

Psychosomatic Therapy and the Pursuit of Happiness: Insights from Ibn Sina's Philosophy of the Soul and Stoicism

Salma Anggita Chania¹, Mohamad Hudaeri², Agus Ali Dzawafi³

¹Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia

Email: salmaanggita@gmail.com

²Universita Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia

Email: mohamad.hudaeri@uinbanten.ac.id

³Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia

Email: dzawafi@uinbanten.ac.id

Correspondence: salmaanggita@gmail.com

Received: 2025-03-22; Revised: 2025-04-28; Accepted: 2025-04-28; Published: 2025-04-30

DOI:10.15575/Jaqfi.v10i1.30695

Abstract: *The article discusses the relationship between psychosomatic therapy and happiness based on the thoughts of Ibn Sina and the Philosophy of Stoicism. Psychosomatic disorders are physical responses due to emotional stress, which in the philosophy of Ibn Sina and Stoicism can be overcome through self-transformation and soul control. Ibn Sina also emphasized the importance of tazkiyah al-nafs (purification of the soul) and the balance of body and soul in achieving holistic health and true happiness. Meanwhile, Stoicism emphasizes self-acceptance and emotional control as the key to inner peace. This research uses a qualitative method of literature with an analytical and deductive descriptive approach. Data obtained from primary and secondary texts, then analyzed thematically and comparatively. The results showed that the integration of Ibn Sina's thoughts and Stoicism in psychosomatic therapy was able to create a holistic approach to mental health, focusing on self-transformation, emotional control and balance of body and soul as a path to happiness.*

Keywords: *Ibnu Sina; Psychosomatic; Mental Illness; Stoicism*

A. Introduction

Mental disorders are physical health problems that arise from psychological factors, such as stress or emotional pressure.¹ In the event that an individual is subjected to stress or emotional distress, the body may mount a physiological response characterized by the manifestation of physical symptoms that can impact multiple organ systems. According to the World Health Organization (WHO), more than 450 million people worldwide are living with mental disorders.² This finding indicates that mental health issues, including depression, anxiety, and emotional distress, are becoming more prevalent in contemporary society.

A considerable number of diseases that are triggered by negative emotions are not amenable to pharmaceutical remedies. Such conditions are classified as psychosomatic illnesses. Moreover, a moral crisis has the potential to contribute to the propagation of

¹ Ira Aini Dania and Habibah Hanum Nasution, "Jurnal Kedokteran Ibnu Sina," *Jurnal Kedokteran Dan Kesehatan Ibnu Sina*, 2017, <https://jurnal.fk.uisu.ac.id/index.php/ibnusina>.

² Witrin Gamayanti et al., "Marah Dan Kualitas Hidup Orang Yang Mengalami Psikosomatik," *Jurnal Psikologi* 18, no. 2 (December 10, 2019): 177–86, <https://doi.org/10.14710/JP.18.2.177-186>.

destructive emotional states. Psychosomatic conditions are defined as the body's physical response to emotional pressure, with prolonged stress being a well-documented contributing factor to various physical health issues. Individuals experiencing elevated levels of stress have been observed to manifest physical symptoms that are associated with their emotional responses. These symptoms can have a substantial impact on an individual's overall physical well-being, potentially contributing to the development of psychosomatic ailments. For instance, significant fluctuations in blood pressure have been demonstrated to be a risk factor for the onset of various diseases.³

Amir Reza's research indicates that Ibn Sina, also known as Avicenna, is regarded as a pioneering figure in the field of psychosomatic medicine. According to Reza's findings, Ibn Sina was able to effectively treat cases of psychosomatic illness that exhibited complex symptoms and did not manifest any identifiable physical abnormalities. The philosophical thought of the aforementioned scholar is encapsulated in a major work, *Kitab al-Shifa* (The Book of Healing), which presents ideas influenced by Greek philosophy (a synthesis of Aristotelian and Neoplatonist thought) infused with Islamic characteristics.⁴ Concurrently, according to Ahmad et al., Ibn Sina identified two predominant mechanisms through which the mind exerts its influence on the body in psychosomatic cases: emotions (*infi 'al*) and volition (*iradah*). Ibn Sina also proposed three ideal methods for treating individuals with psychosomatic disorders. The first method was the use of medication (*isti 'mal al-adwiyah*). The second method was the regulation of diet and meal timing (*al-tadbir wa al-taghdiyyah*). The third method was manual therapy (*isti 'mal a 'mal al-yadiyyah*).

Ibn Sina's philosophy of the soul emphasizes that the soul is a potentiality capable of development and transformation. As Saleh's study observes, the concept of self-transformation proposed by Ibn Sina is rooted in philosophical psychology and carries an ontological foundation, asserting that individuals can achieve happiness through such a process.⁵ A parallel can be drawn between the Stoic approach to stress management and the aforementioned methods in that both focus on self-acceptance and control, aiding individuals in recovering from psychosomatic disorders.

Dea's research on Stoic philosophy from the perspective of Marcus Aurelius posits that Stoicism can be utilized to achieve happiness. This is since Stoicism is not merely a theoretical doctrine but rather a practice cultivated through practical exercises, rendering it highly relevant to the modern world.⁶ In addition, Made's argument posits that Stoic philosophy instructs that contentment is derived from one's ability to regulate their responses to external events rather than from the endeavor to manipulate those events. This doctrine enables individuals to attain a state of well-being by cultivating positive emotional responses.⁷

³ Ahmad Z. Sartono, *Psikosomatis dan Pendekatan Psikologi Berbasis Al-Qur'an*, *Jurnal Statement* 6, no. 2 (2016): 111-117, 113

⁴ Amir Reza Kusuma, "Konsep Jiwa Menurut Ibnu Sina Dan Aristoteles," *TASAMUH: Jurnal Studi Islam* 14, no. 1 (2022): 61-89, <https://doi.org/10.47945/tasamuh.v14i1.492>.

⁵ Saleh, "Transformasi Diri Dalam Filsafat Jiwa Ibnu Sina," *Kanz Philosophia* 8, no. 1 (2022): 1-30.

⁶ Dea Ayu Kirana, "Konsep Kebahagiaan Hidup Menurut Marcus Aurelius Ditinjau Dari Perspektif Filsafat Stoikisme," *Gunung Djati Conference Series* 24 (2023): 257-68.

⁷ Made G. Juniarta and Ni Ketut Anjani, "Laku Hidup Bahagia: Studi Komparatif Filsafat Yoga Dan Stoikisme," *Sanjiwani: Jurnal Filsafat* 15, no. 1 (2024): 25-38, <https://doi.org/10.25078/sjf.v15i1.3298.35>

This study identifies a lacuna in the extant literature regarding the connection between psychosomatic therapy and the pursuit of happiness, particularly within the context of Ibn Sina's philosophy of the soul and Stoicism. Despite the profound insights offered by these two philosophical traditions into mental and physical well-being, the integration of their principles into psychosomatic therapy practices remains an under-explored area. The present article aims to explore and analyze the contributions of the philosophical thought of Ibn Sina and Stoicism to the development of more effective psychosomatic therapies in the pursuit of happiness. It offers new perspectives within the fields of psychology and philosophy.

B. Method

This study employs a qualitative library research approach, utilizing a descriptive-analytical method to explore the concepts of the soul and healing according to Ibn Sina, as well as Stoic philosophy in the context of psychosomatic therapy. The reasoning method employed is deductive, commencing with general statements and progressing to specific conclusions based on data analysis.

The philosophical concepts of the soul according to Ibn Sina and Stoicism in psychosomatic therapy emphasize the interconnection between the soul and the body, wherein mental and physical health mutually influence one another. Ibn Sina's philosophy posits that self-transformation commences with self-knowledge and an understanding of the soul's potential. This enables individuals to overcome sources of stress affecting health and to engage in *tazkiyah al-nafs* (self-purification). Conversely, Stoicism underscores self-control, acceptance of events beyond one's control, and the pursuit of wisdom as the ultimate objective of life. The integration of these two approaches within psychosomatic therapy fosters a holistic healing process, wherein individuals engage in reflective practices and self-development, such as meditation.

The objective of this study is to elucidate the correlation between psychosomatic therapy and subjective well-being. Data collection was conducted through library research, encompassing primary sources such as the original works of Ibn Sina and Stoic texts, as well as secondary sources including relevant articles, books, and journals. The collected data were subsequently categorized and subjected to thematic analysis to identify emerging patterns and meanings. A comparative analysis was conducted to examine the similarities and differences between Ibn Sina's and Stoicism's views on the soul and healing. This analysis provided insights into the effectiveness and relevance of both approaches in the modern context. The objective of this research is to make a substantial contribution to the field of psychosomatic therapy.

C. Result and Discussion

Definition of Psychosomatics

The term "psychosomatic" is derived from the Greek roots "*psyche*" (soul) and "*soma*" (body). A theory posits that human beings are created as a system whose components are interrelated, and when one component is disturbed, the entire system is affected. Consequently, an individual's mental state has the capacity to alter bodily functions, and emotional changes can either exacerbate or alleviate physical discomfort.

The term "*psychosomatic*" is comprised of two distinct components in the Greek language. The terms "*psyche*" and "*soma*" are employed to denote the soul and the body, respectively.

Psychosomatic illness is defined as the presence of physical diseases that have their etiology in psychological factors. According to Frank J. Bruno, psychosomatics are illnesses that are caused directly or indirectly by psychological elements such as stress, transitional phases, personality traits, and emotional conflicts.⁸ Religious psychologist Zakiah Daradjat offers a similar characterization of psychosomatic disorders as bodily illnesses caused by mental disturbances.⁹

The characteristics commonly observed in individuals suffering from psychosomatic disorders include:

1. The symptoms include persistent tension, worry, and anxiety that are vague in nature.
2. The patient exhibited heightened sensitivity in interpersonal relationships, accompanied by frequent feelings of inadequacy, inferiority, unhappiness, and self-blame.
3. Subjects have exhibited symptoms including difficulty concentrating and a pervasive fear of making mistakes in decision-making processes.
4. The manifestation of physical tension is characterized by a decline in movement speed, sudden exaggerated reactions, and neurotic behaviors. These behaviors may include the destruction of objects, the clearing of the throat, and other repetitive actions.
5. The patient exhibited a range of physical complaints, including muscle tension, particularly in the neck and upper shoulders; chronic mild diarrhea; sleep disturbances; frequent urination; and even nightmares.¹⁰

Symptoms and Contributing Factors of Psychosomatic Disorders

Psychosomatic disorders have the capacity to affect a wide range of bodily systems, including the cardiovascular and respiratory systems. Coronary artery disease and essential hypertension have been demonstrated to be associated with stress and compulsive personality traits. Furthermore, emotional disturbances and instability of the nervous system can lead to respiratory disorders such as asthma. Psychological factors have been demonstrated to contribute to a wide range of health concerns, including infections, allergies, and even cancer. This suggests a potential origin of many physical illnesses from underlying mental health issues.

Generally, individuals with psychosomatic disorders can be categorized into three groups:

- 1) Patients who report physical complaints without any identifiable physical or organic disease causing the symptoms.
- 2) Patients who present with organic abnormalities, where psychological factors serve as the primary cause.
- 3) Patients who exhibit both organic abnormalities and additional symptoms that are not directly caused by the physical disease but are instead triggered by psychological factors, such as anxiety resulting from the organic illness itself.

⁸ Bruno, Frank J, "Kamus Istilah Kunci Psikologi," Yogyakarta: Kanisius, 1989, Cet. Ke-5

⁹ Ancok, Djameluddin dan Suroso Fuad Nashori, "Psikologi Islam", Yogyakarta: Pustaka Pelajar, 1995, Cet. Ke-

¹⁰ Henry Alejos, "Metode Tazkiyah Al-Nafs Sebagai Terapi Bagi Psikosomatik," *Universitas Nusantara PGRI Kediri* 01 (2017): 1-7, <http://www.albayan.ae>.

Maramis outlines several factors in psychosomatic conditions that must be assessed directly with the patient, including:¹¹

- a) Social and economic factors, such as job satisfaction, financial difficulties, occupation, relationships with family and others, personal interests, work habits, and rest periods, all of which are closely related to the mechanisms of stress in psychosomatic disorders, psychoneurological mechanisms, and their diagnosis.
- b) Marital factors, including conflicts, divorce, sexual dissatisfaction, and challenges related to problematic children.
- c) Health factors, such as chronic illnesses, hospitalizations, surgeries, and substance addictions including tobacco use.
- d) Psychological elements, such as psychological stress, mental state during illness, family status, and emerging stressors.

The mental pressures of the modern era, driven by social reforms, individualism, and egoism, foster anxiety and hostility. Instability in economic, social, and political spheres leads to insecurity, creating persistent fears regarding potential opportunities and outcomes. Such insecurity can have a detrimental impact on overall tranquility and well-being.

Ibn Sina's Biography in Relation to Psychosomatics

Ibn Sina, whose full name was Abu Ali al-Husayn ibn Abdullah ibn Sina, was born in Afshana near Bukhara (present-day Uzbekistan) in 370 AH/980 CE. The individual in question was referred to by a multitude of appellations, including al-Shaykh al-Ra'īs (The Master and Head), Avicenna, and the "Prince of Philosophy". Moreover, he was held in high esteem as a distinguished physician. The subject's father, Abdullah, was a respected Isma'ili who held a high-ranking official position in the Samanid dynasty. The subject's mother, Setareh, was originally from Bukhara.

At the age of sixteen, Ibn Sina began his career as a physician, a practice in which he would continue for the next two decades. During this time, he garnered numerous accolades and distinctions, firmly establishing himself as a preeminent philosopher and physician. He is widely acknowledged as a pioneering figure in the field of psychosomatic treatment, particularly for his proficiency in addressing complex cases that did not manifest overt physical abnormalities. One notable case involved the nephew of King Qaboos, who had fallen seriously ill. Following a thorough review of the patient's medical records, Ibn Sina employed pulse diagnosis, a method he deemed paramount, and noted variations in the patient's pulse in response to the mention of specific locations and individuals.

Through meticulous observation of these pulse reactions, Ibn Sina arrived at the conclusion that a female resident of a specific household was the causative agent of the young man's ailment. He counseled King Qaboos to convene with the girl and orchestrate an encounter between her and the patient. Upon observing the young girl, the previously bedridden young man immediately rose from his bed, thereby confirming Ibn Sina's diagnosis. The proposed solution

¹¹ Jarman Arroisi, Ahmad Farid Saifuddin, and Muhammad Nazhif Islam, "Terapi Psikosomatis Ibnu Sina (Analisa Studi Al-Nafsdalam Psikologi Islam)," *Spiritualita: Journal of Ethics and Spirituality* 8, no. 1 (2024): 1–14.

was to facilitate the reunification of the two lovers, which would subsequently result in their marriage and a state of lasting felicity.¹²

Ibn Sina's Philosophy of the Soul

Psychosomatic Therapy

Ibn Sina defines *nafs* (soul) as the primary perfection of the body (*kamal al-awwal li al-jism*), that is, the essential element that enables human beings to engage in activities. Conversely, the body itself is regarded as the secondary perfection, serving as the instrument through which actions are performed. Accordingly, both the body and the *nafs* are distinct substances that are interdependent. According to the philosophical tenets of Ibn Sina, the concept of the soul and the concept of the spirit are considered to be synonymous. The soul is posited as the fundamental element that brings about the optimal functionality of the organism, thereby actualizing the concept of true humanity.¹³

In his most prominent works, including *Kitab al-Nafs* (part of *al-Shifa*) and *al-Qanun fi al-Tibb* (The Canon of Medicine), Ibn Sina expounds on the notion that the human soul possesses the capacity to evolve, self-reform, and achieve both intellectual and moral perfection. He posits that disturbances in mental and physical well-being frequently stem from imbalances within the soul, including excessive desires, fears, and sorrow.¹⁴

According to the philosophical tenets of Ibn Sina, the *nafs* is conceptualized as an autonomous spiritual entity. This doctrine is accompanied by three fundamental arguments that elucidate the nature of the soul. Firstly, in accordance with the perspectives of Democritus and numerous *mutakallimun* (Islamic theologians), the soul is conceptualized as a refined component intertwined with the physical body. However, it is posited that the soul maintains its autonomy, functioning as a regulatory entity that can influence the body, either through direct intervention or by means of more indirect mechanisms. The concept of a soul is predicated on the notion that a being possesses the capacity to govern its own body. Ibn Sina's classification of the soul is predicated on a tripartite division, with the proposition that the human soul is comprised of three constituent elements. The first of these elements is the vegetative soul (*al-nafs al-nabatiyah*), which is characterized by its ability to sustain life through vegetative functions. The second element is the animal soul (*al-nafs al-hayawaniyyah*), which is distinguished by its capacity for instinctual behavior and physical reproduction. The third and final element is the rational human soul (*al-nafs al-natiqah*), which is characterized by its capacity for abstract thought, introspection, and moral reasoning.¹⁵ The following text is intended to provide a comprehensive overview of the subject matter.

¹² Jurnal Uddin, "IBN-SINA And His Contribution In the Development of Medicine," June 30, 2012, <http://elib.unikom.ac.id/gdl.php?mod=browse&op=read&id=jkptyarsi-gdl-res-1993-jurnal-68-ibn-sina>.

¹³ A R Rahman, "Konsep Nafs Dalam Sudut Pandang Ibnu Sina" 1, no. 2 (2022): 41–57, <https://osf.io/preprints/42zb9/>.

¹⁴ Muhammad Yamin, *Keabadian Jiwa Manusia Perspektif Ibn Sina*, 2016.

¹⁵ Syah Reza, "Konsep Nafs Menurut Ibnu Sina," *Kalimah* 12, no. 2 (2014): 263, <https://doi.org/10.21111/klm.v12i2.239>.

In the context of Ibn Sina's philosophical system, the concept of the soul is of particular significance in the examination of stress and its management through psychosomatic therapy:

a. Self-Transformation

Self-transformation is defined as a transformative process that enhances individual awareness, mindset, and behavior, thereby contributing to psychosomatic healing and personal growth. This notion is of paramount importance in shaping a positive personality. However, it is not explicitly detailed in Ibn Sina's philosophy, which primarily emphasizes logic and metaphysics.

The factors influencing self-transformation include:

1) External Factors

The phenomenon of human self-transformation through external variables occurs when changes are induced from outside the self, either continuously or over extended periods, leading to internal transformation. The notions of "*potential*" and its synonyms allude to the animal's "will," which enables it to engage (or refrain from engaging) in actions.

2) Internal Factors

While external factors may initiate change, they are not the primary catalyst for self-transformation. A comprehensive transformation necessitates the consideration of additional factors, including socio-cultural considerations, corporate influence, economic conditions, and political contexts.

3) Failures and Resistance to Transformation

Ibn Sina's perspective analyzes resistance as an obstacle to self-improvement and perfection, which he links to the realization of goodness. The concept of resistance is often interpreted as a form of opposition to the pursuit of virtue, leading to the notion of deficiency and the presence of evil. He underscores the notion that the apprehension of prospective affliction has the capacity to exert a detrimental influence on the soul. The concept of happiness is often defined as the experience of perfection and goodness. Conversely, suffering is often defined as a state of deficiency and evil. The presence of adverse external factors has the potential to impede personal transformation and hinder human development.¹⁶

Self-transformation, in Ibn Sina's thought, lies at the heart of soul therapy. Human beings must be educated and directed toward perfection through the exercise of reason, control of desires and emotions, and moral purification. In other words, self-transformation operates as a form of psychosomatic therapy that prioritizes managing the condition of the soul before addressing physical health.

b. *Tazkiyah Al-Nafs* (Purification of the Soul)

The healing of the soul through religious approaches, notably *Tazkiyah al-Nafs* (purification of the soul), serves both preventive and curative functions. At the core of this practice lies the imperative to cultivate patience and piety towards Allah. The therapeutic process commences with intentions (*niyyah*), repentance (*tawbah*), and sincerity (*ikhlas*). The concept of *tawakkul*, or trust in God, is predicated on the tenets of *wara'*, or cautiousness, and

¹⁶ Sinā, Abū 'Alī al-Ḥusayn Ibn. 1376. *Kitāb al-Ilāhiyat al-Shifā*. Qum: Markāz al-Nāshir al-Tābi'li Maktab al-'Ālām al-Islāmī

mujahadah, or self-struggle. The practice of muhasabah, or self-reflection, is also integral to this framework. The practices also encompass acts of worship, including prayer (*ṣalāh*), fasting (*saum*), almsgiving (*zakat* and *infaq*), pilgrimage (*hajj*), and remembrance of God (*dhikr*).¹⁷

The method of *Tazkiyah al-Nafs* has been extensively endorsed by scholars and philosophers as an efficacious therapeutic modality for addressing psychological maladies. According to Ibn Sina, the technique of *Tazkiyah al-Nafs* constitutes a form of psychosomatic therapy. This therapy is aimed at purifying the soul to achieve a state of mind-body balance, which is a cornerstone of holistic health. In his foundational work, *al-Qanun fi al-Tibb* (The Canon of Medicine), Ibn Sina postulates that psychological and spiritual well-being exerts a profound influence on physical health. It is important to note that mental and emotional disturbances, such as stress and anxiety, have the capacity to disrupt bodily processes and trigger a range of psychosomatic diseases. Consequently, *Tazkiyah al-Nafs*, which entails self-control, introspection, and inner tranquility, emerges as a crucial therapy for both the prevention and treatment of psychosomatic illnesses.¹⁸

Happiness

Philosophers have historically placed a higher value on non-physical forms of happiness, such as spiritual fulfillment, in comparison to physical pleasures. They have done so by placing a premium on spiritual connection and proximity to the First Truth, which is often interpreted as a divine entity or concept. This emphasis on spiritual connection and proximity to a higher power is seen as the ultimate objective, representing a profound commitment to a life that is guided by a higher sense of purpose and value. Conversely, misery is regarded as the antithesis of this proximity. Self-transformation, therefore, aims at achieving incremental goals that lead toward the final aim, resulting in both physical and non-physical rewards, including true happiness internal in life, happiness encompasses pleasure, tranquility, fortune, and well-being, both externally and internally. This phenomenon is frequently linked to a state of existence characterized by the absence of profound adversity. It is an innate human tendency to aspire towards a state of profound happiness following the navigation of periods characterized by profound suffering.¹⁹

According to the philosophical perspective of Ibn Sina, the pursuit of happiness should not be limited to material or physical achievements. Instead, he believed that true happiness is found in the harmonious balance between the physical and spiritual aspects of the self. He hypothesizes that an imbalance between the two can lead to bodily disorders, such as stress and psychosomatic illnesses, which are increasingly prevalent in modern societies.

Ibn Sina places significant emphasis on the notion that self-transformation is the primary avenue for achieving happiness. This transformation, according to Ibn Sina, is achieved through the cultivation of intellect, the regulation of desires, and the pursuit of moral purification. For Ibn Sina, the pursuit of happiness should not be equated with the accumulation of material success. Rather, true happiness is found in the perfection of the self through spiritual enlightenment and proximity to the ultimate Truth, which is defined as a divine connection. In the contemporary

¹⁷ Hawwa, Sa'id, *Mensucikan Jiwa, Konsep Tazkiyatunnafs Terpadu*, Jakarta: Rabbani Perss, 2001, 20

¹⁸ Ibnu Sina. *The Canon of Medicine*, translated by Laleh Bakhtiar. (Chicago: Kazi Publications, 1993).

¹⁹ Yakobus Ori Banusu and Antonius Denny Firmanto, "Kebahagiaan Dalam Ruang Keseharian Manusia," *Forum* 49, no. 2 (December 19, 2020): 51–61, <https://doi.org/10.35312/FORUM.V49I2.301>.

world, there is a tendency to prioritize worldly success. However, the philosophy of Ibn Sina offers a holistic alternative that integrates the body, soul, and spirit. This philosophy is particularly relevant in addressing the mental health crises of today through therapies such as *Tazkiyah al-Nafs*.

Stoic Philosophy

The Role of Stoicism in Mental Health

The philosophy of Stoicism posits that human emotions are elicited by an individual's judgment and perception of situations. By comprehending the notion that negative emotions stem from internalized beliefs, individuals can cultivate the capacity to regulate their emotional responses and circumvent the ensnaring of these sentiments, thereby attaining a state of inner serenity.²⁰

The practice of living in accordance with nature involves the cultivation of positive qualities and the avoidance of negative traits such as jealousy, suspicion, and excessive emotionality. Furthermore, it is imperative to channel one's efforts toward the cultivation of virtues such as wisdom, justice, courage, and self-control. According to Stoic philosophers, the application of Stoic wisdom in managing stress entails the deliberate selection of focal points within one's purview, while concomitantly relinquishing concerns that fall outside the boundaries of personal control.²¹

The implementation of Stoic principles in stress management is congruent with psychosomatic therapy, which emphasizes the interconnectedness of mind and body. By directing one's attention toward controllable factors, individuals can achieve emotional equilibrium, thereby promoting both physical and mental well-being. This, in turn, fosters more favorable conditions for the prevention and treatment of psychosomatic illnesses.

Stoicism and Happiness

Happiness can be defined as a fundamental longing that is innate to human beings since birth. This phenomenon represents a pleasurable form of emotion that is widely considered essential. Nevertheless, the standard of happiness cannot be exclusively evaluated through emotional experiences; the desired nature of such experiences must also be considered. Happiness is frequently characterized as a form of pleasurable emotion that engenders a state of passive receptiveness in an individual, contingent upon the occurrence of specific experiences to achieve a state of happiness.²²

Adherents of Stoicism, also known as Stoics, subscribe to the philosophy that individuals who can fully adapt to the laws of nature and maintain freedom from external control are the truly happy.²³ According to the principles of Stoicism, the elimination of negative emotions and feelings of restlessness is conducive to achieving happiness. The philosophy encourages

²⁰ Henry Manampiring, *Filosofi Teras: Mengubah Hidup dengan Stoikisme* (Jakarta: Gramedia Pustaka Utama, 2020), 23.

²¹ Yas Hadi Maulana and Radea Yuli A Hambali, "Peran Filsafat Stoisisme Dalam Fenomena Kesehatan Mental Perspektif Psikologi Dan Islam," *Gunung Djati Conference Series* 19 (2023): 585–92.,590

²² Kumalasari & Wayan Murjana, "Pengaruh Faktor-Faktor Yang Mempengaruhi Tingkat Kebahagiaan Negara Di Dunia," *E-Jurnal Ekonomi Pembangunan Unud* 9 (2020): 963–92.

²³ M C Kodoati, "Epikureanisme Dan Stoikisme: Etika Helenistik Untuk Seni Hidup Modern," *Media: Jurnal Filsafat Dan Teologi*, 2023, <https://www.journal.stfsp.ac.id/index.php/media/article/view/140>.

individuals to release their desires through practical exercises and to focus on overcoming abstract wants, addictions, loss of self-control, vindictiveness, and anxiety.

According to Stoic philosophy, happiness is not determined by material wealth, physical health, or professional status, but rather by one's subjective perception of these circumstances. Epictetus, a renowned Stoic philosopher, asserted the following: According to the source, the aspect of disturbance does not originate from the objects or occurrences themselves; rather, it is the perspectives that are adopted concerning these objects or occurrences that engender the disturbance. The fundamental principle of Stoicism is predicated on the utilization of rationality in confronting events that have the potential to provoke anxiety. Such rational engagement has the potential to prevent the emergence of negative emotions and cultivate a state of equanimity.²⁴ The following text is intended to provide a comprehensive overview of the subject matter.

Table: Comparison of Two Approaches

1. Psychosomatic Therapy		
Aspect	Philosophy of the Soul (Ibn Sina)	Stoic Philosophy
Focus of Healing	Self-transformation and <i>Tazkiyah al-Nafs</i> (Purification of the Soul).	Emotional regulation and rationality.
Root Cause of Problems	Imbalance between soul and body.	Misperception of events.
Therapeutic Method	Purification of the soul, strengthening of the intellect, and religious devotion.	Focusing on what can be controlled.
2. Happiness		
Aspek	Philosophy of the Soul (Ibn Sina)	Stoic Philosophy
Definition of Happiness	The perfection of the soul and closeness to God.	Living in harmony with nature and achieving inner tranquility.
Pathway to Attainment	Development of intellect and control over desires.	Practice of virtues and acceptance of reality.
Primary Focus	Spiritual and moral balance.	Inner autonomy and emotional resilience.

Both the philosophy of the soul as articulated by Ibn Sina and Stoicism offer pathways to healing the soul and attaining happiness, albeit through different approaches. For Ibn Sina, the key to healing lies in self-transformation and *tazkiyah al-nafs*—the purification of the soul through controlling desires, strengthening the intellect, engaging in contemplation, and drawing closer to God. He posits that stress and psychosomatic illnesses arise from an imbalance between the soul and the body, thereby necessitating spiritual purification to restore health. In contrast, Stoicism teaches that negative emotions stem not from events themselves, but from our interpretations of those events. Consequently, Stoicism offers healing by cultivating rationality, accepting what lies beyond our control, and focusing on living in harmony with nature. Regarding

²⁴Henry Manampiring, *Filosofi Teras* (Jakarta: Buku Kompas, 2019), 80

happiness, Ibn Sina emphasizes the importance of achieving self-perfection through intellectual and moral development, whereas Stoicism maintains that true happiness emerges from inner tranquility and wise living, independent of material wealth or social status.

D. Conclusion

This study demonstrates that the concept of psychosomatic illness originates from the intrinsic connection between the soul and the body, wherein psychological disturbances such as stress, anxiety, and emotional conflicts can trigger physical complaints without the presence of clear organic abnormalities. In his philosophy of the soul, Ibn Sina emphasizes that psychosomatic healing must begin with self-transformation and the purification of the soul (*tazkiyah al-nafs*) through the strengthening of the intellect, the control of desires, and spiritual engagement to achieve a balance between the soul and the body. His approach views health as a holistic entity encompassing physical, mental, and spiritual dimensions.

Conversely, the philosophy of Stoicism offers a different perspective by emphasizing emotional regulation through rationality and acceptance of reality. Stoicism posits that the true source of suffering is not the events themselves but our judgments about those events. By focusing on what is within one's control and relinquishing concern for what lies beyond it, individuals can attain inner tranquility and build emotional resilience, ultimately supporting mental health and preventing psychosomatic disorders.

Although Ibn Sina and the Stoic philosophers adopt distinct approaches, both emphasize the critical role of the soul in maintaining health and achieving happiness. Ibn Sina stresses spirituality and purification as pathways to perfection, while Stoicism highlights the cultivation of virtue and mental resilience to live in harmony with nature. When combined, these two approaches offer a complementary perspective for addressing contemporary mental health crises and fostering balanced psychosomatic well-being.

References

- Alejos, Henry. "Metode Tazkiyah Al-Nafs Sebagai Terapi Bagi Psikosomatik." *Universitas Nusantara PGRI Kediri* 01 (2017): 1–7. <http://www.albayan.ae>.
- Ancok, Djamaluddin, dan Suroso Fuad Nashori, "Psikologi Islam" Cetakan ke-2 Yogyakarta: Pustaka Pelajar, 1995.
- Arroisi, Jarman, Ahmad Farid Saifuddin, and Muhammad Nazhif Islam. "Terapi Psikosomatis Ibnu Sina (Analisa Studi Al-Nafsdalam Psikologi Islam)." *Spiritualita: Journal of Ethics and Spirituality* 8, no. 1 (2024): 1–14.
- Banusu, Yakobus Ori, and Antonius Denny Firmanto. "Kebahagiaan Dalam Ruang Keseharian Manusia." *Forum* 49, no. 2 (December 19, 2020): 51–61. <https://doi.org/10.35312/FORUM.V49I2.301>.
- Bruno, Frank J. "Kamus Istilah Kunci Psikologi" Cetakan ke-5 Yogyakarta: Kanisius, 1989.
- Dania, Ira Aini, and Habibah Hanum Nasution. "Jurnal Kedokteran Ibnu Sina." *Jurnal Kedokteran Dan Kesehatan Ibnu Sina*, 2017. <https://jurnal.fk.uisu.ac.id/index.php/ibnusina>.
- Gamayanti, Witrin, Ila Nurlaila Hidayat, Fakultas Psikologi, Uin Sunan, Gunung Djati, and

- Bandung Jalan. "Marah Dan Kualitas Hidup Orang Yang Mengalami Psikosomatik." *Jurnal Psikologi* 18, no. 2 (December 10, 2019): 177–86. <https://doi.org/10.14710/JP.18.2.177-186>.
- Hawwa, Sa'id. "Mensucikan Jiwa: Konsep Tazkiyatuunafs Terpadu" Jakarta: Rabbani Press, 2001.
- Ibn Sina, "The Canon of Medicine" Translated by Lelah Bakhtiar" Chicago: Kazi Publications, 1993.
- Juniartha, Made G., and Ni Ketut Anjani. "Laku Hidup Bahagia: Studi Komparatif Filsafat Yoga Dan Stoikisme." *Sanjiwani: Jurnal Filsafat* 15, no. 1 (2024): 25–38. <https://doi.org/10.25078/sjf.v15i1.3298>.
- Kirana, Dea Ayu. "Konsep Kebahagiaan Hidup Menurut Marcus Aurelius Ditinjau Dari Perspektif Filsafat Stoikisme." *Gunung Djati Conference Series* 24 (2023): 257–68.
- Kodoati, M C. "Epikureanisme Dan Stoikisme: Etika Helenistik Untuk Seni Hidup Modern." *Media: Jurnal Filsafat Dan Teologi*, 2023. <https://www.journal.stfsp.ac.id/index.php/media/article/view/140>.
- Kumalasari & Wayan Murjana. "Pengaruh Faktor-Faktor Yang Mempengaruhi Tingkat Kebahagiaan Negara Di Dunia." *E-Jurnal Ekonomi Pembangunan Unud* 9 (2020): 963–92.
- Kusuma, Amir Reza. "Konsep Jiwa Menurut Ibnu Sina Dan Aristoteles." *TASAMUH: Jurnal Studi Islam* 14, no. 1 (2022): 61–89. <https://doi.org/10.47945/tasamuh.v14i1.492>.
- Maulana, Yas Hadi, and Radea Yuli A Hambali. "Peran Filsafat Stoisisme Dalam Fenomena Kesehatan Mental Perspektif Psikologi Dan Islam." *Gunung Djati Conference Series* 19 (2023): 585–92.
- Manampiring, Henry. *Filosofi Teras*. Jakarta: Buku Kompas, 2020.
- Rahman, A R. "Konsep Nafs Dalam Sudut Pandang Ibnu Sina" 1, no. 2 (2022): 41–57. <https://osf.io/preprints/42zb9/>.
- Reza, Syah. "Konsep Nafs Menurut Ibnu Sina." *Kalimah* 12, no. 2 (2014): 263. <https://doi.org/10.21111/klm.v12i2.239>.
- Saleh. "Transformasi Diri Dalam Filsafat Jiwa Ibnu Sina." *Kanz Philosophia* 8, no. 1 (2022): 1–30.
- Sartono, Ahmad Z. "Psikosomatis dan Pendekatan Psikologi Berbasis Al-Qur'an" *Jurnal Statement* 6, no. 2 (2016): 111–117.
- Uddin, Jurnal. "IBN-SINA And His Contribution In the Development of Medicine," June 30, 2012. <http://elib.unikom.ac.id/gdl.php?mod=browse&op=read&id=jkptyarsi-gdl-res-1993-jurnal-68-ibn-sina>.
- Yamin, Muhammad. *Keabadian Jiwa Manusia Perspektif Ibn Sina*, 2016.



Authors retain copyright and grant the journal right of first publication with the work simultaneously licensed under a [Creative Commons Attribution-ShareAlike License](#) that allows others to share the work with an acknowledgment of the work's authorship and initial publication in this journal.