

PSYCHOLOGICAL INTEGRATION IN ISLAMIC DA'WAH THROUGH YOUTUBE "SELF-HEALING" CONTENT: A STUDY OF USTADZAH HALIMAH ALAYDRUS

Abd. Basyid¹, Amriana², Angelina EkaPutri³, Retno Dwila⁴, Nur Azizah⁵

^{1,2,3,4} UIN Sunan Ampel, Kota Surabaya, Indonesia

abd.basyid@uinsa.ac.id

Corresponding Autor: Abd Basyid

Article History: Recived: 2025,08,20 ; Revised: 2025,09,20; Accepted: 2025,10,30.

Abstract: This study aims to analyze the impact of psychological integration in Islamic da'wah through "self-healing" content on Ustadzah Halimah Alaydrus's YouTube channel on individuals' mental and spiritual well-being. This research employs a descriptive qualitative approach using a literature review and content analysis method. Data were collected by observing relevant videos from the "Self-Healing" YouTube channel, documenting key messages related to psychological and spiritual integration in da'wah, and analyzing their implications for mental health.

The findings indicate that the integration of psychological principles with Islamic values in Ustadzah Halimah Alaydrus's da'wah effectively helps audiences manage stress and anxiety, improve emotional well-being, and enhance self-awareness. Furthermore, this approach supports individuals in achieving inner peace and strengthening their relationship with Allah. The self-healing content demonstrates significant potential in addressing contemporary mental health challenges among Muslims by offering holistic spiritual and psychological guidance. Therefore, psychological integration in digital da'wah can serve as an effective strategy for promoting mental resilience and spiritual growth in the modern era.

Keywords: Psychological Integration, Islamic Da'wah, Self-Healing, YouTube, Mental Well-Being, Digital Da'wah

INTRODUCTION

The rapid development of communication technology has significantly transformed various aspects of human life, including religious communication and Islamic da'wah. In Indonesia, the increasing use of the internet has created a new digital lifestyle that influences how people access information, interact socially, and practice their religious beliefs. According to data from the Indonesian Internet Service Providers Association, internet users in Indonesia reached more than 210 million in 2021–2022, indicating the widespread penetration of digital media in everyday life (Susanto & Wijayanti, 2022). This condition has encouraged religious preachers (*da'i*) to utilize digital platforms as alternative channels for disseminating Islamic teachings.

Da'wah is a fundamental obligation in Islam that is closely related to the principle of *amar ma'ruf nahi munkar* (Kamaruzzaman, 2022). Its main objective is to invite people toward moral values, righteousness, and spiritual awareness through wise and compassionate approaches. The Qur'an emphasizes this principle in Surah An-Nahl verse 125, which instructs Muslims to convey

religious messages with wisdom, good instruction, and respectful dialogue (Hotiza et al., 2022). Therefore, effective da'wah requires not only strong religious knowledge but also appropriate communication strategies that consider social and psychological contexts.

In the digital era, YouTube has emerged as one of the most influential platforms for Islamic da'wah. Indonesia is among the countries with the highest number of YouTube users, making the platform highly potential for religious communication (Samsudin & Putri, 2023). YouTube enables preachers to reach broader audiences beyond geographical boundaries and allows interactive communication through features such as comments, live chats, and video sharing. Through digital media, religious messages can be delivered in various formats, including lectures, discussions, motivational talks, and counseling-based content that addresses contemporary social and psychological issues.

One prominent Islamic preacher who actively utilizes YouTube as a medium of da'wah is Ustadzah Halimah Alaydrus. Through her "Self-Healing" content, she integrates Islamic teachings with psychological perspectives to address emotional and mental challenges faced by modern society (Nugroho, 2022). Her approach emphasizes spiritual reflection, emotional regulation, positive thinking, and reliance on Allah as essential elements in achieving inner peace. This form of da'wah reflects a holistic understanding of human well-being that encompasses spiritual, emotional, and psychological dimensions.

Psychological integration in Islamic da'wah refers to the application of psychological principles to understand individual behavior, emotions, and mental processes within the framework of Islamic values (Iganingrat & Eva, 2021; Syahputra, 2022). This approach aims to enhance the effectiveness of religious communication by addressing not only spiritual needs but also emotional and mental health issues such as stress, anxiety, and self-doubt. By combining religious guidance with psychological support, da'wah can function as a form of spiritual counseling that promotes personal growth and psychological resilience.

Several previous studies have examined the role of social media in disseminating Islamic teachings and promoting religious awareness. Murtaza (2023) found that YouTube serves as an effective platform for religious education and inspiration. Meanwhile, Nugroho (2022) analyzed self-healing content on Ustadzah Halimah Alaydrus's channel and highlighted its positive impact on mental health. However, most existing studies focus primarily on media utilization and audience engagement, while limited attention has been given to the integration of psychological and spiritual dimensions in digital da'wah.

Based on these considerations, this study seeks to analyze the integration of psychological principles in Islamic da'wah through the "Self-Healing" content on Ustadzah Halimah Alaydrus's YouTube channel. Specifically, this research examines how psychological and spiritual messages are combined to support mental well-being, self-awareness, and emotional balance among audiences. Furthermore, this study explores the relevance of this approach within the context of digital communication and its implications for contemporary Islamic counseling practices. By doing so, this research aims to contribute to the development of more holistic and responsive models of Islamic da'wah in the digital era.

METHOD

This study employed a descriptive qualitative research design to explore the integration of psychological principles in Islamic da'wah through self-healing content on YouTube. Qualitative descriptive research aims to describe and interpret phenomena based on factual data and natural settings without manipulating variables (Rukin, 2019). This approach was selected to obtain an in-depth understanding of how psychological and spiritual messages are conveyed in digital da'wah practices.

Research Design and Approach

The research adopted a qualitative descriptive method combined with library research and content analysis. Library research was conducted to collect relevant theoretical and empirical references from books, academic journals, and scholarly articles related to Islamic da'wah, psychology, and self-healing practices (Zed, 2024). In addition, content analysis was applied to examine selected videos from Ustadzah Halimah Alaydrus's "Self-Healing" YouTube channel. Relevant videos were selected based on their thematic focus on emotional healing, spiritual reflection, and psychological well-being. These videos were systematically observed and documented to identify key messages, communication strategies, and psychological approaches embedded in the da'wah content.

Data Collection Techniques

Data were collected through three main techniques: literature review, observation, and documentation. The literature review was conducted by searching academic databases such as Google Scholar using keywords related to psychological integration, Islamic da'wah, self-healing, and digital communication (Zed, 2024). This process aimed to strengthen the theoretical foundation of the study.

Observation was carried out by carefully watching and analyzing relevant self-healing videos published on Ustadzah Halimah Alaydrus's YouTube channel. The researcher focused on identifying verbal expressions, thematic patterns, emotional messages, and spiritual narratives that reflect psychological integration.

Documentation was conducted by recording important findings, taking analytical notes, and organizing selected excerpts from videos and written sources to support data interpretation.

Data Analysis

Data analysis in this study followed the data reduction technique, which involves selecting, summarizing, and focusing on essential information relevant to the research objectives (Fadli, 2021). This process aimed to simplify complex data and facilitate systematic interpretation. First, the collected data from literature and video observations were reviewed and categorized based on thematic relevance. Second, irrelevant or repetitive information was eliminated to enhance analytical clarity. Third, the selected data were organized into thematic clusters, such as emotional regulation, spiritual reflection, self-awareness, and coping strategies.

Finally, the categorized data were interpreted descriptively to explain how psychological and spiritual elements are integrated within Ustadzah Halimah Alaydrus's da'wah content. The findings were then synthesized to draw conclusions regarding the effectiveness of self-healing-based da'wah in supporting mental and spiritual well-being.

RESULTS AND DISCUSSION

Profile of Ustadzah Halimah Alaydrus

Ustadzah Halimah Alaydrus is a prominent female Islamic preacher and writer in Indonesia who actively utilizes digital platforms for da'wah activities. She was born in Indramayu, West Java, on April 2, 1979, and received formal religious education in several Islamic boarding schools, including Darullughah Wadda'wah in Bangil, At-Tauhidiyah in Tegal, Al-Anwar in Rembang, and Daruz Zahra in Tarim, Yemen (Aulia, 2020; Kulsum, 2020; Pridiastuti, 2022).

After completing her studies, she returned to Indonesia and became actively involved in religious teaching and preaching in various regions, including Java, Sumatra, Kalimantan, and Eastern Indonesia. In addition to offline preaching activities, she has developed a strong presence

on social media platforms such as YouTube and Instagram, enabling her to reach wider audiences (Setiawan, 2020). Her digital da'wah emphasizes simplicity, sincerity, and emotional closeness with her audience.

Integration of Da'wah and Psychological Therapy

The findings indicate that Ustadzah Halimah Alaydrus applies a therapeutic da'wah approach by integrating Islamic teachings with psychological self-healing concepts. In her lectures and counseling-based content, she promotes self-healing as a form of non-pharmacological psychotherapy aimed at enhancing emotional and mental well-being (Bachtiar & Faletahan, 2021).

Self-healing is understood as a self-directed recovery process that involves emotional awareness, self-acceptance, reflection, and continuous personal development (Farmawati et al., 2020; Rahmasari, 2020). The self-healing stages presented in her content include self-recognition, self-acceptance, introspection, emotional release, motivation, self-evaluation (*mubasabah*), and gratitude. These stages reflect a systematic psychological and spiritual healing process.

Furthermore, her da'wah emphasizes positive thinking, emotional regulation, and trust in Allah (*tawakku*), which align with cognitive and behavioral therapy principles. This integration demonstrates that Islamic teachings can function not only as spiritual guidance but also as practical tools for managing psychological distress.

Islamic Perspective on Self-Healing

From an Islamic perspective, self-healing is closely related to the concept of *asy-shifa'* (healing), which refers to both physical and spiritual recovery. The Qur'an emphasizes the importance of patience, prayer, and remembrance of Allah as sources of inner tranquility (Rahmatika & Rozaq, 2023). Dhikr, in particular, plays a central role in promoting emotional stability and reducing anxiety.

Previous studies have confirmed that Islamic self-healing practices, such as dhikr, prayer, and Qur'anic recitation, contribute significantly to mental health improvement (Cita et al., 2020; Hemodialisa & Decrease, 2022). These practices encourage individuals to strengthen their spiritual awareness, develop emotional resilience, and maintain psychological balance. In addition, self-reflection (*mubasabah*) and patience (*sabr*) are essential elements in Islamic self-healing. Through regular introspection and spiritual discipline, individuals are able to manage negative emotions and develop a more positive outlook on life (Christyanto et al., 2021).

Da'wah Messages in Self-Healing Content

The analysis of selected YouTube videos reveals that Ustadzah Halimah Alaydrus's self-healing content conveys three main categories of Islamic messages: *aqidah* (faith), *shari'ah* (religious practice), and *akhlak* (moral conduct), as identified by Annisa et al. (2023). First, *aqidah* messages emphasize faith in Allah's wisdom and divine decree, encouraging audiences to surrender worries and fears to God. These messages help individuals release excessive anxiety and develop emotional acceptance.

Second, *shari'ah* messages focus on repentance, prayer, and moral discipline, guiding audiences toward spiritual purification and self-improvement. Through these teachings, self-healing is framed as a process of personal transformation rooted in religious commitment. Third, *akhlak* messages promote gratitude, forgiveness, patience, and positive self-talk. These values function as psychological coping mechanisms that strengthen emotional resilience and interpersonal relationships (Rahmah, 2021).

Psychological Techniques in Digital Da'wah

The results show that Ustadzah Halimah Alaydrus applies various psychological techniques in her digital da'wah practices. One key technique is self-reflection, which encourages audiences to evaluate their emotional conditions and behavioral patterns (Rasyid & Hasan, 2021). This practice enhances self-awareness and emotional intelligence.

She also promotes emotional regulation strategies, such as mindfulness and cognitive restructuring, which help individuals manage negative thoughts and emotional reactions (Putra & Ismail, 2022). These techniques are integrated with Islamic teachings, making them culturally and spiritually relevant. Another important strategy is storytelling. Inspirational stories from the lives of prophets, companions, and contemporary figures are used to convey moral lessons and psychological motivation. Storytelling enhances audience engagement and facilitates deeper emotional connection with religious messages (Syahrin, 2023).

Audience Response and Impact

Audience responses to Ustadzah Halimah Alaydrus's self-healing content indicate positive psychological and spiritual impacts. Many viewers reported improvements in emotional stability, self-confidence, and spiritual awareness after engaging with her digital da'wah (Lestari & Rizal, 2020). Digital platforms also facilitate social support and community interaction, which contribute to reduced feelings of loneliness and increased religious participation (Hidayat & Pratiwi, 2024). Through online engagement, audiences develop a sense of belonging and shared spiritual identity.

The integration of psychological and spiritual elements in digital da'wah has proven effective in addressing contemporary mental health challenges, particularly among young Muslims who face academic, social, and emotional pressures in the digital era (Syahrin, 2023).

Implications for Islamic Counseling

The findings suggest that Ustadzah Halimah Alaydrus's approach has significant implications for Islamic counseling practices. By integrating self-healing techniques with religious teachings, da'wah can function as a form of preventive and therapeutic intervention. This model supports the development of holistic counseling frameworks that address emotional, cognitive, and spiritual dimensions simultaneously. Therefore, digital da'wah based on psychological integration can serve as an innovative strategy for promoting mental resilience and spiritual growth in contemporary Muslim society.

To summarize the main findings of this study, the relationship between Islamic values, self-healing practices, and psychological well-being is presented in the following conceptual model. . The integration of Islamic values, self-healing stages, and psychological well-being can be summarized in a conceptual model, as presented in Figure 1.

Conceptual Model of Psychological Integration in Digital Da'wah

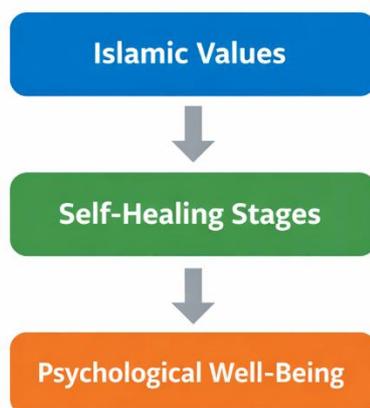


Figure 1. Conceptual Model of Psychological Integration in Digital Da'wah

As shown in Figure 3, Islamic values function as the foundational framework that guides self-healing practices in digital da'wah. These practices are implemented through structured stages, including self-awareness, emotional regulation, reflection, and gratitude, which ultimately contribute to individuals' psychological well-being. This model indicates that spiritual guidance and psychological intervention are interconnected processes that mutually reinforce mental resilience and spiritual growth.

CONCLUSION

This study demonstrates that the integration of psychological principles in Islamic da'wah through "self-healing" content on Ustadzah Halimah Alaydrus's YouTube channel has a significant positive impact on audiences' mental and spiritual well-being. The combination of spiritual teachings with psychological approaches, such as self-reflection, emotional regulation, and positive thinking, helps individuals manage stress, anxiety, and emotional difficulties more effectively.

The findings indicate that digital da'wah that incorporates self-healing strategies can function not only as a medium for religious education but also as a form of spiritual counseling that supports personal development and psychological resilience. By presenting Islamic values in a communicative and empathetic manner, Ustadzah Halimah Alaydrus succeeds in creating meaningful emotional connections with her audience and fostering spiritual awareness.

Furthermore, this study highlights the importance of adopting holistic approaches in contemporary Islamic da'wah practices. The integration of spiritual and psychological dimensions enables preachers and counselors to address modern mental health challenges in a more comprehensive and culturally relevant manner. Therefore, digital platforms such as YouTube can be utilized as strategic tools for promoting both spiritual growth and emotional well-being.

However, this research is limited to content analysis and literature review methods. Future studies are encouraged to employ empirical approaches, such as surveys, interviews, or experimental designs, to examine the long-term effects of self-healing-based da'wah on mental health and spiritual development. Additionally, comparative studies involving different preachers

and digital platforms may provide broader insights into the effectiveness of psychological integration in Islamic da'wah.

REFERENCES

- Annisa, D. N., Wijaya, I. S., & Huda, M. (2023). Dakwah self-healing messages on Ustadzah Halimah Alaydrus's YouTube channel. *Journal of Social Computer and Religiosity (SCORE)*, 1(2), 63–72.
- Aulia, A. (2020). *Analysis of da'wah messages on Ustadzah Halimah Alaydrus's Instagram captions* (Undergraduate thesis). Universitas Islam Negeri Syarif Hidayatullah Jakarta.
- Bachtiar, M. A., & Faletahan, A. F. (2021). Self-healing as a method of emotional regulation. *Journal Annafs: Psychological Research Studies*, 6(1), 41–54.
- Christyanto, A. Y., Rahman, I. K., & Hafidhuddin, D. (2021). Self-healing methods in Imam Al-Ghazali's *Minhajul 'Abidin*. *Journal of Guidance and Counseling*, 6(1), 188–194.
- Cita, E. E., Wulandari, T., & Istanti, Y. P. (2020). Islamic self-healing therapy and quality of life among hemodialysis patients. *Indonesian Journal of Nursing Practices*, 3(1), 43–57.
- Fadli, M. R. (2021). Understanding qualitative research design. *Humanika: General Studies Journal*, 21(1), 30–49.
- Farmawati, C., Ula, M., & Qomariyah, Q. (2020). Strengthening immune systems through self-healing during COVID-19. *Populasi*, 28(2), 70–81.
- Hidayat, R., & Pratiwi, A. (2024). The role of social media in increasing youth participation in religious activities. *Journal of Islamic Communication*, 2(3), 45–57.
- Hotiza, S., Awad, F. B., & Wahidah, F. (2022). Interpretation of da'wah methods in Qur'an Surah An-Nahl verse 125. *Gunung Djati Conference Series*, 14(2), 11–23.
- Iganingrat, A., & Eva, N. (2021). Psychological well-being of single mothers: A literature review. *Proceedings of SENAPIH*, 1(1), 25–38.
- Kamaruzzaman. (2022). Epistemology of da'wah and communication studies. *Livaul Dakwah*, 12(1), 74–89.
- Kulsum, R. U. (2020). *Da'wah strategies of Ustadzah Halimah Alaydrus during the COVID-19 pandemic* (Bachelor's thesis). Universitas Islam Negeri Syarif Hidayatullah Jakarta.
- Lestari, P., & Rizal, M. (2020). Spiritual healing and its impact on mental well-being. *International Journal of Psychology and Religion*, 3(1), 24–38.
- Murtaza, A. (2023). The role of social media in Islamic da'wah in the digital era. *Jurnal Dakwah Digital*, 5(2), 47–56.
- Nugroho, A. (2022). Da'wah and psychology: Content analysis of Ustadzah Halimah Alaydrus's YouTube self-healing. *Journal of Islamic Psychology*, 8(1), 35–45.
- Rahmah, H. (2021). Positive thinking in self-healing development. *Al-Qalam: Journal of Religion and Society*, 15(2), 115–130.
- Rasyid, M., & Hasan, A. (2021). Self-reflection in emotional counseling. *Journal of Psychological Studies*, 1(2), 1–10.
- Setiawan, A. R. (2020). *Sharifah Halimah Alaydrus*. <https://doi.org/10.31237/osf.io/fp79c>
- Susanto, A., & Wijayanti, L. (2022). Digital lifestyle and communication technology in Indonesia. *Journal of Communication Technology*, 10(1), 25–35.
- Syahrin, D. (2023). Storytelling in Islamic education. *Journal of Islamic Studies*, 2(3), 40–50.
- Zed, M. (2024). *Library research methodology*. Yayasan Obor Indonesia.