

SYED MOHAMMAD HILMI SYED ABDUL RAHMAN
MUHAMMAD HAZIM MOHD AZHAR
CHE ZARRINA SA'ARI
MOHD SYUKRI ZAINAL ABIDIN
MUHAMAD ZARIFF ILIAS

**THE BASIC MODEL OF ISLAMIC PSYCHOSPIRITUAL TREATMENT
BASED ON UNDERSTANDING AND APPRECIATING THE CONCEPT OF
DESTINY (AL-TAQDIR)**

Syed Mohammad Hilmi Syed Abdul Rahman

Universiti Malaya, Academy of Islamic Studies, Kuala Lumpur, Malaysia

Email: smhilmi@um.edu.my

Muhammad Hazim Mohd Azhar

Universiti Malaya, Academy of Islamic Studies, Kuala Lumpur, Malaysia

Email: 17013390@siswa.um.edu.my

Che Zarrina Sa'ari

Universiti Malaya, Academy of Islamic Studies, Kuala Lumpur, Malaysia

Email: zarrina@um.edu.my

Mohd Syukri Zainal Abidin

Universiti Malaya, Academy of Islamic Studies, Kuala Lumpur, Malaysia

Email: syukri1990@um.edu.my

Muhamad Zariff Ilias

Universiti Teknologi MARA (UiTM), Academy of Contemporary Islamic Studies (ACIS),
Selangor, Malaysia

Email: zariff@uitm.edu.my

Abstract: The severity of mental and emotional disturbances is not only a topic of discussion among academics and medical practitioners, but also debated by world leaders. Despite various methods being employed to address this issue, the number of mental illness cases continues to rise each year. Therefore, it is crucial to explore alternative treatments. This article proposes a basic model of psycho-spiritual treatment that draws on an understanding and realization of Allah's taqdir, driven by faith in al-Qada' and al-Qadr, to help treat mental disorders. The proposed model takes into account that a stable and positive faith, morals, and self-identity can be formed through an understanding and realization of Allah's taqdir. This model also acts as a fundamental concept of mental and spiritual support needs by fostering a sense of dependence, hopefulness, justice, and solidarity. As such, it offers an alternative approach to psycho-spiritual treatment.

Key words: Islamic psychospiritual, concept of destiny, al-Taqdir, al-Qada' and al-Qadr.

1. Introduction

The modern world is witnessing significant progress in the material development sector, but the spiritual and emotional elements are often neglected. Islamic scholars suggest that progress and sophistication in both areas are necessary. The lack of attention towards the spiritual element has given rise to mental problems in society, which negatively impacts the quality of life holistically.

Mental illness affects one in eight people worldwide. Depression is a leading cause of disability, and suicide is the fourth most common cause of death among individuals aged 15 to 29. The World Health Organization (WHO) has called on all nations to improve investment in mental health, citing the COVID-19 pandemic's exacerbating effect on the already significant suffering. In 2019, WHO launched the WHO Special Initiative for Mental Health (2019-2023): Universal Health Coverage for Mental Health, aiming to provide 100 million additional people in 12 priority countries with access to high-quality and affordable care for mental health disorders. WHO also released the World Mental Health Report: Transforming Mental Health for All in 2022.

Islam emphasizes the importance of mental well-being through the position of Hifz al-'Aql in al-Daruriyyat al-Khams. Mental health is not just the absence of illness or infirmity; it is a state of complete physical, mental, and social well-being. It involves being aware of one's potential, handling everyday pressures, working successfully and productively, and making a positive contribution to oneself and society.

In addition to clinical treatments, it is essential to diversify alternative treatments to address mental health issues, such as psychospiritual treatment. This paper proposes a basic model of Islamic psychospiritual understanding and appreciation of the concept of Destiny, which is one of the fundamental pillars of faith in Islam. True faith is not only a condition for ukhrawi happiness, but it also helps preserve mental and emotional well-being.

2. The Concept of Islamic Psychospiritual Treatment

Psychospiritual Islam is a combination of two words namely psychology and spiritual. It means the study of the soul or mental processes and thoughts that are spiritual not material or physical aspects from the point of view of Islam (Baharom, Abd. Ghani, Ahmad, Supardi, Kamin, Tajudin, Jabar, Mohd Khalid, Abdullah 2005). Spirituality according

to the American Psychological Association (APA) is a feeling that points to the soul, God, religion and sensitivity to religious experience. This spiritual factor is anything related to moral, religious or mystical beliefs that play a role in influencing actions, emotions or thoughts (Vandenbos 2006). God has given the spiritual in each individual that affects the ability to think and understand as well as emotions. The word spiritual is defined in the Council's Dictionary as being spiritual or psychiatric in nature as well as opposed to physical (Baharom, Abd. Ghani, Ahmad, Supardi, Kamin, Tajudin, Jabar, Mohd Khalid & Abdullah 2005). In Arabic terminology, the spiritual is referred to as *al-Ruhi* or *al-Nafsi* (Sa'ari, 1998). According to Tawfiq (1998), in the Quran and al-Sunnah *al-Nafs* has various terms including self, nature, soul and spirit.

Similarly, according to the view of al-Ghazali which states that the spiritual involves four elements such as *al-Nafs*, *al-Qalb*, *al-Ruh* and *al-'Aql* (Al-Ghazali 2001). Qamus al-Mawrid also explained the spiritual as the spirit and reason (Al-Ba'albakki 1997). Based on some of the definitions that have been given, it can be formulated that spiritual means all things related to spirituality such as soul, spirit, heart, mind, and not physical, and cannot be perceived with the naked eye. However, in debating the spiritual angle, al-Ghazali is more inclined to focus on *al-Qalb* which is the heart since the heart is likened to the king who controls all human limbs as the hadith of the Prophet s.a.w which means (Al-Bukhari 2000): "Indeed, in the flesh of man is a lump. If the flesh is good then the whole body is good, but if it is damaged, then the body is also damaged. The meat is the heart."

Psychospiritual is a relatively new discipline, but its roots can be traced back to the science of Sufism, which combines faith, feqah, and psychology (known as *tibb al-ruhani*). Over time, the field of clinical and professional training has evolved from psychodynamic to behaviorism, and then from cognitive behaviorism to spiritual approaches. In Islam, there is a strong emphasis on psychology, particularly in the areas of moral education and mental and spiritual development, with the goal of achieving overall well-being and moral elevation (Sholeh & Musbikin, 2005). Islamic psychospiritual is a branch of psychology that does not entirely reject Western Psychological Sciences; instead, it integrates certain aspects of it with the world of spiritual knowledge. Several Islamic psychological figures, such as Muhammad 'Uthman al-Najati, Malik Badri, Zakiah Daradjat, H. Jalaluddin, H. Amin Syukor, and other notable figures in Islamic psychology, have made such integrations. The flaw in Western psychology, however, is its tendency to overlook the spiritual aspect and solely focus on the essence of things.

This is different from the psychospiritual concept according to the west which emphasizes the spiritual meaning as a special potential in the body without clearly relating it to the power and strength of God. Spiritual intelligence, like other intelligences, is only part of nature. Spiritual

intelligence in them is only the power of the human brain and it is not from religion. They have presented a humanitarian approach that does not consider monotheism and religion as the axis or basis of the model. Islam on the other hand is a worldwide religion that views monotheism as the foundation for all of existence. Islam does not at all separate worldly practices and belief in divinity (Sudi, Sham & Yama 2017).

By Islamic Sharia, psychospiritual Islam is a form of psychological therapy intended to advance one's spirituality and win Allah SWT's favor. It is a spiritual method that focuses on psychological treatment based on Islamic religious sources and knowledge that does not conflict with the principles of Sharia (Rosman, Abd Razak, Ibrahim & Mohamad 2022). The psychospiritual of Islam is a spirit born from the human soul that is non-material and based on belief in the power that affects human life. Islamic Psychospiritual Therapy also has a strong foundation in the spiritual teachings of the Quran and Muhammad. It is a type of therapy in which the patient is transferred in a godly manner from the realm of illness to the realm of well-being (Shaharom 2014).

Aqidah (beliefs), *ibadah* (ritual practises), and *akhlak* (morality), which are interrelated aspects of spirituality, are crucial components of Islamic psychotherapy for mental illness. In this study, the three dimensions reflective domain (RD), expressive domain (ED), and persistence domain (PD) are explored as the themes that help to explain how Islamic psychotherapy can help adolescents who have fallen into delinquency (Haris, 2022). According to Poduri (2022), from a counselling standpoint going forward, religion by nature encompasses spirituality.

The study of spiritual psychology discusses aspects of understanding the methods of deepening spirituality, knowing oneself, knowing the philosophy behind prayer, tafakkur and methods or procedures of spiritual practice as an effort to prevent, care for and evaluate spiritual diseases (Hussain 2005). It is also a solution to problems involving the human soul, thought and spirituality (Malik 1989). Islamic psychotherapy is an Islamic psychospiritual application that plays a role in treating mental, spiritual, moral and physical diseases through the Qur'an, the Prophet's Hadith.a.w., the experience of the righteous and science. This suggests Islamic psychotherapy is an integral part of Islamic psychospiritual. Some methods based on the science of Sufism used in Islamic psychotherapy serve as a deterrent, healer or treatment and purification of the heart (Adz-Dzaky 2001). All the elements in the spiritual will shape the personality of a human being (Benner 2002).

Psychospiritual Islam explains about awakening or self-enlightenment in achieving the purpose or meaning of life which is *ta'abbudi*. The aspect of attaining the pleasure of Allah SWT means that the prophetic psychospiritual objective is simply to hope for the pleasure of Allah SWT. A high psychospirituality according to Islam refers to a person who has a degree of peace of mind, intelligent mind, a peaceful spirit, a

happy soul and a happy heart with faith and piety to Allah SWT (Baharuddin, Ismail 2013).

The application of spiritual elements based on religion is seen as very significant because it is able to change and understand the individual about the meaning of his life (Vachon 2008). Integrating spiritual activities should not be viewed as the beginning of a new therapeutic competition, but rather as a strategy to maximise human potential (Dumulescu, Necula, Sarca, Cristea 2022). Being a source of comfort and direction is one of the strongest justifications for recognising spirituality as a crucial component of enhancing psychological well-being, as was demonstrated in study by Dumulescu, Necula, Sarca, Cristea (2022) using a variety of psychological viewpoints.

According to Rafeah Saidon et. al. (2019), the emotional, physical and mental loads of disaster victims may be lessened by a psycho-spiritual support model based on the Islamic domain that attends to the victims' spiritual requirements, religious needs and mental well-being as well as other areas. The results of Ridwan (2022) study on three adolescent girls cases studied as they engage in Islamic psycho-spiritual therapy found out that their faith in Allah's rewards made it simpler for them to develop their expressive and reflective domains of spirituality, respectively. Their practises of ibadah also influenced their behaviour, making them more persistent in life. Finding of reseach by Hamizah, Shakirah & Syed (2022) stated that the psycho-spiritual component has a significant impact on how much rage delinquent teenagers exhibit.

In summary, the broader concept of Islamic psychospiritual emphasizes the spiritual aspect of treatment. The spiritual aspect that is the focus of this paper is the comprehending and appreciating the idea of destiny based on belief in al-Qada' and al-Qadr, which can serve as the foundation for psychospiritual therapy.

3. The concept of destiny in islam

The word “predestination” or the word of Arabic origin *Taqdir* (تقدير) is a Masdar word from the word *qaddara* (قَدَّرَ) which is equivalent to the word (تَرَوِيَّةٌ), which is contemplating and (تَفَكُّيرٌ), which is thinking to equate something (Al-Ansari, 2010; Fairuzabadi 1987). In Islam, it can be understood from the words of destiny is the inclusion of two elements, namely *al-Qada'* and *al-Qadr*. The coupling of these two words needs to be understood through a method in the Arabic language, namely: (إذا اجتمعا) which means, when the two are united, then it is different, when the two are separated then it is united (Muhammad Hassan 2007).

This method is widely applicable in the Arabic language that a word has many and varied meanings when it is alone. But when it comes down

to it, it has a special meaning. For example, the use of the word poor and poor, when combined these two words in a sentence or statement should be distinguished both and when separated, then the word poor and poor is the same. As in the word *al-Qada'* when it is first contained the meaning of the word *al-Qadr*. When the word *al-Qadr* is used, the meaning of the word *al-Qadr* is also used. Whereas when the two are coupled in a statement, it should be distinguished the definition of the two words (Al-Hamd 2007; Mahmud 1997). The two words *al-Qada'* and *al-Qadr* are different but they refer to the one madlul (Al-Maidani 1979). Al-Jazari (2006) likened one of the two to be in the tread position, while the other was in the banggunan position. Whoever separated the two, then he has torn down and damaged the building. It is very important to understand *al-Qada'* and *al-Qadr* in tandem because there are many arguments and evidence of the obligation to believe in it.

There are two kinds of faith: the first is the belief that Allah knows what his servants do, whether they are obedient or disobedient, sustenance and death through his knowledge. Then everything that happens to the creatures until the day of resurrection is written in al-Luh al-Mahfuz. Both are believers in the will of Allah which must pass and his covering kudrat which is to believe in what Allah wills is bound to happen and what he wills is not bound to happen (Awang 2001).

In short, understanding the concept of Destiny should include two basic components, namely *al-Qada'* and *al-Qadr* which certainly cannot be separated from the three main aspects of knowledge, will (*Iradah*) and power (*Qudrah*) of Allah over everything. From this, it can be concluded that destiny is the creation or implementation of Allah based on his provisions on something with a certain capacity in accordance with his knowledge. For this reason, this writing uses the term "Predestination" which is refer to *al-Qada'* and *al-Qadr* in Islam.

4. Understanding the Concept of Destiny as a Psychospiritual Basic Treatment Instrument

The strength of faith in destiny as a result of building understanding and appreciation will yield positive results for the individual in addition to being a basic concept of the need for mental and spiritual support. Such faith is not only a complement to the conditions for reaching happiness in the afterlife, but also indirectly has the ability to shape well-being and spiritual, emotional and mental balance. The concept of destiny can be a basic psychospiritual treatment, starting with the construction of understanding that is *'aqliyyah*, then develops into a feeling, which is *dhawqiyyah*, and teaches behavior and attitude, which is *'amaliyyah*, which is positive and harmonious (Mohd Azhar 2018). This discussion had been concluded in Figure 1.

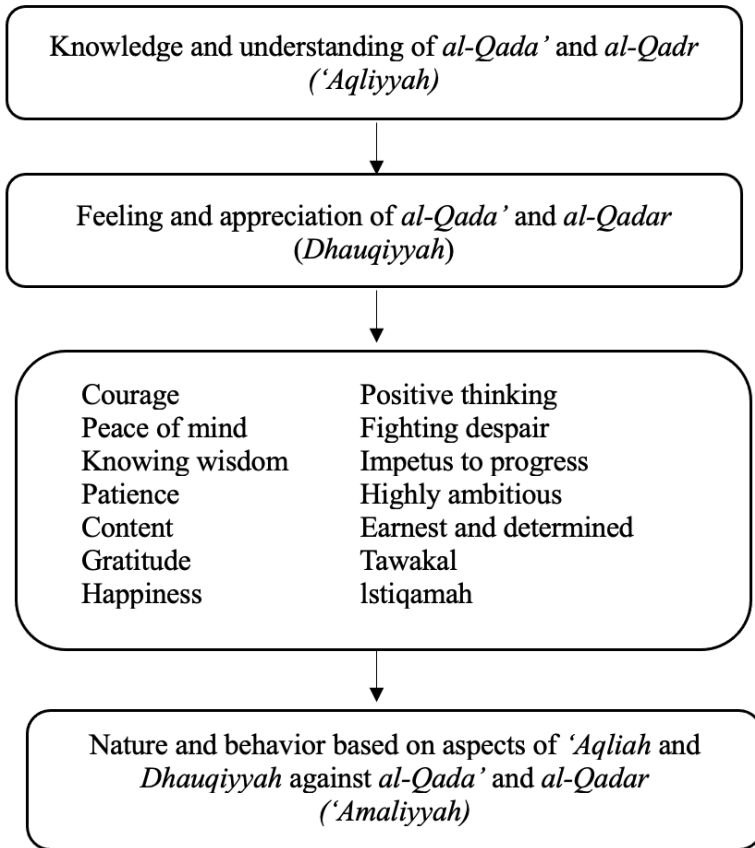


Figure 1: The process of behavior changes through understanding and appreciating the concept of destiny (Mohd Azhar 2018)

The one who holds fast to Destiny will submit himself to God because he knows that everything that happens to himself will never escape God's plan. There is no fear in their hearts. In the surrender, contained in the application of trust and protection to God from any form of interference. Not only that, courage can also be formed in oneself when someone believes in God's destiny after throwing away feelings of weakness and cowardice because of the belief that something bad will not happen even though all people agree to harm themselves unless it has been determined by God.

Those who hold on to al-Qada' and al-Qadr always place their hope in Allah without any prejudice against him. Even though they go through complicated and difficult things, they do not blame Allah's decree so that they are born in themselves feelings of pleasure either in the form of spaciousness or in the form of a search for hidden wisdom. The pleasure

and tranquility that is present is because they know that every decree of Allah has wisdom, upbringing, justice, wisdom and love.

Believing in God is a way of knowing, and understanding God. This is because the knowledge of something is not merely seen outwardly. Sometimes things that are seen as good and liked are not necessarily good in reality and vice versa. God is the creator and sustainer of all things.

True faith in Destiny will give birth to a feeling of servitude filled with patience to all provisions even though it is a burden either to self, family, property or in society whatsoever. Faith teaches Muslims to have patience even on things that are hated either with awareness or forced. Thus, there is tranquility when bearing burdens and suffering. This is very different from people who do not believe or have weak faith in Destiny. They are not patient even when faced with small and crumb problems. His heart became unsettled, himself shrouded in sadness and on his face a look of depression.

Faith in God leads to the realization that all things belong to God. The owner is free to do with his property as he wishes. Reda is the greatest gate of God and it is considered as the heaven of the world. Reda is also a state of relaxation for members of worship and comfort for people who long to collect Divine Love.

When you are faithful and faithful to God, you will find peace of mind and peace of mind. This peace will not be achieved except by faith in Allah and his destiny because always feel happy with the provisions of Allah and do not think much about the upcoming evil even after going through sad and painful events.

True faith in Destiny can trigger and spur high desires and ambitions and avoid laziness and submission to Destiny alone without effort. High desire is an action that considers small things not the end. Those who believe in God are always looking for perfection in things and avoid trivial things. This faith encourages the feeling of constantly trying to change a difficult situation for the better.

Those who believe in God will always take advantage of the opportunities that come their way. They want all the good in this world or the hereafter. This determination was born because destiny in Islam teaches not to just give up, but to try to come up with reasons to prevent a possible destiny from happening as long as that destiny becomes a secret that man does not know. Simply put it is to prevent a destiny with another Destiny. They do not feel weak and complain when they fail in an effort but always renew their efforts as a healing chapter in addition to the participation of requests for help from Allah. For those who do not believe, it is easy to give up. When a disaster occurs, the idea is that it will always continue to have no end until it drowns his life.

These efforts are always imbued with tawakal which is one of the biggest effects for those who believe and understand the concept of Destiny taught in Islam. It cannot be done unless accompanied by efforts

and efforts to treat the disorder. True understanding of the concept of destiny is very important in forming a true attitude of trust, not just surrender to God without being accompanied by persistence and determination efforts.

Fate encourages patients to often entrust prayers to Allah. It can be said that prayer requests constitute a general psychotherapeutic treatment. In psychotherapy, the patient's outbursts and moans to the nurse are perceived as a support of appreciation and attention. When he prays, he prays more than he prays, and he prays more than he prays. When you ask for help from God, you will not be able to truly feel the feeling of supplication except with true belief in Destiny, namely the belief that humans do not have absolute power, everything is under the submission of *Iradah* and *Qudrah* Allah. Man or any other creature has no power.

Faith in God is not a matter of belief or doubt, but it is a matter of faith. In fact, not only continuously static, humans are responsible for always improving the faith. This faith that indirectly becomes a psychospiritual treatment will equally be a prolonged and continuous process.

Faith in God is not only a matter of faith, but of faith in God. The same can be seen in the findings that Western psychologists want to develop. For example, Robinson (2008) states that there are three important aspects of psychospiritual, namely, First: the existence of awareness and appreciation of others including oneself, others, the environment and God. Second, expansion responds to the other side i.e. conditions involving the practical aspect of creating a spiritual connection. Third, the existence of knowledge of meaning in life which is a factor of awareness, appreciation and response to others.

In Christianity, there are also a relationship of God's will with improving well-being and building healthy personalities. Therefore, everyone can cooperate with God while yet bearing responsibility for each of his deeds. A person who is loyal is never alone; rather, he is always with God, who upholds his responsibility for his actions while guiding and empowering him. The divine providence always offers a chance for good even in the most catastrophic circumstances (Matei, Dumulescu, Siladi, Opre 2022).

The meaning/purpose of life, transcendence, spiritual resources, self-determination, reflection-soul purification, and spiritual coping with problems can all be categorized as themes of spiritual intelligence from both Islamic and Western philosophical views (Sa'ari 2022).

According to Gilbert (2007), psychospiritual treatment focuses on five basic aspects, meaning, value, transcendence, namely existence or experience beyond the normal or physical level, connecting, and becoming. The aspect of "meaning" means connection with the ontology of the meaning of life or in other words, the meaning of life through the

birth of a sense of the purpose of self-existence in this mortal realm. The teachings of predestination in Islam form the Association of the discovery of the meaning of this life with oneself either in personal, social or spiritual existence and thus give birth to psychological health and well-being.

The “value” aspect can also be seen through the belief of truth in the mind and personal behavior that is continuous with the mold in oneself so that it becomes an orientation in life. Ali ‘Imran verse 60 states that only Allah is the ultimate source of judgment. Associated with destiny, it shapes the mind and behavior to always calm down and think well with the notion of confidence what happens to the self is the best. Whatever God sees as good or bad, he will judge. Humans who are in a “determined” position should trace the search for wisdom behind everything that happens.

The “transcending” and “relational” aspects are existence or experience and appreciation beyond the normal level or in other words something that is beyond the dimension of the self. Faith in Destiny is able to create awareness of self-limitations and encourage individuals to strive to soar and expand their boundaries. He is not only in the narrow scope of oneself, but also in the relationship with God, surrounding people and other creatures. The relationship with God is termed as worship, with fellow human beings is termed as muamalah or silaturrahim, while other beings are arranged as caliphs. Each relationship is based on a sense of love, responsibility, hope, dependence, commitment and others. This relationship had been shown in Figure 2.

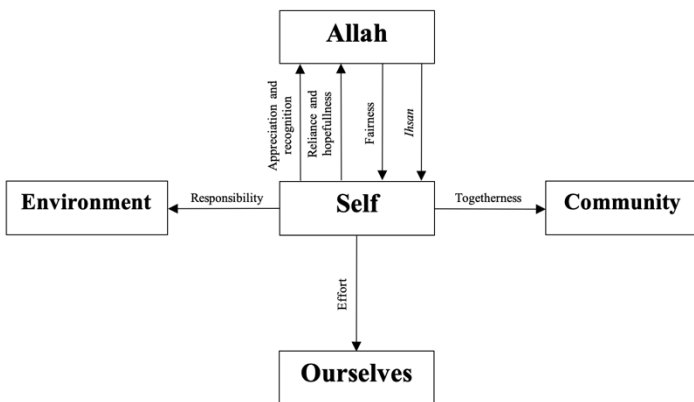


Figure 2: Relationship between self, Allah, community and environment

In addition, it should not be excluded that the aspect of “being”, that is, the reflection of claims and experiences through life, includes the question of who this person is and how to know it. (Gilbert 2007). Fear and anxiety, such as concerns about the future, can be contributing factors to

depression (American Psychiatric Association, 2013). However, in many faith traditions, including Islam, questions about the course of one's life and destiny are understood as part of a journey that involves growth and transformation. This includes the concept of self-responsibility as both a servant of God and a steward of the earth, which is deeply ingrained in Islamic teachings. Through faith in Destiny, these questions are understood as opportunities for personal and spiritual development.

5. Conclusion

Mental and emotional disorders can be challenging for individuals and society as a whole, and everyone should take steps to address them. In Islam, values of obedience to God can shape the management of mental and emotional well-being. Proper knowledge and appreciation of the sixth pillar of faith is essential for the basic treatment of Islamic psychospiritual, which involves shaping aspects of faith, morals, and identity to control and manage mental and emotional disorders. Believing in God is not a negative thing; rather, it provides a foundation of stability and resilience in the face of life's challenges. Developing a steadfast faith that endures through trials and adversity is crucial, and understanding the concept of Destiny, as taught in Islam, is integral to this process.

References:

- Adz-Dzaky, M. Hamdani Bakran. 2001. *Psikoterapi & Konseling Islam: Penerapan Metode Sufistik*. Yogyakarta: Fajar Pustaka Baru.
- Al-Ansari, Ibn Manzur. 2010. *Lisan al-'Arab*. Kuwait: Dar al-Nawadir.
- Al-Ba'albaki, Ruhi. 1997. *Al-Mawrid: Qamus 'Arabi - Inklizi*. Beirut: Dar al-'Ilm li al-Malayin.
- Al-Ghazali, Abu Hamid Muhammad bin Muhammad. 2001. *Ihya' 'Ulum al-Din*. Beirut: Dar al-Kutub al-'Ilmiyyah.
- Al-Hamd, Muhammad Ibrahim. 2007. *Al-Iman bi al-Qada' wa al-Qadar*. Riyadh: Dar Ibn Khuzaimah.
- Al-Jazari, Ibn al-Athir. 2006. *Al-Nihayah fi Gharib al-Hadith wa al-Athar*. Beirut: Dar al-Ma'rifah.
- Al-Maidani, 'Abd al-Rahman Hassan Habannakah. 1979. *Al-'Aqidah al-Islamiyyah wa Ususuh*. Beirut: Dar al-Qalam.
- Al-Shatibi, Abu Ishaq. 1996. *Al-Muwafaqat fi Usul al-Syari'ah*. Beirut: Dar al-Ma'arif.
- American Psychiatric Association. 2013. *Diagnostic and Statistical Manual of Mental Disorders Fifth Edition (DSM-5)*. Washington: American Psychiatric Publishing.

- Awang, Abdul Hadi. 2001. *Beriman Kepada Qada' dan Qadar*. Kota Bharu: Pustaka Aman Press.
- Badri, Malik. 1989. *Konflik Ahli Psikologi Islam*. Terj., Fadlullah Wilmot. Petaling Jaya: IBS Buku Sdn. Bhd.
- Baharom, N., Abd. Ghani, M.N., Ahmad, I., Supardi, A., Kamin. S., Tajudin. A., Jabar. S., Mohd Khalid. H., & Abdullah, R. 2005. *Kamus Dewan, Edisi Keempat*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Baharuddin, E., & Ismail, Z. 2013. "Hubungan kecerdasan rohaniah warga tua dengan amalan agama di rumah kebajikan". *Islamiyyat: International Journal of Islamic Studies*, 35(1): 19-28.
- Benner, David G. 2002. "Nurturing spiritual growth". *Journal of Psychology and Theology* 30(4): 355-361.
- Dumulescu, D., Necula, C.V., Sarca, D.M. & Cristea, G.W. 2022. "Spiritual practices in psychological counseling: the return to the self". *Journal for the Study of Religions and Ideologies* 21(62): 20-36.
- Fairuzabadi, Majd al-Din Muhammad ibn Ya'qub. 1987. *Al-Qamus al-Muhit*. Muassasah al-Risalah.
- Gilbert, Peter. 2007. "The spiritual foundation: awareness and context for people live's today". In Gilbert, P., Nicholls, V. & Coyte, M.E. *Spirituality, Values and Mental Health: Jewels for the Journey*. Philadelphia: Jessica Kingsley.
- Haris, Ridwan. 2022. "The pyscho-spiritual therapy on mental illness; an islamic approach". *Prophetic: Guidance and Counseling Journal* 2(2): 34-40.
- Hussain, Akhbar. 2005. *Spiritual Psychology*. New Delhi: Global Vision Publishing House.
- Mahmud, 'Abd al-Rahman Salih. 1997. *Al-Qada' wa al-Qadar fi Dau'i al-Kitab wa al-Sunnah*. Qatar: Dar al-Watan.
- Matei, C., Dumulescu, D., Siladi, P., Opre, A. 2022. "On faith and meaning-making: a psycho-theological perspective". *Journal for the Study of Religions and Ideologies* 21(62): 37-52.
- Mohd Azhar, Muhammad Hazim. 2018. *Hubungan Antara Konsep Takdir Dengan Post-Traumatic Stress Disorder: Kajian Dari Perspektif Psikospiritual Islam*. Master dissertation, Universiti Malaya.
- Muhammad Hassan. 2007. *Al-Iman bi al-Qada' wa al-Qadar*. Mesir: Maktabah Fayyad.
- Muhammad, H., Mohd Sakari, N.S. & Syed Omar, S.H. 2022. "Psycho-spiritual intervention to reduce anger level among delinquent teenager". *International Journal of Public Health Science* 11(2): 724-729.
- Poduri, Chetan. 2022. "The need for religion and spirituality in counselling practices: approaching through cardinal sins". *Journal for the Study of Religions and Ideologies* 21(62): 53-69.
- Robinson, Simon. 2008. *Spirituality, Ethics, and Care*. Philadelphia: Jessica Kingsley.

Rosman, S.Z, Abd Razak, S.R., Ibrahim S.Z. & Mohamad, N. 2022. "Taubah therapy in dealing with the effects of Covid-19 mental health". *Jurnal Sultan Alauddin Sulaiman Shah* 9(1): 76-85.

Sa'ari, Che Zarrina. 1998. "Al-Ghazali's views on the heart. the spirit and the soul: a comparison between ihya' ulumiddin and al-risalah al-laduniyyah". *Jurnal Usuluddin* 7: 193-208.

Sa'ari, Che Zarrina. et. al. 2022. "Spiritual growth aspects among caregivers of children with cancer". *Afkar* 24(1): 311-342.

Shaharom M.H. 2014. "Islamic psycho-spiritual therapy (pst): panacea for the drug dependent". *FIMA*: 155-160.

Sholeh, Moh & Musbikin, Imam. 2005. *Agama sebagai Terapi: Telaah Menuju Kedokteran Holistik*. Yogyakarta: Pustaka Pelajar.

Sudi, S., Sham, F. M., & Yama, P. 2017. "Spiritual intelligence by hadiths perspective". *Al-Irsyad: Journal of Islamic and Contemporary Issues* 2(2): 1-11.

Tawfiq, Muhd. 'Izzuddin. 1998. *Al-Ta'sil al-Islami li al-Dirasat al-Nafsiyyah*. Kaherah: Dar al-Salam li al-Tiba'ah wa al-Nasyr wa al-Tawzi' wa al-Tarjamah.

Vachon, M.L.S. 2008. "Meaning, spirituality, and wellness in cancer survivors. *Seminars in Oncology Nursing* 24(3): 218-225.

Vandenbos, Gari R. 2006. *APA Dictionary of Psychology*. Washington: American Psychological Association.

World Health Organization (WHO). *Mental disorders*. <https://www.who.int/news-room/fact-sheets/detail/mental-disorders>

World Health Organization (WHO). *Mental Health*. https://www.who.int/health-topics/mental-health#tab=tab_1

World Health Organization (WHO). *Mental health: strengthening our response*. <https://www.who.int/news-room/fact-sheets/detail/mental-health-strengthening-our-response>