

Islamic Law and Clinical Psychology Perspectives on Narcissistic Personality Disorder

Dian Nurlaelasari ^{1*}, Oryza Sativa Salsa Maulidia², Naura Kamaliyatul Hakim³,
Hanis Puspita Maulidia⁴, Karisma Yogi Taftazani⁵, Muhammad Abu Hafshin Roviqy⁶,
Sadrian Astrabadi Farrakhan⁷, Mir'ati Istiqlalia⁸, Reni Lestiyowati⁹

Universitas Islam Negeri K.H Abdurrahman Wahid Pekalongan, Indonesia

*Corresponding Author: diannrlaela@gmail.com

Abstract

Narcissistic Personality Disorder (NPD) is a narcissistic personality disorder that can trigger problems for individuals, both in family and social relationships. This qualitative study aims to identify NPD problems through a *maqasid syariah* approach. Data was obtained from observations of Raehanul Bahraen's YouTube channel, which examines solutions to NPD problems using a content analysis approach. The results of the study show that NPD is a mental disorder that can lead to negative behaviours, such as craving praise, being manipulative, being anti-criticism, and feeling superior. NPD can be said to contradict the values of *maqasid syariah*, namely social and spiritual neglect (*hifz al-din*), physical and psychological violence (*hifz al-nafs*), rationality (*hifz al-'aql*), and family harmony (*hifz al-nasl*). Therefore, the *maqasid sharia* paradigm can be used as an approach in Islamic law to respond to psychological disorders in people with NDP. This research contributes to an integrative approach between Islamic law and clinical psychology in responding to mental health problems.

Keywords: Narcissistic Personality Disorder, Islamic Law, Clinical Psychology.

Abstrak

Narcissistic Personality Disorder (NPD) merupakan gangguan kepribadian narsistik yang dapat memicu problem individu, baik dalam relasi kehidupan keluarga maupun sosial. Penelitian kualitatif ini bertujuan untuk mengidentifikasi problem NPD melalui pendekatan maqasid syariah. Data diperoleh dari observasi media Chanel Youtube Raehanul Bahraen yang mengkaji solusi menghadapi problem NPD dengan pendekatan analisis konten. Hasil penelitian menunjukkan NPD merupakan problem gangguan mental yang dapat berdampak pada perilaku yang buruk, seperti haus pujian, manipulatif, anti kritik, dan merasa superior. NPD dapat dikatakan bertentangan nilai maqasid syariah, yakni sebagai pengabaian sosial dan spiritual (hifz al-din), kekerasan fisik maupun psikologis (hifz al-nafs), rasionalitas (hifz al-'aql), dan keharmonisan keluarga (hifz al-nasl). Oleh sebab itu, paradigma maqasid syariah dapat menjadi pendekatan hukum Islam dalam merespons gangguan psikologis bagi penderita NDP. Kontribusi penelitian ini menawarkan pendekatan integratif antara hukum Islam dan ilmu psikologi klinis dalam merespons problem kesehatan mental.

Kata Kunci: Narcissistic Personality Disorder, Hukum Islam, Psikologi Klinis

INTRODUCTION

The phenomenon of Narcissistic Personality Disorder (NPD) in domestic life increasingly shows serious problems in the quality of husband-wife relationships, both emotionally, psychologically, and spiritually. This is because individuals with NPD symptoms tend to exhibit patterns of grandiosity, an excessive need for recognition, and a lack of empathy, which in the context of marriage can trigger relationship imbalances in the form of one-sided domination and hidden emotional abuse. From the perspective of Islamic family law, this condition not only undermines the purpose of marriage as a means of building a harmonious family, but also causes ongoing suffering for spouses who live under psychological pressure and loss of self-identity. Research by Supriyadi and Dewi confirms that marriage to a partner with NPD often creates emotional and psychological imbalances that hinder the realization of a harmonious family, thus requiring a multidisciplinary approach in its handling (Wati, 2025). A similar finding was discovered in phenomenological research on husbands with NPD partners, which showed that the marital relationship turned into an exploitative relationship, where the partner was treated as an object to satisfy narcissistic needs and experienced systematic erosion of self-esteem (Yulianto, 2025).

From an Islamic perspective, the characteristics of NPD have a strong overlap with the concept of arrogance (*takabbur*) as condemned in the Qur'an, particularly in Surah Luqman verse 18, which prohibits pride and belittling others. In this context, thematic exegesis research based on Tafsir Al-Manar shows that arrogance is not only understood as negative social behavior, but as a spiritual disease that damages interpersonal relationships and a person's mental balance (Juliandini, 2025). The study emphasizes that Islamic values such as *tawadhu'*, *muhasabah*, and control of desires have psychological relevance in reducing narcissistic tendencies and building more stable mental health. In this context, the approach of Islamic legal philosophy, such as *maqasid syariah*, becomes important because it offers a preventive and curative ethical framework oriented towards protecting religion, soul, reason, offspring, and human dignity in dealing with relationship problems affected by personality disorders. (Burhanudin & Arrakhman, 2026).

The focus of this research is to identify NPD problems through the *maqasid syariah* approach. This qualitative study uses data from observations of Dr. Raehanul Bahraen's YouTube channel, which examines solutions to NPD problems. Dr. Raehanul Bahraen is a preacher and doctor known for presenting lecture content based on evidence-based medicine (Bahrain, 2022-2024). This approach is also in line with the ideas often conveyed in the medical lectures of Ustadz Dr. Raehanul Bahraen, which emphasize the integration of medical science, the values of *tawhid*, and mental and spiritual balance in treating modern mental disorders.

Several relevant previous studies, including those by Schalkwijk, Luyten, Ingenhoven, and Dekker, explain that NPD is characterized by an excessive need for recognition, a lack of empathy, and manipulative interpersonal relationship patterns (Schalkwijk, 2021). Furthermore, Sari's study emphasizes the importance of integrating modern medical studies on NPD (Sari, 2021). This is also reinforced by the studies of Weinberg and Ronningstam, which show that exposure to narcissistic behavior has an impact on the mental health of

victims, especially in intimate relationships (Weinberg, 2022). Next, research by Wati, Nurnazli, & Zaenali found that partners with narcissistic characteristics tend to experience emotional imbalance, psychological manipulation, and spiritual vulnerability in domestic relationships (Wati, 2025). In addition, the treatment of NPD requires psychological education, cognitive understanding, and science-based intervention (Li, 2024).

The novelty of this study is that it attempts to present an analysis of the integration of clinical psychology and Islamic law regarding NPD. Its practical contribution lies in providing a framework for da'wah, Islamic law, and counseling regarding mental health issues in family life.

RESEARCH METHODS

This study uses a qualitative method in the form of media observation. Data was obtained from media observation presenting Dr. Raehanul Bahraen's explanation of solutions to Narcissistic Personality Disorder (NPD) on Dr. Raehanul Bahraen's YouTube channel. Secondary data was obtained from various scientific studies relevant to the research topic. The theory of maqasid sharia, the preservation of religion (*hifz al-dīn*), soul (*hifz al-nafs*), reason (*hifz al-'aql*), and offspring (*hifz al-nasl*) became the basis of perspective for identifying explanations of NPD problems for married life from the perspective of Islamic legal philosophy. Research data analysis uses content analysis. Meanwhile, the stages of research data analysis include reduction, presentation, and data verification.

RESULTS AND DISCUSSION

The Existence of *Maqasid Sharia*: An Islamic Legal Approach

The word *maqasid* is the plural form of the words *maqshad* or *qashd*. Both words come from the Arabic verb *qashada-yaqshudu*, which has several meanings, such as heading in a certain direction or toward a goal, being fair, not being excessive, walking on the straight path, and being moderate. These various meanings are also used in the Qur'an, for example, meaning easy, straight, and simple (QS. At-Taubah: 42), balanced (QS. Fathir: 32), the right path (QS. An-Nahl: 9), and being moderate (QS. Luqman: 19). Meanwhile, the word *asyari'ah* etymologically means the path to a source of water. In fiqh terms, sharia is defined as the rules that Allah has set for humans through the Qur'an and Sunnah of the Prophet, whether in the form of his words, actions, or decisions. Ar-Raisuni provides a broader meaning, namely that sharia encompasses all practical laws in Islam, both those related to *aqidah* and practical laws. Overall, the objectives of sharia are to realize benefits and protect humans from harm, namely by taking advantage of benefits and rejecting harm (Jalili, 2021).

Scholars of *usul al-fiqh* generally divide the *maqasid al-shariah* into three levels based on their level of urgency. Further explanation is as follows.

First, *daruriyyat* (primary needs). This level is the most basic need that must be met in order to maintain human survival and social stability. These needs include five basic principles known as *al-kulliyat al-khams* or *al-daruriyyat al-khams*. *Al-daruriyyat al-khams* includes the protection of religion, life, intellect, lineage, and property as the main objectives

of Islamic law to ensure survival and social order, so that every law and ijihad must be in line with the protection of these five principles.

Second, *hajiyyat*. This level refers to needs that, if not met, will cause difficulties and imbalances, even though they do not directly threaten survival. An example is regulations that simplify marriage or divorce procedures so as not to cause excessive administrative burdens. In the context of Islamic law, *hājiyyāt* needs are reflected in various forms of rukhsah (legal concessions), such as concessions on fasting for travelers and the sick, or flexibility in *muamalah* contracts. In family life, a concrete example of the need for *hājiyyāt* is the existence of regulations that simplify marriage and divorce procedures so as not to create excessive administrative and psychological burdens. Thus, Sharia law is a realistic, adaptive legal system that takes human conditions into account.

Third, *tahsiniyyat*. This level relates to aspects of life perfection such as ethics, aesthetics, and morals. In the context of family, this need includes efforts to maintain manners in husband-wife relationships, as well as educating children with noble moral values (Shodiqoh, 2024). In the context of Islamic law, *hājiyyāt* needs are reflected in various forms of rukhsah (legal concessions), such as concessions on fasting for travelers and the sick, or flexibility in *muamalah* contracts. In family life, a concrete example of *hājiyyāt* needs is the existence of regulations that simplify marriage and divorce procedures so as not to cause excessive administrative and psychological burdens. Thus, Sharia law is a realistic, adaptive legal system that takes human conditions into account.

In the modern context, *maqasid sharia* is gaining increasing attention due to its ability to offer a more responsive approach to Islamic law in relation to social dynamics. Figures such as Jasser Auda have contributed to the development of the concept of *maqasid* through a more inclusive and multidisciplinary systemic framework, making it relevant not only in the formulation of fatwas, but also in the fields of legislation and jurisprudence, including family law. Sharia objectives refer to the main goals to be achieved through the application of Islamic law. This concept is important because it provides a deeper understanding of the reasons behind various religious provisions.

Narcissistic Personality Disorder (NPD) and Digital Media

In today's digital age, it is important to maintain mental health from the negative effects of excessive social media use, which can have adverse effects such as stress and the Fear of Missing Out (FOMO) phenomenon, which can damage psychological balance and mental well-being. The FOMO phenomenon arises from the use of social media in the digital age, which often triggers stress, prolonged anxiety, and dissatisfaction with life (Alfian, 2024). This is because FOMO encourages impulsive consumer behavior through unhealthy social comparisons, thereby damaging individuals' mental and financial well-being due to the negative impact of digital content (Jihan, 2025).

In addition to the various problems mentioned above, Narcissistic Personality Disorder (NPD) has also become a variant of mental health problems due to the pressure of social media, which provides ample space for self-presentation, the search for validation, and the formation of an ideal image (Kolbrun, 2021). In this context, reward mechanisms such

as likes and comments reinforce narcissistic behavior, grandiosity, manipulation in romantic relationships, the dominance of the “false self,” and a decline in empathy, which triggers psychological and spiritual imbalance, interpersonal conflicts, and inner emptiness (Fabra, 2022). These problems necessitate an approach that integrates spiritual and psychological dimensions to restore one's true nature, strengthen empathy, establish self-identity, and overcome dependence on external validation, which cannot be adequately addressed by conventional clinical approaches.

Furthermore, the dissemination of religious teachings in the digital space has now become a very fast source of reference in society. However, this condition often gives rise to communication patterns that oversimplify issues, provoke emotions, and are scientifically inaccurate when discussing mental health issues (Deepika Sharma, 2023). This can also be observed in the tendency of some religious speakers to present Narcissistic Personality Disorder (NPD) with a superficial understanding. In fact, NPD is clinically a disorder with strict diagnostic criteria, in accordance with the world's standard diagnostic guidelines, the DSM-5. The inaccuracy of explanations regarding the symptoms and behaviors of NPD in the digital preaching space poses a significant risk (Utami, Luhuringbudi, Kuliayatun, Rumayh, & Luhur, 2026). In addition to creating a negative stigma for individuals who experience it, it can also lead to unfair moral judgments that result in the breakdown of marital relationships and worsen the mental and social vulnerability of couples (Ismail S.A, 2025). In this context, the issue of digital preaching is no longer limited to ideological concerns (Islamy, 2023) but has also become crucial in addressing mental health issues, which should be handled with a professional and evidence-based approach.

When discussing Narcissistic Personality Disorder (NPD) in the digital space, it is important to understand the boundaries between the roles of religion and mental health science. Religion serves to provide direction in values and ethics in building healthy relationships, while psychology and psychiatry have the authority to diagnose and treat mental disorders based on scientific standards (Riyanto M, 2025). When these boundaries are not maintained, mental disorders risk being misunderstood as moral issues or simply a lack of faith (Sharif, 2025). This pattern often appears in digital preaching that simplifies NPD without referring to valid clinical criteria (Hudon, 2025). As a result, stigma, unfair judgments, and barriers arise for individuals and couples to obtain appropriate professional help.

The phenomenon of NPD problems in the digital age is exacerbated by the lack of clear ethical guidelines for comprehensively combining the authority of health science with religious authority (Shodiqoh, 2024). Therefore, a religious approach that encompasses the preservation of the soul, intellect, and honor can be used as a strategic guideline in overcoming this problem (Tsalitsah, 2024). In other words, it is important to have digital da'wah that contains values of moral responsibility, prudence, and protection of the community from the possibility of distortion of religious messages (Islamy, 2023). On this basis, it is important to conduct studies on Islamic law, medicine, and da'wah related to the issue of NPD in marriage.

The maqāṣid al-syarī'ah approach can be used as an ethical framework to bridge religion and mental health science in the digital context (Terblanche, 2024). The principle of *ḥifz al-nafs* emphasizes the importance of maintaining mental health and preventing psychological violence in domestic relationships, *ḥifz al-'aql* encourages a rational and science-based understanding of mental disorders, while *ḥifz al-'ird* demands protection of individual dignity from stigma and harmful labeling (A Zakaria, 2025). With this framework, digital da'wah is directed not to judge, but to build awareness, empathy, and caution in discussing mental health issues for the benefit of families and society.

The Maqasid Sharia Paradigm in Combating NPD

The existence of *maqasid shariah* is not only an important topic in contemporary Islamic legal discourse, but it has also begun to gain urgent attention in the discourse on the development of modern mental health studies (Zainudin UM, 2023). This is because its existence is seen as a theoretical foundation that can offer an integrative approach between modern medical science and Islamic values, so that maqasid syariah is considered to be a paradigmatic framework for addressing increasingly complex psychological and social relationship problems, including issues related to narcissistic personality disorder (NPD). Given that NPD often has a destructive impact on the mental well-being of partners and family structures (Hapsari, 2025). The importance of integrating Sharia and medical objectives can be applied as an effective approach to other clinical issues such as Disorders of Sexual Development, thus opening up opportunities to apply a similar approach to personality issues (Ja, 2025). On this basis, Sharia objectives are considered relevant as an approach that is not only normative-spiritual but also solution-oriented in formulating recommendations for comprehensive human welfare-based interventions.

In the context of NPD, Dr. Raehanul Bahraen sees the phenomenon of NPD in married couples as important to study from various perspectives. Therefore, he combines medical explanations with Sharia principles. He emphasizes that NPD is not merely a personal shortcoming, but a form of psychological disorder that requires scientific understanding. In this way, discussions about NPD are no longer based solely on moral judgments, but on a more rational and focused understanding (A.K, 2022). According to him, this approach can help the community see that mental problems in domestic relationships have a scientific basis that must be handled wisely.

Furthermore, Dr. Raehanul explained that the characteristics of Narcissistic Personality Disorder (NPD) include grandiosity, emotional exploitation, lack of empathy, and a tendency to manipulate partners. These characteristics constitute behaviors that directly threaten *ḥifz al-dīn*, as they deviate from Qur'anic ethics and can lead to spiritual instability (Ismail S.A, 2025). This is because when someone uses religion as a justification for their dominance, they reinforce their moral distortion and erase the values of *ihsan* and *tawadhu* (Riyanto M, 2025). He added that narcissistic traits can cause stress, anxiety, loss of security, and even traumatic symptoms for partners, making recovery and protection of the soul a very important sharia obligation to protect the soul. Meanwhile, in the context of family life, Dr. Raehanul emphasizes that maintaining family harmony, preventing emotional abuse, and

ensuring a safe environment for children are forms of implementing the protection of offspring.

Dr. Raehanul Bahraen's view, which emphasizes the importance of maintaining mental health, avoiding toxic relationships, and seeking treatment, can be said to be a practical implementation of the values of *maqasid syariah*, because it aims to protect the continuity of life and clarity of the human mind.

Furthermore, when viewed from a deeper perspective of *maqasid syariah*, the handling of mental health, including cases related to NPD, essentially supports the objectives of *shariah* to reduce harm (*mudarat*) and maintain household stability (Cesari, 2021). This is because the *maqasid syariah* paradigm provides an orientation to ensure the protection of life (*hifz al-nafs*), the mental and cognitive health of spouses (*hifz al-aql*), family harmony and honor (*hifz al-nasl*, and *hifz al-ird*), as well as morals and spirituality as the core of devotion to Allah (*hifz al-din*) (Hapsari, 2025) Through this *maqasid* perspective, manipulative, domineering, egocentric, and unempathetic narcissistic behavior is viewed as a form of psychological deviation that has the potential to hinder the achievement of family welfare (Mahla S, 2025).

Furthermore, discussions related to narcissistic personality described through the lens of clinical psychology, such as the need for excessive validation, sensitivity to criticism, and a tendency to emotionally exploit partners, can be directly mapped to violations of *maqasid* (Alcika, 2023). For example, gaslighting and verbal abuse can erode *hifz al-nafs* through damage to the partner's self-esteem and mental health; emotional control and social isolation threaten *hifz al-'aql* (Ciabatti, 2024). Meanwhile, the practice of blasphemy against partners and indifference to household harmony are forms of failure to maintain *hifz al-nasl* and *hifz al-'ird* (Manoochehr, 2019). Thus, the integration between medical psychology and *maqāsid sharia* is not merely a combination of two disciplines, but an effort to develop an NPD treatment model oriented towards family safety and welfare.

In the discourse on modern *maqasid sharia* studies as mapped out by Jasser Auda, the concept of *maqasid* needs to emphasize the development of openness, interconnectivity, systemicity, and intentionality in understanding human problems multidimensionally. When applied to the case of NPD, the development of these features of the concept of *maqasid syariah* allows the issue of NPD to be analyzed not only as a clinical phenomenon, but also as a relational, social, moral, and spiritual problem. With this framework, healing and counseling for couples cannot rely solely on psychological or pharmacological therapy, but also requires moral reconstruction, empathy training, spiritual awareness, and a commitment to maintaining family welfare as the ultimate goal (Aisyah, 2025). Consequently, the treatment of NPD from the perspective of *maqasid syariah* leads to a rehabilitation model that integrates medical, psychological, and religious values.

In the context of the family, the impact of NPD cases not only affects emotional interactions between couples, but can also spread to the quality of parenting, household stability, and the continuity of offspring. Manipulation, gaslighting, and intense control patterns can destroy the emotional functioning of the family, thereby threatening *hifz al-nasl* as an important goal of *sharia* (Evita, 2025). This is reinforced by research on the impact of

parental narcissism on children's psychological development, which shows an increased risk of anxiety, attachment issues, and self-esteem disorders (Hapsari, 2025). Additionally, narcissistic behavior related to financial exploitation or the use of resources for personal gain makes the aspect of *hifz al-māl* relevant. Strengthening financial boundaries, documenting evidence, and fair economic rights distribution as recommended in the lecture are measures to protect assets that are supported by Sharia and family psychology literature. The combination of family counseling, medical intervention, and a sharia approach shows that the five classical *maqāsid* are directly involved in understanding and overcoming NPD. This lecture successfully demonstrates that protecting the family from the effects of narcissism is a tangible form of Sharia benefit that comprehensively covers religion, soul, intellect, offspring, and wealth.

Furthermore, the destructive influence of NPD not only has an internal impact on individuals and families, but also extends to unhealthy social relationships, loss of empathy, and disorientation of self-identity (Esrwe di Giacomo, 2023). Another study confirms that individuals with NPD experience damaged interpersonal relationships, failure to understand their own personality, and a tendency toward deviant behavior. Therefore, the medical explanation of NPD issues does not stop at normative explanations, but also raises public awareness of the urgency of counseling, psychological therapy, and support systems for victims in order to achieve the main objective of Sharia, namely the preservation of the human soul and mind. In addition, the treatment of NPD requires psychological education, cognitive understanding, and science-based intervention (Li, 2024).

The *maqasid shari'ah* approach provides a strong normative basis for prioritizing the safety of the soul (*hifz al-nafs*) and reason (*hifz al-'aql*) in marital relationships affected by NPD. In psychological studies, NPD is understood as a personality disorder that has the potential to damage the mental stability of individuals and those around them (Stefan Bogaerts, 2024). This is confirmed by the statement that "narcissistic personality causes disruption of life functions, and it will have the potential to disrupt mental health (Sari, 2021).

CONCLUSION

Referring to Dr. Raehanul Bahraen's explanation regarding the phenomenon of Narcissistic Personality Disorder (NPD) in married couples, it can be said that the *maqasid shari'ah* approach provides a broad ethical foundation in Islamic law for understanding and dealing with NPD. Through various values in *maqasid shariah*, such as protection of life (*hifz al-nafs*), intellect (*hifz al-'aql*), offspring (*hifz al-nasl*), honor (*hifz al-'ird*), and property (*hifz al-mal*), the *maqasid* framework can help assess the psychological impact of NPD more holistically.

This study provides a theoretical contribution on the importance of integrating *maqasid syariah* and clinical psychology as a model for handling the dynamics of relationships with partners who have narcissistic personalities. This integrated approach not only emphasizes spiritual aspects, but also pays attention to mental health and social

stability. The limitation of this study is that it does not relate to empirical cases of individuals with NPD. Therefore, it is important to conduct case studies as a follow-up research.

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