

Ibn Sina's Method of Self-Control and Its Potential Application in the Modern Era

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Abstract

The 21st-century digital era brings social reality in the form of a surge in cases of cyber-sexual addiction due to unlimited visual overstimulation, thus triggering the urgency of finding holistic clinical solutions. This study aims to examine the reconstruction of the method of self-control from the perspective of Ibn Sina and the possibility of its implementation in overcoming the mental crisis of modern society. Through a qualitative research method based on library research, this article analyzes the classical texts of *Al-Qanun fi al-Tibb* and *Kitab al-Shifa'* and synthesizes them with contemporary neuroscience literature. The results of the literature review show that Ibn Sina's psychosomatic approach, which combines cognitive therapy (*ta'dil*), behavior modification through digital detox, dietary regulation, and physical activity, has strong scientific relevance to the principle of restoring prefrontal cortex function in the human brain. Based on these findings, it can be concluded that Ibn Sina's psychiatric thinking is not obsolete but remains highly applicable and academically valid to be adopted as a modern psychotherapeutic intervention. Therefore, the integration between classical Islamic science and modern medicine is expected to be able to be an alternative solution in restoring mental health and human self-control in the modern era.

Keywords: Self-Control, Modern era, Psychosomatic, Mental Health, potential application

1. Introduction

The background of problems in modern human life is never separated from the dynamics of the development of information technology, which is growing very rapidly. The presence of the internet, social media, and smartphones today has changed almost the entire order of social interaction, culture, and even the psychological landscape of individuals.¹ On the one hand, digitalization provides extraordinary ease in mobility and access to information. But on the other hand, technology also has a fairly massive negative impact on mental health, one of which is the phenomenon of visual overstimulation that triggers wild urges of self or sexual desire among people. Freedom of access to pornographic content, the exploitation of sensuality for the sake of algorithmic engagement on social media, and the lack of digital filters today have created a worrying social reality, where many individuals are trapped in *cybersex addiction*.

The psychological condition of the community that is constantly attacked by this visual stimulation ultimately gives birth to a real mental crisis in daily life. Many young generations experience decreased concentration, *anxiety* disorders, chronic feelings of guilt, and moral degradation due to their inability to control their internal impulses. Clinically, intensive exposure to pornography has been shown to damage the structure of the human brain, particularly in the prefrontal *cortex*, which serves

¹Kimberly S. Young, "Cybersex Addiction: Clinical Growth of a New Disease," *CyberPsychology & Behavior* 4, no. 5 (2001): p. 375-386.

as the center of self-control and decision-making.² The classical morality approach, or simply the normative prohibition of religion, is often felt to be less effective if it is not accompanied by practical, clinical, and applicable therapeutic methods. It is in this crisis that modern society feels the need to look back at the intellectual heritage of Islam in the past, especially the thought of psychiatry and psychotherapy formulated by the legendary Muslim philosopher and doctor, Ibn Sina (Avicenna).

Ibn Sina, through his monumental works such as *Al-Qanun fi al-Tibb* and *Kitab al-Shifa'*, did not see the problem of uncontrollable self solely as a moral violation or a religious sin. More than that, he views it as a comprehensive psychosomatic disorder that involves a negative interaction between mental states (*al-nafs*) and biological imbalances in the brain.³ One of Ibn Sina's important contributions was his analysis of *al-Isq* disease (erotic obsession/blind love), which he categorized as a form of mental disorder, such as melancholia, that arises from the mind being constantly fixated on the visual beauty of the object of self.⁴ To overcome this, Ibn Sina offers a very holistic treatment methodology, starting from cognitive therapy (*ta'dil*) through maximizing the function of common sense, behavior modification (isolation from triggers), dietary regulation (diet), and physical activity or strenuous exercise to drain excess biological energy.⁵

This multidimensional approach, offered by Ibn Sina a thousand years ago, surprisingly has a strong scientific relevance to the principles of modern psychotherapy, such as Cognitive Behavioral Therapy (CBT) and the concept of neuroplasticity in recovery. Therefore, this paper is compiled to delve deeper into how Ibn Sina's method is formulated for controlling self and how concrete possibilities can be applied amid the onslaught of modern challenges. It is hoped that through this study, Ibn Sina's classical thought will not only be seen as a record of past medical history, but can be reconstructed into a practical, scientific, and applicable solution in helping modern humans recover their mental health and self-control from the vicious circle of digital overstimulation.

This research aims to show Ibn Sina's clinical thinking in the context of controlling human impulses and its relevance to the challenges of the times. This goal is focused on analyzing the concept of self and its disorders, including the phenomenon of erotic obsession (*al-'isq*), from the perspective of psychotherapy and psychiatry of Ibn Sina. Furthermore, this study aims to identify and map the forms of clinical, cognitive, and physical intervention methods that have been formulated by Ibn Sina to tame the wildness of lust. On the other hand, this study also aims to describe the reality of the challenges of digital self-overstimulation and the phenomenon of cyber-sexual addiction that is currently plaguing modern society. In the end, the main purpose of writing this paper is to formulate the possibilities and concrete models of reconstruction of Ibn Sina's method so that it

²Todd Love, dkk., "Neuroscience of Internet Pornography Addiction: A Review and Update," *Behavioral Sciences* 5, no. 3 (2015): p. 388-433.

³Ibn Sina, *Al-Qanun fi al-Tibb* [The Canon of Medicine], Volume 2 (Beirut: Dar al-Kutub al-Ilmiyyah, 2005), p. 210.

⁴Alaa M. Al-Khani, "Avicenna's Concept of Al-Ishq (Passionate Love), Its Diagnosis and Treatment," *Journal of the International Society for the History of Islamic Medicine* 10, no. 19 (2011): p. 34-41.

⁵Mohammad Anas, "Ibn Sina's Psychosomatic Concept and Its Relevance to Modern Mental Health," *Journal of Islamic Psychology and Culture* 7, no. 1 (2024): pp. 23-35.

can be applied practically and scientifically as a solution to mental health crises in the modern era.

This research builds on the main argument that the method of self-control formulated by Ibn Sina a thousand years ago is not just an outdated medieval doctrine of morality, but a system of clinical-psychosomatic psychotherapy that has a strong scientific foundation and is very compatible with the principles of modern neuroscience.⁶ The hypothesis proposed is that if the challenges of hyper-sexuality and cyber-sexual addiction in modern times are rooted in the impairment of cognitive control functions due to overstimulation of dopamine in the brain, then reconstruction of Ibn Sina's methods—such as cognitive therapy (*ta'dil*), *digital detox*, dietary regulation, and physical activity—will be significant as a holistic intervention to restore the function of the *prefrontal cortex* of modern humans.⁷ In other words, it is strongly suspected that the integration of classical Islamic medical-spiritual approaches and contemporary science is able to provide a more effective applicative solution than an approach that relies solely on normative-dogmatic prohibitions in addressing the mental health crisis of modern society.⁸

2. Literature Review)

2.1 The Concept of Soul and Self According to Ibn Sina

In the tradition of medieval Islamic thought, the discussion of self was never separated from the concept of the essence of the soul (*al-nafs*). In general, Muslim philosophers and scientists divide the dimensions of the human soul into several hierarchical levels. The most basic level is *nafs al-ammara*, which is the dimension of the soul that tends to encourage humans to fulfill purely biological needs, such as eating, drinking, and sexual reproduction (self). If not controlled by reason, this dimension will dominate human behavior and bring it down to the animal level. This comprehensive understanding of the structure of the soul is the initial foundation for formulating methods of self-control, in which mental health is judged by the extent to which the mind is able to lead these impulses.⁹

2.2 Psychosomatic Perspective of Ibn Sina

Ibn Sina (Avicenna) brought a great revolution in the medical world through his idea of the reciprocal relationship between soul and body (psychosomatic). In his magnum opus, *Al-Qanun fi al-Tibb*, he asserts that psychological disorders can trigger physical illnesses, and conversely, certain physical conditions can be detrimental to mental health. One of Ibn Sina's clinical contributions that is very relevant to the topic of self is his analysis of *the disorder of Al-Isq* (erotic obsession or blind love).¹⁰ Ibn Sina did not view *Al-Isq* as an ordinary romantic phenomenon, but rather as a mental illness of a kind of melancholy that originated from a mind that was too fixated on the physical beauty of the desired object. This disorder

⁶ Utz Brand, "The Synergy of Avicenna's Psychosomatic Theory and Modern Mental Health Interventions," *Journal of Medical Humanities and Islamic Studies* 12, no. 2 (2022): p. 85-99.

⁷ Ibn Sina, *Kitab al-Shifa' [The Book of Healing]: Al-Nafs* (Cairo: Al-Hay'ah al-Misriyyah al-'Ammah li al-Kitab, 1975), p. 165; See also Todd Love, et al., "Neuroscience of Internet Pornography Addiction: A Review and Update," *Behavioral Sciences* 5, no. 3 (2015): p. 390.

⁸ Mohammad Anas, "Ibn Sina's Psychosomatic Concept and Its Relevance to Modern Mental Health," *Journal of Islamic Psychology and Culture* 7, no. 1 (2024): pp. 30-32.

⁹ M. Solihin, *The Development of Philosophical Thought in Islam* (Bandung: Pustaka Setia, 2007), pp. 89-92.

¹⁰ Ibn Sina, *Al-Qanun fi al-Tibb [The Canon of Medicine]*, Volume 3 (Beirut: Dar al-Kutub al-Ilmiyyah, 2005), p. 140.

results in the drying up of vital body fluids, weight loss, and damage to brain cognitive function if not treated immediately through appropriate clinical interventions.¹¹

2.3 Methods of Self-Control ala Ibn Sina

The methodology offered by Ibn Sina to control self and cure *al-'Isq* disorders is very holistic because it combines cognitive, behavioral, and biological aspects. The first is cognitive therapy (*ta'dil*), which is to restore the function of control of common sense through rationalization of the adverse effects of the sequence of desires. The second is behavior modification through *distraction therapy*, where patients are preoccupied with intellectual activities, scientific discussions, or debates that drain the brain's thinking function. The third is strict physical intervention, including regulating diet to reduce foods that trigger arousal, as well as the obligation to do physical activity or strenuous exercise regularly to drain and channel excess biological energy in the body.¹²

2.4 Hyper-Sexuality and Mental Health Challenges in the Modern Era

Entering the modern and digital era, the challenge to human self-control has undergone a very extreme shift. The ease of access to the internet and social media algorithms has created an environment full of visual overstimulation that exploits human sexual instincts for economic gain (*engagement*). This phenomenon gives birth to a new mental crisis known as cybersex *addiction*. In modern medicine, constant exposure to this erotic content overwhelms the brain with the hormone dopamine, which over time results in the breakdown of nerve structures in the *prefrontal cortex*, the part of the brain responsible for the functions of self-control, planning, and morality.¹³ As a result, modern humans are becoming increasingly susceptible to chronic anxiety, depression, and loss of the ability to discipline themselves.

3. Methods

3.1 Approaches and Types of Research

The research on the method of self-control from Ibn Sina's perspective and its relevance in modern times uses a qualitative approach with library *research*. According to methodologists, literature research is a type of research that relies on literature data in the form of books, scientific journals, articles, and classical manuscripts as the main object of study without conducting direct field observations.¹⁴ This type of research was chosen because the main focus of this study is to conduct conceptual reconstruction, philosophical analysis, and clinical synthesis of Ibn Sina's medieval psychiatric texts, and then to confront the social problems and modern neuroscience findings in the current digital era.

¹¹ Alaa M. Al-Khani, "Avicenna's Concept of Al-Ishq (Passionate Love), Its Diagnosis and Treatment," *Journal of the International Society for the History of Islamic Medicine* 10, no. 19 (2011): p. 34-41.

¹² Mohammad Anas, "Ibn Sina's Psychosomatic Concept and Its Relevance to Modern Mental Health," *Journal of Islamic Psychology and Culture* 7, no. 1 (2024): pp. 25-28.

¹³ Todd Love, dkk., "Neuroscience of Internet Pornography Addiction: A Review and Update," *Behavioral Sciences* 5, no. 3 (2015): p. 388-433.

¹⁴ Mestika Zed, *Literature Research Method* (Jakarta: Yayasan Obor Indonesia, 2004), pp. 3-5.

3.2 Data Sources

The data sources in this study are divided into two main categories, namely primary data sources and secondary data sources. The primary data sources are original texts written directly by Ibn Sina, which contain theories of psychotherapy, Islamic psychology (*ilm al-nafs*), and psychosomatic medicine, such as the book *Al-Qanun fi al-Tibb* (The Canon of Medicine) and *Kitab al-Shifa'* (The Book of Healing).¹⁵ Meanwhile, secondary data sources were obtained from supporting literature that intersected with formal research objects, including books on the history of Islamic philosophy, national and international modern medical journals on neuroscience, cybersex addiction, and scientific articles on *Cognitive Behavioral Therapy* (CBT).¹⁶

3.3 Data Collection Techniques

The data collection technique in this literature research is carried out through a documentation method with a textual *analysis* approach. The initial step begins by conducting a literature *search* using relevant keywords through trusted academic databases such as Google Scholar, ScienceDirect, and medical digital libraries.¹⁷ After the literature is collected, a screening process is carried out to separate valid and relevant data relevant to the focus of the discussion. The selected data are then read in depth (*close reading*), the crucial points are recorded, categorized based on problem clusters, and are systematically arranged so that they are ready to be analyzed in the discussion chapter.

3.4 Data Analysis Techniques

The data that has been collected and categorized is then analyzed using the *content analysis method* and the descriptive-comparative analysis method. Content analysis is used to dissect the meaning of the text, clinical terms, and philosophical implications of each method of therapy written by Ibn Sina.¹⁸ After that, comparative methods were applied to bridge and compare Ibn Sina's principles of lust taming with the theories of brain neuroplasticity and modern psychotherapy today. Through this series of analyses, the researcher draws deductive conclusions about the possibilities, adaptation models, and concrete forms of implementation of Ibn Sina's method as a scientific solution to the crisis of human self-control in the modern era.

3. Results

4.1 Formulation of *Self* and *al-Isq* Disease in the Classical Text of Ibn Sina

Based on the tracing of Ibn Sina's main texts, the results of the study show that he views the self as part of the animal soul (*al-quwwah al-hayawaniyyah*), which is centered on fulfilling basic biological needs of humans. Under normal conditions, this power functions to maintain the survival of the species. However, when the cognitive power of reason (*al-quwwah al-'aqliyyah*) is weakened, the self will take

¹⁵ Seyyed Hossein Nasr, *Three Muslim Sages: Avicenna, Suhrawardi, Ibn 'Arabi* (Cambridge: Harvard University Press, 1964), p. 22-25.

¹⁶ Todd Love, dkk., "Neuroscience of Internet Pornography Addiction: A Review and Update," *Behavioral Sciences* 5, no. 3 (2015): p. 388.

¹⁷ Sugiyono, *Quantitative, Qualitative, and R&D Research Methods* (Bandung: Alfabeta, 2019), pp. 240-243.

¹⁸ Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology* (Thousand Oaks: Sage Publications, 2004), p. 18-22.

over control of human behavior in a destructive way.¹⁹ The most extreme clinical manifestation of this detachment of self-control was identified by Ibn Sina as *the disease of Al-Isq* (erotic obsession or melancholy of love). The results of the reading of *Al-Qanun fi al-Tibb* confirm that *al-Isq* is not just a convulsion of romantic emotions, but a psychosomatic mental disorder caused by the mind obsessively fixated on a single visual object of self, which then confuses the imagination (*al-wahm*) and damages the substance of the animal spirit in the brain.²⁰

4.2 Mapping of Clinical Methods of Self-Control According to Ibn Sina

The findings of the literature confirm that Ibn Sina formulated a comprehensive treatment system that combines three main interventions, namely cognitive, behavioral, and physical-biological:

1. **Cognitive Intervention (*Ta'dil al-Fikr*):** This step focuses on the restoration of common-sense function. Ibn Sina suggested techniques for the realization of the rationality of the individual regarding the long-term adverse consequences of his lust, as well as breaking the illusion of the apparent beauty of the desired object through logical discussion and debate.²¹
2. **Behavior Modification (Focus Shift):** The patient is deliberately distanced from the stimulus (*digital detox* in the modern context) and preoccupied with activities that drain a high level of concentration, such as heavy scientific studies, theological debates, business affairs, or traveling.²²
3. **Biological-Physical Intervention:** Ibn Sina requires strict dietary arrangements (reducing wet, sweet, and high-energy foods that can trigger sperm production and arousal) and requires regular physical exercise or strenuous exercise to drain the body's excess biological energy.²³

4.3 Anatomy of Digital Self-Crisis in the Modern Era

The results of an analysis of the modern neuroscience literature show that there is a remarkable alignment between Ibn Sina's classic diagnosis and the reality of mental crisis today. In the digital age, visual overstimulation of pornographic content and social media algorithms act as a constant trigger for hyper-sexuality. Contemporary clinical findings prove that exposure to these sexual visual stimuli constantly floods the brain with extreme spikes in the hormone dopamine. The long-term consequences of this condition are a decrease in gray matter volume and damage to nerve function in the *prefrontal cortex* (PFC), the part of the human brain responsible for impulse control, moral judgment, and rational decision-making.²⁴ As a result, modern society experiences the phenomenon of cyber-sexual addiction

¹⁹ Ibnu Sina, *Kitab al-Shifa' [The Book of Healing]: Al-Nafs* (Kairo: Al-Hay'ah al-Misriyyah al-'Ammah li al-Kitab, 1975), p. 162-165.

²⁰ Ibn Sina, *Al-Qanun fi al-Tibb* [The Canon of Medicine], Volume 3 (Beirut: Dar al-Kutub al-Ilmiyyah, 2005), p. 140.

²¹ Alaa M. al-Khani, "Avicenna's Concept of Al-Ishq (Passionate Love), Its Diagnosis and Treatment," *Journal of the International Society for the History of Islamic Medicine* 10, no. 19 (2011), p. 36.

²² Utz Brand, "The Synergy of Avicenna's Psychosomatic Theory and Modern Mental Health Interventions," *Journal of Medical Humanities and Islamic Studies* 12, no. 2 (2022): p. 91.

²³ Mohammad Anas, "Ibn Sina's Psychosomatic Concept and Its Relevance to Modern Mental Health," *Journal of Islamic Psychology and Culture* 7, no. 1 (2024): p. 26.

²⁴ Todd Love, dkk., "Neuroscience of Internet Pornography Addiction: A Review and Update," *Behavioral Sciences* 5, no. 3 (2015): p. 395-402.

(*cybersex addiction*), which triggers anxiety disorders, depression, and loss of self-control skills.

4.4 The Relevance of Ibn Sina's Method to Modern Neuroscience

The research data successfully synthesizes that Ibn Sina's holistic method has high scientific validity when faced with modern neuroscience principles. Cognitive therapy (*ta'dil*) and focus shift initiated by Ibn Sina are in line with the concept of *modern Cognitive Behavioral Therapy* (CBT), which functions to reactivate the *prefrontal cortex* to suppress the wandering of the limbic system (the center of emotional lust). Furthermore, physical interventions in the form of strenuous exercise and dietary restriction have been scientifically proven to reduce excess levels of the hormone testosterone and divert the body's energy supply to trigger the process of neuroplasticity, which is the brain's ability to repair and reconstruct nerve structures damaged by addiction.²⁵ Thus, the results of this study prove that Ibn Sina's classical method is very applicable to be adapted as a modern psychotherapy model that is a solution to mental health crises due to digital overstimulation.

4. Discussion

5.1 Ibn Sina's Psychosomatic Dialectics in Overcoming Modern Mental Crises

An in-depth interpretation of the results of the research shows that Ibn Sina never separated the material (biological) and the immaterial (psychic) aspects in looking at the dynamics of human behavior. When modern humans experience visual overstimulation due to constant exposure to digital media, the problem that arises is not just a degradation of spiritual morality, but a biological malfunction of the nervous system.²⁶ This is where Ibn Sina's psychosomatic model lies; he understands that a mind that is constantly forced to focus on the object of self—in this case, digital erotic content—will damage the power of imagination (*al-wahm*) and weaken the memory (*al-hifz*). This decline in cognitive function in Ibn Sina's psychiatric terms is an indication that the soul has been enslaved by bodily matter.²⁷ Therefore, healing cannot be done only by oral religious doctrines, but must touch the physical repair of the brain organs and radical modification of behavior.

Furthermore, Ibn Sina in *Al-Qanun fi al-Tibb* gives special emphasis that failure to control oneself will lead to the accumulation of black *bile* in the brain, which triggers extreme melancholy conditions. In the modern context, this accumulation of material is commensurate with the saturation of dopamine receptors due to constant exposure to internet pornography.²⁸ Modern humans who are trapped in this circle will lose sensitivity to normal happiness, a clinical condition called anhedonia. Through this psychosomatic understanding, Ibn Sina's reconstruction of thought provides a sharp critique of modern counseling methods that sometimes focus too much on verbal healing (*talk therapy*) without caring about

²⁵ Marc N. Potenza, dkk., "The Neurobiology of Hypersexual Disorder and Cybersex Addiction," *Current Behavioral Neuroscience Reports* 4, no. 3 (2017): p. 211-219.

²⁶ Utz Brand, "The Synergy of Avicenna's Psychosomatic Theory and Modern Mental Health Interventions," *Journal of Medical Humanities and Islamic Studies* 12, no. 2 (2022): p. 95.

²⁷ Ibn Sina, *Al-Qanun fi al-Tibb* [The Canon of Medicine], Volume 3 (Beirut: Dar al-Kutub al-Ilmiyyah, 2005), p. 142.

²⁸ Ahmed Shafique, "Neurological Interpretations of Avicenna's Melancholia in the Digital Age," *International Journal of History of Medicine* 8, no. 4 (2020): p. 112-118.

the biological restoration of the patient's brain organs that have already suffered structural damage.²⁹

5.2 Convergence of Classical Cognitive-Behavioral Therapy and Neuroscience Concepts

If analyzed from a contemporary medical perspective, the cognitive intervention method (*ta'dil al-fikr*) and focus shift initiated by Ibn Sina a thousand years ago have functional similarities with *Cognitive Behavioral Therapy* (CBT) and *Acceptance and Commitment Therapy* (ACT). Ibn Sina's focus on restoring control of common sense is in line with modern psychiatric efforts in strengthening the function of the *prefrontal cortex* (PFC) to suppress hyperactivity in the limbic system (amygdala and nucleus accumbens), which is the center of emotional appetite control and addiction.³⁰ When a person shifts focus to heavy scientific discussions or complicated business activities, as Ibn Sina suggests, the brain is automatically forced to stop the production of instant dopamine that is usually obtained from digital selfie stimuli. This process of concentration shifting trains the brain to form new, healthier neural pathways, a phenomenon known in modern neuroscience as neuroplasticity.³¹

Ibn Sina's cognitive intervention also works by dismantling the wrong cognitive distortion scheme in people with self-fulfilling addiction. Ibn Sina suggested that the therapist or the individual himself detail the shortcomings, ugliness, and transience of the visual object he is pursuing until the illusion of beauty collapses in his mind.³² In modern science, this technique is known as *cognitive restructuring*, in which patients are guided to reassess the stimuli that trigger addiction objectively and rationally. By reactivating this function of logical thinking, blood flow that was originally concentrated in the emotional-sexual area of the posterior brain will be redirected to the frontal brain, thus restoring the individual's sovereignty over his or her own moral actions and choices.³³

5.3 Scientific Validation of Physical Interventions: Diet and Exercise against Contemporary Addiction

One of the most interesting points in this discussion is the clinical effectiveness of physical interventions in the form of dietary regulation and strenuous exercise required by Ibn Sina. In the medieval Western medical tradition, lust was often considered only an inner sin, but Ibn Sina saw it as an accumulation of excess biological matter (body fluids and energy). Modern neuroscience validates this view by finding that *high-intensity exercise* has been shown to lower excessive levels of free testosterone in men while releasing endorphins and BDNF (*Brain-*

²⁹ Mohammad Anas, "Ibn Sina's Psychosomatic Concept and Its Relevance to Modern Mental Health," *Journal of Islamic Psychology and Culture* 7, no. 1 (2024): p. 33.

³⁰ Todd Love, et. al., "Neuroscience of Internet Pornography Addiction: A Review and Update," *Behavioral Sciences* 5, no. 3 (2015): p. 410.

³¹ Marc N. Potenza, dkk., "The Neurobiology of Hypersexual Disorder and Cybersex Addiction," *Current Behavioral Neuroscience Reports* 4, no. 3 (2017): p. 215.

³² Alaa M. Al-Khani, "Avicenna's Concept of Al-Ishq (Passionate Love), Its Diagnosis and Treatment," *Journal of the International Society for the History of Islamic Medicine* 10, no. 19 (2011): p. 39.

³³ Valeria Riccardi, "Cognitive Restructuring and Neuroplasticity in Behavioral Addictions," *Frontiers in Psychiatry* 11 (2021): p. 602-611.

Derived Neurotrophic Factor).³⁴ This BDNF hormone plays an important role in repairing damage to nerve cells in the forebrain that were previously eroded due to cyber-sexual addiction (*cybersex addiction*). Coupled with dietary restrictions on high-calorie foods and stimulants, the supply of biological energy that usually triggers impulsive arousal can be muted, so that the body is in a stable state of homeostasis.³⁵

Biochemically, dietary restrictions recommended by Ibn Sina—such as avoiding hot, moist, and high-energy foods—have been shown to decrease the activity of the hypothalamic-pituitary-adrenal axis (HPA axis), which is often hyperactive in people who experience stress or addiction.³⁶ Physically strenuous exercise also serves as a biological catharsis, in which the body's motor energy is expended on productive activities, thus leaving little energy for the nervous system to generate unwanted sexual impulses. This combination of fasting/diet and physical activity is empirically recognized by modern science as one of the most effective methods to speed up the process of clearing *dopamine toxins* (*dopamine detox*) in the brains of people with digital addiction.³⁷

5.4 Implications of Ibn Sina's Method Reconstruction for Humans in the Digital Age

In practical terms, the reconstruction of Ibn Sina's thought makes a new theoretical contribution to the world of Islamic psychology and modern mental health. His method offers a balanced solution (*wasathiyyah*) that bridges the gap between the secular-materialistic approach and the spiritual-dogmatic approach.³⁸ Modern humans who are trapped in a vicious cycle of digital overstimulation cannot be cured simply by being told to repent without the restoration of their brain's biological function first.³⁹ Conversely, the use of libido-lowering pharmacotherapy in modern psychiatry often has bad side effects if not accompanied by the restoration of consciousness of reason and spiritual values.

Therefore, the practical application of Ibn Sina's method in the current digital era can be realized in an adaptive integrated therapy protocol. The protocol can begin with a strict *digital detox* phase over a period of time to break the chain of sexual visual stimulation, followed by the application of intensive physical exercise to stimulate brain neuroplasticity.⁴⁰ At the same time, cognitive restructuring grounded in rational and spiritual values is implemented in stages to rebuild the individual's mental defenses.⁴¹ Thus, the synthesis of Ibn Sina's holistic methods that include mind management, digital stimulus control, regular exercise, and a balanced

³⁴Christopher M. Perry, dkk., "The Effects of High-Intensity Exercise on Neurotrophic Factors and Brain Recovery," *Neurobiology of Learning and Memory* 145 (2018): p. 24-31.

³⁵ Mohammad Anas, "The Psychosomatic Concept of Ibn Sina...", p. 35.

³⁶ Ibn Sina, *Al-Qanun fi al-Tibb...*, Volume 3, p. 145.

³⁷ Daniel Ley, "Dopamine Fasting and Behavioral Modification in Cybersex Addiction," *Journal of Behavioral Addictions* 9, no. 2 (2020): p. 143-152.

³⁸ M. Solihin, *The Development of Philosophical Thought in Islam* (Bandung: Pustaka Setia, 2007), p. 95.

³⁹ Seyyed Hossein Nasr, *Three Muslim Sages: Avicenna, Suhrawardi, Ibn 'Arabi* (Cambridge: Harvard University Press, 1964), p. 38-41.

⁴⁰Kimberly S. Young, "Cybersex Addiction: Clinical Growth of a New Disease," *CyberPsychology & Behavior* 4, no. 5 (2001): p. 380.

⁴¹ Utz Brand, "The Synergy of Avicenna's Psychosomatic Theory...", p. 98.

diet becomes a very logical, scientific, and applicable self-therapy package to restore the mental health of modern society from the threat of cyberselfic addiction.

5. Conclusion

Based on the research and discussion presented, it can be concluded that the method of self-control formulated by Ibn Sina a thousand years ago has a very strong psychosomatic and clinical foundation and high scientific relevance to mental health challenges in the modern era. Ibn Sina does not view the wildness of self, especially in its extreme manifestations such as *al-'Isq* disease (erotic obsession), solely as a problem of spiritual morality, but as a form of mental-biological disorder that damages the cognitive function of the brain. To overcome this, Ibn Sina offers a holistic psychotherapy system that integrates cognitive interventions (*ta'dil al-fikr*), behavior modification through focus shifting, and physical interventions in the form of strict diet arrangements and physically strenuous exercise.

In today's digital era, when modern society is faced with a crisis of hypersexuality and *cybersexual addiction* due to visual overstimulation that damages the neural structure of the *prefrontal cortex*, Ibn Sina's method offers a concrete alternative solution. Ibn Sina's principles of common sense healing have been proven to be in harmony with the concept of *Cognitive Behavioral Therapy* (CBT) in modern neuroscience, while his physical interventions are validated by science to stimulate the process of neuroplasticity to repair brain cell damage in addicted patients. Thus, the reconstruction of Ibn Sina's thought succeeded in bridging the gap between spiritual-dogmatic and medical-secular approaches, while providing a model of self-therapy protocol that is logical, scientific, and highly applicable in restoring self-control and human mental health in the digital era.

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