

The Self-Hisbah Approach as an Islamic Psychotherapy Intervention for Behavioral Addiction: A Literature Review

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Abstract

The use of the self-hisbah as an Islamic psychotherapy intervention in dealing with the behavioral addiction is often debated among intellectuals. It is an Islamic self-monitoring method to controlling oneself from doing evil things and giving the motivation to do good things. The concept is one of the *tazkiyyah al-nafs* practices guided by al-Quran and as-Sunnah. It is highlighted by scholars and is effective in helping individuals facing spiritual, mental, or physical health problems. The strength of the self-hisbah approach with the concept of *amar makruf* (invite goodness) and *nahi munkar* (prevent evil) and the motivation of soul purification born from the will and will of an individual without coercion has made this approach a good alternative for the psychological treatment of behavioral addiction problems. Therefore, this article debates self-hisbah in-depth based on a literature review. The review explores the concept and the application of this approach from the definition, process, and implementation as an alternative to behavioral addiction psychotherapy which is a worldwide issue nowadays.

Keywords: Self-hisbah, Self-monitoring, Psychotherapy, Intervention, Behavioral Addiction

Introduction

In this era, the sophistication of information technology has become a tool of dependence in human life, so life becomes abnormal if there are limitations, let alone interference with it. In addition to economic growth, progress from a social point of view dramatically benefits from using technology, especially from a strategic perspective, namely human relations, education, and so on. The social media platform is a medium that leads to many contradictory and perverse sides when it is used without consideration and rationality. The evolution of progress achieves balance if it is aligned with moral and religious-based virtues and provides equality

of good and bad effects on complex sociopsychology (Saper, 2018). However, if it fails to be used optimally, the diversity of behavioral addictions will be translated and lead to various implications.

The National Education Philosophy in Malaysia clearly emphasizes the moral and spiritual elements which are aspirations for producing a prosperous individual and society. Islamic education philosophy supports it, focusing on the formation and development of a holistic person. It can contribute to the development of civilization and civilization of the nation and the country (Mokhtar et al., 2019). Therefore, many roles need to be played by various parties to realize this vision, including the Psychological and Counseling Service Agency. This body and service are one of the ways that can provide a solution to various cases and social problems that arise. In addition to giving advice, suggestions, and encouragement, counselors need to do their best to provide the best service to balance the behavior of an individual so that they do not do negative things they plunge themselves into the realm of addiction to more critical behavior and then solve the problems that occur. Self-hisbah, as an Islamic psychotherapy intervention, is one of the support treatment methods that can be highlighted to help reduce behavioral addiction problems, according to Islamic psychologists.

Psychotherapy Interventions for Behavioral Addiction

In the west, the field of psychology and counseling has evolved when scholars try to develop a psychotherapeutic intervention approach that relies on spiritual and religious elements. According to Saper et al (2016), around the early 90s, this chronology can be seen clearly in research and writing when spiritual elements in counseling and psychotherapy are raised. Religious and spiritual elements are often linked in the writing and publishing articles involving mental health issues, such as psychotherapy and counseling in this field (Burke et al., 2004). According to Allen & Coy (2004), spiritual issues in the field of counseling and psychotherapy are hotly discussed by researchers regarding their connection and relevance. According to Bergin (1991), spiritual and religious characteristics are essential elements in the mental health field. If it is emphasized, then this feature will increase the effectiveness of the treatment process. These religious and spiritual aspects have also been synthesized concerning two relatively large topics: the role of values in psychotherapy and the relationship of religion to mental health. Moreover, according to the research, they are interconnected and have telepathy.

Now, the world is moving forward. There is much professional support in understanding value issues in care. Therapists have also shown interest in this and are more open to the positive potential of religious involvement in treatment. Guidelines to address these issues need to be considered empirically and clinically. The multifaceted nature of religious factors can be documented, and a healthy way of practicing religion needs to be explained. Recommendations are given to integrate the education of moral values and religious issues in clinical training so that a large client population can be better served.

The spiritual and religious approach to counseling can be used as an added value and practiced in counseling care in various contexts and cultures. It clearly shows that psychotherapy interventions using religious and spiritual elements get attention and are seen as appropriate to be integrated into an Islamic psychotherapy intervention treatment. Therefore, one of the approaches that can be highlighted is the self-hisbah approach.

The Concept of Hisbah

Hisbah is defined as a process of control and supervision. Hisbah can also mean examining, observing, administering, and preventing (Mazlan et al., 2021). Hisbah generally plays a role in encouraging the community to do good and avoid evil which is contrary to Islamic law. This hisbah is based on Islamic teachings, guided by the Quran and Hadith, and is practiced as shown by the Prophet Muhammad SAW.

According to Ibrahim et al (2018), the specific goals that form the basis of implementing hisbah are divided into three: implementing hisbah aims to develop a community institution with good spiritual values, develop Islamic wisdom, and also create harmony. The element of monotheism is the backbone of the implementation of hisbah. Because of the role of unity, it will create the element of courtesy that becomes a stepping stone to the perfection of work. In general, the goals of hisbah are as follows

i) **Develop a Community Institution that has Spiritual Values**

The implementation of hisbah aims to develop a society with spiritual and moral values based on Islamic ways guided by the Quran and Sunnah. So, the hisbah body should be established to be a check and balance in compliance and practice according to the Islamic ethics and way of life existing in the community.

From an administrative and political point of view, the practice of hisbah by individuals can prevent misconduct involving officials in any department and department. With this, the reduction of cases of misbehavior can be made so that the interests and well-being of the community can be well looked after.

ii) **Develop Islamic Wisdom**

The implementation of hisbah also aims to develop a successful Islamic economic practice. With the practice of hisbah, the concept of *amar makruf* and *nahi munkar* can be upheld in individuals and communities, and sound economic practices can be translated without involving any harmful elements that can invite evil.

iii) **Creating harmony**

The implementation of hisbah also aims to create harmony in the universal society. In order to realize this goal, the aspects of education, safety, medicine, and so on need to be emphasized. The practice of this hisbah is straightforward that it encompasses and covers all aspects of life, including preserving social aspects in the diversity of the multiracial, cultural, and religious society in our country.

Implementation of Hisbah

The implementation of hisbah can be divided into two parts, namely internal hisbah (internal supervision) and external hisbah (external supervision) coincide with the opinion Drahman and Rahman (2019). This internal surveillance only focuses on self-monitoring, or self-hisbah, and will be commented on in the next topic. External surveillance focuses on social aspects in the following community of the country.

This supervision was created to create well-being and justice for all. External accounts are related to the jurisdiction of Islamic institutions in performing Islamic management. According to Mazaya and Izzat (2015), hisbah externally relies on three things, namely God's supervision,

society's supervision, and the government's supervision. The debate on these three forms of external hisbah supervision is as follows:

i) God's Supervision

This supervision is about His nature and greatness, like God, who are All-Seeing, All-Knowing, and All-Hearing. God knows every behavior that humans do. God's knowledge and supervision cannot be compared to today's technological sophistication. With the feeling of being watched and watched over, the servant's instinct will feel awkward and ashamed if his bad behavior is known. It will indirectly make a person stay away from bad things, and at the same time, evil can be avoided.

ii) Community Supervision

The community's supervision by the government covers certain rights, such as freedom of speech, according to the concept of public service expressed by Pratama (2021). In this concept, the community's existence as users has rights over public services. As citizens of a country, the community has the right to demand quality services that should be felt. The community's involvement in making joint decisions is significant so that the problems can be solved together and enjoy the best public services according to the needs.

iii) Government Supervision

Supervision by those entrusted as the government is a vehicle for the government to control, supervise and protect the people. It is to ensure that the people live in harmony and prosperity. A person entrusted must shoulder his responsibility as best as possible to provide the best service. All problems that lead to evil and breaking the law need to be given due attention. It aligns with what Islam advocates, namely the concept of *amar makruf* and *nahi munkar*.

The goal of this hisbah is familiar, and it is even seen as parallel to the goal of *sharia* (Islamic law) or *maqasid sharia* (purpose of Islamic law). Both functions to preserve reason, life, religion, lineage, and property. It is implemented based on the fundamental goal of Islamic management to achieve worldly and spiritual success. So clearly here, hisbah is an element of supervision that supports personal and social aspects. If this hisbah is practiced and emphasized, it will create the sustainability of a harmonious and prosperous society in the community.

The Concept of Self-Hisbah According to Islam

Self-hisbah controls self-monitoring in obeying Allah's commands, which are the *amar makruf* and *nahi munkar*. According to Manzur (1998), the word hisbah comes from the Arabic words *ihtasaba*, *yahtasibu*, and *ihtisaban*, which mean to hurry in getting the reward of worship from Allah SWT by doing *amar makruf* as required in the Islamic religion. According to a study conducted by Poad and Mazlan (2019); Ibrahim (2015) and Ibrahim and Poad (2018), in terms of terminology, self-hisbah is a behavior, assignment, and religious order that includes consideration for *amar makruf* and *nahi munkar* on individuals who are given responsibility in looking after human affairs, especially Muslims. Briefly, to understand, hisbah can be defined as *amar makruf* and *nahi munkar* or inviting the community towards goodness and preventing doing any evil or something contrary to the Islamic law.

According to Azhar et al (2020), hisbah can be divided into three components: self-monitoring (self-hisbah), social monitoring, and monitoring by authorities. Self-hisbah is a concept that can develop one's ability to measure oneself by emphasizing spiritual elements, changing behavior towards oneself, and then forging moral awareness in a life guided by *Sharia* (Makhsin et al., 2014). According to Abdullah (2000), an individual can prevent himself from falling into activities that involve evil while doing his job if this practice of self-reflection is practiced.

As previously mentioned in the topic of implementation of hisbah, self-hisbah also revolves around internal hisbah, which is an interpretation of the concept of *amar makruf* and *nahi munkar* in humans. This internal element is essential for individuals managing an institution or management. It is because the practice of internal hisbah practiced by individuals can create positive human resources and workforce and a better focus in achieving clear goals in the vision and mission of an institution. Mazaya and Izzat (2015) stated that the implementation of self-hisbah (self-monitoring) has four levels, and one of them involves the tendency and ability of individuals to discipline themselves so as not to fall into acts that are against the *sharia*. It also needs to be based on a person's level of understanding and preparedness to reach the pleasure of Allah SWT.

So, in this self-hisbah study, it refers to the element of self-monitoring involving six processes of self-hisbah, namely *musharatah*, *muraqabah*, *muhasabah*, *mu'aqabah*, *mujahadah*, and *mu'atabah*, which are seen as capable of being a support system to curb problems related to behavioral addiction. This self-hisbah process is adapted from the practice of *tazkiyyah al-nafs* (purification of the soul) highlighted by (Al-Ghazali, 1968). With the practice of self-hisbah, a person can protect himself from being involved in any form of critical misconduct that pushes a person towards destruction or out of the evil that is done. The practice of self-hisbah can increase self-control and *amar makruf* in forming an individual's identity.

Self-Hisbah as a Behavioral Addiction Intervention

Behavioral addiction problems are often closely related to problems involving mental illness. It is not a petty issue that all parties can take lightly. If it is not contained or given treatment, it will lead to more significant implications for the community's life and even hinder the development of a country's civilization.

Every problem must have a solution. Islam places great importance on its people to find a solution by trying to find any cure. A person is strongly encouraged to try to find and try a cure with various treatment methods as long as it does not conflict with Islamic law and the original purpose to treat and overcome a problem faced. Among the treatment methods that are tried to be highlighted in helping to be an alternative treatment to overcome the problem of behavioral addiction is the self-hisbah approach.

Islamic psychotherapy using the self-hisbah approach can be practiced to reduce problems related to misbehavior and can reduce mental problems. Furthermore, self-hisbah refers to self and social supervision in obeying all God's commands based on the concept of *amar makruf* and *nahi munkar*. According to Makhsin et al (2012), self-hisbah begins when self-realization emerges through appreciation and applying trust as a servant. Self-hisbah needs to be done according to the level because it has a process that starts with the determination of the heart to stay away from evil, beware of getting caught up in disobedience, analyze what has happened, punish for every action or practice, fight to stay away from evil and then end with self-criticism or to regret the past that has been done. With the hisbah process practiced,

individuals will know what they have done and how to avoid every bad thing that plunges them into behavioral addiction (Paad et al., 2022).

In the aspect of life, the practice of self-hisbah is an essential criterion in the development of a holistic person in the face of a world full of challenges, and it coincides with what was discussed by Makhsin et al. (2016). The practice of self-hisbah plays a role in developing the awareness of individuals who face social problems. It is essential in improving one's self towards a better identity. The practice will allow a person to be more careful with what is done to avoid getting stuck with things that lead to evil and then getting stuck with a more critical behavior addiction.

Self-Hisbah Process

The self-hisbah process, as highlighted by scholars that have been adapted from the concept of *tazkiyyah al-nafs* (purification of the soul) (al-Ghazali, 1968), is as in the figure 1:

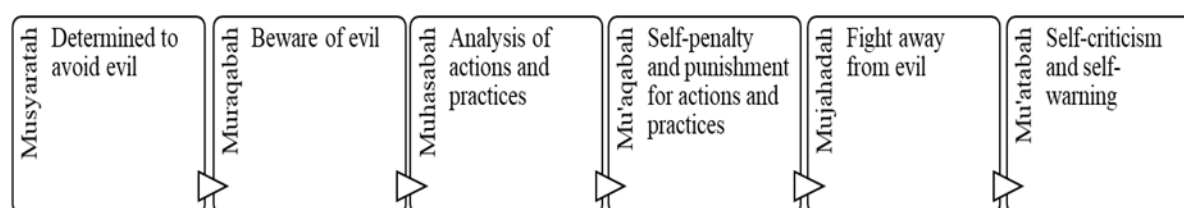


Figure 1: Self-Hisbah Process

Source: Adapted from Poad and Ibrahim (2019)

i) **Musyaratah**

Musyaratah means the determination of the heart to avoid evil. According to Makhsin et al. (2012), *musyaratah* means making requirements through a bond of agreement in the heart or planting a determination in life. If understood well, the heart is a field in determining whether to do positive things or otherwise. Poad and Ibrahim (2019) also stated that *musyaratah* means cultivating desire by pinning it in the heart (Al-Ghazali, 1968; Abdullah, 2000). By pinning this resolve, a person can do his responsibilities well. This element is crucial to deal with any internal disagreements and disputes within the individual and can support them from getting involved and falling into everything against the *sharia* or human nature. Indirectly, *musyaratah* plays a vital role in the purification of the soul, which leads to happiness. It coincides with the words of Allah SWT, which means:

"Truly he succeeds that purifies it, and he fails that corrupts it!"

(Al-Syams, 91:9-10)

In short, this element is a mechanism of reflection or taking lessons from what has happened to transform oneself in a more positive direction based on determination and focus that aligns with the goal of human life to achieve *mardhatillah* (God's pleasure).

ii) **Muraqabah**

Muraqabah means caution or beware from getting caught up in evil. According to Makhsin et al (2012), *muraqabah* means supervision and vigilance against any disease involving the heart in an individual (Al-Ghazali, 1968). Razak et al (2021) also commented on a quote from Ibnu 'Ajiba, which states that a servant constantly feels confident that God always watches over and watches over his servant when it is visible or when it is hidden, including what is contained

in the heart of a person. So, a person will try to check and correct the whispers or reprehensible passages that appear in the heart that can disturb the heart to the point of being lost in remembering the Creator.

It will ensure that humans can deal with their shortcomings in doing their duty to the Almighty Creator. The word of God at the end of the third verse in the al-Quran means:

"O mankind! Reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them, twain scattered (like seeds) countless men and women; - reverence Allah, through whom ye demand you are mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you."

(An-Nisa, 4: 1)

The process of *muraqabah* can be understood when a person has an attitude of regret and shame and wants to repent for what he has done immediately after doing something that violates human nature. It can indirectly increase the ethical and moral values of the individual. At the same time, this element can stop the individual from falling toward evil.

iii) **Muhasabah**

Muhasabah, or reflection, brings meaning to the act of evaluating and analyzing oneself against what has happened according to the actions done in the past. On the other hand, sufism scholars think that *muhasabah* can be meant as an analysis made continuously on the heart with its often-changing situation. According to Suwandi (2021), reflection comes from a source that includes ideas such as improving details, inviting (someone) to do details, perfecting (with someone), and deciding (someone) to be responsible. It means that reflection counts actions that have been done or want to be done at any time. Allah says in the al-Quran which means:

"O ye who believe! Fear Allah, and let every soul look to what (provision) He has sent forth for the morrow. Yea, fear Allah. Allah is well-acquainted with (all) that ye do."

(Al-Hasyr, 59:18)

This reflection element is crucial because a person can do self-analysis to quickly correct mistakes and resolve to maintain a good relationship with God. This phase can make a person self-hisbah more disciplined and prevent them from doing any evil.

iv) **Mu'aqabah**

Mu'aqabah means self-penalty or punishing oneself for every action and practice. Rahman (2014) stated that *mu'aqabah* means that a person is brave in punishing himself for his failure or because of the targets that cannot be achieved based on his decisions. *Mu'aqabah*, also according to Makhsin et al (2012), is an assessment made after examining the deficiencies that appear in each act. The weakness is also caused by the individual's carelessness in controlling himself from lust and doing things contrary to Islamic law until things are against human nature.

So, mistakes that occur will go through a check and balance process because it is feared that there will be a repetition. In short, *mu'aqaba* should be emphasized because if failure is not taken seriously, it will contribute to a more remarkable lack of discipline in the individual.

v) *Mujahadah*

The word *mujahadah* generally comes from the Arabic word *jahada*. *Jahada* means fighting with all might from evil. At the same time, the sufisme scholars think that this term encourages the discipline of human spiritual struggle. Al-Ghazali (2004) further states that *mujahadah* resists lust by subduing it to obey God's commands. *Mujahadah* is also an effort to oppose lust from colonizing the human self with maximum seriousness, regardless of whether external or internal, through correct actions in carrying out God's commands based on the al-Quran and the al-Hadith (Selviana, 2022; Supriyatno & Mamat, 2019).

So, the element of *mujahadah* is an initiative to improve human spirituality in obeying and implementing God's commands. A person will feel passionate in fighting for his life direction, especially in performing worship, if he has a *mujahadah* attitude and will indirectly translate the perfect purity of soul.

vi) *Mu'atabah*

Mu'atabah means self-criticism or regretting what has been done. According to Makhsin et al (2012), *mu'atabah* is a process of self-criticism to the point of regretting the mistakes that have been made (Hawwa, 1998). Self-criticism works in self-warning every lousy behavior and action. Without warning, people will be exposed to problems that will cause harm to themselves as well as the surrounding community. The word of Allah SWT means:

"But teach (thy Message) for teaching benefits the believers."

(Az-Zariyat, 51:55)

With the emergence of regret over what has happened, it will produce a sense of peace in the soul, not feeling afraid of any test to face, and confidence in the mercy of God, who is very wide for his servants.

The self-hisbah approach as an Islamic psychotherapy intervention in dealing with behavioral addiction is shown in figure 2



Figure 2: Self-hisbah approach as an Islamic psychotherapy intervention for behavioral addiction

Conclusion

Self-hisbah is a practice based on the teachings of the Quran and the Sunnah. Based on the discussion, it is clear that the self-hisbah can help empower human development from the personal and social aspects in addition to carrying out the trust commanded by God based on

the concept of *amar makruf* and *nahi munkar*. Focusing on the soul is applied because it is a platform to create a noble identity and personality. It coincides with God's word in Surah Ali Imran verse 200, which advises people always to be patient and increase the stability of the soul and to fear God to obtain success in this world and in the hereafter and further achieve it mardatillah (God's pleasure).

It is clear that the self-hisbah process goes through what has been listed, such as *musyaratah* (agreement with the heart), *muraqabah* (behavioral supervision), *muhasabah* (self-analysis), *mu'aqabah* (spiritual reinforcement), *mujahadah* (resistance to lust) and *mu'atabah* (self-criticism) can guide and keep people from being away from the original goal of life. Therefore, the researchers must conduct further studies to strengthen the implementation of self-hisbah approach as an Islamic psychotherapy intervention and test its effectiveness in solving behavioral addiction problems.

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