



# Mental and Spiritual Well-Being: A Philosophical Analysis of Supporting Schools of Thought

Nadira Bin Harun<sup>1</sup>, Nurain Madjojo<sup>1</sup>, Mustamin Giling<sup>1</sup>, Viona Dwi Wulandari<sup>2</sup>

<sup>1</sup>Institut Agama Islam Negeri Ternate, Indonesia

<sup>2</sup>International Islamic University Malaysia, Malaysia

 [nadirabinharun26@gmail.com](mailto:nadirabinharun26@gmail.com) \*

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## Abstract

This article aims to examine mental and spiritual well-being through a philosophical approach and to develop an integrative framework based on Indonesian schools of thought. Well-being is conceptualized as a multidimensional construct encompassing psychological and transcendental dimensions. This study employs a qualitative literature review by combining content analysis and a philosophical-hermeneutic approach. Content analysis is used to identify and categorize key themes related to mental and spiritual well-being across selected texts, while the philosophical-hermeneutic approach is applied to interpret underlying meanings and construct an integrative conceptual framework. The findings reveal that mental well-being, as discussed in Indonesian psychological discourse, emphasizes balance, meaning in life, and subjective well-being, while spiritual well-being is grounded in religious values, inner tranquility, self-surrender, and harmony with nature. Furthermore, various schools of thought, including Islamic Nusantara philosophy, modern Sufism, Indonesian positive psychology, and Pancasila philosophy, offer complementary contributions to constructing an integrative model of well-being. In the context of contemporary society, this framework is particularly relevant in addressing challenges related to the digital era, post-pandemic conditions, and social media pressures. This study implies that integrating local wisdom, spirituality, and contemporary psychological approaches can inform the development of more holistic well-being frameworks in both academic research and practical interventions.

## INTRODUCTION

Happiness in contemporary Indonesian society has become an increasingly significant issue in response to rapid modernization, the expansion of digital technology, and the socio-psychological impacts of the post-COVID-19 pandemic (Eayaz et al., 2025). Within this dynamic context, happiness is no longer understood dichotomously as material versus immaterial, but rather as a complex interaction between mental well-being (psychological well-being) and spiritual fulfillment (spiritual well-being). This holistic perspective reflects a broader paradigm shift in

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understanding human well-being, which encompasses not only psychological dimensions but also transcendental and cultural values (Asril, 2021).

Despite this growing attention, studies that comprehensively integrate mental and spiritual dimensions within a philosophical framework in the Indonesian context remain limited. Existing research tends to examine these aspects separately or in parallel without offering a deep conceptual synthesis. Therefore, this article seeks to address this gap by exploring how mental and spiritual well-being can be understood through philosophical perspectives and various schools of thought within the Indonesian context. Specifically, this study aims to develop an integrative understanding of well-being by examining relevant philosophical traditions and contextualizing their relevance to contemporary society.

In contemporary Indonesian literature, studies on happiness can generally be categorized into several major domains. First, positive psychology, as adapted within the Indonesian context, emphasizes meaning in life, social relationships aligned with collectivist values, and the realization of human potential (Maulana & Khawaja, 2022). Second, religious and spiritual studies, particularly within Islamic traditions, explore the concept of happiness (*sa'adah*) through Sufism and Islamic philosophy, highlighting values such as *qana'ah* (contentment), gratitude, and *tawakal* (trust in God) (Syaffutra et al., 2025). Third, philosophical and local wisdom perspectives, including Pancasila philosophy and indigenous cultural values, provide an ontological foundation for happiness grounded in the harmony between humans, God, society, and nature (Lestari et al., 2025; Mukari et al., 2025). Fourth, sociological and anthropological approaches view happiness as a social construct shaped by cultural transformation, including the influence of social media and consumerism (Asrori et al., 2025).

However, despite this diversity, these studies remain largely fragmented and lack an integrative philosophical framework. This fragmentation indicates the need for a conceptual synthesis capable of bridging multiple perspectives in order to develop a more comprehensive understanding of happiness within the Indonesian context.

In response to this gap, this article positions itself as an effort to construct a philosophical synthesis that not only connects diverse perspectives but also develops an integrative conceptual framework for understanding mental and spiritual well-being in Indonesia. Unlike previous studies that tend to be partial, this research emphasizes the importance of dialogue between local intellectual traditions and contemporary scientific approaches in conceptualizing holistic well-being. Structurally, this article begins with a description of the research methodology, followed by a conceptual analysis of mental and spiritual well-being, an exploration of relevant schools of thought, and a discussion of their implications for contemporary society.

## METHODS

This study employs a qualitative literature review by combining content analysis and a philosophical-hermeneutic approach (Abidin et al., 2023; Fisher & Hamer, 2020; Pursell & McCrae, 2020; Shen & Smith, 2024). The use of content analysis enables the systematic identification and categorization of key themes related to mental and spiritual well-being, while the philosophical-hermeneutic approach is applied to interpret underlying meanings and construct an integrative conceptual framework.

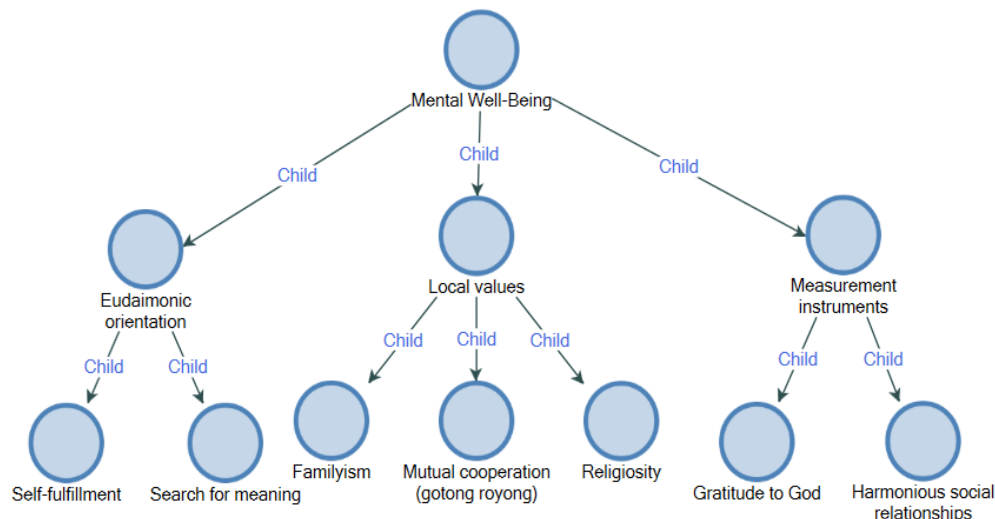
The data sources consist of primary and secondary materials. Primary sources include philosophical, psychological, and religious texts produced by Indonesian scholars and thinkers, while secondary sources comprise peer-reviewed journal articles, books, and relevant academic proceedings. Data were selected using purposive sampling based on relevance to the themes of mental and spiritual well-being and their philosophical underpinnings in the Indonesian context (Busral et al., 2025; Engkizar et al., 2024; Engkizar et al., 2025; Engkizar et al., 2023).

The research instrument in this study is the researcher as the main analytical instrument, supported by a conceptual framework and data extraction matrix used to organize key concepts, themes, and arguments from the selected literature. Data collection was conducted through systematic documentation and literature review techniques.

Data analysis was carried out in several stages. First, content analysis was used to code and classify recurring themes across the selected texts. Second, thematic analysis was applied to identify patterns and relationships between mental and spiritual dimensions of well-being. Third, a philosophical-hermeneutic interpretation was conducted to reconstruct meanings, compare perspectives, and synthesize various schools of thought into an integrative framework (Az-Zahra et al., 2025; G K Kassymova et al., 2025). To ensure the trustworthiness of the findings, this study applies source triangulation by comparing multiple types of literature and maintains an audit trail to document the analytical process systematically (Albshkar et al., 2025; Muthatahirin et al., 2025).

## RESULT AND DISCUSSION

### Mental Well-Being in the Perspective of Indonesian Psychology

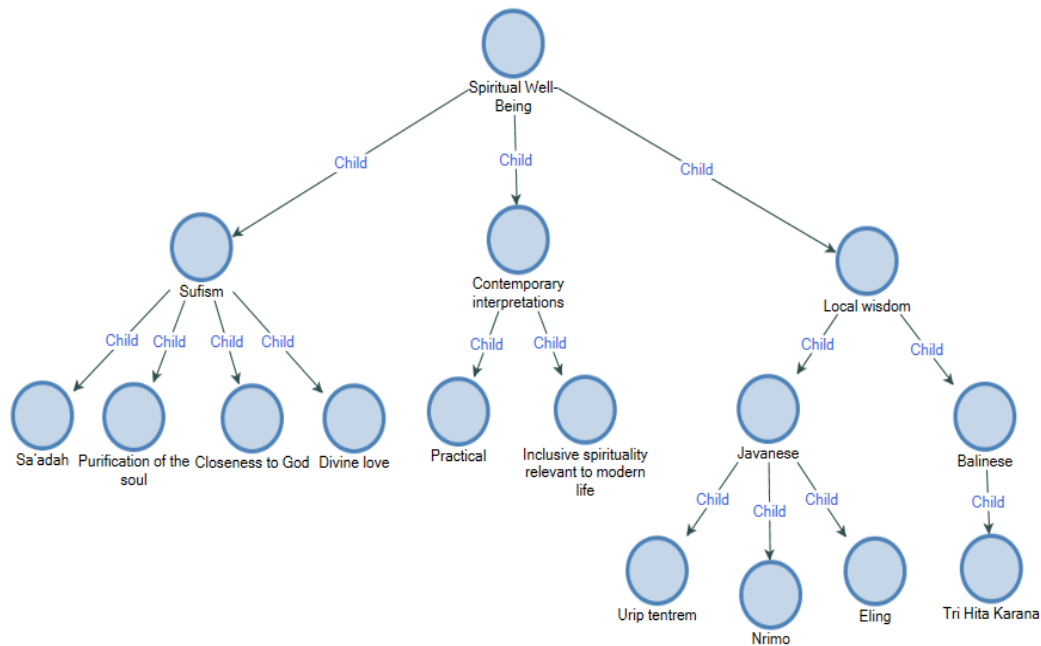


**Fig 1. Mental well-being in the perspective of Indonesian psychology**

Mental well-being within the Indonesian context has developed beyond a mere adaptation of Western positive psychology, reflecting efforts toward contextualization. Rather than emphasizing hedonia (pleasure), the Indonesian perspective tends to highlight *eudaimonia*, which involves self-fulfillment and the search for meaning. Maulana & Khawaja (2022) argue that the model of happiness among Indonesians is strongly influenced by values such as family orientation (*familyism*), mutual cooperation (*gotong royong*), and religiosity.

This contextual orientation is also reflected in measurement instruments developed in Indonesia. For instance, [Aghababaei et al \(2018\)](#) include dimensions such as gratitude to God and harmonious social relationships as central components of well-being. In this regard, mental well-being is often understood as a state of balance between internal demands (e.g., aspirations and personal needs) and external expectations (e.g., social responsibilities and norms), alongside the capacity to derive meaning from life experiences, including adversity. This perspective appears consistent with the collective and religious orientation commonly found in Indonesian society ([Sriwahyuni et al., 2025](#)).

### Spiritual Well-Being in Religious and Local Wisdom Contexts



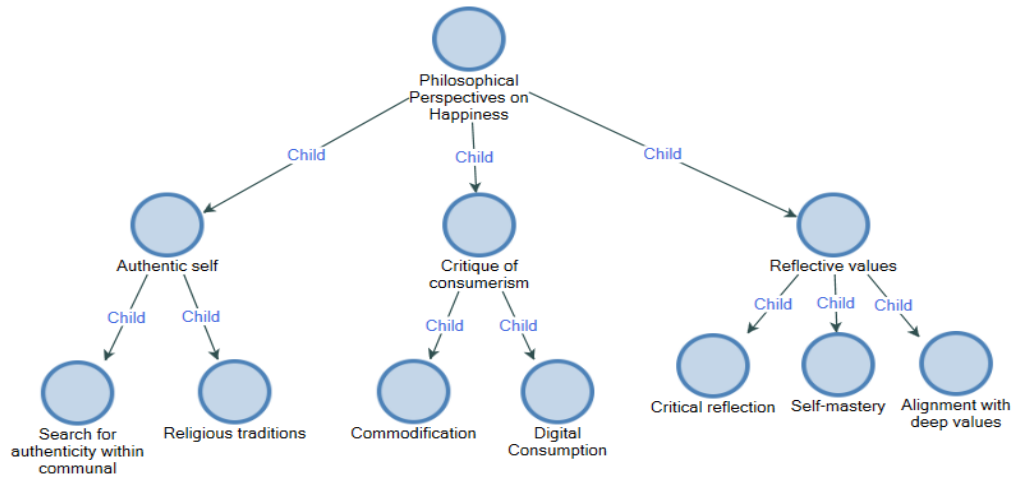
**Fig 2. Spiritual well-being in religious and local wisdom contexts**

Spiritual well-being is generally associated with inner peace, a sense of connection with the Divine, and the pursuit of a transcendent life purpose. In the Indonesian Islamic context, Sufism plays a significant role in shaping this understanding. The concept of *sa'adah* (true happiness) is attained through processes such as *tazkiyatun nafs* (purification of the soul), *taqarrub* (closeness to God), and *mahabbah* (divine love) ([Syaffutra et al., 2025](#)).

Contemporary interpretations of Sufism, as articulated by [Syaffutra et al \(2025\)](#), emphasize a more practical and inclusive spirituality that remains relevant to modern life. In this view, happiness is closely linked to values such as love and sincerity. Beyond formal religious traditions, local wisdom also offers parallel concepts. For example, Javanese philosophy promotes *urip tentrem* (a peaceful life), achieved through *nrimo* (acceptance) and *eling* (constant awareness of the Divine), while the Balinese concept of *Tri Hita Karana* highlights harmony among humans, God, and nature ([Lestari et al \(2025\)](#)).

These perspectives suggest that spiritual well-being tends to be relatively stable, as it is rooted in internal states and transcendent values rather than external conditions.

### Philosophical Perspectives on Happiness in Contemporary Discourse

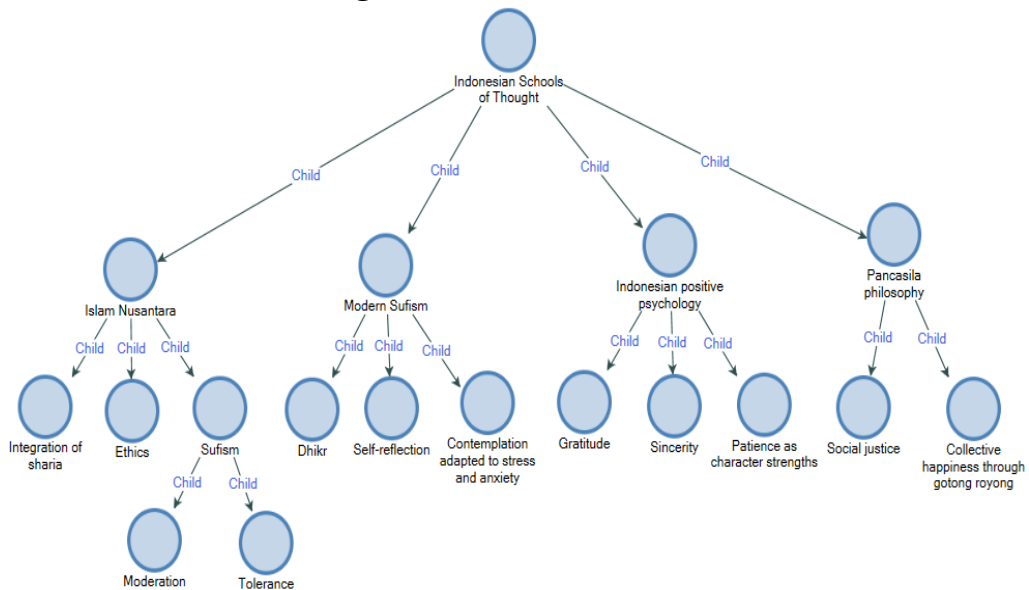


**Fig 3. Philosophical perspectives on happiness**

From a philosophical standpoint, contemporary discussions on happiness often revolve around the notion of the “self-project” and the search for authenticity. Thinkers such as Charles Taylor propose that modern individuals seek meaning within the framework of an “ethics of authenticity.” However, in the Indonesian context, such a search does not occur in an individualistic vacuum but is embedded within communal values and religious traditions (Engkizar et al., 2025; Engkizar et al., 2025; Engkizar et al., 2023; Maker, 2020; Zulkarnaini, 2022).

Consequently, the question of happiness can be understood as the challenge of becoming an “authentic self” without being detached from social and spiritual roots (Mukari et al., 2025). Contemporary philosophical perspectives also critique the tendency to reduce happiness to a commodified object, attainable through consumption, including digital consumption. Instead, authentic happiness is associated with critical reflection, self-mastery, and alignment with deeply held values.

### Relevant Schools of Thought in the Indonesian Context



**Fig 4. Indonesian schools of thought**

Several intellectual traditions in Indonesia provide a conceptual basis for understanding mental and spiritual well-being in an integrated manner.

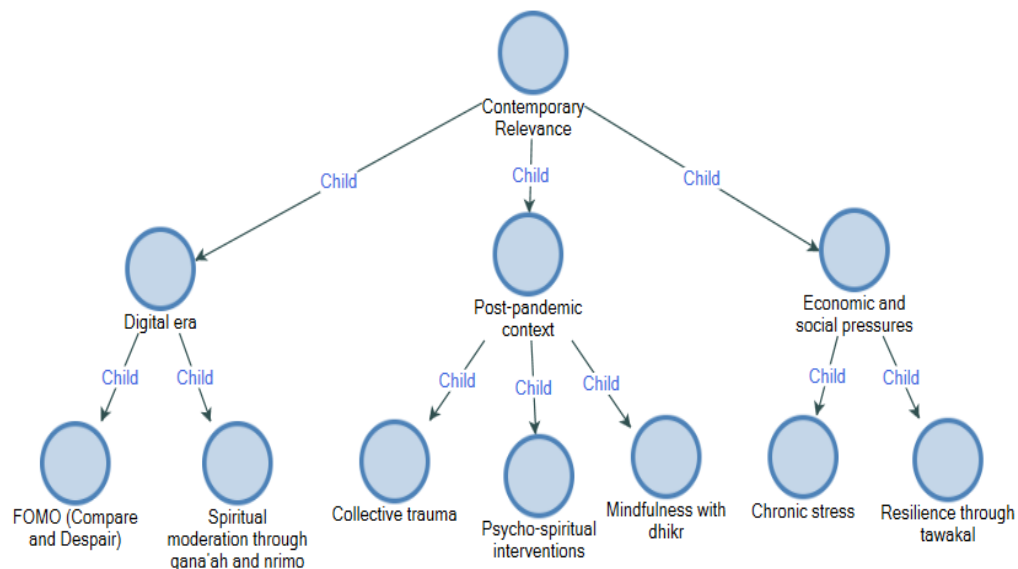
First, Islamic Nusantara philosophy emphasizes the integration of *sharia* (jurisprudence), ethics (*akhlak*), and Sufism within a culturally grounded and moderate framework. Happiness, in this perspective, is achieved through a comprehensive path that combines ritual devotion, moral conduct, and spiritual awareness, characterized by values such as *tawasuth* (moderation) and *tasamuh* (tolerance) (Syahriani & Jannah, 2025).

Second, modern Sufism, as developed by figures such as Boscaljon (2024); Nugraha & Naupal (2019), seeks to translate complex spiritual teachings into practical tools for everyday life. Practices such as *dhikr*, self-reflection (*mubasabah*), and periods of contemplation (*khalwah*) are adapted to address contemporary challenges, including stress and anxiety.

Third, Indonesian positive psychology attempts to construct culturally sensitive theories and measurement tools by incorporating constructs such as gratitude, sincerity, and patience as character strengths contributing to well-being (Jaafar et al., 2025; Kassymova et al., 2025).

Fourth, Pancasila philosophy provides an ethical and spiritual foundation for happiness. The principles of belief in God and just and civilized humanity emphasize that individual well-being is closely related to social justice and spiritual awareness. Additionally, the value of *gotong royong* reflects a collective dimension of happiness rooted in social participation (Mulyani et al., 2023; Permana & Mursidi, 2022). Taken together, these perspectives indicate the possibility of a complementary relationship among different schools of thought, although their integration has not always been explicitly articulated.

### Relevance to Contemporary Indonesian Society



**Fig 5. Relevance to contemporary Indonesian society**

The issue of mental and spiritual well-being becomes increasingly relevant in the context of contemporary Indonesian society, which faces multiple interconnected challenges. In the digital era, the rise of social media has contributed to phenomena such as “compare and despair,” fear of missing out (FOMO), and information overload, which may negatively affect mental health and create superficial notions of happiness. In this context, spiritual values such as *qana’ah* and

*nrimo* may function as moderating factors against anxiety driven by consumerism and digital self-presentation (Rahman & Jalil, 2021).

In the post-pandemic context, the COVID-19 crisis has left psychological impacts, including collective trauma, health-related anxiety, and social isolation. Approaches that integrate mental recovery with spiritual strengthening, such as mindfulness practices combined with *dhikr* or psycho-spiritual interventions, appear relevant in addressing these challenges (Eayaz et al., 2025).

Moreover, ongoing economic and social pressures, including inequality and job competition, may contribute to chronic stress. In this regard, Pancasila philosophy highlights the importance of social justice as a condition for well-being, while modern Sufism offers internal resilience through an active understanding of *tawakal* (trust in God) (Syahrani & Jannah, 2025).

Overall, the integration of mental and spiritual perspectives, as reflected in various Indonesian schools of thought, may provide a potential foundation for developing individual resilience and social cohesion in navigating contemporary complexities, although further empirical and theoretical exploration remains necessary.

## CONCLUSION

This study demonstrates that mental and spiritual well-being are interconnected constructs that can be more comprehensively understood through an integrative philosophical approach. Mental well-being, as conceptualized within Indonesian psychology, emphasizes balance, meaning in life, and relational values, while spiritual well-being, rooted in religious traditions and local wisdom, highlights inner peace and transcendent resilience.

From a contemporary philosophical perspective, well-being can be understood as a process of becoming an authentic self that remains embedded within social and spiritual contexts. Various Indonesian schools of thought, including Islamic Nusantara philosophy, modern Sufism, Indonesian positive psychology, and Pancasila philosophy, offer complementary insights for constructing a holistic framework of well-being.

These findings suggest that addressing the challenges of contemporary society, particularly in the digital and post-pandemic era, requires an integrative approach that combines spiritual wisdom, context-sensitive psychological perspectives, and a commitment to social justice. The theoretical contribution of this study lies in its philosophical synthesis of diverse Indonesian intellectual traditions on well-being, while also offering an alternative perspective to predominantly secular and individualistic narratives.

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## DECLARATIONS

### Author contribution

**Nadira Bin Harun:** Writing-Preparation of original manuscript, **Mustamin Giling:** Conceptualization, Methodology, **Nurain Madjojo:** Visualization, Investigation, Improve Content, **Viona Dwi Wulandari:** Data accuracy and analysis, Improve Language.

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The data and the grammatical structure in this article have been validated and verified by English language experts and no AI-generated sentences are included in this article.

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