



Mental Health from the Perspective of Positive Psychology and the Concept of Patience and Gratitude in Islam

Rudi Herianto

Universitas Islam Negeri

Sunan Kalijaga Yogyakarta

INDONESIA

Article Info

Article history:

Received: April 15, 2026

Revised: July 17, 2026

Accepted: August 24, 2026

Keywords:

Islamic Psychology; Mental Health; Patience; Positive Psychology; Psychological Well-Being.

Abstract

Mental health is increasingly understood as a multidimensional condition involving psychological functioning, meaningful relationships, positive emotions, and the ability to respond constructively to life challenges. Positive psychology provides an important framework for understanding these dimensions through human strengths, flourishing, meaning, and well-being. However, psychological perspectives alone may not fully capture the spiritual dimensions of mental health within Muslim communities. This study examines mental health from a positive psychology perspective and explores the relevance of *sabr* (patience) and *shukr* (gratitude) in Islam as complementary psychological and spiritual resources. The study employed a qualitative library research design by examining relevant psychological literature, Islamic sources, peer-reviewed journal articles, academic books, and classical works concerning positive psychology, mental health, *sabr*, and *shukr*. The literature was analyzed through qualitative content analysis involving data reduction, thematic coding, conceptual comparison, and integrative interpretation. The findings indicate that *sabr* has conceptual relevance to self-regulation, coping, persistence, and resilience, while *shukr* is associated with positive emotional experiences, life satisfaction, meaning, and social connectedness. Nevertheless, neither concept should be treated as a direct equivalent of a Western psychological construct because both retain distinctive ethical and spiritual meanings within Islam. The integration of these perspectives suggests that *sabr* and *shukr* can complement positive psychology by connecting psychological functioning with spiritual orientation and meaning-making. This integrated perspective offers a culturally responsive foundation for understanding and promoting holistic mental health in Muslim contexts.

To cite this article: Herianto, R. (2026). Mental Health from the Perspective of Positive Psychology and the Concept of Patience and Gratitude in Islam. *Al Qodiri: Jurnal Pendidikan, Sosial dan Keagamaan*, 24(2), 1.516-1.529

INTRODUCTION

Mental health is increasingly recognized as a fundamental component of human well-being, yet an important tension remains between the growing burden of psychological problems and the broader goal of helping people live healthy and meaningful lives (Damsgaard & Angel, 2021; Hosseini, 2023; Lomax et al., 2022). Galderisi (2024) defines mental health as a state of well-being that enables individuals to cope with the normal stresses of life, recognize their abilities, work effectively, and contribute to their communities. This understanding moves mental health beyond the conventional view that equates it primarily with the absence of mental disorders (Stentiford et al., 2023). Nevertheless, the global burden of psychological distress continues to demonstrate the difficulty of achieving this broader form of well-being. During the COVID-19 pandemic, the prevalence of major depressive and anxiety disorders increased substantially across countries, creating an additional challenge for mental health promotion and prevention (Georgieva et al., 2021). The persistence of this problem raises an important question: if mental health involves more than the reduction of symptoms, what psychological resources enable individuals to remain functional and develop positively when confronted with adversity? Positive psychology emerged partly in response to this question by directing greater attention to strengths, positive functioning, meaningful experiences, and human flourishing. Thus, the contemporary understanding of mental health increasingly

* Corresponding author:

Herianto et al, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

242000012035@student.un-suka.ac.id

requires an approach that considers both the reduction of psychological difficulties and the cultivation of resources that support sustainable well-being.

The need for such an approach is particularly evident in everyday environments where individuals face multiple and overlapping sources of pressure (Wästerfors, 2021). Academic competition, employment demands, financial uncertainty, social expectations, rapid technological development, and continuous exposure to digital information can create prolonged psychological challenges even among individuals who do not meet diagnostic criteria for a mental disorder. Mental health promotion therefore requires more than clinical treatment because many psychological difficulties emerge within ordinary social and environmental circumstances (Fusar-Poli et al., 2021; Kirkbride et al., 2024; Patel et al., 2023). Gautam et al. (2024) consequently emphasizes the importance of promoting mental health and creating conditions that enable people to develop and maintain well-being. Positive psychology offers one response to this need by investigating characteristics and processes that help individuals function effectively and experience their lives as meaningful. A large-scale synthesis by Carr et al. (2021) and Koydemir et al. (2021) covering 198 meta-analyses, 4,065 primary studies, and more than 500,000 participants, found that positive psychology interventions were associated with improvements in well-being, quality of life, strengths, depression, anxiety, and stress. However, the effects were generally small to medium and varied according to intervention characteristics and follow-up periods, indicating that positive psychological resources should not be treated as universal solutions (C. Donaldson et al., 2023). This evidence suggests that strengthening positive functioning is promising, but its application must remain attentive to individual, cultural, and contextual differences. Consequently, understanding the cultural meanings through which people interpret adversity and well-being becomes an important part of contemporary mental health research.

Mental health also involves several dimensions that cannot be adequately represented by emotional states alone. Within positive psychology, Seligman's PERMA framework conceptualizes well-being through positive emotion, engagement, relationships, meaning, and accomplishment, emphasizing that flourishing develops through the interaction of multiple aspects of human functioning. Recent empirical reviews have continued to support the relevance of these dimensions, while also proposing extensions of the original PERMA framework to capture additional contextual influences on well-being (Cabrera & Donaldson, 2024; S. I. Donaldson et al., 2022). Such findings reinforce the view that psychological well-being is not simply a matter of experiencing positive emotions but also involves meaningful participation, social connectedness, purpose, and the pursuit of valued goals. At the same time, systematic criticism of positive psychology has raised concerns about conceptual clarity, measurement, methodological rigor, and the tendency to examine positive functioning without sufficient attention to cultural and social contexts (Gaffaney & Donaldson, 2025; Zyl & Ellardus, 2025). These criticisms do not invalidate the contribution of positive psychology, but they suggest that theories of flourishing should be examined within the cultural frameworks in which people actually construct meaning (Novak & Kiknadze, 2024). This issue becomes particularly significant when mental health is studied among populations whose religious beliefs influence their understanding of suffering, responsibility, success, and human well-being (Cucchi & Qoronfleh, 2025). For Muslim communities, psychological functioning may be closely connected with spiritual beliefs and religious practices that provide interpretive frameworks for dealing with life's difficulties. Accordingly, a culturally responsive examination of mental health requires attention to both established psychological constructs and the religious values through which those constructs may be experienced and understood.

The relationship between religion, spirituality, and mental health provides an important basis for examining this cultural dimension. A systematic review and meta-analysis involving more than 79,000 older adults found that higher levels of religiosity or spirituality were generally associated with lower anxiety and depressive symptoms and with greater life satisfaction, meaning in life, social relationships, and psychological well-being. Research involving Muslim populations has similarly begun to examine how Islamic practices may contribute to psychological functioning (Omais & Santos, 2026). Che Wan Mohd Rozali et al. (2022), for example, reported from a systematic review that listening to, reciting, or memorizing the Qur'an was associated in the available literature with outcomes including anxiety, depression, stress, quality of life, and sleep (Che Wan Mohd Rozali et al., 2022). A later systematic scoping review identified Islamic practices such as prayer and

Qur'anic recitation, reading, memorization, and listening as practices that have been examined in relation to anxiety, depression, stress, quality of life, and coping among Muslims (Al-Razi et al., 2025). Nevertheless, these findings should not be interpreted as evidence that religious commitment automatically prevents psychological distress (Wilkinson & Johnson, 2021). The relationship between spirituality and mental health is more appropriately understood as a complex process that may involve meaning-making, coping, emotional regulation, social support, and a sense of connection with something greater than the self. From an Islamic perspective, the concepts of *sabr* (patience) and *shukr* (gratitude) are especially relevant because they represent enduring ways of responding to hardship and recognizing blessings within a God-centered framework. Their significance therefore extends beyond temporary emotional states and raises the possibility that Islamic virtues may provide culturally meaningful resources for understanding and promoting mental health.

The positive psychology literature offers several concepts through which the relevance of *sabr* and *shukr* can be examined without assuming that Islamic concepts are identical to Western psychological constructs. PERMA, for example, provides a framework for examining positive emotion, engagement, relationships, meaning, and accomplishment as interconnected elements of well-being (Farmer & Cotter, 2021; Rossetti et al., 2024). Positive psychology interventions have also accumulated a substantial empirical literature, with recent meta-analytic evidence indicating beneficial effects across different dimensions of psychological functioning (Akhter et al., 2026; Waddington et al., 2026). However, the interpretation of such resources can differ according to cultural and religious context. Recent work on positive psychology has emphasized the importance of sound conceptualization and contextualization when psychological constructs are applied to minority and religious communities, including Muslim populations (Anli, 2025a). Within Islamic psychology, *sabr* is not merely passive endurance but can involve self-restraint, persistence, and maintaining appropriate conduct while facing difficulty or delay. Hidayat et al. (2024) found that patience in Islamic psychology was related to constructs such as self-control, resilience, academic hardiness, grit, and self-acceptance, while simultaneously emphasizing the conceptual distinction between patience in Islamic thought and related constructs in Western psychology. This distinction is important because reducing *sabr* to resilience or grit would overlook its ethical and spiritual orientation. Therefore, positive psychology can provide useful analytical concepts for examining *sabr*, but the Islamic meaning of patience must remain intact within the interpretation.

Gratitude provides another important point of convergence between positive psychology and Islamic thought, although here too the conceptual relationship requires careful treatment. Psychological research has consistently associated gratitude with positive aspects of well-being, and systematic reviews have reported beneficial effects of gratitude-based practices on several indicators of mental health. Hoult et al. (2025), for example, found that gratitude interventions among workers could improve some indicators of mental health, although the effects on well-being were inconsistent and varied across studies. More recent meta-analytic evidence based on 64 randomized clinical trials reported that gratitude interventions were associated with greater gratitude, better mental health, fewer anxiety and depression symptoms, and more positive emotional experiences Saboor et al. (2024). A systematic review of 44 studies involving more than 16,000 participants also found a substantial positive relationship between gratitude and life satisfaction, while noting that causal mechanisms and the superiority of gratitude interventions over positively oriented control conditions remain uncertain. These findings indicate that gratitude is a meaningful psychological resource, but they do not fully capture the Islamic concept of *shukr* (Chalmiers et al., 2023a). In Islam, *shukr* involves recognizing blessings as originating from God and expressing that recognition through the heart, speech, and actions, making it simultaneously emotional, cognitive, behavioral, ethical, and spiritual. Recent culturally responsive positive psychology research similarly suggests that Muslim communities may conceptualize gratitude through *shukr* rather than through a purely individual emotional experience of thankfulness (Abuzar, 2025). Thus, the psychological literature provides evidence for the relevance of gratitude to well-being, while the Islamic framework broadens the concept by connecting gratitude with faith, responsibility, and the appropriate use of blessings.

Despite the growing literature on positive psychology, gratitude, patience, spirituality, and Islamic psychology, an important theoretical gap remains (Anli, 2025). Much of the positive psychology literature has examined well-being and flourishing through constructs developed within contemporary psychological traditions, whereas Islamic psychology has often focused on religious

concepts, spiritual development, counseling, or the recovery of Islamic intellectual traditions. Recent scholarship has emphasized that Islamic psychology requires an inclusive approach capable of bringing religious epistemologies into dialogue with psychological science rather than treating religion as an external addition to psychology Johnson (2021). Similarly, research on patience has begun to demonstrate that *sabr* shares characteristics with resilience, self-control, and persistence but should not be reduced to any one of these constructs (Zafar & Malik, 2025). Research on gratitude has established relatively strong associations with well-being, yet much of this literature examines gratitude as a psychological disposition or intervention rather than as the broader Islamic concept of *shukr*. Studies examining Qur'anic practices and Muslim mental health have also identified promising relationships but have noted limitations in the available evidence and a need for culturally congruent approaches (Çınaroğlu, 2026). Consequently, the existing literature provides substantial evidence for the individual relevance of positive psychological and Islamic resources but offers less systematic explanation of how *sabr* and *shukr* may jointly contribute to mental health within an integrated framework (Nasrin, 2025). The central gap is therefore not the absence of research on any single concept, but the limited conceptual integration of positive psychology with specifically Islamic understandings of patience and gratitude (Chalmiers et al., 2023). Addressing this gap may clarify how psychological, social, emotional, and spiritual dimensions can be brought together without collapsing the distinctive meaning of Islamic concepts into Western psychological terminology.

Based on this gap, the present study aims to examine mental health from a positive psychology perspective and analyze the relevance of *sabr* (patience) and *shukr* (gratitude) in Islam as resources associated with psychological and spiritual well-being. The study specifically investigates how positive psychology's emphasis on flourishing, positive emotion, relationships, meaning, and accomplishment can be placed in dialogue with Islamic understandings of patience and gratitude. It further examines the ways in which *sabr* may relate to self-regulation, coping, persistence, and resilience while retaining its distinctive religious and ethical foundations. Likewise, the study considers how *shukr* may relate to positive emotion, life satisfaction, meaning, and social functioning while recognizing that Islamic gratitude extends beyond a temporary psychological feeling. Through a qualitative library research approach, relevant psychological literature is examined alongside Islamic sources and recent scholarship in Islamic psychology. Theoretically, the study seeks to contribute an integrative understanding of mental health in which psychological functioning and spiritual orientation are treated as complementary rather than mutually exclusive dimensions. Practically, the discussion may provide a conceptual foundation for culturally responsive mental health promotion, particularly in Muslim contexts where religious values constitute an important source of meaning and coping. By connecting contemporary positive psychology with the Islamic virtues of *sabr* and *shukr*, this study seeks to offer a more holistic account of mental health that recognizes the empirical contribution of psychology while preserving the spiritual meanings embedded in Islamic tradition.

METHOD

Research Design

This study employed a qualitative library research design to examine mental health from the perspective of positive psychology and to explore the relevance of *sabr* (patience) and *shukr* (gratitude) within Islamic thought. This design was selected because the study was intended to interpret, compare, and synthesize concepts derived from psychological theories and Islamic sources rather than to measure psychological variables among human participants. The analysis focused on the conceptual relationship between contemporary positive psychology and Islamic perspectives on patience and gratitude. The psychological framework included positive psychology, flourishing, the PERMA model, psychological well-being, resilience, coping, emotional regulation, and gratitude. The Islamic framework included relevant Qur'anic verses, Hadith, and classical Islamic scholarship concerning *sabr* and *shukr*, particularly the works of Al-Ghazali and Ibn Qayyim al-Jawziyyah. The qualitative orientation enabled the researcher to examine meanings, relationships, similarities, and differences among the concepts identified in the literature. The analysis did not assume that Islamic concepts were equivalent to psychological constructs; instead, their areas of correspondence and

distinction were examined critically. This approach was therefore considered appropriate for developing an integrative understanding of mental health that incorporates psychological, emotional, social, and spiritual dimensions.

Research Context and Period

As a library-based study, the research was conducted through the identification, examination, and analysis of scholarly and Islamic textual sources rather than through field-based data collection. The research context comprised literature addressing mental health, positive psychology, psychological well-being, resilience, coping, gratitude, Islamic psychology, *sabr*, and *shukr*. Literature was identified through academic search platforms, particularly Google Scholar, the Directory of Open Access Journals (DOAJ), and relevant national journal portals, consistent with the research procedure reported in the original study. The literature search emphasized contemporary publications from approximately the previous 10–15 years to capture recent developments in mental health and positive psychology. Classical Islamic works were retained regardless of publication period because they represent foundational sources for understanding the concepts of *sabr* and *shukr*. The research process involved literature identification, screening, documentation, thematic classification, conceptual comparison, and synthesis. Because the original research did not specify an exact search date or a formally registered systematic-review protocol, the study is appropriately characterized as qualitative library research rather than a systematic review. This approach allowed the researcher to examine the available literature within a clearly defined conceptual context while maintaining the original scope of the study.

Data Sources and Selection Criteria

The units of analysis were scholarly and Islamic textual sources relevant to the research objectives rather than human participants. Primary sources included major works on positive psychology and psychological well-being, particularly Seligman's formulation of positive psychology and the PERMA model, Ryff's theory of psychological well-being, classical Islamic works concerning patience and gratitude by Al-Ghazali and Ibn Qayyim al-Jawziyyah, as well as relevant Qur'anic verses and Hadith. Secondary sources comprised peer-reviewed national and international journal articles, academic books, and previous studies addressing mental health, positive psychology, gratitude and psychological well-being, resilience and coping, Islamic psychology, and the relationship between spirituality and mental health. Sources were included when their content directly addressed one or more of the principal concepts of the study and contributed to the interpretation or integration of psychological and Islamic perspectives. Priority was given to academically credible and peer-reviewed publications, particularly recent studies published within approximately the previous 10–15 years. Classical Islamic sources were included because their conceptual significance cannot be adequately represented by contemporary publications alone. Sources that did not provide substantive information relevant to mental health, positive psychology, *sabr*, *shukr*, or their conceptual relationship were excluded from the analytical corpus. This selection strategy ensured that the literature analyzed remained relevant to the research objectives and supported the development of a focused conceptual synthesis.

Research Instrument and Data Documentation

Because this study did not involve human participants or direct field observation, no questionnaire, psychological test, interview protocol, or observation sheet was employed. The principal research instrument was a structured literature-documentation framework used to record and organize information obtained from the selected sources. The documentation focused on key concepts, definitions, theoretical propositions, empirical findings, Islamic textual foundations, and explanations of relationships among the concepts. The principal analytical categories included mental health, positive psychology, flourishing, psychological well-being, *sabr*, *shukr*, resilience, coping, emotional regulation, positive emotion, meaning in life, and social relationships. Relevant information was extracted from each source and classified according to its contribution to the research objectives. Psychological publications were documented primarily as theoretical or empirical evidence concerning mental health and well-being, whereas Qur'anic verses, Hadith, and classical Islamic works were treated as foundations for understanding the normative and spiritual dimensions of *sabr* and *shukr*. Particular attention was given to evidence explaining how patience

may relate to self-regulation, coping, persistence, and resilience and how gratitude may relate to positive emotion, meaning, life satisfaction, and social functioning. The documented information was subsequently organized into thematic categories to facilitate comparison and interpretation across the two knowledge traditions. This documentation procedure provided a consistent basis for tracing the arguments presented in the Results and Discussion to the literature examined.

Source Credibility and Analytical Trustworthiness

Conventional statistical procedures for testing instrument validity and reliability were not applicable because the study did not employ a measurement instrument or collect quantitative data from participants. Instead, source credibility and analytical trustworthiness were addressed through explicit selection criteria, comparison among sources, and consistency between the research objectives and the analytical categories. Priority was given to peer-reviewed journal articles, established academic books, recognized theoretical works, classical Islamic scholarship, and primary Islamic sources relevant to the research topic. Psychological claims were examined across multiple sources whenever possible rather than being based solely on a single publication. Islamic concepts were interpreted using classical scholarly works together with relevant Qur'anic and Hadith sources to maintain their original religious and ethical context. Conceptual differences between psychological and Islamic perspectives were retained during analysis rather than being removed through forced equivalence. This procedure was particularly important in interpreting *sabr* and *shukr*, which may overlap with psychological constructs such as resilience, self-regulation, coping, and gratitude but cannot be reduced entirely to those constructs. Analytical trustworthiness was therefore pursued through source triangulation, thematic consistency, conceptual comparison, and transparent interpretation. The study consequently makes a conceptual rather than a statistical claim of validity and reliability.

Data Collection Procedure

The data collection process followed a sequential procedure beginning with identification of the research problem and clarification of the principal concepts. The researcher then searched relevant literature through Google Scholar, DOAJ, and national journal portals using combinations of keywords related to mental health, positive psychology, psychological well-being, patience, gratitude, Islamic psychology, resilience, coping, and spirituality. Retrieved literature was screened according to thematic relevance, academic credibility, publication period, and conceptual contribution to the study. Sources that met the selection criteria were documented and classified according to the major themes of mental health, positive psychology, *sabr*, *shukr*, psychological mechanisms, and conceptual integration. The researcher then examined the selected sources in greater depth to identify definitions, theoretical arguments, empirical findings, Islamic textual foundations, and points of convergence or distinction between psychological and Islamic perspectives. Relevant information was extracted into the documentation framework and compared across sources to identify recurring patterns and meaningful conceptual differences. The collected material was subsequently organized according to the analytical categories used in the Results and Discussion section. The final stage involved synthesizing the identified findings into an integrated interpretation of the potential contribution of *sabr* and *shukr* to mental health.

Data Analysis Technique

The collected literature was analyzed using qualitative content analysis. The analysis consisted of four interconnected stages: data reduction, thematic coding, conceptual comparison, and integrative interpretation. During data reduction, the researcher selected and focused on information directly related to mental health, positive psychology, *sabr*, *shukr*, and their potential relationships while excluding material that did not contribute to the research objectives. The selected information was then coded into thematic categories, including positive psychology, mental health, psychological well-being, *sabr*, *shukr*, resilience, coping, emotional regulation, positive emotion, meaning, and social relationships. At the conceptual comparison stage, psychological and Islamic concepts were examined to identify similarities, differences, complementary relationships, and conceptual boundaries. Particular attention was given to whether constructs such as resilience, self-regulation, coping, and positive emotion could help explain the psychological relevance of *sabr* and *shukr* without treating them as direct equivalents. The analysis then moved toward integrative

interpretation by examining how the identified concepts could collectively contribute to the emotional, psychological, social, and spiritual dimensions of mental health. The resulting interpretation was compared across the selected literature to ensure that conclusions were supported by recurring patterns rather than by isolated statements. Finally, the synthesized findings were used to formulate the theoretical and practical implications of integrating positive psychology with Islamic concepts of patience and gratitude.

Research Procedure Flowchart

The methodological stages described above were organized into a sequential research procedure to ensure that the process of identifying, selecting, analyzing, and synthesizing the literature remained coherent and traceable. The flowchart below summarizes the main stages of the qualitative library research, beginning with the identification of the research problem and ending with the formulation of conclusions and implications. It also illustrates the transition from literature collection to thematic analysis and conceptual integration between positive psychology and Islamic concepts. The flowchart is therefore intended to provide a concise visual representation of the methodological pathway followed in this study.



Figure 1. Research Procedure of the Qualitative Library Research

The sequence presented in Figure 1 demonstrates that the study progressed from identifying the conceptual problem to systematically organizing relevant literature and interpreting relationships among the central concepts. The final analytical stage did not treat sabr and shukr as direct equivalents of Western psychological constructs; rather, it examined their areas of convergence, distinction, and complementary contribution to mental health. This procedure provided the basis for developing an integrated interpretation of mental health that incorporates psychological functioning together with the social, emotional, and spiritual dimensions emphasized in Islamic thought. The resulting synthesis was subsequently used to formulate the findings and implications discussed in the following section.

RESULTS AND DISCUSSION

Results

Positive psychology

Martin Saligman, in his paper by Nihayah et al., explains that positive psychology is the scientific study of the strengths and virtues that enable individuals and communities to thrive. Positive psychology is a branch of psychology that studies the strengths and virtues that enable individuals and communities to grow and develop optimally. This field is based on the belief that every human being has a drive to live a meaningful and fulfilling life, develop their full potential, and enrich their experiences in important aspects of life such as love, work, and daily activities.

Positive psychology consists of three main pillars: the first pillar is about a person's positive life experiences, focusing on their emotions. The second pillar is about a person's physical attributes, which reflect their positive personality qualities, talents, and strengths. And the last pillar is about a positive society, which emphasizes positive social institutions, such as democracy, strong families, and education, that foster positive development.

Be patient

We need to know that patience is one of the characteristics of humans. Patience in Islam is the ability to control emotions and restrain oneself. The most patient person is also the most

emotionally intelligent. He usually remains steadfast in the face of challenges. Ulya Ali Ubaid stated that patience, linguistically, means refraining from complaining, restraining the tongue from complaining, and restraining the body from slapping cheeks, tearing clothes, and other things. According to Dzunuz al-Misri, patience means avoiding God's prohibitions, remaining calm when facing trials, and showing an attitude of not needing even when in a state of having nothing. He also stated that patience is a form of effort to avoid God's prohibitions, and an attitude of remaining calm when facing all of life's problems. He clearly shows that patience means accepting calmly and steadfastly all the trials one faces. In addition, Imam Al-Ghazali provides an explanation and analysis of the meaning of patience, namely a unique trait possessed only by humans, something that is not possessed by animals and is considered perfect by angels. Based on the definitions above, we can conclude that patience is the ability to control emotions and refrain from complaints, anger, and inappropriate behavior, while remaining steadfast, calm, and responsible in the face of life's difficulties, trials, and temptations. Patience is divided into three types based on the situation: first, patience in obedience. This type of patience is practiced consistently or continuously (*istiqomah*) in carrying out obedience to Allah, including achieving goals that draw one closer to Allah and helping others. Second, patience in avoiding sin. This patience is achieved through *mujahadah* and a hard struggle against the desires. Third, patience in the face of calamity. This type of patience is demonstrated when facing calamities or accidents.

I'm grateful

In the Quran, the word "gratitude" is synonymous with "hamdalah." Gratitude is the acknowledgment of the blessings bestowed by Allah, accompanied by surrender to Him and the use of those blessings according to Allah's will. According to Peterson and Seligman, gratitude can be defined as a state of self-awareness and gratitude for all the good things that happen to them. Meanwhile, according to Muhammad, gratitude is the development of innate potential, emphasizing the existence of spiritual intelligence that can provide tremendous energy for humans to achieve serenity and peace.

Based on the various definitions of gratitude above, we can conclude that gratitude is a form of acknowledgment and awareness of the blessings bestowed by Allah, manifested through submission, words, and actions in accordance with His will. In its manifestation, gratitude is divided into three, namely: first, gratitude with the heart, namely acknowledging that all blessings come from Allah as gifts and goodness given to His servants. If someone is sincerely grateful, then he will feel this pleasure in himself so that he will not forget the Giver, namely Allah. Know that the perfection of a servant's monotheism is by realizing that all blessings given to him, both outwardly and inwardly, come from Allah, then he should use these blessings to serve and obey Him. Second, gratitude with words. That is, by praising and upholding Allah for the blessings given to him and considering these blessings as an acknowledgment of the gifts given by Allah. Third, gratitude with the limbs. Being grateful with the limbs means using them to worship Allah, because every part of the body has a responsibility to worship Him.

Mental health from a positive psychology perspective

Positive psychology focuses on human strengths and potential. Christopher Peterson and Martin Seligman (2004) identified six universal virtues and 24 character strengths that support individual well-being.

The concept of flourishing developed by Martin Seligman emphasizes that mentally healthy individuals are those who have the following attitudes, namely: Dominant positive emotions, Full involvement in activities, Healthy social relationships, Meaning of life, Achievement or achievement

Barbara Fredrickson's (2001) research, using the broaden and build theory, shows that positive emotions broaden thinking and build long-term psychological resources. Thus, mental health in positive psychology focuses on strengthening an individual's internal aspects through emotional regulation and the search for meaning in life.

The concept of patience in Islam and mental health

Patience linguistically means self-restraint. According to Al-Ghazali in *Ihya' Ulumuddin*, patience is the steadfastness of the soul in the face of trials and the urges of the passions. Patience has three forms:

1. Be patient in obedience.
2. Be patient and stay away from sin.
3. Be patient in facing disasters.

Psychologically, patience is linked to self-regulation and emotional resilience. Patient individuals tend to have good self-control and are less prone to excessive anxiety disorders.

In the context of positive psychology, patience can be equated with the concepts of grit and resilience, namely resilience in the face of difficulties.

The concept of gratitude in Islam and positive psychology

Gratitude in Islam is the acknowledgement of God's blessings through heart, tongue, and actions. Ibn Qayyim al-Jawziyyah, in his *Madarij al-Salikin*, stated that gratitude is half of faith. In positive psychology, gratitude is one of the most effective interventions for improving well-being. Research by Robert Emmons and Michael McCullough shows that individuals who regularly journal about gratitude experience increased happiness and decreased symptoms of depression. Gratitude plays a role in:

- Increase positive emotions
- Reduce stress
- Improving social relations
- Increase life satisfaction

This is in line with the PERMA concept on the aspects of Positive Emotion and Meaning.

Integration of positive psychology and the concept of patience-gratitude

There is a meeting point between positive psychology and Islamic teachings:

Table 1. Conceptual Correspondence Between Positive Psychology and Islamic Concepts

Positive psychology	Islamic concept
Resilience	Be patient
Gratitude	I'm grateful
meaning	Faith and trust
Positive Emotion	Ridha

Patience helps individuals survive difficult situations (a coping mechanism), while gratitude strengthens positive emotions and life satisfaction. The combination of the two creates a stable psychological balance. Integratively, mental health in Islam is not only psychological but also spiritual. When individuals internalize patience and gratitude, they develop a transcendent orientation toward life (something that transcends the limits of human experience, physical reality, or worldly understanding), so that the pressures of life do not easily disrupt their mental stability.

Discussion

The findings suggest that mental health is best understood as a multidimensional process involving psychological functioning, meaning, relationships, and the capacity to respond adaptively to adversity. This interpretation is consistent with the PERMA framework, which conceptualizes well-being through positive emotion, engagement, relationships, meaning, and accomplishment, while recent scholarship emphasizes the importance of extending positive psychology beyond purely individual dimensions (Cabrera & Donaldson, 2024; Donaldson et al., 2022). The findings also support evidence that positive psychology interventions can improve psychological well-being, although their effects are generally modest and influenced by contextual factors (Carr et al., 2021; Koydemir et al., 2021). Thus, the present study reinforces positive psychology while suggesting that flourishing should be interpreted within the cultural and value systems in which individuals construct meaning. This is particularly relevant in Muslim contexts, where religious beliefs may shape interpretations of suffering, responsibility, and well-being (Anlı, 2025; Cucchi & Qoronfleh, 2025).

Within this broader framework, *sabr* emerges as a culturally grounded resource that is closely related to self-regulation, coping, persistence, and resilience. The finding is consistent with Hidayat et al. (2024), who identified relationships between patience in Islamic psychology and self-control, resilience, academic hardiness, grit, and self-acceptance. However, the present analysis indicates that *sabr* should not be treated as a direct equivalent of resilience or grit because its

meaning includes ethical responsibility, perseverance in obedience, avoidance of wrongdoing, and orientation toward God. This distinction is theoretically important because reducing *sabr* to a psychological trait would remove the spiritual and moral dimensions that distinguish it from Western constructs. Accordingly, the study extends positive psychological interpretations of resilience by positioning persistence within a religiously meaningful framework. Such an interpretation also supports the emerging view that psychological constructs require cultural contextualization when applied to Muslim communities (Anli, 2025).

The findings concerning *shukr* similarly indicate that gratitude may contribute to well-being through positive emotion, life satisfaction, meaning, and social functioning, while retaining a distinctive Islamic meaning. This interpretation is supported by evidence that gratitude interventions are associated with improvements in psychological well-being and positive emotional outcomes (Kirca et al., 2023; Saboor et al., 2024). However, recent cross-cultural evidence indicates that the effects of gratitude interventions are relatively small and vary across cultural contexts, suggesting that gratitude should not be considered a universally identical psychological mechanism (Choi et al., 2025). From an Islamic perspective, *shukr* extends beyond experiencing thankfulness because it involves recognizing divine blessings and expressing that recognition through the heart, speech, and action. The present findings therefore support previous research while extending the psychological concept of gratitude toward a more culturally and spiritually situated understanding. This distinction is important for developing culturally responsive approaches to well-being without reducing Islamic concepts to Western psychological terminology.

The most significant conceptual implication of the study lies in the complementary relationship between *sabr* and *shukr*. Whereas *sabr* provides a framework for regulating responses to adversity, *shukr* directs attention toward appreciation, positive meaning, and the responsible recognition of blessings. Their combination therefore suggests a broader process of psychological adaptation in which individuals regulate negative responses while simultaneously cultivating constructive interpretations of their circumstances. This complements the multidimensional orientation of PERMA but also extends it by introducing a transcendent dimension grounded in Islamic belief and ethical responsibility. Similar patterns have been identified in research on positive psychology within Muslim communities, where Islamic practices and positive psychological approaches have been associated with improved well-being, reduced stress, and post-traumatic growth (Anli, 2025). The contribution of the present study is consequently not to claim equivalence between the two traditions, but to demonstrate how they can operate in dialogue while preserving their respective conceptual boundaries.

Nevertheless, the findings should be interpreted cautiously because religious virtues cannot be assumed to prevent psychological distress or replace professional mental health interventions. Mental health is influenced by broader social and environmental determinants, including socioeconomic conditions, social relationships, and access to appropriate services (Kirkbride et al., 2024; Patel et al., 2023). Moreover, the modest and context-dependent effects reported in positive psychology and gratitude research indicate that individual practices alone are unlikely to explain substantial differences in mental health outcomes (Carr et al., 2021; Choi et al., 2025). The relevance of *sabr* and *shukr* may therefore operate partly through meaning-making, emotional regulation, coping, and social connectedness rather than through a single direct pathway. This interpretation prevents an overly individualistic or spiritualized explanation of mental health while still recognizing the potential value of Islamic resources. In this sense, the findings support integration rather than substitution: Islamic concepts may complement evidence-based psychological approaches when applied with cultural and conceptual sensitivity.

Overall, this study contributes to the literature by proposing that psychological and spiritual dimensions of mental health can be examined as complementary rather than competing domains. Its main conceptual contribution is the integration of *sabr* and *shukr* with positive psychological mechanisms while maintaining their distinctive Islamic meanings. This responds to a gap in previous literature, which has often examined positive psychology, patience, gratitude, and Islamic spirituality separately rather than considering their potential interaction within an integrated framework. The findings are therefore consistent with recent calls for culturally responsive positive psychology and Islamic approaches to mental health (Anli, 2025; Omais & Santos, 2026). However, because the present study is based on qualitative library research, the proposed relationships remain conceptual

and should not be interpreted as evidence of causal effects. Future empirical research should test these relationships across diverse Muslim populations and examine whether culturally grounded applications of sabr and shukr can contribute to sustainable psychological well-being.

CONCLUSION

This study concludes that mental health can be understood more comprehensively when positive psychological perspectives are considered alongside the Islamic concepts of sabr (patience) and shukr (gratitude). The literature indicates that positive psychology views mental health not merely as the absence of psychological problems but as a multidimensional condition involving positive emotion, meaningful engagement, supportive relationships, purpose in life, accomplishment, and the development of personal strengths. Within this framework, sabr demonstrates conceptual relevance to self-regulation, coping, persistence, and resilience because it encourages individuals to respond to difficulties with restraint, perseverance, and responsible conduct. However, sabr should not be reduced to resilience or other psychological constructs because its meaning is also grounded in faith, ethical responsibility, and orientation toward God. Similarly, shukr is associated with positive emotional experiences, life satisfaction, meaning, and social connectedness, while its Islamic meaning extends beyond psychological gratitude through recognition of divine blessings and their appropriate expression through the heart, speech, and actions. The integration of these perspectives therefore suggests that sabr and shukr can function as complementary psychological and spiritual resources that support emotional stability, adaptive coping, positive functioning, and a meaningful orientation toward life. Rather than replacing contemporary psychological approaches, Islamic values provide an additional interpretive and spiritual dimension that can enrich culturally responsive understandings of mental health, particularly within Muslim contexts. Nevertheless, because this study is based on qualitative analysis of existing literature, its findings represent a conceptual synthesis rather than empirical evidence of causal effects, indicating the need for future empirical research to examine how sabr and shukr operate in diverse Muslim populations and how their integration may be translated into culturally appropriate mental health promotion practices.

REFERENCES

- Abuzar, M. (2025). Muslim and Buddhist gratitude practices: A systematic review of psychological benefits for culturally sensitive mental health interventions. *Hamdard Islamicus*, 48(3), 89–113. <https://doi.org/10.57144/hi.v48i3.1150>
- Akhter, S., Kumar, T., & Shaheen, M. (2026). From happiness to meaning: A systematic review of quantitative research on core constructs in positive psychology. *Frontiers in Psychology*, 17. <https://doi.org/10.3389/fpsyg.2026.1813612>
- Al-Razi, M. F., Nurkhikmah, T., Rahmasari, D., & Jailani, I. A. (2025). Is it still worth memorising the Quran? Systematic-scoping review. *Mental Health, Religion & Culture*, 28(7), 647–664. <https://doi.org/10.1080/13674676.2025.2560933>
- Anli, G. (2025). Positive psychology practices in Muslim communities: A systematic review. *Journal of Religion and Health*, 64(5), 3448–3470. <https://doi.org/10.1007/s10943-025-02357-9>
- Cabrera, V., & Donaldson, S. I. (2024). PERMA to PERMA+4 building blocks of well-being: A systematic review of the empirical literature. *The Journal of Positive Psychology*, 19(3), 510–529. <https://doi.org/10.1080/17439760.2023.2208099>
- Carr, A., Cullen, K., Keeney, C., Canning, C., Mooney, O., Chinseallaigh, E., & O'Dowd, A. (2021). Effectiveness of positive psychology interventions: A systematic review and meta-

- analysis. *The Journal of Positive Psychology*, 16(6), 749–769. <https://doi.org/10.1080/17439760.2020.1818807>
- Chalmiers, M. A., Istemi, F., & Simsek, S. (2023). Gratitude to God and its psychological benefits in Islamic contexts: A systematic review of the literature. *Mental Health, Religion & Culture*, 26(5), 405–417. <https://doi.org/10.1080/13674676.2022.2046714>
- Che Wan Mohd Rozali, W. N. A., Ishak, I., Mat Ludin, A. F., Ibrahim, F. W., Abd Warif, N. M., & Che Roos, N. A. (2022). The impact of listening to, reciting, or memorizing the Quran on physical and mental health of Muslims: Evidence from systematic review. *International Journal of Public Health*, 67, 1604998. <https://doi.org/10.3389/ijph.2022.1604998>
- Choi, H., Cha, Y., McCullough, M. E., Coles, N. A., & Oishi, S. (2025). A meta-analysis of the effectiveness of gratitude interventions on well-being across cultures. *Proceedings of the National Academy of Sciences of the United States of America*, 122(28), e2425193122. <https://doi.org/10.1073/pnas.2425193122>
- Çınaroğlu, M. (2026). Effectiveness of Islamic-integrated psychotherapy for mental health: A systematic review and meta-analysis. *Spirituality in Clinical Practice*, 13(3), 261–280. <https://doi.org/10.1037/scp0000414>
- Cucchi, A., & Qoronfleh, M. W. (2025). Cultural perspective on religion, spirituality and mental health. *Frontiers in Psychology*, 16. <https://doi.org/10.3389/fpsyg.2025.1568861>
- Damsgaard, J. B., & Angel, S. (2021). Living a meaningful life while struggling with mental health: Challenging aspects regarding personal recovery encountered in the mental health system. *International Journal of Environmental Research and Public Health*, 18(5), 2708. <https://doi.org/10.3390/ijerph18052708>
- Donaldson, C., Moore, G., & Hawkins, J. (2023). A systematic review of school transition interventions to improve mental health and wellbeing outcomes in children and young people. *School Mental Health*, 15(1), 19–35. <https://doi.org/10.1007/s12310-022-09539-w>
- Donaldson, S. I., van Zyl, L. E., & Donaldson, S. I. (2022). PERMA+4: A framework for work-related wellbeing, performance and positive organizational psychology 2.0. *Frontiers in Psychology*, 12. <https://doi.org/10.3389/fpsyg.2021.817244>
- Emmons, R. A., & McCullough, M. E. (2003). Counting blessings versus burdens: An experimental investigation of gratitude and subjective well-being in daily life. *Journal of Personality and Social Psychology*, 84(2), 377–389. <https://doi.org/10.1037/0022-3514.84.2.377>
- Farmer, N., & Cotter, E. W. (2021). Well-being and cooking behavior: Using the Positive Emotion, Engagement, Relationships, Meaning, and Accomplishment (PERMA) model as a theoretical framework. *Frontiers in Psychology*, 12, 560578. <https://doi.org/10.3389/fpsyg.2021.560578>
- Fredrickson, B. L. (2001). The role of positive emotions in positive psychology: The broaden-and-build theory of positive emotions. *American Psychologist*, 56(3), 218–226. <https://doi.org/10.1037/0003-066X.56.3.218>
- Fusar-Poli, P., Correll, C. U., Arango, C., Berk, M., Patel, V., & Ioannidis, J. P. A. (2021). Preventive psychiatry: A blueprint for improving the mental health of young people. *World Psychiatry*, 20(2), 200–221. <https://doi.org/10.1002/wps.20869>
- Gaffaney, J., & Donaldson, S. I. (2025). Addressing the criticisms and critiques of positive psychology: Recommendations for improving the science and practice of the field. *Frontiers in Psychology*, 16. <https://doi.org/10.3389/fpsyg.2025.1548612>

- Galderisi, S. (2024). The need for a consensual definition of mental health. *World Psychiatry*, 23(1), 52–53. <https://doi.org/10.1002/wps.21150>
- Gautam, S., Jain, A., Chaudhary, J., Gautam, M., Gaur, M., & Grover, S. (2024). Concept of mental health and mental well-being, its determinants and coping strategies. *Indian Journal of Psychiatry*, 66(Suppl. 2), S231–S244. https://doi.org/10.4103/indianjpsychiatry.indianjpsychiatry_707_23
- Georgieva, I., Lepping, P., Bozev, V., Lickiewicz, J., Pekara, J., Wikman, S., Loseviča, M., Raveesh, B. N., Mihai, A., & Lantta, T. (2021). Prevalence, new incidence, course, and risk factors of PTSD, depression, anxiety, and panic disorder during the COVID-19 pandemic in 11 countries. *Healthcare*, 9(6), 664. <https://doi.org/10.3390/healthcare9060664>
- Hidayat, A., Azhar, M., Purnomo, H., Nugroho, S., Napitupulu, L., & Yusdanis, I. (2024). Predictors of patience in Islamic psychology: An evidence from Indonesia. *Islamic Guidance and Counseling Journal*, 7(1), 1–23.
- Hosseini, S. A. H. (2023). The well-living paradigm: Reimagining quality of life in our turbulent world. *Discover Global Society*, 1(1), 19. <https://doi.org/10.1007/s44282-023-00022-8>
- Hoult, L. M., Wetherell, M. A., Edginton, T., & Smith, M. A. (2025). Positive expressive writing interventions, subjective health and wellbeing in non-clinical populations: A systematic review. *PLOS ONE*, 20(5), e0308928. <https://doi.org/10.1371/journal.pone.0308928>
- Johnson, E. L. (2021). A doxological necessity: The use of biblical, philosophical, and empirical knowledge to construct a comprehensive Christian psychological and therapeutic science. *Journal of Psychology and Theology*, 49(3), 235–256. <https://doi.org/10.1177/0091647121995840>
- Kirca, A., Malouff, J. M., & Meynadier, J. (2023). The effect of expressed gratitude interventions on psychological wellbeing: A meta-analysis of randomised controlled studies. *International Journal of Applied Positive Psychology*, 8, 63–86. <https://doi.org/10.1007/s41042-023-00086-6>
- Kirkbride, J. B., Anglin, D. M., Colman, I., Dykxhoorn, J., Jones, P. B., Patalay, P., Pitman, A., Sonesson, E., Steare, T., Wright, T., & Griffiths, S. L. (2024). The social determinants of mental health and disorder: Evidence, prevention and recommendations. *World Psychiatry*, 23(1), 58–90. <https://doi.org/10.1002/wps.21160>
- Koydemir, S., Sökmez, A. B., & Schütz, A. (2021). A meta-analysis of the effectiveness of randomized controlled positive psychological interventions on subjective and psychological well-being. *Applied Research in Quality of Life*, 16(3), 1145–1185. <https://doi.org/10.1007/s11482-019-09788-z>
- Lomax, S., Cafaro, C. L., Hassen, N., Whitlow, C., Magid, K., & Jaffe, G. (2022). Centering mental health in society: A human rights approach to well-being for all. *American Journal of Orthopsychiatry*, 92(3), 364–370. <https://doi.org/10.1037/ort0000618>
- Nasrin, M. I. (2025). The influence of Islamic spiritual values on students' mental health: A special focus on tawakkul, sabr, and shukr. *LECTURES: Journal of Islamic and Education Studies*, 4(2), 260–272. <https://doi.org/10.58355/lectures.v4i2.150>
- Novak, L., & Kiknadze, N. (2024). Does the good life feel good? The role of positive emotion in competing conceptions of the good life. *Frontiers in Psychology*, 15. <https://doi.org/10.3389/fpsyg.2024.1425415>
- Omais, S., & Santos, M. A. dos. (2026). An Islamic paradigm of psychology and mental health based on the Quran and the Sunnah: A literature review. *Pastoral Psychology*, 75(1), 85–98. <https://doi.org/10.1007/s11089-025-01268-6>
- Patel, V., Saxena, S., Lund, C., Kohrt, B., Kieling, C., Sunkel, C., Kola, L., Chang, O., Charlson, F., O'Neill, K., & Herrman, H. (2023). Transforming mental health systems globally:

- Principles and policy recommendations. *The Lancet*, 402(10402), 656–666. [https://doi.org/10.1016/S0140-6736\(23\)00918-2](https://doi.org/10.1016/S0140-6736(23)00918-2)
- Peterson, C., & Seligman, M. E. P. (2004). *Character strengths and virtues: A handbook and classification*. Oxford University Press.
- Rossetti, G., Jepson, A., & Albanese, V. E. (2024). Food festivals and well-being: Extending the PERMA model. *Annals of Tourism Research*, 107, 103772. <https://doi.org/10.1016/j.annals.2024.103772>
- Ryff, C. D. (1989). Happiness is everything, or is it? Explorations on the meaning of psychological well-being. *Journal of Personality and Social Psychology*, 57(6), 1069–1081. <https://doi.org/10.1037/0022-3514.57.6.1069>
- Saboor, S., Medina, A., & Marciano, L. (2024). Application of positive psychology in digital interventions for children, adolescents, and young adults: Systematic review and meta-analysis of controlled trials. *JMIR Mental Health*, 11(1), e56045. <https://doi.org/10.2196/56045>
- Stentiford, L., Koutsouris, G., & Allan, A. (2023). Girls, mental health and academic achievement: A qualitative systematic review. *Educational Review*, 75(6), 1224–1254. <https://doi.org/10.1080/00131911.2021.2007052>
- Waddington, M., Hill, T., & Thiruvannarathu, V. (2026). Applying the Positive Activity Model to enhance well-being: Systematic review and meta-analysis of activity-based positive psychological interventions. *International Journal of Applied Positive Psychology*, 11(2), 12. <https://doi.org/10.1007/s41042-026-00286-w>
- Wästerfors, D. (2021). Required to be creative: Everyday ways for dealing with inaccessibility. *Disability & Society*, 36(2), 265–285. <https://doi.org/10.1080/09687599.2020.1720610>
- Wilkinson, D. J., & Johnson, A. (2021). A systematic review of quantitative studies capturing measures of psychological and mental health for gay and lesbian individuals of faith. *Mental Health, Religion & Culture*, 24(9), 993–1016. <https://doi.org/10.1080/13674676.2021.1975668>
- Zafar, J., & Malik, N. I. (2025). Development and validation of the Istiqamah Scale for Pakistani Muslim adults. *Journal of Religion and Health*, 64(4), 3167–3191. <https://doi.org/10.1007/s10943-025-02301-x>
- Zyl, V., & Ellardus, L. (2025). Exploring the potential solutions to the criticisms of positive psychology: But can the bold, idealistic visions of positive psychologists survive real-world scrutiny? *Frontiers in Psychology*, 16. <https://doi.org/10.3389/fpsyg.2025.1511128>