become part of the mental dynamics commonly faced in the modern era. This phenomenon indicates that mental health disorders are no longer hidden issues but a tangible reality experienced by a large portion of humanity, particularly among the younger generation. According to a report from the Indonesian Ministry of Health, the prevalence of mental health disorders among adolescents shows an increasingly alarming trend.¹

¹ Maimun Muzaka et al., "Konsep Permasalahan Psikologis Pada Gen-Z : Solusi Qur ' Ani" 5, no. 1 (2025): 72.

In Indonesia, by 2023, approximately 20% of the population – around 54 million people – were reported to experience emotional mental disorders. About 9.8% of adolescents had contemplated suicide, while only 8% of those affected received professional treatment. Consequently, more than 2,000 suicide cases are recorded annually.² This situation reveals an urgent need for alternative therapeutic approaches that emphasize not only biological or cognitive aspects but also spiritual dimensions. Islam, as a religion of *rahmatan li al-'alamin* (a mercy to all creation), should serve as a religious solution by providing spiritual values to fill the existential void experienced by humanity universally. Therefore, the study and development of psychosufistic therapy can offer integrative solutions by combining Islamic spirituality with modern psychology.

Self-awareness is the ability of an individual to deeply understand themselves, including their potential, strengths, weaknesses, motivations, values, and the impact they have on others. This awareness also involves continuous attention to one's inner life, the capacity for self-reflection, observation of thoughts, and exploration of one's experiences and emotions.³ Self-awareness and self-acceptance are closely interconnected. Logically, an individual with good self-acceptance will likely possess strong self-awareness. Conceptually, self-awareness refers to a state in which a person is conscious of events occurring both within and outside themselves. Individuals with well-developed self-awareness are more capable of engaging in purposeful actions to achieve their life goals. In this context, awareness also encompasses cognitive processes that enable a person to respond to and manage various situations and conditions appropriately.⁴

In the discipline of Sufism (*tasawuf*), the concept of self-awareness (*self-awareness*) is closely associated with *ma'rifah al-nafs* (self-knowledge or knowing the self). As a creation of Allah SWT, human beings possess inherent spiritual potential within themselves. This potential encompasses not only physical and intellectual dimensions but also inner and moral aspects that shape one's self-awareness. Moreover, humans, as the best of creations and in the most excellent form, have been created as the Divine image – endowed with the capacity to reflect the attributes of Allah through reason, the heart, and behavior. Self-awareness that recognizes the presence of the spiritual or divine element within oneself constitutes the essence of both spiritual and psychological development. In modern practice, this understanding can be applied as *Self-Awareness Therapy*, a therapeutic approach grounded in the realization of the divine dimension within the human self.

Several previous studies have explored the concept of *self-awareness therapy*. Among them is the research conducted by Anisha Nurul Fatimah and Salma Emilia Azzahra, which found that self-awareness can be enhanced through the provision of emotional support, the creation of open and non-judgmental spaces, and the active role of counselors who are able to be good listeners and adopt the students' perspectives

² <https://rspp.co.id/artikel-detail-817-Kesehatan-Mental-di-Indonesia-Tantangan,-Dampak,-dan-Solusi> Diakses 14/09/2025

³ Risaniatin Ningsih, "Efektivitas Client Centered Guna Meningkatkan Self Awareness Siswa Kelas X SMK PGRI 2 Kediri," *Semdikjar* 4 19 (2020): 884.

⁴ Fila Fariha Nafakhna, Meddy Setiawan, and Annisa Hasanah, "Hubungan Kesadaran Diri (Self Awareness) Pasien Terhadap Kualitas Hidup Pada Pasien Penyakit Ginjal Kronis Yang Menjalani Hemodialisis" 5, no. 2 (2024): 110.

throughout the counseling process.⁵ Meanwhile, Jihad Maulana Ilyas and Miftahul Djanah, in their study titled “*The Effectiveness of Rational Emotive Behavior Counseling in Enhancing Self-Awareness among Vocational High School Students*,” concluded that Rational Emotive Behavior Therapy (REBT) is effective in improving students’ self-awareness, based on data analysis results. The findings showed that the post-test scores were higher than the pre-test scores, with a mean pre-test score of 55.0 and a mean post-test score of 77.5, indicating a significant improvement.⁶ From the review of previous studies, it can be observed that most research on *self-awareness therapy* has primarily focused on psychological approaches. In contrast, studies examining *self-awareness therapy* from a spiritual perspective have not yet been found. Therefore, research on *self-awareness therapy* from the standpoint of Islamic spirituality or Sufism (*tasawuf*) remains highly relevant to conduct.

This study aims to examine the concept of *self-awareness therapy* as a reflection of the Divine Image. It is expected that the findings will contribute positively to the body of Islamic scholarship through a multidisciplinary approach. Furthermore, this research seeks to develop a conceptual framework that can serve as a guideline for implementing an integrative model of *self-awareness therapy* that bridges Sufism and modern psychotherapy.

2. Research Methodology

This study employs a library research method, utilizing books, journal articles, scholarly works, and other relevant documents related to the topic. Given that this research is closely related to the field of Sufism, primary references will include classical texts (*kitab*), academic articles, and scholarly works discussing Sufi thought, while other relevant sources will be used as secondary references.

3. Results and Discussion

3.1. Self-Awareness

Self-awareness is the ability of an individual to recognize and deeply understand oneself, including one’s thoughts, feelings, motivations, and behaviors. In psychology, this concept is regarded as a crucial component of individual development, as it serves as the foundation for self-regulation and identity formation. When a person becomes aware of who they are, what they feel, and why they act in certain ways, they are better able to make decisions that align with their values and life goals.⁷

Self-awareness is the understanding of one’s own potentials and limitations, as well as a deep awareness of the various factors and situations that may trigger emotional responses. Through this awareness, individuals are able to regulate their

⁵ Anisha Nurul Fatimah and Salma Emilia Azzahra, “Meningkatkan Self-Awareness Siswa SMP Melalui Bimbingan Konseling Islami Dengan Metode Client-Centered,” *Jurnal Pendidikan Berkarakter*, no. 1 (2024): 254–61, <https://doi.org/10.51903/pendekar.v2i1.595>.

⁶ Jihad Maulana Ilyas and Miftahul Djanah, “Keefektifitas Konseling Rasional Emotif Berperilaku Untuk Meningkatkan Self-Awareness Siswa SMK,” *Jurnal Thalaba Pendidikan Indonesia Tahun 05*, no. 02 (2022): 41–51, <http://ejournal.undar.or.id/index.php/thalaba>.

⁷ Analisis Ma et al., “PENDEKATAN PSIKOLOGIS TERHADAP KONSEP SELF-AWARENESS Nur Raihan Institut Agama Islam Negeri (IAIN) Langsa Muhazir Institut Agama Islam Negeri (IAIN) Langsa” 3, no. 2 (2024): 8..

emotions and manage their behavior more effectively.⁸ self-awareness is generally divided into two types:

1. **Private Self-Awareness**, which focuses on internal aspects of the self such as mood, perception, and feelings. Individuals with a high level of private self-awareness tend to process self-referential information more quickly and possess a more consistent self-concept.
2. **Public Self-Awareness**, which is directed toward the aspects of the self that are visible to others, such as appearance and social behavior. Individuals with high public self-awareness tend to be more attentive to their social identity and to how others perceive or react to them.⁹

There are several constructive functions and benefits of *self-awareness*, namely:

- a. **Perspective-Taking** – This refers to an individual’s ability to read and understand situational awareness. Every person tends to have a different point of view from others. Without the ability to take perspective, one will struggle to understand that oneself and others have distinct needs, thoughts, and personalities. This ability is crucial in social interactions, as individuals constantly share information about themselves with others. Moreover, perspective-taking fosters empathy, as it helps individuals reduce egocentric tendencies and better understand others’ feelings.
- b. **Self-Control** – This is the individual’s ability to regulate themselves during social interactions. Self-awareness serves as the fundamental basis for self-control. Through self-awareness, one can restrain impulses or antisocial behaviors. Individuals with good self-awareness also tend to be more proactive and responsible in assisting others.
- c. **Creative Achievement** – This reflects an individual’s success in thinking and acting innovatively. Self-awareness plays a vital role in fostering creativity. Creativity involves two key aspects: the ability for divergent thinking and the capacity to evaluate one’s own ideas. In many situations, self-awareness is essential for developing creativity, as it allows individuals to identify valuable ideas and eliminate irrelevant ones, leading to more original and constructive outcomes.
- d. **Pride and High Self-Esteem** – This refers to a positive feeling toward oneself and an appreciation of one’s personal worth. Self-awareness plays an important role in cultivating a sense of pride and fostering healthy self-esteem within the individual.¹⁰

Self-awareness is built upon three main components: first, awareness of one’s own emotions; second, the ability to accurately self-assess; and third, self-confidence. The development of self-esteem can only occur when an individual possesses self-

⁸ Maulana Ilyas and Djanah, “Keefektifitas Konseling Rasional Emotif Berperilaku Untuk Meningkatkan Self-Awareness Siswa SMK.”, 42.

⁹ Ningsih, “Efektivitas Client Centered Guna Meningkatkan Self Awareness Siswa Kelas X SMK PGRI 2 Kediri.”, 888.

¹⁰ Mahasiswa Iain Palopo, “Tingkat Religiusitas Self Awareness Pada Program Bimbingan Konseling Islam Fakultas Ushuluddin Adab Dan Dakwah Institut Agama Islam Negeri (Iain) Palopo Institut Agama Islam Negeri (Iain) Palopo,” 2022, 26-27.

awareness, because without self-awareness, the formation of a coherent self-concept is not possible.¹¹

Thus, *self-awareness* is a fundamental ability that enables individuals to deeply understand their thoughts, feelings, motivations, and behaviors. This awareness serves as the foundation for self-regulation, decision-making aligned with one's values and life goals, and the formation of a coherent personal identity.

Self-awareness encompasses two main dimensions: **private self-awareness**, which focuses on internal aspects such as feelings and self-perception, and **public self-awareness**, which relates to how individuals present themselves before others. These two forms of awareness complement each other in helping individuals both understand themselves and interact healthily within their social environments. Both internal and external awareness must be continuously cultivated to develop a stable and reflective sense of *self-awareness*.

By understanding and developing *self-awareness* both internally and externally, individuals can build a strong self-concept, manage emotions in a healthy way, and behave adaptively in personal and social life. Therefore, *self-awareness* is not only the foundation of mature psychological development but also the key to personal well-being and success.

3.2. Human as the Divine Image

God is a hidden and transcendent treasure, making it impossible for His creations to know and comprehend Him directly. However, through His own will and out of His love, He chose to reveal Himself through the reality of the universe. Humanity, as part of this universe, represents the most evident manifestation of His Divine Self.

For this reason, the universe is referred to as the "greater world" (*macrocosm*), while the human being is the "smaller world" (*microcosm*). The human being is a noble synthesis that encompasses all the meanings (*ma'ani*) of the greater world, serving as a *nuskhah* (a microcosmic reflection or script) that embodies everything present in creation and within the manifestations of God.¹²

As a *microcosm*, the human being contains within themselves the elements present in the *macrocosm*. Nevertheless, the universe in its entirety remains a form without spirit—like a dim mirror that cannot yet reflect the image of God perfectly and completely. It is in the person of *Adam* (the human being) that the mirror becomes clear, serving as the spirit within the body.

However, not all humans belong to this category. Only in the figure of the *Insān Kāmil* (the Perfect Human) are the Divine Names and Attributes reflected in their fullest form. Thus, the *Insān Kāmil* is deemed worthy by God to serve as the spirit of the universe.¹³

¹¹ Suhariyanto, Nuke Elok Susilo, Dicky Tedjawidjaja "Efektivitas Pelatihan Self-Awareness Untuk Meningkatkan Harga Diri Remaja Panti Asuhan," *Experientia: Jurnal Psikologi Indonesia* 12, no. 1 (2024): 21, <https://doi.org/10.33508/exp.v12i1.5355>.

¹² Ibnu Arabi, *'Uqlat al-Mustawfidz*, (Leiden: Matba'ah Brill, 1336 H.), 45.

¹³ Dr. Yunasril Ali, *Manusia Citra Ilahi; Pengembangan Konsep Insan Kamil Ibn Arabi oleh Al-Jili*, Jakarta: Penerbit Paramadina, cet.1, 1997, 55.

Because it encompasses His Names and Attributes, the *Insān Kāmil* becomes the most evident Divine image in the universe. At this stage, humans are required to know, recognize, and be aware of themselves as manifestations of the Divine Image. Self-awareness as the Divine Image represents a manifestation of *ma'rifat al-nafs* (self-knowledge), which is the recognition of the true and essential self. This goes beyond mere awareness of the physical, emotional, psychological, and personal aspects of the self. True self-knowledge involves understanding the human essence as a “divine spark,” recognizing that humans are not solely composed of material bodies, but also as manifestations of the Divine Image, possessing a divine element: the *spirit (ruh)*.

The *ruh* is the spiritual core of the human being, directly breathed by Allah, and serves as the source of inner light. Its presence is crucial in enlivening the *qalb* (heart) and guiding humans toward *ma'rifatullah* (the knowledge of God). However, the potential of the *ruh* is often obstructed by the dominance of the ego (*hawwa nafsu*) and the impurities of the heart. To awaken and strengthen the role of the *ruh*, it is necessary to cultivate a strong relationship with Allah through devout remembrance (*dhikr*), contemplation (*tafakkur*), and guidance from a spiritual mentor (*mursyid*). When the *ruh* functions actively, it illuminates the *qalb*, directs the intellect, and subdues the ego, returning all aspects of the human inner self to its original natural state (*fitrah*).¹⁴

The spiritual *ruh* is an unseen aspect that enables humans to understand themselves, know God, and become aware of the existence of others, including dimensions of personality, divinity, and humanity, while also being responsible for every action they undertake.¹⁵ What distinguishes humans from other creatures is the presence of the *ruh* (spirit), which forms the core of their being. The character of the body and the entirety of human existence result from the union of the *ruh* and the physical body, which is fundamentally intended for worshiping Allah and attaining perfect faith. The primary purpose of creating the *ruh* is to enable humans to acquire knowledge in the world, use their intellect to understand Allah's creation, and increasingly recognize His essence.

The *ruh* experiences greater peace when it is filled with knowledge and draws closer to Allah, similar to the sense of security a baby feels beside its mother. Conversely, the *ruh* becomes restless, anxious, and even threatened when it is distant from God and engulfed in ignorance. This aligns with the primordial covenant between the *ruh* and Allah while still in the realm of the womb, as stated in His Word: “Am I not your Lord?” They replied: “Yes, we bear witness.”¹⁶

The *ruh* is a creation of Allah that serves as the source of life. In *psychosufistic* perspectives, the *ruh* is regarded as a spiritual energy that provides psychological strength. When the *ruh* is connected to Allah, the human soul becomes strong and tranquil. Epistemologically, several verses of the Qur'an discuss the *ruh*, including Surah Al-Isra, verse 85: “And they ask you (O Muhammad) about the *ruh*. Say, ‘The *ruh* is of the affair of my Lord, and you have been given only a little knowledge.’”

¹⁴ Winda Kurnia, Rizal Fauzi dan Salim Bella, Interelasi Fungsional Dimensi Batiniyah Manusia Dalam Tasawuf, *Jurnal Keislaman*, 08 (2025): 316.

¹⁵ Siti Aisyah Panjaitan et al., *Konsep An-Nafs dan Ar-Ruh dalam Islam*, 01, no. 02 (2024): 129.

¹⁶ Abdul Ghofur, “Tasawuf Al-Ghazali : Landasan Psikologi Pendidikan Islam,” *Jurnal Islam Nusantara* 2, no. 1 (2018): 9, <https://doi.org/10.33852/jurnalin.v2i1.74>.

Further elaborating on the *ruh*, Ibn Kathir cites the opinion of Al-Suhaili, who describes the *ruh* as a subtle substance, like air, flowing throughout the body much like water moving through the roots of a tree. When the *ruh* is breathed into the fetus by the angels, it becomes the soul. However, when the *ruh* unites with the body, reactions arise that generate either praiseworthy or blameworthy traits. Consequently, the soul can be categorized as a “tranquil soul” (*nafs al-muṭma’innah*) or a “restless soul” (*nafs al-lawwāmah*), which tends to command wrongdoing. Suhaili concludes that the *ruh* is the origin of the soul, formed through the union of the *ruh* with the body. Therefore, the term *ruh* reflects only one aspect of the soul as a whole, not its entirety.¹⁷ Thus, the *ruh* represents the transcendent part of the true human self.

Imam al-Ghazali posits that the *ruh* has two dimensions: the physical (*jasmaniyah*) *ruh* and the spiritual (*ruhaniyah*) *ruh*. The physical *ruh* is a subtle substance centered in the heart and distributed through the blood vessels to the entire body, enabling humans to live, move, experience various sensations, think, and engage in psychological activities. In contrast, the spiritual *ruh* is the unseen aspect that allows humans to know themselves, recognize God, and become aware of the existence of others, including dimensions of personality, divinity, and humanity, while also being responsible for all their actions.¹⁸

The *ruh* possesses several distinctive characteristics, namely:

- a. The *ruh* originates from God, not from soil or the earth.
- b. The *ruh* is unique and distinct from the intellect, body, and human soul.
- c. The *ruh* granted by Allah serves as the primary means for communicating with and drawing closer to Him.
- d. Sufism trains individuals to recite the Words of Allah not only at the level of outward consciousness but also to penetrate the spiritual dimension. The Divine Words embedded within the *ruh* can ultimately guide it toward the Divine realm.
- e. An Independent Being: The *ruh* is an independent entity, separate from the body. According to Shaykh al-Islam Ibn Taymiyyah, the *ruh* is not a part of the body and can experience pleasure or suffering independently of the physical form.
- f. Source of Life: The *ruh* imparts life to the body. Its presence within the body is a prerequisite for life. When the *ruh* separates from the body, life within that body ceases.¹⁹

Therefore, the *ruh* is believed to be a “part” of God, breathed into humans, inherently transcendent by nature, and eternally enduring even after the human body perishes. “Then He perfected him and breathed into him His *ruh* (spirit); and He gave you hearing, sight, and hearts, yet how little you give thanks.”²⁰

¹⁷ Ibid.

¹⁸ Siti Aisyah Panjaitan et al., “Konsep *An-Nafs* Dan *Ar-Ruh* Dalam Islam,” *Fatih: Journal of Contemporary Research* 1, no. 2 (2025): 126-127, <https://doi.org/10.61253/xfggka09>.

¹⁹ Ibid., 130.

²⁰ QS. Al-Sajdah: 9.

The *ruh* in the Qur'an holds extraordinary benefits for humans. It is the source of life, consciousness, and spirituality that connects humans to Allah. The *ruh* enables humans to fulfill their roles as servants and vicegerents (*khalifah*) on earth, and serves as a pathway to true happiness and closeness to Allah SWT.²¹

The *ruh*, as the spiritual core of the human being, functions as the source of life, inner light, and *psychosufistic* strength that guides the heart (*qalb*) and intellect to remain on the Divine path. However, the role of the *ruh* is often obstructed by the dominance of the ego (*hawa nafsu*) and the darkness of the heart, requiring purification through *dhikr* (remembrance of God), contemplation (*tafakkur*), and spiritual guidance from a *mursyid* (spiritual mentor). When the *ruh* is active and connected to Allah, the soul attains tranquility (*nafs al-muṭma'innah*), the intellect is illuminated, and human behavior is oriented toward goodness and devotion to Him.

Thus, the *ruh* is the source of life, consciousness, and spirituality that connects humans with Allah. Through awareness of the existence of the *ruh*, humans understand their true essence as the Divine Image and as vicegerents (*khalifah*) on earth, take responsibility for all their actions, and strive to achieve ultimate happiness by returning to God. This awareness enables humans to live a meaningful life, imbued with responsibility, love, and profound closeness to Allah SWT.

3.3. Self-Awareness Therapy as the Divine Image

Self-awareness as the Divine Image represents the highest form of *ma'rifah al-nafs* (true self-knowledge)—an awareness that transcends physical, emotional, and psychological dimensions, reaching the fundamental understanding that humans are spiritual beings containing a divine element: the *ruh*, breathed directly by Allah. Awareness of the *ruh* distinguishes humans from mere biological creatures, positioning them as divine entities capable of knowing their Lord and achieving spiritual perfection.

As such, it is said, "Whoever knows themselves, will know their Lord." This is a popular maxim in Islam, especially within Sufi literature and Islamic philosophy.²² Linguistically, this phrase is simple yet rich in meaning. The word "*arafa*" derives from the root '*a-ra-fa*', which means "to know" or "to recognize" deeply. "*Nafs*" refers to the "self" or "soul," encompassing the physical, psychological, and spiritual dimensions of a human being. Meanwhile, "*Rabb*" is one of the names of Allah SWT, meaning Lord, Creator, and Sustainer. This statement implies a causal relationship between self-knowledge (*ma'rifat al-nafs*) and knowledge of God (*ma'rifah Allah*), structurally emphasizing that understanding God can be attained through reflection upon oneself.²³ The *ruh*, as a "part" of God within the human being, must be recognized as the Divine Image entrusted to humans. By realizing that the true self of a human contains an element of Allah, humans are expected to preserve His pure and beautiful image within themselves. With this self-awareness, humans feel a theological responsibility (*ḥabl min Allah*), as well as social responsibility (*ḥabl min al-nās*) and responsibility toward the universe (*ḥabl min al-'ālam*).

²¹ Siti Aisyah Panjaitan et al., "Konsep *An-Nafs* Dan *Ar-Ruh* Dalam Islam, 132."

²² Nur Raihan dan Muhazir, "Pendekatan Psikologis Terhadap Konsep Self-Awareness, Institut Agama Islam Negeri (IAIN) Langsa, 11.

²³ Ibid..

Human self-awareness as the Divine Image can be implemented in daily life and thus serve as a form of *self-awareness therapy*—a therapy of personal responsibility to preserve and embody the “good Names and Attributes” of Allah. Among the manifestations of human self-awareness as the Divine Image are:

3.3.1. Awareness of the Manifestation of Allah’s Attributes within Humans

Recognition of the manifestation of Allah’s attributes in humans is achieved through understanding and internalizing the beautiful Names of Allah (*al-asmā’ al-ḥusnā*). The *al-asmā’ al-ḥusnā* represent the Divine Self as revealed to His creations, particularly humans, who are universal manifestations of the Divine Image. According to Ibn ‘Arabi, the Names and Attributes of God function as a bridge between the non-phenomenal and the phenomenal worlds, both epistemologically and ontologically. Without revelation regarding God’s Names as recorded in the sacred texts, humans would be unable to attain a complete understanding of the various manifestations of Existence (*Wujūd*). The Names of God themselves constitute the actual reality of *Wujūd*, through which God manifests Himself.²⁴

In the perfect human being (*Insān Kāmil*), exemplified by Prophet Adam, the attributes of *jamāl* (beauty) are manifested, such as compassion, gentleness, and generosity, as well as the attributes of *jalāl* (majesty), such as strength, the ability to enact justice upon wrongdoers, and dignity.²⁵ The attributes of *jamāl* represent the “feminine” qualities of God, while the attributes of *jalāl* reflect His “masculine” qualities. These divine attributes constitute the “divine potential” within humans and can only be fully actualized in the figure of the *Insān Kāmil* (the Perfect Human).

The manifestation of Allah’s attributes in humans can be explained through the following aspects:

- a. **Al-‘Alīm (All-Knowing) as the potential for intellect and intellectual awareness.**
Allah’s attribute of being All-Knowing is reflected in humans through the ability to think, analyze, and comprehend the essence of life. The human intellect allows reflection on life experiences, moral judgment, and understanding of one’s existence. Therefore, intellectual awareness serves as the primary medium for recognizing divine potential within oneself.
- b. **Al-Raḥmān (Most Compassionate) and Al-Raḥīm (Most Merciful) as the potential for empathy and love.**
Allah’s compassion and mercy instill in humans the capacity for empathy and love for others. This drive toward compassion motivates individuals to help, protect, and share, fostering harmonious relationships with others. Such manifestations serve as indicators of the actualization of divine qualities in social and interpersonal contexts.
- c. **Al-Ḥakīm (All-Wise) as the potential for moral wisdom and intuition.**
Allah’s wisdom is translated in humans through the ability to discern right from wrong, think critically, and exercise moral intuition. By developing inner wisdom, humans can make fair, rational decisions aligned with spiritual values.

²⁴ Ahmad Royadi, “Pendidikan Karakter Berbasis Tasawuf (Studi Analisis Konsep Insan Kamil Ibn Arabi),” Tesis Program Magister Pendidikan Agama Islam Pascasarjana, Universitas Islam Negeri Maulana Malik Ibrahim Malang, no. 17770020 (2019), 80.

²⁵ Dr. Yunasril Ali, *Manusia Citra Ilahi; Pengembangan Konsep Insan Kamil Ibn Arabi oleh Al-Jili*, 83.

- d. **Al-Ṣabūr (All-Patient) as the potential for resilience and perseverance.** Allah's infinite patience is reflected in humans' ability to face life's tests, exercise self-restraint, and learn from suffering. This resilience not only stabilizes psychological well-being but also strengthens closeness to Allah through the awareness that every trial carries wisdom and a spiritual purpose.
- e. **Al-Khāliq (All-Creator) as the potential for creativity and innovation.** Allah's attribute of Creator is manifested in humans through the ability to create, innovate, and develop civilization. This creativity enables humans to express their potential, contribute to society, and build an environment harmonious with divine values.

Recognizing, internalizing, and actualizing these attributes in daily life allows humans to become righteous individuals both personally and socially. Such self-righteousness through self-awareness strengthens a person physically and spiritually, and can even bring positive benefits to others.

3.3.2. Awareness of Allah's Presence in Every Situation

Awareness of Allah's presence in every aspect of life is central to spiritual practice in Islam, known as *muraqabah*, the mindfulness of Allah's observation over humans in every breath, movement, speech, and even in silence. Cultivating self-awareness of Allah's presence within humans is actually quite accessible, as humans inherently possess a "God spot" – the divine potential in the form of the *ruh* as His "breath." By recognizing this divine element, humans, when remembering, reflecting, contemplating, and understanding themselves, will naturally become aware of His presence, since His essence is already integrated within the human true self, the Divine *ruh*.

The Qur'an emphasizes Allah's closeness to humans: "*And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein*"²⁶ This verse emphasizes that Allah's presence is absolute and unlimited, allowing every individual to perceive His presence in every moment of life. The condition is that humans must know, recognize, and be aware of the "divine spark" within themselves. Without such knowledge and recognition of the true self, it becomes difficult for humans to achieve self-awareness.

Awareness of His presence within oneself and in life can be cultivated by increasing the quality and quantity of remembrance (*dhikr*) of Him. As stated in the Qur'an: "*O you who believe, remember Allah with much remembrance, and glorify Him morning and evening.*"²⁷ *Dhikr* can be understood as the act of mentioning and remembering Allah. By frequently remembering Him, a person will often speak His name; conversely, by often speaking His name, one's heart becomes more mindful of Him.

Furthermore, to cultivate and enhance awareness of His presence, one must remain obedient and perform the prescribed acts of worship (*shar'īyyah*), particularly *ṣalāh* (prayer), which serves as an intimate medium between the servant and their Lord. Through *ṣalāh*, a servant can communicate with, draw close to, and maintain a personal

²⁶ Qs. Qaaf:16.

²⁷ QS. Al-Ahzab:41-42.

and intimate connection with their Creator. Accordingly, Ibn 'Arabi cites a hadith emphasizing the importance of prayer:

"...And it (*ṣalāh*) is a form of worship divided between Allah and His servant. Part of it belongs to Allah, and part of it belongs to the servant. As narrated in *al-Khabar al-Ṣaḥīḥ* from Allah Ta'ala, He says: 'I have divided the prayer between Me and My servant into two parts. Part of it is for Me, and part of it is for My servant; and for My servant is what he asks for....'²⁸

If a person succeeds in attaining awareness of God's presence within themselves, they will, both psychologically and spiritually, experience a profound sense of peace, as this awareness ensures that they are always in the company of, and observed by, God, wherever they may be. Among the benefits of cultivating awareness of His presence in one's self and life are:

- a. A person will feel calm and tranquil because God is always accompanying, observing, near, and attentive to them. As stated: "*Indeed, in the remembrance of Allah do hearts find rest.*"²⁹
- b. A person is able to control their behavior, attitudes, speech, and even their heart and thoughts, aligning them with moral and Islamic values.
- c. A person will not feel lonely in life, especially when facing challenges and trials. This awareness helps prevent stress and life pressures that could lead to mental and emotional disturbances.
- d. It increases and strengthens faith (*īmān*) and devotion (*iḥsān*). As awareness of His presence grows, so too does spiritual faith and piety.

3.3.3. Feeling Longing to Return to Him (*Istirjā'*)

When a person attains self-awareness (*self-awareness*) with their "soulmate," namely Allah, they will always love and long for Him—whether in the midst of crowds or in solitude. In moments of loneliness, humans will feel a deep longing to meet Him. With this awareness, one does not experience anxiety, fear, or sorrow in facing death. On the contrary, they will feel immense happiness, knowing that through death they will meet Him. The longing to meet and face Allah represents the highest existential awareness. The Qur'an affirms: "*Indeed we belong to Allah, and indeed to Him we will return.*"³⁰

The awareness of *istirjā'*, that is, the desire to return to Allah, transforms every trial and suffering into an opportunity to draw closer to God, rather than being perceived as a psychological burden. This represents a form of acceptance therapy in Islam. Humans come to realize that everything originates from Him—wealth, power, and life itself—and ultimately will return to Him. At that moment, a person feels calm, comfortable, free from stress, panic, or anxiety when faced with challenges.

Istirjā' is a spiritual attitude in which a person recognizes that themselves and all that exists are essentially nothing. In essence, everything is believed to belong solely to Allah, so there is no attachment or sense of loss when possessions or status are taken

²⁸ Ibn Arabi, *Fusus al-Hikam*, dalam Mustafa bin Sulayman, *Sharh Fusus al-Hikam li Ibni Araby*, Ditambahi oleh Hanafi dan *hawashinya* ditulis oleh Shaykh Fadi As'ad Nasif. Libanon: Dar al-Kutub al-'ilmiyyah, 2002, cet.1, 322.

²⁹ QS. Al-Ra'd: 28.

³⁰ QS. Al-Baqarah: 156.

away. This awareness fosters extraordinary sincerity and acceptance (*qana'ah*). With this consciousness, a person fully directs their monotheistic devotion (*tawhīd*), focusing their love and longing solely on Allah. Consequently, every action, thought, and feeling is oriented toward drawing closer to God. This concept forms the core of developing self-awareness as the Divine Image, because through *istirjā'*, an individual internalizes spiritual values and a higher purpose in life: returning to their true origin, the Creator, Allah SWT.

Prophet Abraham (*Nabi Ibrahim*) exemplifies this level of self-awareness, as explained by Ibn 'Arabi. He succeeded in drawing near to Allah and was granted the distinguished title *Khalīl Allah* (Friend of Allah). In his efforts to approach God, Prophet Abraham was able to embody and emulate the attributes and names of God, allowing Allah to manifest Himself through him. A similar example is seen in his son, Prophet Ishmael (*Nabi Ismail*), who became a figure of excellence. His virtue stemmed from Allah's willingness to manifest His attributes in him, enabling him to live as an individual favored by his Lord.³¹

The longing to return to Allah manifests within humans as the recognition of Allah's ownership over all things. Life and possessions are entrusted by Allah, motivating individuals to live in accordance with divine values. Moreover, humans become aware of their own limitations and lack of control over everything. Through self-reflection, individuals recognize their human limitations and the necessity of returning to the ultimate source of all, Allah SWT.

3.3.4. Loving Allah Means Loving Oneself (The Divine Spirit in Humans)

Because humans carry the Divine Image as Allah's "breath" within them, we, as the entrusted beings, are naturally obligated to preserve and love it. We maintain and cherish it according to His *sharī'ah*, striving to live in accordance with the natural disposition of creation (*fiṭrah*), protecting it from all forms of disobedience, and working to maintain its purity (*tazkiyah al-nafs*) until the appointed time when His "breath" can return to Him in a state of purity, just as it was when first breathed into us.

Allah emphasizes this in the Qur'an: "Say (O Muhammad), 'If you love Allah, follow me, and Allah will love you and forgive your sins.' Indeed, Allah is Forgiving and Merciful."³² The *ruh*, which becomes the "spark" within us, is pure and transcendent, originating from His Divine Self. By loving it, we also love Him. When we declare our love for Allah, it is natural that we follow the teachings of Islam as conveyed by our Prophet Muhammad (peace be upon him). Thus, when we love Allah, we also inherently love ourselves, for His "breath" resides within us.

The concept of loving Allah as a form of self-love is rooted in the principle that the human *ruh* is a gift from Allah, containing the divine element within. The Divine *ruh* breathed into humans serves as the source of consciousness, spiritual potential, and inner goodness. By recognizing and loving Allah, individuals automatically respect and cherish the Divine *ruh* within themselves. Meanwhile, the physical body is the dwelling place of this *ruh*. Therefore, caring for the body, mind, soul, and heart from anything that could harm them is an expression of safeguarding and loving the *ruh*

³¹ Ibn 'Arabi, *Fusus al-Hikam li Ibn 'Arabi*, 2002, 107.

³² QS. Ali Imran: 31.

within. In the Islamic context, Allah, through His Messenger, has provided *sharī'ah* and divine guidance for the spiritual and physical well-being of humanity. Every action aligned with divine values becomes an expression of love for Allah and the realization of one's spiritual potential.

Love for Allah guides humans to actualize harmonious behavior and morality, creating an integration between love for God and positive self-development. Loving Allah encourages conduct that reflects His attributes, such as patience, wisdom, compassion, and justice. *Dhikr* (remembrance of Allah) and worship serve to strengthen the bond with Allah while fostering self-love and acceptance.

In the context of self-awareness therapy, recognizing love for Allah and the connection with the Divine *ruh* has positive psychological effects. These include fostering self-esteem and healthy confidence, reducing stress and anxiety through inner peace and self-acceptance, and increasing motivation to develop one's potential and behavior aligned with divine moral values.

Thus, loving Allah and loving oneself are a unified whole rather than two separate matters. Loving Allah and oneself represents an effort to "unite" with Him as a spiritual unity that supports inner growth, psychological health, and spiritual well-being.

4. Conclusion

Self-awareness therapy as the Divine Image emphasizes that true spiritual healing occurs only when humans recognize the divine potential within themselves. Through the practice of self-awareness as the Divine Image, the focus is on recognizing and actualizing the divine potential within humans. This concept affirms that humans, as Allah's creations, have the capacity to reflect divine attributes through reason, heart, and behavior.

The practice of self-awareness, by manifesting Allah's attributes within oneself, recognizing His presence (*muraqabah*), feeling peace with the divine element (*itmi'nan*), longing to return to Him (*istirjā'*), and understanding that loving Allah means loving oneself, constitutes a holistic spiritual therapy worthy of development.

Overall, self-awareness therapy based on the concept of humans as the Divine Image integrates classical Sufi principles with modern psychotherapeutic practice. This approach not only enhances spiritual awareness but also promotes psychological health, cultivates harmonious moral character, and nurtures inner well-being. Therefore, self-awareness as the Divine Image becomes a comprehensive instrument of self-transformation, encompassing spiritual, moral, and psychological dimensions.

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