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FORCE IN COUNSELING AND PSYCHOTHERAPY”

**PSYCHOTHERAPY WITH ISLAMIC PERSPECTIVES IN ADDRESSING
DEPRESSION: A SCOPING REVIEW**

Arbangati Khafidha Al Amin¹, Evi Winingsih², Khuldiah Iman Mohd Ghazali³

¹State University of Surabaya, Lidah Wetan, Sub-District Lakarsantri, Surabaya, Indonesia,
arbangati.22034@mhs.unesa.ac.id

²State University of Surabaya, Lidah Wetan, Sub-District Lakarsantri, Surabaya, Indonesia,
eviwingsih@unesa.ac.id

³Universiti Kebangsaan Malaysia, 43600 UKM Bangi, Selangor, Malaysia,
khuldiah.iman@hctm.ukm.edu.my

ABSTRACT

Depression is one of the most common mental health problems worldwide, including in Muslim-majority countries. This study aimed to map the application of Islamic Psychotherapy in the management of depression. A scoping review methodology was employed, following the framework developed by Arksey and O'Malley (2005). A total of 31 empirical studies met the inclusion criteria. The results revealed that most studies were conducted in Indonesia (n = 29), with smaller contributions from Pakistan and Algeria. The populations studied included adults, adolescents, older adults, postpartum mothers, and patients with chronic illnesses. The majority of studies employed quasi-experimental designs (n = 18) and used validated instruments such as the Beck Depression Inventory (n = 15) and DASS (n = 6). Interventions varied widely, with dzikir and Qur'anic recitation being the most common, followed by Islamic counseling, SEFT/SREFT, and Islamic mindfulness. Overall, most interventions showed positive effects (n = 27), with only a few yielding mixed or non-significant results. These findings indicate that Islamic Psychotherapy is a promising approach for reducing depression across diverse populations and settings. The study underscores the potential of integrating spiritual practices into therapeutic frameworks, with implications for counselors and mental health practitioners in culturally relevant mental health care.

Keywords: islamic psychotherapy, depression, scoping review

INTRODUCTION

Depression is a common mental health problem, both globally and locally. More than 280 million people of all ages are recorded as experiencing depression, and 5% of these are adults (WHO, 2023). According to the Riset Kesehatan Dasar (Riskesdas, 2018), the prevalence of depression in the population aged 15 and over reached 6.1% nationally (Badan Penelitian dan Pengembangan Kesehatan Kementerian Kesehatan RI, 2018). This figure indicates that six out of every 100 adults in Indonesia experience depression. Depression is different from simply changing moods or everyday feelings. It can affect many aspects of life, including relationships with family, friends, and the surrounding environment. This situation emphasizes the importance of early detection, psychosocial support, and appropriate professional intervention so that individuals with depression can return to optimal functioning in daily life.

Conventional treatments such as pharmacotherapy and Western psychotherapy have proven effective but have not fully addressed patient needs, especially in the context of Muslim communities where spiritual needs are a key component of the healing process (Koenig, 2012). (Koenig, 2012). Various meta-analyses have shown that spirituality plays a significant role in mental health, particularly in addressing stress and depression. Individuals who utilize religious coping strategies tend to demonstrate better psychological adjustment, reduced depressive symptoms, and increased subjective well-being. According to Ano and Vasconcelles, this mechanism occurs because religious beliefs and practices can provide meaning, emotional support, and a sense of connection with God, which in turn helps individuals cope with psychological distress more adaptively (Ano & Vasconcelles, 2005).

One spiritual approach to addressing mental health issues such as anxiety and depression is Islamic psychotherapy. Islamic psychotherapy encompasses various approaches rooted in Islamic teachings, such as dhikr (remembrance of God), prayer, Quranic recitation, Islamic counseling, and a form of Islamic mindfulness that integrates spiritual values into psychotherapy practices. This approach focuses not only on cognitive restructuring but also links religious meaning and spiritual beliefs as sources of strength in dealing with mental disorders (Hamdan, 2008). Various studies have demonstrated the effectiveness of this approach in addressing depression. For example, Ma'rufa et al. reported that Dhikr Istighfar Therapy had an impact on depression scores in college students (Ma'rufa et al., 2023).

Although numerous studies have been conducted to assess the effectiveness of Islamic psychotherapy in treating depression, the available evidence remains fragmented. These studies utilize different types of interventions, research methods, and implementation settings, making it difficult to obtain a complete picture of the application of Islamic psychotherapy. To date, there has been no comprehensive review that systematically maps the types of interventions, research designs, implementation contexts, and reported outcomes related to the use of Islamic psychotherapy in patients with depression. Therefore, this study was conducted to map the application of Islamic psychotherapy in treating depression. Using a scoping review approach, this study identified the types of interventions, methods, settings, and reported outcomes, while also identifying research gaps to inform future studies.

METHOD

This study uses a scoping review approach to literature study with reference to the framework developed by Arksey and O'Malley (2005), which includes identifying research questions, determining inclusion and exclusion criteria, literature search, study selection, data extraction, and synthesis of results (JBI, 2024). To ensure transparency and consistency of reporting, this review process is structured following the PRISMA-ScR (Preferred Reporting Items for Systematic Reviews and Meta-Analyses Extension for Scoping Reviews) guidelines, so that the study results can be presented systematically according to international standards (Tricco et al., 2018).

Protocol

The protocol for this scoping review was developed in accordance with the Arksey and O'Malley (2005) framework and further refined in line with the PRISMA-ScR guidelines. At present, the protocol has not been made publicly available in an online repository. However, interested readers or researchers may obtain further details or a copy of the protocol by making a request directly to the corresponding author.

Eligibility Criteria

To be included in this scoping review, studies were required to be empirical research employing quantitative, qualitative, or mixed-methods designs. Eligible studies needed to specifically examine Islamic Psychotherapy as an intervention and report depression-related outcomes using validated measurement instruments. Publications were included if they were peer-reviewed, published within the last 10 years (2016- 2025), written in either English or Indonesian, and available in full-text format.

Table 1 Inclusion and Exclusion Criteria

No	Criteria	Inclusion	Exclusion
1.	Study type	Empirical studies (quantitative, qualitative, or mixed-methods)	Conceptual, theoretical, or review articles
2.	Focus	Specifically examine Islamic Psychotherapy as an intervention	Non-Islamic studies
3.	Outcome	Report depression outcomes using validated instruments	Studies that do not measure depression
4.	Language	English or Indonesian	Other languages
5.	Availability	Full-text format	Studies without full-text availability
6.	Publication year	Published between 2016–2025	Published before 2016

Search Strategy

The literature search for this scoping review was conducted using Google Scholar through the Publish or Perish (PoP) version 8 software. The search was carried out systematically by applying a combination of keywords with Boolean operators (“AND”, “OR”) to maximize sensitivity and specificity in identifying relevant studies.

The final search string applied was as follows: ("*Islamic Psychotherapy*" OR "*Psikoterapi Islami*" OR "*Islamic Counseling*" OR "*Konseling Islami*") AND ("*Depression*" OR "*Depresi*") AND ("*Intervention*" OR "*Therapy*")

This search strategy was chosen to capture studies that explicitly discuss Islamic Psychotherapy interventions for depression. Both English and Indonesian keywords were included to broaden the scope of retrieval. The search results were then exported from PoP v8 and screened for eligibility based on the predetermined inclusion and exclusion criteria.

Study Selection

The literature search was conducted using Google Scholar accessed through Publish or Perish (PoP) version 8. The author collected articles on relevant topics, and the search results were compiled for further assessment. To facilitate the process of deduplication and screening of titles and abstracts, the author utilized Rayyan.ai.

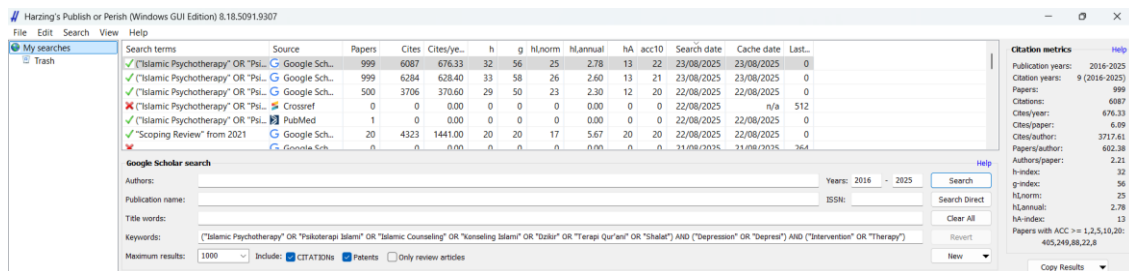


Figure 1. Key search conducted in Google Scholar via Publish or Perish (PoP) version 8.

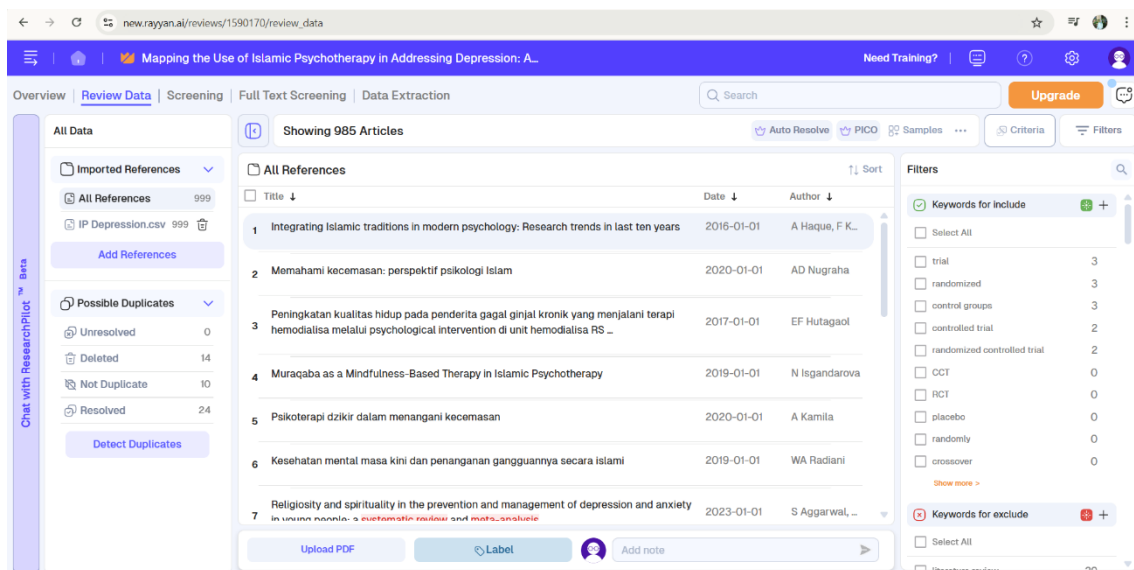


Figure 2. Deduplication and screening of titles and abstracts process using Rayyan.ai website

RESULT AND DISCUSSION

Selection of Sources of Evidence

A total of 999 records were identified from Google Scholar via Publish or Perish (PoP) version 8. After deduplication using Rayyan.ai, 15 duplicate records were removed. This left 984 records, of which 43 records were screened based on title and abstract, and 941 records were excluded.

From the remaining records, 34 reports were sought for retrieval. Of these, 9 reports could not be retrieved. A total of 31 reports were successfully retrieved and assessed for eligibility. Following full-text screening, 3 reports were excluded because depression outcomes were not measured using validated instruments.

Finally, 31 studies (corresponding to 31 reports) were included in this review. The detailed process of study selection is presented in the PRISMA 2020 flow diagram (PRISMA Statement Group, 2021).

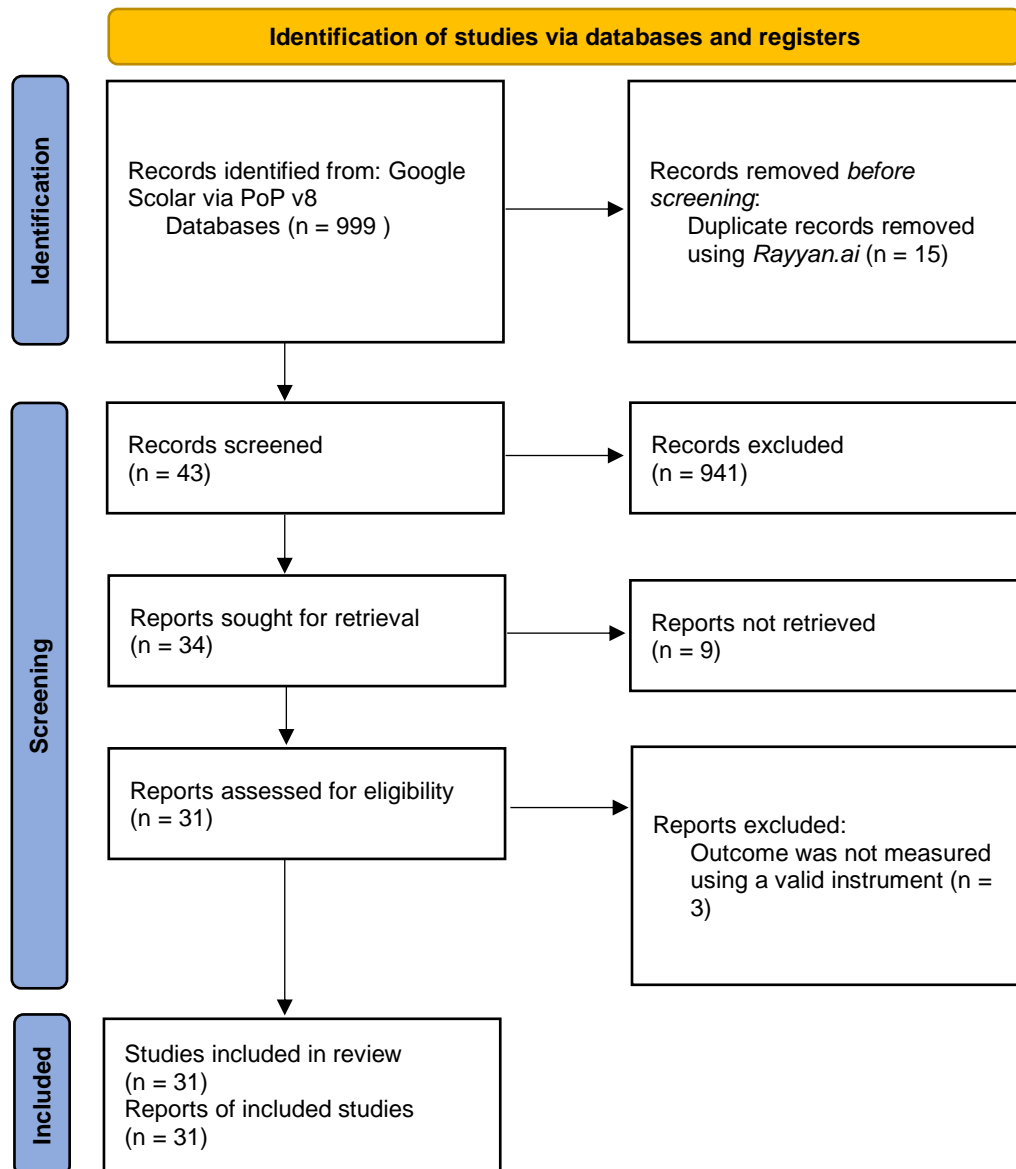


Figure 3. PRISMA Flow Diagram

Synthesis of Result

A total of 31 studies were included in this review. The vast majority originated from Indonesia (n = 29), with only a few from Pakistan (n = 1) and Algeria (n = 1). In terms of study populations, most studies

were conducted among adults (n = 12), followed by older adults (n = 6) and adolescents/university students (n = 6). A smaller number of studies involved patients with chronic illnesses such as cancer, leprosy, or diabetes (n = 6), and there was only one study focusing on postpartum mothers (n = 1).

Regarding study design, the majority used quasi-experimental approaches (n = 18), while pretest–posttest without a control group (n = 6) and randomized controlled or controlled experimental trials (n = 3) were less frequent. A few studies applied case study or qualitative designs (n = 4).

Various validated instruments were used to measure depression outcomes. The most common were the Beck Depression Inventory (BDI/BDI-II) (n = 15), followed by DASS-42/DASS-21 (n = 6), PHQ-9/PHQ-A (n = 3), and GDS (n = 3). Less frequently used instruments included EPDS (n = 1), ZSDS (n = 1), and other measures such as observations or FACIT-Sp12.

The Islamic Psychotherapy interventions were diverse. The most frequently applied were dzikir (n = 12) and dzikir combined with music or Qur’anic recitation (n = 5). Other interventions included Islamic counseling (n = 4), SEFT/SREFT (n = 5), mindfulness with Islamic values (n = 2), Qur’anic healing (n = 1), ruqyah (n = 1), Islamic calligraphy therapy (n = 1), patience therapy (n = 1), and even a combination of neurofeedback and dzikir (n = 1).

Across studies, the vast majority reported positive effects (n = 27) of Islamic Psychotherapy on depression, while a small number showed mixed or partial outcomes (n = 1) and no significant results (n = 3). Islamic Psychotherapy interventions were implemented in various settings. The most common were hospitals and clinics (n = 12), followed by community settings (n = 7) and educational institutions such as universities or schools (n = 7). A few studies were conducted in social institutions for older adults (n = 2), while in some cases the setting was not clearly reported (n = 3).

Table 2. Extraction Data

Author & Year	Title	Study Design / Research Method	Population / Sample	Measurement	Type of Islamic Psychotherapy Intervention	Implementation Setting	Key Findings
(Himawan et al., 2020)	“Pengaruh Terapi Zikir Terhadap Tingkat Depresi Pada Pasien Gagal Ginjal yang Menjalani Haemodialisa”	Quasi-experiment with (Non-Equivalent Control Group) Pretest Posttest design.	Patients with Kidney Failure Undergoing Hemodialysis (n=40)	Beck Depression Inventory-II (BDI-II)	Dhikr Therapy	RSU Kardinah Tegal, Indonesia	“Dhikr therapy in the morning is not the only factor that can reduce the level of depression in hemodialysis respondents with kidney failure.”
(Anggun et al., 2021)	“The Effect of Dhikr on Anxiety and Depression Level in Hemodialysis Patients at Purwokerto Islamic Hospital”	Quasi experiment with a non-equivalent control group design	Hemodialysis patients (n=12)	Hospital Anxiety and Depression Scale (HADS)	Dhikr Therapy	Purwokerto Islamic Hospital, Indonesia	“Dhikr reduces the level of anxiety and depression in hemodialysis patients at the Purwokerto Islamic Hospital.”
(Elliya et al., 2018)	“Pengaruh Terapi Religiusitas Terhadap Gejala Depresi pada Lansia Beragama Islam di UPTD Pelayanan Sosial Tresna Werdha Natar Lampung Selatan Tahun 2017”	Analytic Survey Design with Quasi Experimental with One Group Pretest - Posttest Design Approach.	Elderly Moslem (n=29)	Geriatric Depression Scale (GDS)	Psycho-religious therapy	Tresna Werdha Social Services (moslem elderly living institutions), Indonesia	“There was the influence of of psycho-religious therapy and depressive symptoms among moslem elderly living institutions (Tresna Werdha Social Services) Natar-South Lampung 2017 (p value 0,000).”
(Asiah et al., 2019)	“Penurunan Tingkat Depresi pada Pasien dengan Intervensi Mindfulness Spiritual Islam”	Quasi experimental with control group pre test -post test design.	Patients at the Mental Hospital (n=195)	Beck Depression Inventory (BDI)	Islamic Spiritual Mindfulness	Dr. Amino Gondohutomo Mental Hospital, Central Java Province, Indonesia	“There was an influence of the Mindfulness intervention in reducing the level of depression in patients at the Mental Hospital.”

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(Ma'rufa et al., 2023)	"Pengaruh Terapi Zikir Istighfar Terhadap Depresi Pada Mahasiswa"	Pretest-Posttest Design	Moslem University Student (n=30)	Beck Depression Inventory (BDI)	Dhikr Istighfar	University, Indonesia	"Found that there were differences in the levels of depression in the subjects between before and after participating in remembrance therapy."
(Wahyuni et al., 2018)	"Spiritual Dhikr Reduces Stress and Depression Symptom on Primigravidas"	Pretest Posttest Controlled Group Trial Design	Primigravidas; mother who first became pregnant (n=30)	Perceived Stress Scale (PSS) and the Edinburgh Postnatal Depression Scale (EPDS)	Spiritual Dhikr	Community Health Centres, Indonesia	"This study found reduction of stress and depressive symptoms in primigravidas who received routine midwifery care plus spiritual dhikr."
(Triswidiastuty et al., 2019)	"Penurunan Simptom Depresi Pada Pasien Bipolar Menggunakan Terapi Dzikir: Intervensi Klinis"	Pretest-Posttest Design	Bipolar Patient (n=5)	Bipolar Depression Rating Scale	Dhikr Therapy	Bipolar Care Indonesia Simpul Yogyakarta Community, Indonesia	"The result of the research showed dhikr therapy given to the research subjects brought a significant effect on the bipolar symptom."
(Umamah et al., 2018)	Pengaruh Terapi Musik Dzikir Terhadap Tingkat Depresi Pada Lansia TNI-AL Pulungan"	Pretest-Posttest Design	Elderly (Population n=30, Sampel n=28)	Depression Anxiety Stress Scales (DASS-21)	Dhikr Music Therapy	Naval Official Housing Complex RT 3 RW 2 Pulungan, Indonesia	"There was an effect of dhikr music therapy on the depression level in the elderly living in the naval official housing complex RT 3 RW 2 Pulungan"
(Wahyuningsih et al., 2020)	"Efektivitas Musik Nature sounds dan Dzikir Terhadap Penurunan Tingkat Depresi Pasien Kanker Payudara"	Quasi-experimental approach with a pre-equivalent non-equivalent without control group approach.	Breast Cancer Patients (n=15)	Zung Self-Rating Depression Scale (ZSDS)	Music Therapy with Nature Sound + Dhikr	Hospital, Indonesia	"Natural sound music therapy and dhikr significant to reduce depression scores with p value = 0.001."
(Bahtiar et al., 2020)	"Music, Dhikr, and Deep Breathing Technique to Decrease Depression Level in Older Adults: Evidence-Based Practice in Depok City, Indonesia"	Case Study, an evidence-based practice	Elderly (n=106)	Geriatric Depression Scale (GDS)	Music, Dhikr, and Deep Breathing Technique	Community setting; elderly population in Cisalak Pasar, Depok City, Indonesia	"A spiritual approach nursing intervention program through music therapy, dhikr, and deep breathing reduced the level of depression in the elderly"
(Juliana et al., 2021)	"Latihan Pasrah Diri dan Perawatan Luka Modern terhadap Penurunan Depresi Pasien Ulkus Diabetik"	Quasi experiment with pre and post test with control group	Diabetic ulcer patients (28)	Beck Depression Inventory-II (BDI-II) and Battle Jansen Scala	Latihan Pasrah Diri (Relaxation + Dhikr) and Modern Wound Dressing	RSUD dr. M Zein Painan, Indonesia	"There is an effect of resignation to reduce depression in diabetic ulcer patients."
(Fais Satrianegara et al., 2016)	"The Role of Religious Psychotherapy with Independent Ruqyah in Reducing Depression and Improved Spiritual Quality of Life of Cancer Patients at Hospital of Hasanuddin University Makassar 2016"	Pretest-Posttest Design	Cancer patient who undergoing radiotherapy treatment	Beck Depression Inventory (BDI) and FACT Sp.12 (The Functional Assessment of Chronic Illness Therapy Spiritual)	Religious Psychotherapy with Independent Ruqyah	Hospital of Hasanuddin University, Makassar, Indonesia	"Cancer patients undergoing radiotherapy treatment and apply a independently ruqyah therapy consistently for 30 days can reduce levels of depression and improve the spiritual quality of life is better than before."
(Rahimah, et.al (2024)	"Pengaruh Konseling Islam Terhadap Tingkat Kecemasan dan Depresi Mahasiswa di Ma'had Abu Ubaidah"	Pretest-Posttest Design	University Student (30)	Beck Anxiety Inventory (BAI) dan Beck Depression Inventory (BDI)	Islamic Counseling	Ma'had Abu Ubaidah, Indonesia	"The results of the data analysis showed no significant difference between the experimental and control groups, with a p value > 0.05, indicating that Islamic counselling did not significantly affect the reduction of students' anxiety and depression."

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(Fansuri, 2018)	"The Influence of Psychoreligious Therapy to Decrease the Depression Level of Narcotics Prisoners: Living Qur'anic Study in East Kalimantan"	Quasi experiment with an unequal control group design.	Narcotics Prisoners (42)	Beck Depression Inventory (BDI)	Psychoreligious therapy: Living Qur'anic Study	Narcotics Prisoners Class III Samarinda, Indonesia	"The results showed that psycho religious therapy could be used as an alternative measured to reduce the level of depression of inmates."
(Malika & Iskandar, 2025)	"Pengaruh Konseling Individual Menggunakan Psikoterapi Islam Terhadap Depresi Pada Remaja"	Quasi experimental with control group pre test -post test design.	Adolescent (10)	Beck Depression Inventory-II (BDI-II)	Individual Counseling with Islamic Psychotherapy	Not Reported	"There is a significant influence of Individual Counseling with Islamic Psychotherapy on reducing depression scores in adolescents."
(Khan & Nadeem, 2021)	"Effectiveness of Islamic Counseling Protocol (ICP) on Depression, Anxiety and Stress among University Students at IUB"	Quasi-experimental (pilot testing, randomized groups, pre-post-follow up)	University Student (24)	Depression Anxiety Stress Scales-42	Islamic Counseling Protocol (ICP)	Islamia University Bahawalpur, Pakistan	"Significant reduction in depression, anxiety, and stress in the experimental group (post-test and 3-month follow-up)."
(Qomaruddin et al., 2023)	"Pengaruh Terapi Kesabaran terhadap Depresi pada Penyintas Postpartum Depression"	Single case experimental design with two-shot basis assessment or pre-post assessment	Postpartum Mother	Beck Depression Inventory (BDI)	Patient therapy	Bandung, Indonesia	"There is an indicates of reduction in the level of depression as well as changes in the symptoms experienced by both subjects."
(Qadisiah et al., 2025)	"The Effect of Dhikr Therapy on Reducing Depressive Symptoms in the 2021 Cohort of Medical Students at Universitas Muslim Indonesia"	analytical observational design w/ a quantitative approach	precilinal student (n=69)	DASS-42	Dhikr Therapy	Universitas Muslim Indonesia, Indonesia	"Dhikr has a significant effect to reducing depressive symtoms among 2021 cohort at the faculty of medicine, UMI."
(Ma'arif, 2025)	"Kaligrafi Islam Sebagai Alat Terapi Art Therapy Bagi Pasien Gangguan Depresi"	Mixed Methods: Quantitative (Pretest-Posttest) + Qualitative (Indepth Interview and Naratif Analyses)	not reported (30)	PHQ-9	Islamic calligraphy as art therapy	Indonesia	"There is a significant reduction on depression level in participants experiencing mild to moderate depression."
(Solichah et al., 2025)	"Spiritual Mindfulness Therapy: An Intervention to Reduce Depression Symptoms"	Quantitative Methods, with an experimental Solomon Four-Group design	College Student (n=28)	PHQ-9	Spiritual Mindfulness Therapy	Universities at Malang City, Indonesia	"The research implies that spiritual mindfulness therapy can effectively alleviate depressive symptoms in students, providing a promising intervention for mental health support in educational settings."
(Mutawally, 2018)	"Qur'anic Healing Therapy pada Lansia Gangguan Depresi"	Case Study: Qualitative Research (Indept Interview)	Elderly (n=not repoerted)	Beck Depression Inventory (BDI)	Qur'anic Healing Therapy	Panti Tresna Werdhha Hargo Dedali Surabaya, Indonesia	"This Qur'anic healing therapy has implications for several aspects of elderly development, including affective, cognitive, motivational, and physical or vegetative aspects"

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(Bouaoud, 2022)	“The effectiveness of Religious Cognitive Behavioral Therapy Program in the Treatment of Depression among University Female Students”	Quasi-experimental (one-group pre-test & post-test design)	Female University Student (n=8)	Beck Depression Inventory-II (BDI-II); DSM-IV criteria; Clinical & Structured interview	Religious Cognitive Behavioral Therapy (Islamic CBT) combining: Qur'an recitation/listening, supplication (doa), repentance (taubah), forgiveness (tolerance), cognitive restructuring	Faculty of Social Sciences & Humanities, University of Setif 02, Algeria	“Religious CBT effective for depression in this context”
(Suwito et al., 2024)	“Menggabungkan Neurofeedback dan Dzikir dalam Terapi Supportif untuk Depresi Remaja”	Case Study	1 Girl Adolescent	PHQ-A (Patient Health Questionnaire – Adolescent), Brain Mapping/QEEG	Neurofeedback + Dhikr	Rumah Sakit Jiwa, Indonesia	“The integration of neurofeedback and dhikr shows significant improvements in depressive symptoms, cognitive function, irritability, and motivation, providing a holistic approach (neurological and spiritual) for adolescents.”
(Lutfi et al., 2019)	“The Effect of SEFT Combined Zikir Towards Depression of Leprosy Patients in Leprosy Hospital Sumber Glagah Mojokerto”	Quasi-Experimental, pre-post test control group design	Leprosy Patients (N=36)	Questionnaire on depression	SEFT (Spiritual Emotional Freedom Technique) + Zikir	Inpatient setting, Sumber Glagah Leprosy Hospital, Mojokerto, Indonesia	“SEFT + Zikir effective in reducing depression in leprosy patients; explains improvement in psychological, social, and spiritual well-being.”
(Puspita et al., 2024)	“Pengaruh Implementasi Spiritual Religious Emotional Freedom Technique terhadap Penurunan Perilaku Gejala Depresi pada Lanjut Usia di Desa Rawalele Kecamatan Dawuan Kabupaten Subang”	Single Subject Design (SSD), A-B-A Reversal	Elderly (N=3)	Beck Depression Inventory (BDI), Observasi perilaku target (sulit tidur, kurang nafsu makan, sering menangis)	Spiritual Religious Emotional Freedom Technique (SREFT) – modifikasi EFT dengan dzikir	Komunitas, Desa Rawalele, Subang, Indonesia	“SREFT is effective in reducing depressive symptoms in the elderly, demonstrating both spiritual and emotional benefits.”
(Saudah & Zainal Abidin, 2019)	“Psycho Religious in Nursing Care on DM Type 2 Patients Towards Depression and Blood Sugar Reduction”	Randomized Pre-test Post-test Control Group Design (experimental)	18 patients with Type 2 Diabetes Mellitus (9 intervention, 9 control) at Pacar Keling Health Center, Surabaya	Depression scale, blood sugar level test	Psycho-religious therapy (dzikir, prayers, shalawat: <i>Al-Fatihah</i> 7x, <i>istighfar</i> 100x, <i>shalawat</i> 100x/1000x)	Community/home setting, Indonesia	“Psycho-religious therapy effectively reduced depression in Type 2 DM patients, but had no significant impact on blood sugar.”
(Zulfiana et al., 2020)	“Pengaruh Pemberian Terapi Dzikir Terhadap Tingkat Depresi Pasien Dengan HIV/AIDS (Odha) Di Yayasan Sahabat Sehat Mitra Sebaya (YASEMA) Sukoharjo”	Quasi-experimental with pre-test and post-test design	HIV/AIDS Patients (n = 37)	Beck Depression Inventory-II (BDI-II)	Dhikr Therapy	Yayasan Sahabat Sehat Mitra Sebaya (YASEMA) Sukoharjo	“There is an effect of dhikr therapy on the depression level pre and post-intervention”
(Sukma Prabandari et al., 2020)	“Pemberian Terapi Murottal Asma'ul Husna Terhadap Tingkat Depresi Pada Penderita Gagal Ginjal Kronik Yang Menjalani Hemodialisa Di RSUD Ungaran Kabupaten Semarang”	Pre-experimental, One Group Pretest-Posttest Design	Population = 67 CKD patients; Sample = 32 respondents (accidental sampling)	DASS-42 (Depression, Anxiety, Stress Scale)	Murottal dzikir of Asma'ul Husna (listening therapy)	Hospital setting, hemodialysis unit, RSUD Ungaran, Indonesia	“Therapy significantly reduced depression.”

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(Nofita et al., 2025)	Pengaruh Terapi Peningkatan Kepercayaan Diri dan Spiritual Terhadap Penurunan Tingkat Gejala Depresi Remaja di SMKN 1 Gedong Tataan	Pre-experimental, One Group Pretest–Posttest Design	21 adolescents with depressive symptoms (population = 30 students, sample = 21 via total sampling from accounting & office administration classes)	Questionnaire assessing depressive symptoms; statistical tests (Shapiro-Wilk, Wilcoxon)	Self-esteem improvement (positive affirmation) combined with spiritual therapy (listening to Qur'anic recitation/murottal, dzikir)	SMKN 1 Gedong Tataan, Indonesia	Therapy was highly effective in reducing adolescent depression; students reported feeling calmer, improved appetite, better sleep, more energy, better concentration.
(Rosliany et al., 2018)	Penerapan Program Perawatan Spiritual Untuk Menurunkan Depresi Pada Pasien Leukemia	Evidence-Based Nursing (EBN) application project; quasi-experimental approach	10 adult leukemia patients (Experimental group n=5, Control group n=5), aged 25–63 years (5 male, 5 female)	Depression Anxiety Stress Scale (DASS-42) – depression subscale	Spiritual Care Program (Islamic-based: prayer, dzikir, Qur'an recitation, religious support during worship, empathy, therapeutic communication)	Teratai and Melati rooms, Dharmais Cancer Hospital, Jakarta, Indonesia	Spiritual care program effectively reduced depression among leukemia patients; safe, simple, low-cost, holistic.
Usmi Karyati, Ratu Mutiah (2018)	Meringankan Depresi Pada Pasien Systemic Lupus Erythematosus Melalui Psikoterapi Psikologi Positif Berbasis Islam	Quasi-experiment (untreated control group design with dependent pretest–posttest samples)	10 female SLE patients (21–60 years old), 5 in experimental group, 5 in control group	Beck Depression Inventory-II (BDI-II)	Islamic-based Positive Psychology Training (6 sessions: recognize your strengths, three pockets of blessings, enjoying peace, gratitude, effective communication manners, biography)	Lupus patient community at Yayasan Tittari Surakarta, Indonesia	The intervention proved effective in reducing depression among SLE patients, with greater impact when practiced consistently in daily life

Implication of This Study

The implications of this study for counselors are that counselors can integrate various techniques that include Islamic psychotherapy such as dhikr, reading or listening to the Qur'an, and Islamic counseling into counseling practice, especially for Muslim clients who are experiencing depression or symptoms of depression (Himawan et al., 2020). The study shows that psychotherapy with Islamic preferences can strengthen the therapeutic relationship, encourage client involvement, and increase cultural relevance in the context of Muslim society. Based on these findings, counselors need to develop competence in spiritual approaches and cultural sensitivity so that the services provided are more effective and connected to the daily lives of clients.

For mental health practitioners, psychotherapy with Islamic preferences can be integrated with various Western approaches such as CBT or mindfulness (Bouaoud, 2022). Findings indicate that combining spiritual methods (particularly Islamic-based) with psychological approaches is effective across diverse populations, including adolescents, adults, the elderly, primigravidas, and patients with chronic illnesses experiencing depressive symptoms. Nevertheless, training or workshops are still needed for mental health practitioners to understand Islamic psychotherapy and its ethical application (Malika & Iskandar, 2025).

For future research, studies with more rigorous designs are required, since this literature review was conducted by a single reviewer with software assistance, which may introduce potential bias in the process. In addition, cross-disciplinary collaboration among psychologists, mental health practitioners, and Islamic scholars is essential to enrich the contextual development of Islamic psychotherapy. Broader exploration is also needed regarding the potential application of Islamic psychotherapy in various settings, such as religious institutions, community centers, clinics, and formal educational institutions.

CONCLUSION

This scoping review mapped the implementation of Islamic Psychotherapy in addressing depression across various populations and settings. A total of 31 studies were included, the majority originating from Indonesia, with smaller contributions from Pakistan and Algeria. Most studies employed quasi-experimental designs and used validated instruments such as the Beck Depression Inventory (BDI) and DASS to measure depression outcomes. The interventions varied, including dzikir, Qur'anic recitation, Islamic counseling, SEFT/SREFT, and Islamic mindfulness, with the vast majority demonstrating positive effects in reducing depression symptoms.

The findings highlight that Islamic Psychotherapy is a promising, culturally relevant intervention for depression, particularly in Muslim-majority contexts. Its integration of spiritual and psychological elements provides opportunities for more holistic mental health care. For practitioners and counselors, this suggests the importance of incorporating faith-based approaches when working with Muslim clients.

Future studies should aim to strengthen the evidence base through more rigorous research designs, such as randomized controlled trials, broader population samples, and standardized outcome measures. Additionally, exploring long-term effects and mechanisms of change within Islamic Psychotherapy will be valuable in enhancing its role within global mental health practices.

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