A Double-Movement Hermeneutic of Qur'anic Healing Verses and Their Relevance to Anxiety Disorders

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Abstract

Studies on the Qur'anic concept of *shifā'* have predominantly emphasized ritual practices and physical healing, leaving its relevance to contemporary psychological disorders—particularly anxiety—largely underexplored. This study re-examines selected *shifā'* verses (Qur'an 9:14–15 and 41:44) through a contextual hermeneutical framework, employing Fazlur Rahman's double-movement theory to uncover their psychological significance for anxiety management. Adopting a qualitative-descriptive design, the research applies content analysis to reconstruct the historical-moral meanings of the verses and to recontextualize their ethical-spiritual principles within contemporary theories of emotion regulation and cognitive reappraisal. Primary data are drawn from the Qur'anic text and classical as well as modern exegetical works, complemented by contemporary scholarship in Islamic psychology and empirical studies on *dhikr* and *ruqyah* practices. The findings indicate that the *shifā'* verses articulate a coherent model of emotional healing, encompassing affective stabilization, spiritual tranquility, psychological resilience, and the release of negative emotional states—dimensions that functionally correspond to core mechanisms of cognitive-behavioral therapy in addressing anxiety. This study proposes an integrative interpretive framework that positions Qur'anic insights as a form of complementary psychospiritual support for mental health, thereby extending the interdisciplinary dialogue between Qur'anic studies, therapeutic practice, and modern psychological approaches.

Keywords: Qur'anic Healing Verses (Syifā'), Anxiety Disorders, Double-Movement Hermeneutics, Islamic Psychology, Psychospiritual Therapy.

Abstrak

Kajian mengenai konsep *syifā'* dalam Al-Qur'an selama ini cenderung berfokus pada dimensi ritual dan penyembuhan fisik, sehingga relevansinya terhadap problem psikologis kontemporer, khususnya kecemasan, belum dieksplorasi secara memadai. Penelitian ini bertujuan menafsirkan ulang ayat-ayat *syifā'* (QS at-Taubah [9]:14–15 dan QS Fuṣṣilat [41]:44) melalui pendekatan hermeneutika kontekstual, dengan menitikberatkan pada model hermeneutika gerakan ganda Fazlur Rahman, guna mengungkap signifikansi psikologisnya dalam manajemen kecemasan. Penelitian ini menggunakan pendekatan kualitatif-deskriptif dengan metode analisis isi (*content analysis*), yang mencakup penelusuran makna historis ayat, konteks pewahyuan, serta aktualisasi nilai moral-spiritualnya dalam kerangka teori regulasi

emosi dan pembingkaian ulang kognitif (*cognitive reappraisal*). Data primer bersumber dari teks Al-Qur'an dan literatur tafsir klasik maupun modern, didukung oleh kajian psikologi Islam kontemporer serta penelitian empiris terkait praktik dzikir dan ruqyah. Hasil analisis menunjukkan bahwa ayat-ayat *syifā'* mengandung prinsip-prinsip penyembuhan emosional, seperti stabilitas afektif, ketenangan spiritual, ketahanan psikologis, dan pelepasan emosi negatif, yang memiliki korespondensi fungsional dengan mekanisme terapi kognitif-perilaku dalam penanganan kecemasan. Studi ini menawarkan kerangka interpretatif integratif yang menempatkan wawasan Qur'ani sebagai sumber dukungan psikospiritual komplementer bagi kesehatan mental, sekaligus memperluas dialog interdisipliner antara studi Al-Qur'an, praktik terapeutik, dan pendekatan psikologi modern.

Kata Kunci: Ayat-ayat Syifā', Gangguan Kecemasan, Hermeneutika Gerakan Ganda, Psikologi Islam, Terapi Psikospiritual.

Introduction

The Qur'an describes itself as *shifā'* "a cure and a mercy for the believers" yet throughout Islamic intellectual history, these healing verses have been more commonly confined to ritual recitation than explored as a psychological framework. This paradox raises a fundamental question: why has a scripture that explicitly claims to offer healing so rarely been mobilized as a reference for addressing modern mental distress? The urgency of this question becomes especially evident against the backdrop of a global surge in anxiety disorders, now reaching an estimated 275–301 million cases worldwide (WHO, 2024), with approximately 9.5 million individuals affected in Indonesia alone (Salma, 2022). This escalation signals a mental-health state of emergency that demands a more comprehensive and integrative approach.

Within this context emerges a methodological tension between modern psychology and Qur'an-based healing practices. Clinical approaches such as Cognitive Behavioral Therapy (CBT) have demonstrated strong empirical effectiveness (Menon & Bhagat, 2025), yet they are frequently critiqued for insufficient sensitivity to spiritual dimensions, particularly in highly religious communities (Alyahya & Alanazi, 2024). Conversely, Qur'anic therapeutic models—such as *terapi rabbānī*—have become increasingly widespread, though their scientific grounding remains uneven and often methodologically weak (Zaman et al., 2022). This tension has created a false dichotomy between spiritual healing and modern psychotherapy, as if the two must remain mutually exclusive. However, the global pandemic has made clear that psychological stability cannot be attained without an integrated mental-spiritual framework (Theberath et al., 2022).

Although several studies have shown that engagement with the Qur'an may reduce anxiety (Saged et al., 2020) and enhance psychological calm through practices such as *dhikr*, purification, and social connectedness (Masruri et al., 2022), scholarship on *shifā'* remains dominated by ritualistic and biomedical orientations. Assenang et al. (2024), for instance, highlight the physiological effects of reciting healing verses, while Sismanto and Hamidah (2022) consider them within the context of *ruqyah*. Jauharoh (2022) examines *ruqyah* from a sociological perspective without linking it to contemporary psychological theory. Notably, none of these studies conceptualize *shifā'* as a psychological construct that can be systematically reconstructed to address modern anxiety disorders.

On the other hand, Fazlur Rahman's double-movement hermeneutics has developed into a robust and contextually responsive Qur'anic interpretive methodology (Rois et al., 2025; Supena, 2024). Yet its application to mental-health studies remains extremely limited. Existing scholarship using Rahman's framework has tended to focus on social, legal, and ethical issues (Rettig & Hayes, 2012), rather than on constructing psychological models. This dual gap—the lack of psychological inquiry in *shifā'* studies and the underutilization of Rahman's hermeneutics in psychotherapeutic discourse—signals an urgent need for an approach capable of bridging these two domains.

In response to this gap, the present study aims to interpret the Qur'anic healing verses—specifically Q. 9:14–15 and Q. 41:44—through Fazlur Rahman's double-movement hermeneutical framework in order to formulate a psycho-spiritual model relevant to the management of modern anxiety disorders. This objective includes reconstructing the historical meaning of the verses (first movement) and actualizing their normative values within contemporary psychological realities (second movement).

The study hypothesizes that the *shifā'* verses contain not only spiritual insights but also universal psychological principles that can be operationally mapped onto clinical psychological frameworks. These principles encompass meaning reconstruction in the face of suffering, resilience strengthened through transcendence, and the cultivation of a more emotionally stable life orientation. Accordingly, this research proposes that the solution to the perceived dichotomy between spiritual healing and psychological treatment does not lie in privileging one approach over the other, but rather in a critical reinterpretation of the sacred text, one that extracts its healing values in a language legible to modern scientific discourse.

Methodology

This study employs a qualitative research design grounded in hermeneutical analysis, focusing on the Qur'anic text to reconstruct the concept of *shifā'* within a psycho-spiritual framework. The primary unit of analysis consists of Qur'anic healing verses, with particular emphasis on Q. 9:14–15 and Q. 41:44. The selection of these verses is not arbitrary; both present the notion of healing in its most explicit and multidimensional form, encompassing emotional, moral-spiritual, and inner transformative dimensions, making them especially relevant for contextualization within contemporary anxiety psychology. Furthermore, existing scholarship has not utilized these verses as the conceptual basis for developing a psychological model, providing a gap-based justification aligned with the research problem outlined in the introduction.

The study adopts a library-based methodology (*library research*), drawing on primary sources such as the Qur'anic text and classical and modern exegetical works (including *Jāmi' al-Bayān*, *al-Qurṭubī*, and *Fī Ẓilāl al-Qur'ān*). Secondary sources include academic literature on Fazlur Rahman's double-movement hermeneutics, clinical anxiety psychology, and contemporary psycho-spiritual studies. Data collection was conducted through systematic documentary analysis, consisting of: (1) identifying all verses related to *shifā'*, (2) filtering them based on psychological relevance, and (3) conducting an in-depth exploration of exegetical interpretations alongside psychological theories pertinent to the structure of healing.

Data analysis operationalizes Rahman's double-movement hermeneutics through two interrelated phases. The first movement involves historical-contextual analysis to uncover the particular meaning of the verses within their revelatory context, incorporating *asbāb al-nuzūl*, linguistic examination, and comparative analysis of classical exegetical traditions. The second movement consists of universal-value actualization, mapping the moral-spiritual principles derived from the first movement, such as meaning reconstruction in suffering, inner tranquility, and transcendental life orientation, onto contemporary psychological constructs including emotional regulation, cognitive reframing, and resilience enhancement.

To ensure methodological rigor and trustworthiness, the study employs triangulation of exegetical sources (classical and modern), cross-validation of psychological concepts across multiple theoretical frameworks, and theoretical saturation in identifying psycho-spiritual themes. Through this process, the research aims to produce a psycho-spiritual model that is both methodologically robust and contextually relevant to the management of modern anxiety disorders.

Results and Discussion

A. Psychological Principles of Syifā' Verses and Their Hermeneutical Implications for Anxiety Management

This section presents the key findings obtained from the research. These findings may include data found in the texts analyzed or results from the analysis process. The author may present these findings in various formats, such as **tables**, **diagrams**, or relevant **excerpts from the analyzed texts**, to facilitate the reader's understanding of the results.

The historical-contextual analysis of Q.S. At-Taubah 9:14–15 reveals that the concept of syifā'—specifically the phrase *yashfi ṣudūra kum* ("healing of your hearts")—was initially directed toward the early Muslim community experiencing psychological trauma due to warfare and conflict. Classical exegeses, such as *Tafsir al-Tabari* and *Tafsir al-Munawwir*, emphasize the removal of hatred, doubt (*shakk*), and hypocrisy from the heart (al-Ṭabarī, 2000; Munawwir, 1997). The extracted universal value is affective cleansing (*emotional catharsis*) and the strengthening of internal conviction.

Reconstruction of Q.S. Fussilat 41:44, particularly the phrase *syifā'un limā fī al-shudūr* ("healing for what is in the hearts"), shows that this verse emphasizes the Qur'an's capacity as a remedy for internal and psychological ailments. Linguistic analysis of *shudūr* (heart/chest) in classical tafsirs highlights disorders such as misguidance, doubt, and inner anxiety (al-Zuḥaylī, 2013). The universal principle identified is cognitive-affective stability and healing through receptive understanding (*healing through comprehension and acceptance*).

A systematic mapping of both verses generates four core psychological principles:

1. Release of Negative Emotions – related to emotional catharsis and exposure in therapy (Greenberg, 2004).

2. Strengthening Belief and Resilience – aligned with resilience theory and core belief work (Snyder, 2002).

3. Affective Stability through Meaning-Making – corresponding to cognitive reframing and meaning-centered therapy (Padilah, 2024).

4. Calmness through Acceptance – encompassing acceptance and spiritual tranquility, implementable via deep reflection (*tadabbur*) (Sumarni, 2020).

Comparative analysis demonstrates strong structural alignment between these principles and Cognitive Behavioral Therapy (CBT). "Release of negative emotions" and "cleansing the heart" parallels exposure and cognitive restructuring techniques that reduce

avoidance and automatic negative beliefs. "Strengthening belief" and "resilience" correspond to building coping statements and strength-based approaches in CBT (Asrori & Hasanat, 2022).

The study findings indicate that syifā' offers an additional transcendent dimension often neglected in secular approaches. Healing within this framework is not merely instrumental—reducing symptoms—but also transformational, linking individual recovery to a larger meaning framework and connection with the Transcendent, thereby reinforcing long-term resilience (Fitra, 2025).

Verse & Universal Principle	Equivalent Psychological Concept	Proposed Therapeutic Mechanism	References
Q.S. 9:14–15: Release of Negative Emotions	Emotional Regulation, Catharsis	Safe exploration and release of sources of anger and doubt	al-Zuḥaylī, 2013; Greenberg, 2004
al-Zuḥaylī, 2013; Greenberg, 2004	Resilience, Core Belief Work	Identification and reinforcement of positive tauhid-based beliefs	Munawwir, 1997; Snyder, 2002
Q.S. 41:44: Stability through Meaning-Making	Cognitive Reframing, Meaning-Making	Reframe suffering within an empowering spiritual narrative	Padilah, 2024; Fitra, 2025
Q.S. 41:44: Calmness through Acceptance	Acceptance, Spiritual Tranquility	Practice *tadabbur* (deep reflection) to cultivate acceptance	Sumarni, 2020; Assenang et al., 2024

Table 1. Psycho-Spiritual Framework of Syifā' for Anxiety Management

This synthesis demonstrates that syifā' verses do not merely offer passive comfort but contain active psycho-educational principles. These principles can be operationalized into CBT-adjunct interventions, such as modules on "Tawakkul-based Cognitive Reframing" or "Emotional Catharsis through the Concept of Maghfirah" (Assenang et al., 2024).

The study also proposes a conceptual expansion of anxiety within a Muslim context, seeing it not only as a cognitive-behavioral dysfunction but also as spiritual distress, such as a crisis of meaning, existential doubt, or disconnection from God, requiring a spiritually congruent healing approach (Nugraha, 2020; Mastuty et al., 2022).

Overall, the hermeneutical analysis successfully builds a methodological bridge between Qur'anic textual insights and modern clinical psychology. The principles identified provide a solid foundation for developing culturally-sensitive and spiritually-informed mental

health interventions for Muslim populations, enriching the integrative discourse in Islamic psychology.

B. Holistic Health Model in the Qur'anic Text

The Qur'an identifies *"al-shudūr"* (chest/heart) as the central locus for the entire healing process *(syifā')*. This designation is strategic because, lexically, *al-shudūr* in the Qur'an goes beyond anatomical meaning, functioning as an integration center that houses emotional turbulence, cognitive processes, and spiritual tendencies. Linguistic-conceptual evidence is strong, as illustrated in QS. Hud [11]:12, where the Prophet's anxiety is described as being "in the chest," and QS. Al-An'am [6]:125, which refers to the chest as the place of openness or constriction in receiving guidance. Quraish Shihab in *Tafsir Al-Mishbah* emphasizes that *shadr* is a space where intellect, emotions, and desires meet, becoming the primary source of disturbance or tranquility (Shihab, 2003). This understanding aligns with Islamic psychology approaches that integrate Qur'anic teachings with emotional and spiritual development, affirming that the revelation's healing process is directed at the inner dimension centered on *shadr* (Hashim, 2025). The Qur'an's insight into the dynamics of the *nafs* also underscores the importance of self-reflection and self-regulation as mechanisms for internal recovery (Rassool & Keskin, 2025). Moreover, the calming effect of listening to Qur'anic recitation—proven to reduce stress and anxiety through activation of brain areas associated with rhythmic responses, demonstrates that *syifā'* operates through deep psycho-spiritual pathways (Kannan et al., 2022). Hence, the Qur'an's focus on *al-shudūr* reflects a holistic health model integrating cognitive, emotional, and spiritual aspects.

The concept of *syifā'* in the Qur'an functions as a comprehensive process encompassing preventive, curative, and promotive aspects simultaneously. Its scope is not limited to physical illness but largely addresses abstract ailments rooted in the heart. Textually, the objects of *syifā'* are diverse, ranging from curing doubt and skepticism (QS. Yunus [10]:57), polytheism and hypocrisy (QS. At-Taubah [9]:14), to deep sorrow (QS. Yusuf [12]:14). Ibn Kathir interprets the phrase *"syifā'un limā fi al-shudūr"* as a healer of doubts and corruption in faith (Ibn Kathir, 2000). The connection between *syifā'* and inner recovery is reinforced by the Qur'an's miraculous nature *(i'jaz)* that provides comprehensive life guidance, mental tranquility, and solutions for existential issues. The psychospiritual impact of this *i'jaz* offers enduring serenity, emphasizing that *syifā'* primarily operates in the spiritual and psychological realms (bin Saibin & bin Khoza, 2024). Therefore, the breadth of *syifā'*

meaning reflects a Qur'anic health paradigm aiming for total well-being, far beyond merely physical symptom relief.

There is a profound philosophical alignment between the Qur'anic health model and the contemporary biopsychosocial-spiritual model. Both models reject biomedical reductionism, recognizing human multidimensionality and the interconnection of its dimensions. The Qur'an simultaneously addresses mental disturbances such as anxiety (e.g., QS. Al-Insyirah [94]:1-3), social conflicts like hostility (treated through better responses, QS. Fushshilat [41]:34-35), and fundamental spiritual ailments such as disbelief, while acknowledging physical illnesses requiring treatment as reflected in Prophet Ibrahim's supplication: "And when I am ill, He heals me" (QS. Asy-Syu'ara' [26]:80). Koenig's study concludes that integrating spirituality into healthcare, a principle exemplified by the Qur'an, empirically improves clinical outcomes (Koenig, 2012). In other words, the Qur'an not only precedes contemporary models but provides a strong theological foundation for holistic approaches.

The Qur'anic health model integrates three human domains—affect (emotion), cognition (thought), and spirituality (faith)—in an organic, inseparable manner. This integration is necessary because healing targeting *al-shudūr* must harmonize these three aspects, as disruption in one domain affects the balance of others. This integrative pattern is evident in the Qur'anic prescription for treating anxiety (affective disturbance) through *dhikr* and prayer (spiritual interventions) alongside contemplation of Allah's signs in the universe (cognitive intervention), as in QS. Ar-Ra'd [13]:28. Sayyid Qutb links the promised heart tranquility to perfect integration of faith, clear thought, and total submission (Qutb, 1982). Additionally, Qur'anic recitation therapy reduces depressive symptoms by modifying negative cognitive patterns and enhancing calmness and spiritual peace (Che Wan Mohd Rozali et al., 2022; Nazir, 2023). Hence, the Qur'an views healing as restoring dynamic balance among emotions, thoughts, and beliefs.

The holistic model encompasses a wide spectrum of healing agents (*wasāil al-syifā'*), ranging from transcendent-divine to natural-empirical. This broad spectrum results from its integrative vision, allowing healing from divine intervention, human effort, or natural laws without rigid dichotomy. Textually, the Qur'an refers to itself as *syifā'* (QS. Al-Isra' [17]:82), honey from bees as healing for humans (QS. An-Nahl [16]:69), and acknowledges active human role in seeking healing by Allah's permission (QS. Asy-Syu'ara' [26]:80). Buya Hamka explains honey as a manifestation of *sunatullah* (natural law) that is also divine healing,

showing unity behind diverse means (Hamka, 2015). In the Prophetic medicine tradition (*Ṭibbun Nabawi*), the spiritual dimension is represented through prayer and *ruqyah* based on approximately 75 hadiths (Marzuki & Fuad, 2025). Biological aspects appear in the use of natural remedies such as Trikatu for respiratory, digestive, and metabolic health (Ratchagan et al., 2025). Psychosocial aspects are reflected in clean living, moderation, and physical activity as part of overall well-being (Masruri et al., 2024). This full spectrum demonstrates functional interconnection between spiritual, biological, and social dimensions in the holistic Qur'anic health model.

The ultimate implication of the Qur'anic holistic health model is the transformation of the health concept from mere curative care to *"tazkiyatun nafs"* (purification of the soul). If health begins with healing *al-shudūr* from abstract ailments, the goal is a purified, serene, and productively righteous soul. Qur'anic narratives often place *syifā'* verses alongside calls to piety and faith, forming the foundation of *tazkiyah* (QS. Yunus [10]:57-58). QS. Asy-Syams [91]:7-10 explicitly links true success to soul purification. Ibn 'Asyur considers *syifā'* as an initial stage in the long journey of perfecting the soul towards complete tranquility (*itmi'nan*) (Ibnu 'Asyur, 1997). This perspective aligns with Islamic psychology emphasizing self-reflection, self-control, and self-improvement as foundations for moral and personal development (Rassool & Keskin, 2025). *Tazkiyatun nafs* represents a holistic approach integrating scientific, philosophical, and theological insights, distinguishing psychopathology from spirituality as complementary domains (Toprak, 2024). Consequently, the Qur'anic health model moves beyond absence of disease toward *positive health:* a harmonized, stable soul achieving its highest potential.

C. Theoretical Dialogue with Clinical Psychology

Hermeneutic analysis of *syifā'* in the Qur'an goes beyond textual reconstruction, opening a productive dialogue with modern clinical psychology. This dialogue demonstrates how Qur'anic healing principles can enrich, and sometimes transform, secular psychotherapy approaches (Koenig, 2012; Rassool & Keskin, 2025). Other studies emphasize the importance of integrating spirituality into therapy to meet the needs of Muslim populations (Sugiarto, 2025).

The *syifā'* conceptual framework can be integrated into clinical psychology theories, as universal principles such as emotional release, meaning-making, and acceptance align with Cognitive Behavioral Therapy (CBT) and Acceptance and Commitment Therapy (ACT). Yet, *syifā'* offers an additional dimension: a spiritual and cosmological foundation where

acceptance is viewed as submission to Allah's will, and suffering is part of a divine narrative (Hechehouche et al., 2020; Sugiarto, 2025).

The main implication is a shift from instrumental to transformational approaches. Modern interventions often focus on symptom reduction, whereas *syifā'* connects healing to *tazkiyatun nafs,* long-term resilience, and spiritual connection (Ibnu 'Asyur, 1997; Rassool & Keskin, 2025). Thus, *syifā'-based mental health models* emphasize positive health: a tranquil, productive soul, not just normalization of psychological function.

Overall, the dialogue between *syifā'* principles and clinical psychology creates an integrative framework recognizing transcendence as a legitimate therapeutic factor (Koenig, 2012; Toprak, 2024). This synthesis enables culturally-sensitive and spiritually-informed intervention protocols tailored for Muslim populations (Kurniawati et al., 2022; Pearce et al., 2015).

D. Socio-Cultural Significance and Removal of Dichotomy

This sub-section examines the socio-cultural implications of the findings, situating them within the lived experiences of Muslim communities. The study highlights how *syifā'*'s psycho-spiritual synthesis addresses practical barriers in mental health, particularly the dichotomy between religion and psychology.

Rigid separation between religious healing and medical care reinforces stigma and delays access, as religious clients may trust spiritual leaders over healthcare professionals (Nakash et al., 2019; Vivalya et al., 2025). Hermeneutic reconstruction restores the active psychological dimension of religious concepts, enabling Qur'anic texts to serve as the foundation for culturally embedded psycho-spiritual interventions (Pearce et al., 2015; Sugiarto, 2025).

Practically, this approach increases accessibility and reduces stigma. Integrating spirituality into mental health services improves patient satisfaction and therapeutic outcomes (Babamohamadi et al., 2020; Choudhary & Abirami, 2025; Draganović et al., 2025; Mushtaq et al., 2020). Collaboration between religious leaders and professionals facilitates acceptance and mitigates perceived dichotomy between religion and science, strengthening holistic mental health practices (Pearce et al., 2015; Draganović et al., 2025).

Thus, the psycho-spiritual synthesis of *syifā'* acts as a catalyst, shifting religion from a coping mechanism to an applied science foundation. Eliminating this dichotomy actualizes the Qur'anic vision of holistic health in real social practice, where faith becomes a bridge rather than a barrier.

E. Contributions to Knowledge Development and Practice

This sub-section reviews theoretical and practical contributions from the hermeneutic study of *syifā'*. Contributions extend beyond Qur'anic exegesis, impacting two domains: 1) methodology and theory foundation for Islamic psychology, and 2) designing effective, culturally resonant mental health interventions globally.

The study demonstrates a rigorous interpretative methodology for building indigenous theories grounded in authoritative Islamic sources. The double-movement hermeneutic analysis—historical-contextual and universal meaning reconstruction, identified core psychological principles in *syifā'* verses (Özaktan, 2022; Hussein Rassool, 2023). This approach enables integration of Islamic values with modern psychology, addressing epistemological biases and conflicts in contemporary Islamic psychology (Hashim, 2025; Sugiarto, 2025).

Globally, the psycho-spiritual framework provides a platform for cross-cultural interventions bridging evidence-based science with local values. Culturally adapted interventions are more effective than non-adapted ones, with moderate to significant improvement in outcomes (Hall et al., 2016; Soto et al., 2018; Dalmia et al., 2023). The *syifā'* framework offers a model that is evidence-based, value-based, and culturally resonant, expanding access and success in religious communities (Naeem et al., 2023).

Thus, the study contributes both theoretically and practically: advancing Islamic psychology while providing a holistic, operational model for global mental health. The synthesis combines academic rigor with applied vision, leveraging traditional knowledge to develop innovative solutions for contemporary challenges.

Conclusion

This study has demonstrated that the *syifā'* verses in the Qur'an, particularly QS. At-Taubah (9):14-15 and QS. Fussilat (41):44, contain universal psychological principles highly relevant to modern anxiety disorders. Through the application of Fazlur Rahman's double-movement hermeneutics, these principles, namely Negative Emotion Release, Strengthening of Belief and Resilience, Stability through Meaning-Making, and Calmness through Acceptance, were not only successfully reconstructed from their historical context but also convincingly mapped onto core clinical psychology concepts such as emotion regulation, cognitive reframing, and resilience. The central finding of this research is that Qur'anic healing is holistic and transformational, offering a transcendent framework of meaning that can enrich and complement secular therapeutic approaches such as Cognitive Behavioral Therapy (CBT).

Thus, the gap between spiritual and psychological healing appears to be a matter of interpretative methodology rather than substantial incompatibility.

The scientific contribution of this study is both theoretical-methodological and practical. Theoretically, it provides concrete evidence of the effectiveness of the double-movement hermeneutics as a rigorous methodological bridge between sacred text studies and modern human sciences/health disciplines. This research not only applies this method but also extends its domain of application, which has traditionally been limited to socio-legal issues, into the field of psychology and mental health. Practically, the study produced a Structured Psycho-Spiritual Syifā' Framework (Table 1), which can serve as an initial roadmap for developing culturally-sensitive and spiritually-informed intervention modules or integrative therapy protocols for Muslim populations. This framework positions Qur'anic insights as a complementary source of value, rather than an alternative, to evidence-based mental health practice.

Nevertheless, the study has several limitations. First, as a qualitative hermeneutic study focused on two specific verses, the depth of analysis is constrained by the textual scope. Second, the resulting framework remains conceptual and theoretical; its practical validity and effectiveness require further empirical testing through implementation studies or quasi-experimental designs. Therefore, future research is strongly recommended to 1) Expand the textual scope by applying the same methodology to a broader corpus of *syifā'* verses and other Qur'anic psychological concepts (e.g., *sakīnah, dhikr*). 2) Empirically test the conceptual framework, for example by developing and evaluating psycho-spiritual therapy modules based on syifā' in clinical or community settings. 3) Explore deeper integration with other contemporary psychotherapy approaches beyond CBT, such as Acceptance and Commitment Therapy (ACT) or Mindfulness-Based Therapy, to build a more comprehensive integrative model.

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