

# 3<sup>rd</sup> WORLD CONGRESS ON INTEGRATION AND ISLAMICISATION 2021:

## MENTAL HEALTH & WELL BEING IN THE 4<sup>th</sup> INDUSTRIAL REVOLUTION

**ABSTRACT  
BOOK**

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# 3<sup>RD</sup> WORLD CONGRESS ON INTEGRATION AND ISLAMICISATION 2021

## MENTAL HEALTH AND WELL-BEING IN THE 4<sup>TH</sup> INDUSTRIAL REVOLUTION

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### Abstract Book

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# PLENARY SPEECH

## Islamic Bioethics Meets Ontology: Conceptualising the Human Being in the Era of Chimeras, Cyborgs, and Genetic Technologies

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Contemporary Islamic ethical deliberations over biotechnology follow a largely formulaic, almost utilitarian, moral calculus. Islamic jurists weigh the harms and benefits that might accrue, and where benefits predominate, a ruling of permissibility follows and vice versa. In cases where the technology might be controversial because of its source, e.g. porcine products, or some other aspect of its nature, yet it leads to life-saving or similarly significant benefits, jurists might invoke dire necessity to contingently permit its use. Hence, all too often, Islamic bioethical deliberations devolve into invoking the constructs of *maṣlaḥa* and *ḍarūra* to further the biomedical enterprise. Recently, Muslim thinkers have offered up ethical frameworks drawn up from the *maqasid al-Shari'ah* to effect a more holistic ethical assessment that examines the intent behind and the nature of the biotechnology alongside the outcomes produced. Yet these evaluative frameworks are also connected to notions of *maṣlaḥa* and *ḍarūra* and engage in a limited moral calculus. An often missing element in Islamic bioethical deliberation, I argue, considers the essence, limits, and reality of the human being. Although harms and benefits are assessed from the perspective of a human being, and the *maqasid* are concerned with preserving fundamental human interests, Islamic jurists and Muslim thinkers spend little time reflecting on how bioscience shapes the ways in which we conceive of the human being and that the bioethical questions we ask and address attend to certain constructions of the human being. Arguably, however, such understandings of what the human being is, or would become by applying said technology, is necessary to morally evaluate the technology in question. This presentation will demonstrate how various implicit conceptions of the human being undergird secular genetics discourses. The vocabulary used and the questions raised and addressed betray certain notions of the human being that Muslim interlocutors scarcely acknowledge. In turn, these suppositions are left unchecked, and Muslims undertake a utilitarian moral calculus. I will further argue that the concepts of *maṣlaḥa*, *ḍarūra*, and *maqasid* are built upon certain notions of the human being and that when invoking them, Muslim bioethicists must examine the impact biotechnology would have on the nature of the human being. Indeed, Islamic deliberations focus on the applied, and at times practical, dimensions of bioethics and leave aside the theoretical/conceptual dimensions that are more upstream. I contend that these upstream questions prefigure the downstream issues. Islamic theology provides resources for engaging these “larger” questions and must play a greater role in Islamic bioethics deliberation.

## Humanising Technology in Light of the Higher Purposes (*Maqasid*) of *Shari'ah*

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This presentation addresses its subject matter in two parts: on technology and on the higher purposes (*maqasid*) of shariah, which are then followed by a conclusion and a set of recommendations. Both parts begin with a characterisation of their respective themes, especially concerning their benefits and harms. Thus, the technology segment explores the nature and scope of technology, its varieties and applications, and a similar approach is taken to the *maqasid*.

## Contemporary Psychological Disorders and the Spiritual Therapy from the Qur'an and the *Sunnah*

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The COVID19 pandemic continues to create havoc, fear and anxiety. More and more people are experiencing serious psychological and mental health issues. Reports show increasing trends toward self-harm, self-injury and incidents of suicide or attempted suicide in Malaysia today. With the increase in mental health issues among Muslims, it is crucial that Muslim practitioners, psychologists, psychotherapists and counsellors explore the Islamic religious and spiritual resources from the Qur'an and the Prophetic *Sunnah* to find ways and means of addressing and overcoming various problems of mental and emotional distress: depression, anxiety, stress, paranoia, excessive fear or excessive anger. The Qur'an and Sunnah offer a treasure of approaches, solutions and answers to several issues of mental health today, promoting physical, moral, intellectual, emotional, social and spiritual resilience that are absent from mainstream conventional Western psychology and psychiatry. Muslim patients should seek Islamic spiritual remedies, which would complement the mainstream medical or counselling solutions, remembering that the latter are secular-based with limitations and shortcomings, if not negative side-effects. The Islamic approach is holistic—but it does not preclude proper medical or psychiatric treatment for certain symptoms or ailments. It is not limited to the biological or social dimensions of mental distress; it goes beyond the material, the biological, the emotional and the social causes. It seeks a complete and holistic solution by understanding the underlying spiritual roots or ailments of human psychological distress or mental disorders with the aim to bring about lasting as well as sound psychological growth of human beings, which are essentially spiritual and moral beings created by God.

## The Purpose of Preserving Human Intellect (*Maqсад Hifdh Al Aql*) From a Health Medical Perspective

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The fourth of the five Major Purposes of the Law (*maqasid al shari'ah*) is protection, preservation and promotion of the human intellect (*hifdh al 'aql*). For purposes of this paper, 'aql is treated separately from the closely related concepts of *ruh* and *nafs* and is defined as the sophisticated, free and creative human intellectual faculty that distinguishes humans from other creations. Researchers disagree on the seat of 'aql, but we assume that the seat is in the cerebral cortex for purposes of this paper. Loss of the intellectual faculty results in loss of legal obligations (*ahliyyat al adaa*) but not legal rights (*ahliyyat al wujuub*). Medicine and health care fulfil *hifdh al 'aql* in three inter-related ways. First, by relieving physical diseases that affect the proper physiological function of the neurons in the cerebral cortex. Second, by psychological or psychiatric treatments that restore emotional and intellectual functioning. Third, by preventing and treating addictions that impair intellectual function and disturb the emotional balance. The 4<sup>th</sup> industrial revolution (computer-based automation and artificial intelligence) is a natural successor to the 1<sup>st</sup> industrial revolution (machines replacing muscles), 2<sup>nd</sup> industrial revolution (science, technology and mass production), and the 3<sup>rd</sup> industrial revolution (digital revolution). The 4<sup>th</sup> industrial revolution is an extension of the digital revolution and is characterised by artificial intelligence that produces services and products with increasing independence and marginalisation of the human 'aql. In the past, the 'aql was marginalised by addition to alcohol, drugs, music, wealth, sex etcetera. In the 4<sup>th</sup> industrial revolution, the 'aql is marginalised by artificial intelligence and social media, which are the new agents of social engineering. Humans are becoming an automaton by losing self-control and independence while being fully dependent on good and services produced by artificial intelligence. This is, therefore, an ominous new definition of addiction. The challenge is to research and find how *hifdh al aql* will handle this new addictive state.

## **School Refusal: The Impact of COVID -19 Pandemic on the Internet Use and Mental Health of the School Children**

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The Coronavirus (COVID -19) pandemic has changed the usual daily activities across the globe and affected every age group, including the children. Although the fourth industrial revolution promotes digital education, the pandemic significantly enhanced the method. Compulsory stay-at-home during lockdown forced the school children to be in the virtual school and adapting to the new way of socialising. Increasing consumption of internet use for digital games and social media communication emerged. The benefits were undoubted. However, the detrimental effect on their mental health has become increasingly problematic. Internet gaming addiction, exposure to inappropriate content, unrestricted access to digital entertainment, and excessive time on social media are among the factors that contribute to the negative effect on mental health. It is further complicated by their immaturity in cognitive abilities and emotional coping. School refusal would be one of the clinical presentations for a mental health problem related to inappropriate internet use. This paper highlights the effect of the pandemic on internet use and mental health among school children, disrupting their school performance and behaviour. Two cases illustration will be presented to observe the association. Contributing factors and suggested holistic intervention method would be discussed.

## Cyberpsychology for Wellbeing & Mental Health System: A Conceptual Framework

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The lack of easily available psychological instruments to accurately predict mental health state forces individuals not to realise their state of mental health or brain developmental disorder until it is too late. The availability of Electroencephalogram (EEG) devices and their ability to measure and capture brain waves for analysis make it easier for researchers to understand the functionality and state of the brain. The mobility and low-cost EEG devices make it attractive for researchers, educators and managers to profile individuals for a more effective analysis of their wellbeing and mental health. Identifying the early state of mental disorder and profiling individual wellbeing becomes essential to help sustain a healthy lifestyle. Here we show some examples of our research and analysis in understanding the brain's functionality through affective psychological understanding. The neuro-physiological interaction of affect framework allows us to analyse and predict behaviour through personality traits, which provides new avenues and possibilities of profiling individuals effectively; thus, we propose the cyberpsychological framework for well-being and mental health. In addition, porn addiction problem and learning disabilities can also be detected for early intervention.

**THEME: HUMANISING  
TECHNOLOGY IN LINE WITH THE  
PRINCIPLES OF MAQASID AL -  
SHARI'AH**

## **Creation of the Islamic Self for Sustainability: Can Muslim Entrepreneurship Positively Contribute to the Sustainable Development Goals through Tazkiya (Self-Restraint) and Tarbiya (Self Discipline) of the Muslim Youth**

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Unsustainable consumption habits determine the self-esteem, self-image, and self-worth of young consumers all around the globe. This is equally true for Muslim youth who are as vulnerable to the pressure of building their self-image as consumers. This has led to adverse effects on the ecosystem and therefore goes against the United Nation's sustainable development goals (Goal no. 6,7,11-15). This paper argues that by changing the criterion to gauge and establish their self-image, self-esteem and self-worth, we can influence the degree of sustainability of the consumption patterns of young Muslim individuals. This would subsequently undo the undue pressure on the ecosystem and reduce the damage. This paper explores how the prevalent criteria of determining self-esteem and self-worth are rooted in unsustainable consumerism, trapping the planet's ecosystem in an ever-expanding vicious cycle of production, consumption and waste. The paper recommends the Islamic alternative of determining one's self-worth, which then bolsters oneself confidence and self-esteem. The Islamic concept of self, unlike its modern counterpart, is not dependent on extrinsic factors, such as products and services acquired and consumed by an individual, but on intrinsic factors lying within each individual. *Taqwa* (God-consciousness and mindfulness leading to virtuosity), *Qanaat* (contentment with what you already have), *Tawakkul* (trust in the grace of Allah), *Tashakkur* (gratitude) and *Zuhd* (frugality) are key concepts and behavioural tools to bring the required transformation to the consumption patterns of Muslims, especially youth. The paper proposes ways to promote the cultivation of an Islamically informed self that derives its worth from virtuosity. This alternative Islamic self-image is to be propagated through education (both at the religious institutions and conventional universities) and Islamic entrepreneurship. Finally, the policy implications of the transformation are discussed in terms of its impact on the sustainable development goals here.

**Keywords:** Self-esteem, Self- respect, Self- worth, Muslim Entrepreneurship, SDG, Tazkiya,(Self-restraint and Self-discipline), Muslim Youth

## Diabetes Quality of Life among Elderly Diabetic Patients and Its Association

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**Introduction:** Elderly diabetic patients are increasing worldwide due to improvement in healthcare services provided by most countries. Diabetes comes with morbidities and complications in which the quality of life of geriatric patients should be measured, and the associated factors should be determined. **Method:** A cross-sectional study was conducted among 269 elderly diabetic patients from all government health clinics of Kuantan. Their sociodemographic data were recorded, and quality of life was measured using validated Diabetes Quality of Life Instrument. Mann Whitney U test and Kruskal Wallis tests were used to identify the association between domains of quality of life and variables. The predictors were identified via logistic regression analysis. **Results:** The majority of patients were female (61%), had a primary level of education (52%), and financial income falls within B40 groups (97.4%). The majority of the clinics were located in rural (61.3%), without the presence of Family Medicine Specialist (77.7%) and managed mainly by medical officers and diabetic educators only (55.8%). Most patients had uncontrolled diabetes (71.7%), uncontrolled blood pressure readings (63.2%) and lipid levels (74.2%). Clinic location, diabetes control status and geriatric age were statistically significant for predicting patients' diabetes quality of life. **Conclusion:** This study proved that geriatric patients had a better quality of life by lowering the HbA1c target despite the misconception of the high likelihood of complications among the elderly. Social support and financial status of patients determined the quality of life in the elderly that should be incorporated as assessment parameters of each geriatric visit. Each clinic had its unique management strategy. Those led by family medicine specialists and other major supporting staff usually present in central city provided the best quality of life for patients. Therefore, more primary care physician and local management strategy should be produced.

**Keywords:** Elderly, Diabetes, Quality of Life

## Termination of Pregnancy in Preserving the Maqasid Shariah Concept of Life - Case Series

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**Introduction:** Termination of pregnancy (TOP) is indicated for the sake of saving the life of a pregnant woman in the best clinical judgement of the treating doctor. This is in line with what recommended in the al-Quran and according to the expert opinion of Islamic and Medical scholars. However, this could be a dilemma for most medical doctors in handling pregnant mothers who are in emotional distress due to the unplanned pregnancy or premarital conception, in which how far should we agree to the TOP request. This case series aims to highlight this issue. **Method:** We would like to share case series on two related cases of mothers who had features of depression secondary to unplanned and unwanted pregnancy. Both mothers requested TOP with hopelessness, sadness, anhedonia, reduced appetite and sleep, and feeling low and down. Rather than directly channel this case for TOP in the tertiary centre, we approached this case with motivational interview and psychological support in which close follow-up had been done at the primary care level. **Results:** The first mother benefited from the counselling and managed well with some antidepressants and psychotherapy. With family support and open discussion, the patient finally recovered from their acute stress condition and decided to take care of the pregnancy rather than proceed with the TOPs. Another case was referred for TOP after our adequate assessment in view of worsening emotional distress. However, her request was denied by a treating Obstetrician. She ends up with self-abortion and sepsis. **Conclusion:** The need for TOP in psychological distress is still debatable. Monitoring and follow up in primary care setting have become an important assistance tool in managing these cases. It gives ample time for the mother and treating doctors to understand the situation thoroughly before deciding to terminate the foetus's life, which might be unnecessary. However, failure to look at the case from the "*maqasid shariah*" concept on life and mind will lead to unnecessary action by the patient and loses her life.

**Keywords:** Termination of Pregnancy, Maqasid Shariah

## Drawing the Islamic Ethical Line between Medical Treatment and Cosmetic Enhancement in Tissue Engineering

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**Introduction:** Tissue engineering is a field that is currently perceived as a tool of more than only to treat diseases, amplifying the range of human abilities and appearances in those without pathology. This study investigates the use of tissue engineering as an enhancement technology, particularly in cosmetic enhancement, and the underlying ethical consequences of such practices. **Method:** This study uses content and textual analysis to examine the field of tissue engineering, enhancement technology and the ethical consequences. **Results:** This study finds a subtle line between tissue engineering in medical treatment and cosmetic enhancement practices in the opinion of Muslim jurists. Tissue engineering in the form of treatment seems permissible as a part of medication, while the cosmetic practices of tissue engineering are seen as morally unjustified and thus problematic. For example, there has been an increasing number of practices abroad and in Malaysia, such as CultiGraf, the full thickness bio-engineered human skin developed by one local university for cosmetic purposes. This overly commercialised biomedical paradigm of healthcare tends to medicalise completely healthy people. As such, this medicalisation and commodification of health result in social and financial cost as well as increased anxiety and risk for complication from further workups for incidental or clinically unimportant findings. **Conclusion:** The traditional notion of medicine as the art and science of preserving and restoring the bodily health of the patient should remain as the Islamic framework that guides the application of tissue engineering for medical treatment purposes.

**Keywords:** Tissue Engineering, Ethics, Biomedical Enhancement, Enhancement, Medicalisation

## A Qualitative Study on the Ethical Issues and Islamic Rulings in End of Life Care

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**Introduction:** The advancement of medical therapy that leads to the discovery of new medical treatments is indeed a blessing to human beings. However, the advancement came with certain ethical concerns involving decisions or procedures which, to a certain extent, contradicting with Islamic values and principles. Amongst the issues that emerged are related to the new diagnosis of brain death, implications of withdrawal and withholding of life support, terminal sedation in palliative care or double effect and the newly advanced medical directives. These issues have raised crucial ethical concern to the Muslim community, particularly to physicians who directly and regularly involved end of life care. **Method:** Data were gathered through individual interviews: face to face and in-depth semi-structured involving 13 Muslim scholars in Fiqh and Law and Medicine ranging from palliative care, internal medicine, cardiologist, intensivist, family medicine and psychiatrist. Focus group discussions were also conducted twice to further analysed the ethical decision in end of life. Data were subsequently analysed using framework analysis with the aid of the NVivo 11. **Results:** Our study has identified several other important ethical issues in end of life care, including the recently emerged advance medical directives. However, two fundamental issues currently necessitate serious attention from medical, legal and Islamic perspectives, i.e. (1) the determination of death based on the criteria of brain death and (2) The diagnosis of medical futility. The majority of the experts we interviewed were aware of the issues in end-of-life care. They have responded well and share helpful information, including advance medical directives. **Conclusion:** Several ethical issues related to the end of life care, including the diagnosis of brain death and medical futility, are important topic to be discussed due to their multifaceted implications, i.e. medical, social, legal as well as Islamic faith.

**Keywords:** End of Life Care, Qualitative Research, Islamic Ruling, ethics, Brain Death, Palliative Care

## Quranic Wisdoms on Therapeutic Communications

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Therapeutic communication is used by healthcare professionals (HCPs) to educate and empower patients regarding the management of their medical conditions. It is primarily an integral part of managing chronic illnesses or non-communicable diseases such as diabetes and obesity, where patients' participation in their therapeutics is expected. In this review, we elucidate the lessons in the Quran in matters related to communication that HCPs should adopt. We categorised the lessons into four parts. The first part is the "*Attitude during Communication*", which deliberate on the intentions, objectives and perceptions towards patients expected of HCPs when engaging in a communication session. The second part is "*Appropriate Circumstances*", a short discussion on the importance of creating ideal situations that makes communication effective, as elucidated in the Quran. The third and fourth parts are "*Verbal*" and "*Non-Verbal Wisdom*", whereby the Quran teaches how to speak in the former and body language in the latter. Finally, we present case vignettes to demonstrate how implementing this Quranic wisdom help HCPs conduct successful therapeutic communication sessions.

**Keywords:** Quran, Therapeutic Communication

## Modelled after the Quran and Sunnah: Sustainable Healthy Lifestyle Behaviour

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The management of non-communicable disease especially type 2 diabetes mellitus and obesity requires cooperation and participation from patients. These include what is commonly known as therapeutic lifestyle modifications, among other terms. Therapeutic lifestyle modifications involve changing the patient's dietary habits and encouraging exercise. The main problem with these lifestyle regimes is long-term adherence. Some dietary regime could be seen as extreme. As a solution to these problems, we proposed a new concept of lifestyle modification for type 2 diabetes mellitus and obesity, which we termed "*Sustainable Healthy Lifestyle Behaviour*". Instead of focusing on changes and modifications on patients' diet and exercise, we emphasise lifestyle behaviour. These lifestyle behaviours of eating and physical fitness are adopted from the Quran and Sunnah. We categorise these behaviours into three main subheadings, namely, "*Eating behaviour*", "*Fasting*", and "*Physical activities*". In order to encourage patient to adopt this healthy lifestyle behaviour, we use a motivational interviewing technique. Without coercion or force, these simple healthy lifestyle behaviours are adopted and deemed sustainable by patients. Finally, we present a case series of patients who have successfully managed their medical conditions by adopting these behaviours.

**Keywords:** Therapeutic Lifestyle Modification, Sustainable Healthy Lifestyle Behaviour, Quran and Sunnah

## Supported Lifestyle Modification (SLiM) Clinic: Islamisation in Medicine Model at Work

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Islamisation in medicine, in simple terms, is accepting a medical practice or concepts when in line with Islamic principles, rejecting them when in conflict with Islam; and modifying them to conform to Islamic teachings. In other words, Islamisation in medicine is putting Islamic values in medicine and medical practice, as opposed to creating what commonly understood as Islamic/ alternative medicine. Islamisation involves contextualising, integrating, inculcating, harmonising medical practices or concepts with Islamic principles, among other processes. We present a model of Islamisation in medicine in practical terms; a dedicated clinic for managing type 2 diabetes mellitus and obesity we named Supported Lifestyle Modification (SLiM) Clinic. The SLiM clinic concept incorporates “Sustainable Healthy Lifestyle Behaviour” derived from the Quran and Sunnah. Instead of prescribing therapeutic lifestyle changes for the management of diabetes and obesity, we emphasise on behaviour modification and encourage change using a technique called motivational interviewing modelled after the principles proposed by G Hussein Rassool and therapeutic communications principles based on the wisdom from Quranic teachings; encourage low carbohydrate diet and regular fasting for patients. Finally, we present data on our patients to illustrate the feasibility of combining “Sustainable Healthy Lifestyle Behaviour”, “Islamic Motivational Interviewing” principles and “Quranic Wisdoms on Therapeutic Communications”, demonstrating a practical model of Islamisation in Medicine in managing type 2 diabetes and obesity.

**Keywords:** Islamisation, Medicine, Therapeutic Lifestyle Modifications, Motivational Interviewing, Therapeutic Communication

## Islamic Interpretation on the Development of Mobile Application for Early Breast Cancer

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**Introduction:** Breast cancer is common cancer that can lead to decreased quality of life, increasing mortality rate and financial implications for treatment. Mobile Health (mHealth) apps have been used widely to promote early detection, prevention, and care and support for cancer survivors and chronic patients. An effort has been undertaken to develop a mobile app that serves as a health promotion tools for breast cancer awareness and detection. This work aligns the development of this app to the objectives and principles of Shariah. **Method:** Literature that discusses current practices in instilling breast cancer awareness will be examined. This examination, used in conjunction with health belief theory that describes the behavioural adoption of women towards breast screening practices, will support the ensuing deliberations of the development of breast cancer app to encourage women in performing breast examination. The deliberations will be based on the Qawa'id al-Fiqhiyyah (Islamic legal maxims) as well as Maqasid al-Shariah (six objectives of Islamic law), which aims to protect and preserve mankind's faith, life, intellect, progeny, property and honour. The discussions will also include the Islamic interpretations of the implications of developing the apps upon the individual woman and the healthcare practitioner. **Conclusion:** It is hoped that this paper will open further discussions on the incorporation of Islamic perspectives in the field of information and communications technology (ICT), especially in the area of app development within the healthcare sector.

**Keywords:** mHealth, Mobile Application, Apps, Breast Cancer, Islamic

## The Efficacy and Durability of Three Desensitising Agents for Management of Hypersensitive Teeth: An In Vitro Study

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**Introduction:** Dentine hypersensitivity (DH) is a brief and acute pain produced when dentine is subjected to various stimuli. The treatment for DH has been classified by mode of delivery as at-home and in-office therapy. It was proven that desensitising agents have the capacity for occluding dentinal tubules. This study aimed to evaluate the efficacy and durability of desensitising agents for the management of DH. **Method:** Twelve non-carious extracted human permanent premolars were sectioned into the dentine layer. The dentine disc specimens were divided into 4 groups. Each group was applied with 8% arginine-calcium toothpaste, 0.24% sodium fluoride toothpaste, potassium nitrate toothpaste, and distilled water. A Scanning Electron Microscope (SEM) is used to evaluate the magnitude changes of dentinal tubules post-treatment with the desensitising toothpaste in terms of efficacy and durability at day 1, week 1 and week 3 after application. The data were analysed by analysis of variance (ANOVA) using the Statistical Package for the Social Sciences (SPSS) software (version 19.0). **Results:** All toothpaste demonstrated significant dentinal tubule occlusions. However, 8% arginine-calcium toothpaste showed the greatest percentage of occlusion at day 1 followed by potassium nitrate toothpaste and sodium fluoride toothpaste. After 3 weeks, 8% arginine-calcium toothpaste remains the greatest percentage of dentinal tubules occlusion. **Conclusion:** The result showed that 8% arginine-calcium toothpaste is the most efficient and has longer durability than the other toothpaste. Therefore, this finding could help the patient in the selection of desensitising toothpaste in managing the DH.

**Keywords:** Dentine Hypersensitivity, Desensitising Agent, 8% Arginine-calcium, 0.24% Sodium Fluoride, Potassium Nitrate Toothpaste

## Advertising and Maqasid Shariah: The Application of Maqasid Shariah Principles in Advertising Production

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It is imperative that Islam guides Muslims' lives in a holistic manner including in trade and advertising. Much emphasis has been given to the shariah compliance of advertising messages, but more needs to be discussed on the shariah compliance of the television advertising production process to generate advertisements that are shariah-compliant. There has been a shortage of studies examining advertising production from the Maqasid Shariah perspective. It is essential for television advertising to be produced in a shariah-compliant manner as it shapes one's social reality as supported by social cognitive theory. The study adopts a phenomenological research design by interviewing respondents in terms of the application of Maqasid Shariah (higher objectives) in television advertising production. Islam is divided into *Aqidah* (belief), *Shariah* (Islamic law) and *Akhlaq* (morality). Shariah is further divided into *Ibadah* (worship of Allah) that focuses on the relationship and interaction between human beings and their Creator, and *Muamalah* (civil and commercial acts) that underscores the relationship and interaction among human beings. Advertising is related to *Muamalah* in Islam as it is an essential component of trade in terms of communicating product information to target audiences and bringing buyers and sellers together to the marketplace. The application of essential interests in the most essential component of the Maqasid *darurriyat*, such as faith, life, lineage, intellect and property, on the process of advertising production are examined in the interviews. The findings suggest that all components of the Maqasid need to be considered by advertising practitioners for television advertising production to be shariah-compliant.

**Keywords:** Shariah, Islamic Advertisements, Television Advertising Production, Maqasid As-shariah, Islam

## Humanising Artificial Intelligence: What So Wrong About It?

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**Introduction:** Artificial intelligence is a created machine intelligence different from natural intelligence. Nowadays, artificial intelligence is celebrated as one of the most advanced technological achievement in modern civilisation. Such position influences a movement to place artificial intelligence as a preference due to its existing benefits. At the same time, certain opinions emphasise celebrating artificial intelligence in a parallel, similar or more advanced than natural intelligence as bestowed to humankind. **Method:** This research looks deeper into the intellectual discourse of giving human rights to artificial intelligence as enforceable rights based on the qualitative investigation. Based on a comparative analysis between the existing laws and principles of Shariah, this research also looks into the status of artificial intelligence and the relevancy of authorising such human rights to it. **Results:** Artificial intelligence is a machine intelligence created by humans. Thus, it is a mechanical tool that depends on machine learning and computerised system ability. It is inadequate to impose human rights on such mechanical tool. **Conclusion:** The imposition of rights must be supported with relevant and qualified legal reasons and not merely based on created rights. Such practice may lead to deviation and abuse of existing rights while transgressing the real receiver of rights.

**Keywords:** Artificial Intelligence, Human Rights, Shariah, Laws

## A Novel Validated Survey on Professionalism among Anaesthetist in Private and Government Hospitals in Malaysia

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**Introduction:** Professionalism is the basis of medicine's contract with society as defined by the Physician's charter. Although there have been significant efforts in teaching said subject among the medical community, efforts to objectively assess professionalism among anaesthetists remains elusive. Several studies done have indicated communication, ethics & compassion are part of what defines a professional anaesthetist. We have hence created a questionnaire that probes professionalism assessment among anaesthetists in Malaysia. **Method:** A randomised multicentre cross-sectional study among doctors in anaesthesia in private & government hospitals to validate a self-created questionnaire of 37 items which had its face validity done prior with a panel of 4 experts. Inclusion criteria were doctors in anaesthesia for more than one year. The study conducted at the International Islamic University of Malaysia Medical Centre, Hospital Raja Permaisuri Bainun Ipoh and Hospital Kuala Lumpur. **Results:** There were 227 respondents, with 158 (69.6%) respondents from government hospitals and 30.4% (69 respondents) from a university hospital. The factor analysis gave a total of 3 main components, knowledge, attitude and practice, with 3 of the 37 items not achieving good loading factors. The internal consistency (Cronbach alpha) for each component was good except for knowledge (Cronbach alpha of 0.282). **Conclusion:** The survey for professionalism among anaesthetist in private and government hospitals is valid with good internal consistency.

**Keywords:** Professionalism, Medical Doctors, Medical Ethics, Questionnaire

## Designing and Validation of a Novel Questionnaire to Evaluate Knowledge, Attitude and Practise of Leadership Among Medical Doctors

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**Introduction:** Leadership by healthcare professionals is essential in healthcare settings as it improves clinical outcomes in patients and cost-efficient care. This study aims to develop and determine the validity and reliability of the Knowledge, Attitude and Practise questionnaire that evaluates leadership among medical doctors in Malaysia KAP-LM (Knowledge Attitude Practise - Leadership Medical). **Method:** The KAP LM was developed with 16 knowledge, 14 attitude, and 14 practise items on medical leadership. The instrument then was tested for content and face validity, followed by construct validity and internal consistency reliability. The questionnaire was completed by 180 medical officers from Hospital Selayang, Selangor and International Islamic University Malaysia Medical Centre, Pahang. **Results:** Content validity and face validity of the KAP-LM were determined by six experts and 15 medical doctors, respectively. Two factors were identified through factor analysis in construct validity. All the item in KAP-LM is reliable based on its internal consistency reliability with overall  $\alpha=0.792$ . Inter correlation between dimensions of attitude and practise section in KAP-LM presented with good R-values ranging from 0.308 - 0.698. **Conclusion:** Evidence of validity and reliability of the KAP-LM (12 knowledge, 12 attitude, 12 practise items) have been obtained. The KAP-LM instrument has the benefit to assess the KAP of leadership among medical doctors in Malaysia. Thus, it will show how well leadership in our medical fraternity.

**Keywords:** Leadership, Questionnaire, Medical Ethics, Medical Doctors

## Supervised Machine Learning in Predicting Depression, Anxiety and Stress Using Web-based Big Data: Preserving the Humanistic Intellect

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**Introduction:** The validated Depression, Anxiety and Stress Scale, 21 items (DASS-21), offers insight on categorising individuals into the severity of each condition. The advancement in public health big data provides a platform for early detection and prompt treatment of individuals. However, there are lacking evidence on the prediction accuracy of these data using artificial intelligence methods. Thus, the study aimed to determine the accuracy of supervised machine learning in predicting depression, anxiety and stress using big data. **Method:** A cross-sectional study using secondary data obtained from an online resource centre was conducted, involving 339,781 respondents. Outcomes were depression, anxiety and stress were measured using DASS21. Each outcome was modelled with the rest of the outcome, plus gender, age, race, marital status, education level and occupational status. A feed-forward artificial neural network was modelled using a multilayer perceptron machine learning procedure using IBM SPSS version 23. **Results:** The observed prevalence of depression, anxiety and stress was 39.9%, 48.5% and 13.4%, respectively. This resulted in 76.4% prediction accuracy for depression, 76.3% accuracy for anxiety and 87.4% prediction accuracy for stress. Stress and anxiety were the most important factors contributing to the disease model. **Conclusion:** Prediction models on big data using machine learning have high accuracy in predicting the true observed depression, anxiety and stress prevalence. This requires humanistic control to preserve the intellect following Maqasid Shariah. Therefore, machine learning should not be abused but to assist in decision-making towards early detection and prompt treatment of the condition.

**Keywords:** Supervised Machine Learning, Depression, Anxiety, Stress, Big Data

## Can Caregivers of Under 5 Children Correctly Identify the Danger Signs of Sick Children? A Preliminary Finding of a Study Among Caregivers in Kuantan, Pahang

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**Introduction:** Preventable under 5 mortality is a global burden. Early detection of danger signs among under 5 sick children will prompt the caregivers to seek urgent health assistance, thus reduces the risk for morbidity and mortality. We aim to measure the proportion of correctly identify danger and non-danger signs among caregivers in Kuantan, Pahang. **Method:** A cross-sectional study was conducted among 393 purposely selected caregivers of under 5 children who attended eight well-child clinics between January and August 2020. Sociodemographic and child health information were extracted from the child health records book. Concurrently, caregivers were given a checklist of signs for sick children whereby they have to choose the correct danger and non-danger signs. **Results:** The majority of caregivers were female (90.6%) of Malay ethnicity (89.3%), with the mean age of  $32 \pm 6$ . The mean age for their children was  $24 \pm 18$  months, with 96.4% were immunised up to the age. The main sources of health information were healthcare providers (64.4%) and child health's record book (56.0%). Most of the danger signs were correctly identified with "seizure" have the highest proportions (81.9%) while "reduce urine output" the lowest (33.8%). For the non-danger signs, most were correctly identified, except for "high fever" and "persistent cough", which the majority incorrectly identified as danger signs (80.8% and 57.0%, respectively). **Conclusion:** Most caregivers can correctly identify the danger, and non-danger signs among sick under 5 children with health care providers remain an important source of information.

**Keywords:** Under 5, Sick Children, Caregivers, Danger Signs

## Introducing the “Approach to Unwell Children Under 5” (ATUCU5) Manual into the Undergraduate Medical Education

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**Introduction:** The new ATUCU5 manual provides a holistic strategy in the case management of common childhood illnesses in primary care settings. It was developed by the Ministry of Health Malaysia and the World Health Organization to reduce preventable deaths due to substandard care from the conventional “single-condition approach”. We aim to introduce the ATUCU5 manual to undergraduate medical students during the remote teaching and learning (RTL) period and describe their understanding. **Method:** A cross-sectional study were conveniently conducted among Year 4 medical students from four different groups. They were provided with the manual during their Family Medicine posting. Students read the manual using a flipped classroom style before a two-hour online virtual case management of a child with diarrhoea. An online post-class survey was conducted and participated by 50 students. **Results:** Most of the respondents were female (67%) and had no prior knowledge about ATUCU5 (94%) before the posting. All stated that exposure to ATUCU5 is important as an undergraduate, and 56% felt that a two-hour session was inadequate. 78% reported the manual as easy to read and understood, while 38% and 26% described it as “comprehensive” and “primary”, respectively. 92% agreed that ATUCU5 is better than the “conventional approach” for diarrhoea, and 56% wanted to learn more about the fever component. In identifying the five main steps in ATUCU5, all were correctly identified, with the “check for danger sign” step has the lowest (64%) correct response. **Conclusion:** Introduction of a clinically orientated ATUCU5 manual to undergraduate medical students is practical, significant and feasible even during RTL.

**Keywords:** ATUCU 5, Undergraduate, Medical, Education

## **Muslim-Friendly Sustainable Geo Tourism (MFS-GT) in the Light of the Islamic Approach: A Qualitative Study Using the Grounded Theory**

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**Introduction:** Muslim-friendly tourism and geo-tourism destination have grown without implementing adequate synergies. The current study sought to Islamize the data on Muslim friendly tourism and sustainability concepts to generate a theory. **Method:** The grounded theory approach was applied, which is one of the qualitative designs. The content of the verses of the Qur'an and the hadith of the prophet that deal with sustainability issues were analysed. **Results:** The results of the qualitative analysis of the verses of the Qur'an and hadith of the prophet have resulted in six concepts that constitute a broad conceptual theory of Muslim-friendly sustainable Geo-Tourism (MFS-GT) in the Islamic approach. These concepts contribute to achieving environmental balanced and human health development as part of *Maqasid Shari'ah*. The components under MFS-GT are religious components (Islamic values, culture and norms, and Islamic ethics), and under sustainable components, the concept of environment, community participation, and socioeconomic were analysed. **Conclusion:** This research provides insight to Muslim-friendly tourism stakeholders as practitioners. It can be strategically used to embed the Muslim-friendly tourism and geo-tourism destination as a tool to help the sustainability of the place.

**Keywords:** Islamization, Maqasid Shari'ah, Muslim-friendly Tourism, Environment, Health

## **Preservation of Marine Biodiversity for Health and Wellbeing of the Society in the Age of Technological Advances: Islamic and Marine Science Perspective**

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The ocean covers more than 70% of the earth, while the life and health of various living things depend on the oceans. Healthy marine life is therefore important for sustainable and healthy environment for all living things, especially human beings, not only in the sense of having a sustainable ecosystem but also in having healthy marine resources for consumption. With advances in mass production technology, the oceans are hit by the mass waste dumping, which has poisoned and intoxicated the health of marine life and its biodiversity in many ways. The high marine biodiversity of the ocean provides us with various kind of food with different taste, high in protein, vitamin, minerals and chemical compounds for medicinal purposes. Besides the challenges of dumping industrial waste, the modern advances in technology and usage of sophisticated machines, ships, and other unfriendly human activities have deteriorated the quality of the ocean and caused the marine biodiversity and its health resources to decrease. The importance of marine biodiversity has been mentioned many times in the Qur'an, covering many aspects such as the benefits and usage of the ocean, the conditions and laws of the ocean, the status of marine resources in terms of consumption and the needs to protect the marine life. Therefore, in the paper, researchers will use systematic review and comparative analysis to discuss the impact of technological advances in the marine life health and its implication on community health. While addressing actors causing the decrease of marine biodiversity, the paper aims to explore solutions to such problems from Islamic and marine sciences perspectives.

**Keywords:** Preservation, Healthy Marine Life, Biodiversity, Marine Science, Islamic Law, Systematic Review

## **Comprehensive Dual Certification of MS ISO 9001:2015 and MS 1900:2014 to SASMEC @IIUM: A Beginning of a Long Journey as Shariah Compliant Hospital**

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**Introduction:** Sultan Ahmad Shah Medical Centre @IIUM (SASMEC @IIUM) started the operation and offered its service to the public in August 2016 and committed to bringing experiences and expertise in providing healthcare services. SASMEC @IIUM is proud to be awarded a dual certification of MS ISO 9001:2015 and MS 1900:2014 by SIRIM QAS International Sdn Bhd, Malaysia's leading certification body since December 2020. To become compliant, SASMEC @IIUM underwent stringent evaluation processes that included quality management system development, management system documentation review, audit and initial assessment. A thorough review of the management system was conducted before certification to the standard was provided. ISO 9001 is the most widely used and recognised standard for Quality Management Systems internationally. It certifies that an organisation produces quality products and services, satisfies customers' requirements and organisation standards. SASMEC @IIUM has developed and implemented a quality management system to improve the overall performance and maintain a high level of quality and patient required services. MS 1900 is a certification for an organisation seeking a Shariah-based quality management system. The standard specifies requirements for a Shariah-compliant quality management system, ensuring the incorporation of appropriate and universally accepted values in hospital quality management. The standard includes halal aspects of delivering products and services too. Obtaining MS 1900:2014 certification officially verifies that SASMEC @IIUM complies with recognised Shariah requirements. The scope of SASMEC operation, primarily in providing healthcare services, is all according to the Shariah governance regulations. This paper will highlight our journey and experience in preparing the requirement, developing a workforce team, appropriate workflow and standard operating procedures, monitoring and inspection process and other necessary procedures. Hopefully, it is useful for and triggering other healthcare services to obtain the certification.

**Keywords:** Shariah Compliant Hospital, MS 1900:2014, Quality Management System, Shariah-based QMS

## Medico-Fiqh Ibadah Training (M-FIT) Awareness Course for SASMEC @IIUM Staff: An Evaluation of Hybrid Training Mode in the COVID19 Pandemic Era

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**Introduction:** Sultan Ahmad Shah Medical Centre @IIUM (SASMEC @IIUM) is an ISO certified *Shariah*-based Quality Management System Healthcare, which provides services in accordance with *Shariah* principles in line with the vision of the International Islamic University Malaysia (IIUM). The well-trained staff with halal healthcare products to fulfil their religious obligations using *da`wah bilhaal* approaches that include training, patient care, cleanliness, efficiency, and *ibadah* in *jamaah* become a culture and *ibadah* friendly hospital initiatives. In order to implement all those *Islamic* values, medico-fiqh *ibadah* training (M-FIT) has become an essential course for all staffs. However, the program was facing difficulty due to the COVID-19 Pandemic. We share our experiences in conducting the training in hybrid mode (Online and restricted face-to-face methods) and evaluating participant perspective of the program. **Objective:** To evaluate participants perspective and satisfaction among the SASMEC staffs on *Shariah* medico-fiqh issues. **Method:** Data for this study were collected using a questionnaire developed, and it consists of 22 closed-ended questions. Statistical analysis made to evaluate the respondent's perspective of the training course. **Results:** As a preliminary study, 133 respondents to the questionnaire have been collected so far, consisting of 86 female and 47 males, respectively. Out of these, 79% are medical practitioners, and 29% are non-clinicians or administrative staffs. **Conclusion:** The overall awareness and understanding of medico-fiqh matters among the staff in SASMEC are satisfactory. An outstanding and positive attitude among them will create an ideal environment for developing the concept of *Shariah* compliance. A guideline and continuous education regarding the *Shariah*-compliant concept need to be built by SASMEC. SASMEC will need to continue to highlight the concept of *Shariah*-compliant healthcare services and its requirement.

**Keywords:** Shari'ah-compliant Hospital, Awareness, Medico-fiqh Ibadah, Fiqh Ibadah Training

## Knowledge, Attitude and Practice of Salah among the Hospitalised Patients

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**Introduction:** A Muslim is obligatory to perform *salah* five times every day at dedicated times. The obligation must be performed regardless of the situation, either in ease or difficulty. This study aimed to determine the awareness, knowledge and practicality of *salah* for sick Muslim patients when they hospitalised. **Method:** A cross-sectional study involving 160 patients was conducted between 18<sup>th</sup> July to 28<sup>th</sup> August 2016. A valid self-administered questionnaire was given to all Muslim patients to assess their awareness, knowledge, and practicality of *salah* during illness. The questionnaires were distributed to hospitalised Muslim patient from six selected hospitals in Malaysia. **Results:** All 160 respondents are Muslim and know that *salah* is obligatory to be performed (100%). Most of them are practising *salah* five times daily, 129 (80.6%), while 26 (16%) practising it sometimes and 5 (3.1%) of them never perform. However, only 102 (64.4%) still practised *salah* when hospitalised, while 57 (35.6%) did not. More than half (56.9%) saying that the illness has impacted their daily ritual practising. About 113 (70.6%) of the respondents felt guilty when they unintentionally leave *salah*. The finding revealed that 70 (43.8%) were saying that the hospital facilities did not meet their expectation to help them perform *salah*. **Conclusion:** This study implies that there is a need for measures and interventions. It is hoped that by conducting proper training and upgrading the facilities, the level of awareness and practice can be improved.

**Keywords:** Knowledge, Attitude, Salah, Practicality, Patient

## Empowering Patients' Experience through a Shari'ah-compliant Model Using Patient Care System PACSYS™

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**Introduction:** In healthcare today, the leading priorities amidst reducing cost are the projected shortage of skilled medical professionals, improving quality of care and patient satisfaction. Patient care has entered a new era with the advent of digital technologies like the Internet and social media, impacting the patient experience. A growing awareness that patient empowerment leads to increased patient satisfaction and economic gains makes healthcare providers go the extra mile to cater to their patients' needs. An-Nur Specialist Hospital had introduced an interactive bedside terminal since its operation in June 2019. The terminal allows patients to empower themselves with the software application modules known as PACSYS. The purpose of the study is to evaluate how much has PACSYS able to meet the patients' requirement in term of Empowerment based on the seven essential components of Patient Empowerment as proposed by Ennis-O'Connor, 2018. **Method:** The methodology used is through patients' survey. The survey was carried out to more than 50 in-patients to answer questions related to the seven essential components available on PACSYS. Based on the Linkert scale of 1 to 5, the data was recorded and analysed. **Results:** The results indicated that more than seventy percent of the patients were using the bedside terminal. More than eighty percent mentioned that the terminal provides much convenience to patients with added values features that enhance one's stay in the hospital. The essential components for patients' empowerment have been met. **Conclusion:** PACSYS™ is an interactive bedside solution for the healthcare environment. PACSYS™ not only meets patients' entertainment and communication needs, but it also provides extensive opportunities for hospitals to engage further through the range of robust Patients' Empowerment and Clinical Solutions.

**Keywords:** Patient Care, Shari'ah-compliant Hospital, Interactive Hospital Media System, Patient Empowerment

**THEME: HARM REDUCTION:  
BALANCING BETWEEN BIOMEDICAL  
ADVANCES AND SHARI'AH**

## Psychological and Societal Impacts of Unknown Descent and the Islamic Objective of Nasab: The Child's Right to Know his Descent

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**Introduction:** Among the legitimate Islamic rights of children is the right of a child to know his descent and be born into wedlock. *Nasab*, descent, is categorised under the five essential objectives of Shari'ah. In a number of contemporary bioethical cases, ranging from children resulting from surrogate motherhood and assisted reproduction involving (anonymous) egg and sperm donors to the possibility of human cloning itself, this right may be denied. This paper aims to discuss these cases under the aspect of a child's basic right to know his biological parents in Islam. Supported by newer sociological and psychological research, it showcases the possible effects of an unknown descent on a child's psychological well-being and its impact on society. **Method:** The research follows an inductive methodology by conducting a literature review and an analytical method, supporting the Islamic normative approach of *nasab* with contemporary research on the repercussions of unknown descent on mental, psychological and societal development. **Results:** The higher objectives of Islamic law, as exemplified in the right of a child to know his descent, intend to protect individual mental and societal wellbeing. Recent developments in the biomedical field may contribute to a growing social and mental instability of the receiving societies as well as the loss of basic children's and parental rights.

**Keywords:** Nasab, Unknown Descent, Surrogate Motherhood, Assisted Reproduction Techniques, Gene Editing, Mt Transplantation

## Comparison between Weekly Versus Daily Dosing L-Thyroxine for the Treatment of Hypothyroidism in Ramadan - a Pilot Randomized Controlled Trial

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**Introduction:** Muslims find it difficult to take L-thyroxine on an empty stomach during *suhur*. Furthermore, physiological changes during Ramadan alter thyroid hormones level. This study aimed to compare the efficacy, safety and patient's preference of weekly vs daily dosing of L-thyroxine in Ramadan. **Method:** This is a pilot randomised open-label controlled trial among hypothyroid patients during Ramadan 2017-2018. Patients were randomised into the weekly and daily arm. The weekly arm took 7x their usual L-thyroxine dose at least 30 minutes pre-*suhur* once a week, while the daily arm took their usual daily dose at least 2 hours after the last meal before bed. Thyroid hormones, cardiac parameters, cognitive and psychological function were assessed at baseline and week 4. Cardiac reassessment was done within 24 h of weekly dosing at week 2. **Results:** Eighteen patients were randomised into the weekly and daily arm. The majority (66.7%) were hypothyroid secondary to radioiodine therapy. At the end of the study, there were no significant changes in thyroid hormones level for the weekly arm. However, there was significant increment of TSH observed in daily arm [TSH w0 1.8(0.23,5.57) vs w4 3.65(0.45,16.1);p =0.011]. In terms of toxicity, there was no hyperthyroid or cardiac toxicity observed despite the significant increment of fT4 within 24 h of weekly dosing [fT4 w0 13.21(8.19,14.63) vs w2 17.43(12.38,22.55);p=0.011]. All patients were euthyroid and had no side effects. The majority (83.3%) of patients preferred weekly dosing during Ramadan. **Conclusion:** Weekly levothyroxine dosing during Ramadan appeared safe, efficient and the most preferred dosing method.

**Keywords:** L-thyroxine, Weekly Dosing, Ramadan

## The Responsibility of Pharmacists in Providing Medication Safety at the Transition of Care: The Development of a Study Protocol on Islamic Perception and Practice

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**Introduction:** Patient safety is one of the most important components of health care delivery at every level of care. It is well established that medication errors and adverse events constitute a significant part of medication-related harm where a majority is extracted from the transition of care. **Objective:** This study aims to assess the Islamic perception towards and practice of providing medication safety among pharmacists in the tertiary hospital in Malaysia at the various transition of care (hospital admission, within-hospital transfer and discharge). **Method:** A semi-structured interview guide will be developed as the study instrument. The instrument will be developed and adapted from the WHO established guideline, which includes five main domains; appropriate prescribing and risk assessment, medication review, dispensing preparation and administration, communication and patient engagement, and medication reconciliation at care transition. Integration of Islamic values on accountability, responsibility, striving for the best, advice and counselling will be constructed in the instrument. Investigator will conduct a series of recorded interviews with eligible pharmacists till achieving the saturation point. Thematic analysis of the interviews' transcripts will be performed accordingly. **Results:** findings are expected to give an overview of the Islamic perspectives of pharmacy practitioners towards medication safety. The findings will provide bases to conceptualize the Islamic values that can be integrated with the role of pharmacists in assuring the safe use of medications. **Conclusion:** This work would suggest that the critical role undertaken in assuring medication safety among pharmacists could be imbued within an Islamic framework.

**Keywords:** Pharmacist, Medication Safety, Islamic Perception

## Dilemma of Nurses in Assisted Medical Practices against Islamic Principles

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**Introduction:** Nurses, as the largest proportion of healthcare discipline, are always left perplexed in having to assist physician despite the medical procedures that sometimes against Islamic practices, for instance, assisting in prohibited abortion or physician-assisted dying (euthanasia). This article aims to provide an academic review of the dilemma faced by nurses in assisted medical practices against Islamic principles. **Method:** A literature search was conducted using the Google Scholar database until the year 2019. The literature selected were written in English using keywords of nurses, abortion, physician-assisted dying, euthanasia, organ transplant, ethical issue, ethical dilemma, legal and Islamic principles. The search also includes related verses in the Al-Qur'an that associated with the practices. The searched articles were analysed accordingly to identify the perspectives from Islamic principles in regard to those medical practices. **Results:** Most of the articles highlight the medical procedures that go against Islamic or religious practices as a debatable issue. Despite the debates, the nurses are still facing a constant dilemma in carrying their professional duties as there is no consensus concerning the ban of unethical procedures in some countries. **Conclusion:** The medical practices against Islamic principles have been highlighted in line with the dilemma of fulfilling the nurses' professional code of practice. It is hoped the dilemma faced by the nurses are heard by medical practitioners, policymakers and religious leaders.

**Keywords:** Medical Practices, Ethical Dilemma, Islamic Practices, Nurses

## The efficacy and safety of second-generation antipsychotics used in schizophrenia pharmacotherapy: A comparative review

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**Introduction:** Antipsychotic medications are widely used to treat schizophrenia because of their demonstrated clinical benefits. It is recommended that antipsychotic agents be tailored to the patient's condition to maximise positive outcomes while minimising adverse effects. This comparative review was conducted to highlight, summarise, and provide updates on the differences in efficacy and safety in the treatment of schizophrenia between various second-generation antipsychotic drugs (SGAs). **Method:** A comparative review was conducted involving the published literature between 2000 till January 2021. The search performed through three scientific databases: Google Scholar, Science Direct, and PubMed. All English literature that reported the comparison between different SGAs in terms of efficacy and/or safety were included. We followed a systematic procedure to guide extracting, charting, and synthesising the results. **Results:** Clozapine was frequently reported as an effective treatment for treating resistant cases. However, the evidence generated from blinded RCTs is not conclusive. Paliperidone palmitate showed comparable efficacy and a longer time to relapse than other oral antipsychotics in maintenance schizophrenia treatment. Regarding safety, the likelihood of SGAs causing weight gain and diabetes mellitus were higher in clozapine and olanzapine than in other SGAs. However, for SGAs-induced NMS, risperidone was reported to have the highest number of cases than other SGAs. Besides, risperidone was found to cause a significant increase in prolactin level. Moreover, ziprasidone showed the highest tendency to cause QT prolongation, while the less likely drug to cause this effect was olanzapine. It was noted that different study designs resulted in differing extents of reporting safety concerns. **Conclusion:** There were minor differences in the efficacy of SGAs concerning their dose-dependent role in treating acute episodes. Concerning the safety of SGAs, there were substantial differences in the type, severity of side effects, and consequently the determinants of adherence across various SGAs.

**Keywords:** Schizophrenia, Antipsychotics, Safety, Efficacy, Adherence

## Knowledge, Attitudes and Practice Pattern of Islamic Nursing Ethics among Nurses in Pahang, Malaysia

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**Introduction:** An international study showed nurses were indeed experienced in various ethical issues. Major theories central to nursing ethics, which are deontology and utilitarian perspective, highlight the importance of human reasoning alone, and the efficiency can still be argued. As Muslim nurse, equipping themselves with the Islamic manner of spirit is crucial. The problem is the extent of applying Islamic ethics in nursing practice that is still in doubt. This study aims to assess the knowledge, attitudes and practices of Islamic nursing ethics among nurses in Pahang, Malaysia. **Method:** A self-administered questionnaire about knowledge of Islamic nursing ethics was developed, validated, tested, and distributed to nurses at Tunku Ampuan Afzan Hospital and Sultan Haji Ahmad Shah Hospital in Pahang (a tertiary care hospital) between February and March 2017. **Results:** A total of 118 nurses had complete data in the study. The frequency of encountering ethical problems among nurses varied from 'daily' to 'yearly'. Only 24.6% of nurses responded that they had experienced ethical issues in their work. 43.2% of nurses responded that they know 'moderately' about the moral principle of Islam pertaining to their work. More than half (69.5%) of the nurses scored at the moderate levels, and 17.8% had competent levels of practice regarding Islamic ethics. Only 20.3% of the respondents' opinion is in line with Islamic ethics for the problem of adherence to the patients' wishes. **Conclusion:** This study recognizes the need to evaluate the training curricula and modes of teaching Islamic ethics among nurses to further the Islamic ethics knowledge among nurses in a clinical setting.

**Keywords:** Nursing, Ethics, Morals, Islam

## Polymerase Chain Reaction Targeting Lipopolysaccharide Gene for Diagnosis of *Burkholderia pseudomallei* Infection

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**Introduction:** Conflicting reports on the use of the polymerase chain reaction (PCR) technique hampered its application as a diagnostic tool for melioidosis. We explored the diagnostic potential of PCR by targeting the lipopolysaccharide (LPS) gene of *Burkholderia pseudomallei* in clinical samples obtained from patients in the state of Pahang, Malaysia. **Method:** Detection of *B. pseudomallei* was by culture method and PCR, performed directly onto clinical specimens. Primers used in this PCR technique were derived from the LPS gene sequence of the bacteria as described by Wongratanacheewin *et al.* **Results:** When PCR was performed to detect LPS genes of *B. pseudomallei* on culture media, all 35 samples were tested positive. No false positive was noted when tested on 20 other organisms. When the same method was used on direct clinical samples, we detected LPS genes in 30 out of 31 clinical samples. This gives a sensitivity of 96.8% and a specificity of 100%. **Conclusion:** PCR targeting the LPS gene on blood or other bodily fluids may be useful in the rapid diagnosis of melioidosis and should be carried out in hospitals with high incidences of melioidosis.

**Keywords:** Direct Clinical Sample, PCR, LPS Genes, *Burkholderia pseudomallei*

## **Viral Infections: Brief Review and Prevention from Islamic Perspectives.**

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**Introduction:** The magnitude of diseases caused by viral pathogens is enormous. Some types of the virus frequently leading to chronic infections, which cause significant medical and economic issues. Viral agents are constantly emerging or re-emerging, with the recent Coronavirus outbreak causing panic worldwide. **Method:** Relevant literature were reviewed based on a combination of one or more of the following keywords: infection, viral diseases, modes of transmission, prevention control. Islamic perspective related to the topic was extracted using the primary sources (related Qur'anic verses and Hadith) as well as secondary sources (fatwa; Islamic jurisprudence, made by Islamic scholars). **Results:** This review focuses on an intelligible framework that highlights the differences between various modes of viral transmission and prevention. **Conclusion:** Understanding viral modes of transmission and prevention methods may allow for improved surveillance and prevention measures. This review also demonstrates prevention methods from Islamic beliefs to control the future occurrence of disease outbreaks. Another major outcome of this review would allow various parties. i.e. students, university, the community, health scientists, medical practitioners to be a cognizant pertaining to viral infection.

**Keywords:** Modes of Transmission, Preventive Control, Virus Disease, Viral Infection,

## Involvement of the Cholinergic System Utilising Nicotine in the Deficit of Spatial Learning and Memory among Depressed Rat Model Using Morris Water Maze

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**Introduction:** Depression has been shown to disturb spatial learning and memory performance, while cholinergic system activation prevented these effects. This study investigated the involvement of the cholinergic system via nicotine treatment in spatial learning and memory by investigating the Morris Water Maze (MWM) performance in a depressed rat model induced by rapid eye movement (REM) sleep deprivation. **Method:** Male Sprague Dawley rats were divided into a normal condition, REM sleep deprivation (model of depression) and control wide platform condition for 72 hours. Throughout this procedure, 1mg/kg of saline or nicotine was given subcutaneously 12 hourly. Then, the rats were placed in MWM containing a pool of water with colour opaque powdered flour, where they must swim to a hidden escape platform by relying on the external-maze cues. Finally, the platform was removed in order for the rats to memorise the platform zone within the pool. **Results:** MWM test results showed that depression is significantly impaired the learning and memory performance of the rats by increasing the time taken to reach a hidden platform and spent less time in the platform zone. However, cholinergic activation using nicotine treatment prevent this deficit. **Conclusion:** Acute nicotine treatment in depression reduced impairments in spatial learning and memory, suggesting that cholinergic system may be involved and that the ameliorative effect of nicotine is due to activation of that system.

**Keywords:** Depression, Rapid Eye Movement Sleep Deprivation, Cholinergic, Nicotine, Learning, Memory, Morris Water Maze

## Non-Communicable Diseases (NCDs) and Modifiable Risk Factors Profiling Among Adults in a Selected FELDA Settlement in East Coast of Pahang

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**Introduction:** Current data shows an increment of the NCDs and its modifiable risk factors, resulting in an increasing number of related deaths. We sought to measure the proportion of adults with NCDs and its modifiable risk factors among residents of FELDA Lepar Hilir 1, Kuantan, Pahang. **Method:** A cross-sectional study was conducted among 216 consented adults aged 18 years old and above in the selected houses, using a simple random sampling. A face-to-face, interviewer-administered questionnaire adapted from National Health and Morbidity Survey, 2015 was used. Clinical assessment was measured using weighing scale SECA 762, height measuring tool SECA 242, measuring tape, manual mercury sphygmomanometer, and Rightest GM 550 Blood Glucose Monitoring System. We use SPSS (version 24.0) for data analysis. **Results:** The proportions were highest for hypertension (31.9%), followed by hypercholesterolemia (27.8%) and diabetes mellitus (20.4%). For risk factors, 39.4% were inactive, while 88.4%, 91.2%, and 39.8% have inadequate daily fruits, vegetables, and plain water intake, respectively. For smoking status, 25.5% are current tobacco smokers, 4.2% ever smokers, and 6.0% are ex-smokers, while 4.6% have consumed alcohol. Body mass index showed overweight was 30.6%, obese class 1; 16.2%, obese class 2; 6.5% and obese class 3; 1.9%. In addition, 50.5% male and 74.0% female respondents have central obesity. **Conclusion:** This study revealed that the overall proportion of NCDs and their modifiable risk factors among adults in FELDA Lepar 1 is high. Therefore, prevention activities towards these diseases should be intensified by the respective authorities.

**Keywords:** Non-communicable Diseases, Proportions, Adults, FELDA, Risk Factor

## An Islamic Ethico-legal Framework for Articular Cartilage Tissue Engineering Research: A Focus on Harm Reduction

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**Introduction:** The available studies showed a connection between mental health features of anxiety, depression, and stress with osteoarthritic patients. Articular cartilage tissue engineering (ACTE) methods offer potential options to treat joint diseases. It is evident through the increasing trend of ACTE research and development in local institutions. The ethical and legal concerns of such practices, including cell sources, biomaterials, signalling factors, and animal study, have yet to be addressed systematically. The study aims to formulate an Islamic ethical and legal framework to facilitate both the scientific and social progress of ACTE research in the Malaysian context. **Method:** The present work used content analysis of relevant journal articles obtained through a systematic search of Scopus and Web of Science. The study then utilised the existing documents on Malaysian laws, regulations, and guidelines; and *fatwā* related to the ACTE research. Based on the documents, the ethical and legal framework was formulated. **Results:** The paper proposes a framework that includes six steps on ethical and legal issues in ACTE research. There are (1) to select research design and strategy, (2) to identify the potential issues, (3) to review relevant laws, regulations and guidelines, (4) to review the relevant *sharī'ah* rulings and opinions, (5) to consider possible alternatives and its consequences, and (6) to decide and implement the best course of action. These six steps are aligned based on the concept of *Maqāṣid al-Sharī'ah* (the objectives of Islamic law) and *al-Qawā'id al-Fiqhiyyah* (Islamic Legal Maxim). **Conclusion:** The paper presents a framework that can serve as a guide to conduct safe and sound ACTE research based on the Islamic perspective. It is hoped that the findings can be used to establish a comprehensive healthcare management model for treating osteoarthritis in the future.

**Keywords:** Articular cartilage, Tissue Engineering, Islamic Ethico-legal, Framework, Research

## **Mental Health Law and Policy at the Workplace: Should More be Done Post Pandemic**

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In 2019, 2.3 percent of the Malaysian adult population - amounting to approximately 500,000 persons - were found to be depressed or experience some form of mental health issues. This number is expected to increase eminently as an aftermath of the current COVID-19 pandemic, with companies and employers restructuring their businesses to keep themselves afloat. As such, employees who seek to secure their jobs better commit more to their work with less regard to other aspects of their life, including their mental well-being. The finding is that at the end of 2020, 82.5 percent of Malaysian workers across different ethnicities expressed a high level of worry about losing their jobs, which consequentially contributes to more stress at work and mental health issues in the workplace. This paper seeks (i) to examine the relevant legislations on mental health (ii) to analyse work related legislations and labour policies; to determine how supportive they are to individuals with mental health issues. These issues are determined primarily through doctrinal study, legal gap and content analysis of the relevant legislation and labour policies. A comparative study between Malaysia and several other countries was also undertaken to provide a more holistic perspective on the issues. The outcome of this paper would contribute towards a better understanding of the employees' mental needs and better regulations of the workplace environment.

**Keywords:** Mental Health, Workplace, Law

## Hydration Status of University Students in the Fasting Month of Ramadan

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**Introduction:** The aim of this study was to assess the hydration status of the students who were observing their religious obligation during the holy month of Ramadan Kareem. Islam fasting is widely advocated for its health benefits around the world. According to the Islamic faith in the Holy Quran, it is prescribed by Almighty Allah (God) for the Muslim to fast in the holy month Ramadan of the Islamic Calendar every year. Therefore, this study was conducted on university students to assess their hydration status while fasting. **Method:** Thirty students, both male and female students of IIUM, volunteered to participate in this study and consented to be observed for the hydration status. All the students were of normal body mass index (BMI) according to the WHO classification. Their hydration status was assessed before, during and after fasting on specific adjusted timing of post meals with the help of bioelectrical impedance (BIA). The collection was compiled and statically analysed. **Results:** The results indicate that the total body water (TBW) is increased without affecting the balance of intracellular water (ICW) and extracellular water (ECW) of the fasting students. **Conclusion:** This study indicates that Islamic fasting does not cause a reduction in TBW in the fasting individual and is maintained due to the burning of the body fat.

**Keywords:** Hydration Status, Students, Islamic, Fasting, Ramadan

## **Knowledge, Attitude and Practice of Urinary Incontinence Screening: Preliminary findings of Childbearing Women Attending Maternal Child Health Clinic.**

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**Introduction:** Urinary incontinence (UI) is common among childbearing women that affect the quality of life. UI screening should be performed as early as possible to prevent further complication for women in their future life. Hence, this study aims to assess the level of knowledge, attitude and practice of UI screening and to investigate the association between severity of UI and screening practice among childbearing women. **Method:** This cross-sectional study was carried out among 113 childbearing women attending Maternal Child Health Clinic. Data collected through a self-administered questionnaire and analysed with SPSS software. **Results:** The majority of childbearing women showed a lack of knowledge and never practised UI screening compared to those who go for screening. There is a significant between the severity of UI and screening practice. **Conclusion:** This finding indicates a lack of knowledge, attitude and practice of UI screening among childbearing women. Health education and awareness campaign should be improved in order to raise awareness and encourage childbearing women to do screening and seek early treatment for UI.

**Keywords:** Urinary Incontinence, Women, Childbearing, Screening.

**THEME: CYBERPSYCHOLOGY AND  
WELLBEING IN THE AGE OF 4<sup>TH</sup>  
INDUSTRIAL REVOLUTION**

## Association between Social Media Use and Depression among Students in International Islamic University Malaysia (IIUM) Kuantan Pahang

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**Introduction:** Depression is a vital issue as it is expected to be among the major health problems affecting Malaysia in the upcoming years. With the rise of technology used nowadays, social media has become one of the leading factors towards depression among youths in several western countries. To further validate this hypothesis, the aim of this study is to investigate the association between social media use and depression among International Islamic University Malaysia Kuantan students.

**Method:** This cross-sectional study involved 227 students of IIUM Kuantan from three Kulliyahs; Kulliyah of Allied Health Sciences (KAHS), Science (KOS) and Dentistry (KOD). Convenience sampling was applied, and self-administered questionnaires were distributed from January 2019 until March 2019. Data were analysed using Statistical Package Software for Social Sciences (SPSS) version 25.

**Results:** This study indicated that the level of social media-related depression among students in selected Kulliyah in IIUM Kuantan was low (n=61, 26.9%). Body image dissatisfaction, online harassment, sleep disturbance and high self-esteem were significantly associated with low depression level. Socio-demographic factors which are the types of kulliyah and working part-time were found to be significantly associated with depression, with the p-value of 0.002 and 0.012 respectively.

**Conclusion:** Social media use and depression were significantly associated, where it involved body image, online harassment, sleep and self-esteem.

**Keywords:** Social Media, Depression, Body Image, Online Harassment, Self-esteem

## The Understanding of Doctors and Nurses' Roles in Islamic Medical Practice and 'Rukhsah Salah' in a *Shariah* Friendly Hospital

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**Introduction:** The medical service quality could be influenced by various factors such as medical care etiquettes, healthcare practitioners' quality and healthcare practitioners' advice. The implementation of Islamic healthcare services within *Shariah*-compliant hospital faces some challenges due to a lack of awareness, ethics and spirituality among healthcare practitioners. Despite these challenges, less attention has been given to the healthcare practitioners' perspectives of their roles in delivering such services. The aim of this study was to assess the understanding of healthcare practitioners on their roles in Islamic medical practice in a *Shariah*-compliant hospital. **Method:** This descriptive cross-sectional study was conducted among 152 nurses and doctors in a *Shariah* friendly hospital in Pahang, Malaysia, using a set of questionnaires related to the understanding of Islamic medical practice and knowledge of *Rukhsah Salah*. **Results:** Whilst 80.3% (n=122) participants had a high level of understanding of Islamic medical practice, only 50% (n=76) had a good level of knowledge regarding *Rukhsah Salah*. Their departments (ward/ clinic disciplines), age, and years of experiences significantly associate with the level of understanding of Islamic medical practice with *p*-values of 0.04, 0.05 and 0.02, respectively. The department is also significantly associated with the level of knowledge regarding *Rukhsah Salah* (*p*-value < 0.001). **Conclusion:** The findings from this study suggested that more training on *Rukhsah Salah* should be designed for nurses and doctors working in a *Shariah* friendly hospital to support the implementation of Islamic medical practice.

**Keywords:** Islamic Medical Practice, *Shariah* Compliance, Ibadah Friendly Hospital, *Rukhsah Salah*, Understanding.

## Knowledge of Islamic Medical Practice among Nursing and Medical Students in Kuantan, Pahang.

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**Introduction:** Islamic medical practice includes spirituality in delivering healthcare services. Current studies on Islamic medical practice focus on healthcare professionals with less attention given to nursing and medical students. The objective of this study was to assess the level of knowledge of Islamic medical practice among nursing and medical students. **Method:** This descriptive cross-sectional study was conducted on 190 undergraduate nursing and medical students in Pahang, Malaysia. **Results:** Most participants had a good level of knowledge on Islamic medical practice (n=190, 70.5%). There was a significant association between the level of knowledge of *Rukhsah Salah* with the courses, training experience, and current year of the study, indicating *p*-values of 0.025, 0.006, and 0.003, respectively. **Conclusion:** This study suggests that the students have a good level of knowledge regarding Islamic medical practice and a moderate level of *Rukhsah Solah*. Guidelines and protocols in Islamic medical practice should be delivered to the nursing and medical students prior to their graduation to facilitate the sustainability of such practice.

**Keywords:** Health Care Practitioners, Muslim-Friendly, Shariah Compliant Hospital and Islamic Medical Care

## Body Mass Index (BMI), Anxiety and Depression Among Older People Living in Long-term Care: A Cross-Sectional Study

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**Introduction:** The association between body mass index (BMI), anxiety and depression among older people has been the focus of many studies, however, results from these studies vary. Therefore, this study aimed to determine the association between sociodemographic backgrounds, BMI, anxiety and depression among older people living in long-term care. **Method:** A cross-sectional study was conducted on 167 older people aged 60 and older living in long-term care. A questionnaire consists of sociodemographic background, BMI, anxiety (Geriatric Anxiety Scale), and depression (Geriatric Depression Scale) for data collection. Data were analysed by using IBM Statistical Package Social Science (SPSS) version 20. **Results:** It was reported that the majority of participants were in the normal range of BMI (43.5%) and overweight (42.9%). This study found a significant association between gender ( $p < 0.00$ ) and marital status ( $p = 0.04$ ) with depression. It was reported that depression was significantly associated with BMI ( $p = 0.009$ ). Post-hoc test (Bonferroni) found that there were significant mean differences of depression scores between underweight and normal ( $p = 0.004$ ) as well as between underweight and overweight/obese ( $p = 0.001$ ). **Conclusion:** Generally, it can be concluded that depression scores were reported higher among the underweight than the normal BMI and the overweight/obese. The findings, however, were inconclusive between anxiety and BMI.

**Keywords:** Anxiety, Body Mass Index, Depression, Older People

## Technology, Boredom and Intellectual Spiritual Lethargy: Exploring the Impact of Technology on the Mental Well-being of Over-Stimulated Millennials

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**Introduction:** Traditional societies did not experience boredom as we do today negatively (Spacks, 1995) although they had a lot of leisure time available. They instead engaged in meaningful activities such as storytelling and combatted boredom. It is a disturbing feature of modern culture that even though we have an unprecedented number of choices available to satisfy our desires, we have become susceptible to boredom more than ever before. According to the Quran, human beings are not homo fabers but spiritual beings (Quran 91:7-10). Modern technology inhibits and prevents deep thinking by making life easy and trivial, so much so that we lose the richness and depth to analyse religious purposes and aims. The Research Question for this study was: “Has the use of modern technologies from an early age changed the experience of boredom in Millennials?”. Some of the questions that have been explored were: 1) How do we define Boredom? 2) What do people mean when they say they are bored? 3) What is existential/spiritual boredom, and how is it related to technology? 4) Is existential boredom accentuated by technological use? The key concepts used in this study are boredom, distraction, technological overstimulation, and routinization of novelty. **Method:** For this research, Interpretative Phenomenological Analysis (IPA) was carried out. **Results:** Through the interpretive interviews, we found out that the over-usage of technology does come out of existential boredom and intensifies it. However, the overstimulation via technology is ultimately tied to a disruption in reflecting on and fulfilling the religious purpose in life. **Conclusion:** We concluded that rather than suppressing their anxieties and distracting themselves with technology, young people need to experience these moments and should have the religious resources available to combat existential boredom in a more meaningful way.

**Keywords:** Technology, Boredom, Religious Purpose, Spiritual Well-being, Intellectual and Emotional Well-Being, Overstimulation, Distraction

## Relationship between serum cortisol and female nursing students under exam anxiety

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**Introduction:** Nursing students have to go through a tough nursing curriculum which includes a heavy course load and a variety of assessments. Therefore, nursing students have a high tendency to experience stress and anxiety. This study examines the relationship between serum cortisol and nursing students under exam anxiety. **Method:** Present study was done on sixty (60) first-year nursing students. Exam anxiety level was assessed using the Test Anxiety Inventory, a self-administered questionnaire consisting of 20 items covering two domains: worry and emotionality. Clinical assessments for anxiety include serum cortisol and vital signs (blood pressure, heart rate and respiratory rate). **Results:** Regression analysis showed that the anxiety level was significantly associated with the gender of female and serum cortisol [5.03 (0.25, 9.82),  $p < 0.04$ ] and [0.03 (0.01, 0.05),  $p < 0.001$ ] coefficient of determination ( $R^2$ ) = 0.282. **Conclusion:** The conclusion is female first-year nursing students were experienced exam anxiety. It is recommended that mind and body therapy is introduced as one of the supplementary modules in the students' curriculum so that they are able to cope better with examination anxiety.

**Keywords:** Serum Cortisol, Female Nursing Students, Exam Anxiety

## Barriers and Opportunities of Nutrition Screening in Elderly Patients in Malaysian Health Clinic Setting

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**Introduction:** Malnutrition identification among community-living elderly through nutrition screening is not routinely performed in Malaysian health clinics, although it is recommended to be performed routinely in all healthcare setting. Meanwhile, current health screening practice needs to be improvised for malnutrition identification. Thus, this study aimed to identify barriers and opportunities of nutrition screening in elderly patients in a health clinic setting. **Method:** This study was conducted among healthcare staff from urban and rural health clinics in Kuantan, Pahang who were recruited for in-depth individual interviews. Non-participant observations on elderly patients (aged  $\geq 60$  years) attending health clinics that act as triangulation were conducted to identify barriers and opportunities of nutrition screening within clinic workflow. Both of the data were analysed thematically by using NVivo software version 12.0. **Results:** Twenty healthcare staff involving medical officers (n=6), medical assistants (n=8), staff nurses (n=4), and community nurses (n=2) with the mean age of  $33.65 \pm 6.27$  were interviewed. Frequency of working experience were: <5 years (15.0%), 5 to 10 years (45.0%), 10 to 20 years (35.0%) and >20 years (5.0%). Meanwhile, 21 elderly patients involved in non-participant observations. Themes that emerged for barriers and opportunities are 1) Time, 2) Patient factors, 3) Organization factors, and 4) Nutrition screening knowledge. **Conclusion:** Incorporation of validated nutrition screening tool into current health screening practices is the most feasible way to perform nutrition screening. Besides, nutrition screening can be routinely performed according to the health clinics system. Provision of specific nutrition screening guideline using technology-based version could help in implementation for malnutrition identification.

**Keywords:** Malnutrition, Elderly, Nutrition Screening, Barriers, Opportunities

## Identification of the Types of Nutrition Resource Kit Needed by Community Living Elderly in Malaysian Health Clinic Setting

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**Introduction:** Malnutrition risk and nutritional inadequacy are high among the elderly population. The development of a nutrition resource kit that provides nutritional guidance could be beneficial in improving the dietary intake of this population. There is limited study on the availability of nutrition resource kit that can be used to overcome and prevent malnutrition among the Malaysian elderly. This study aimed to identify the nutrition resource kit needed by community living elderly in the Malaysian health clinic setting. **Method:** This study was conducted among community-living elderly that received primary healthcare services from four health clinics in Kuantan, Pahang. Elderly aged  $\geq 60$  years old were recruited for in-depth interview according to inclusion and exclusion criteria. Semi-structured interview questions addressed the knowledge on existing nutrition educational materials, preference for nutrition resource kits, and opinion on technology-based materials. Interviews were audio-recorded, transcribed verbatim and analysed thematically using NVivo software version 12.0. **Results:** A total of 21 older adults (mean age= 67.24  $\pm$  6.98) were interviewed individually. Five key themes were identified from the data: 1) Provision of the nutrition resource kit, 2) Preference for a printed version, 3) Eye-friendly, 4) Facilitate understanding with diagram, and 5) Support for technology-based materials. The analysis also revealed that the majority of the elderly preferred for A5-sized booklet for nutrition resource kit. **Conclusion:** The development of a nutrition resource kit tailored to the need of elderly is required to convey nutritional guidance with the inclusion of technology effectively. The resource kit will be an important reference for the elderly to overcome malnutrition.

**Keywords:** Malnutrition, Elderly, Community, Nutrition Education

## Male Gynaecologist: An Islamic and Humanistic Perspective

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This paper seeks to address the issue on the Shari'ah ruling pertaining to the permissibility or impermissibility of a male Muslim to be a gynaecologist. Perhaps, many scholars which they cited based on necessity have dealt with this issue. The argument is that it is permissible for a male to be a gynaecologist. However, this paper looks at the subject from a different angle in which the humanistic approach and the sacred job being the first person to welcome a baby, a sinless and pure person, come to this world. The paper is divided into two parts. The first part discusses the maqasid al shariah in protecting life as one of the fundamental elements to be a doctor. The verses from the Holy Quran and the traditions of the Prophet SAW are referred. The discussion by the Muslim jurists being in a medical profession as a *fardh kifayah*. In the second part of the paper, the author looks at the humanistic approach to why a gynaecologist chooses such a noble profession in Islam. The paper is based upon Interviews with some male and female gynaecologists to gather primary evidence. The paper concludes, based on several evidences that it is permissible for a male Muslim to be in this profession. The patient, however, may be comfortable with a female gynaecologist.

**Keywords:** Gynaecologist, Islamic Law, Maqasid al-Shariah, Humanistic

## Cardiovascular Disease Risks among Medical Students in a Public University

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**Introduction:** Cardiovascular disease (CVD) is an important global health threat including in Malaysia and Asia. Ischemic heart disease is the most common cause of death among Malaysians. The majority had a minimum of three CVD risk factors. This is worrying as the risks present even in children and adolescents up to a 14% prevalence rate. This study aims to assess cardiovascular disease risks and other major risk factors among young medical students in International Islamic University Malaysia (IIUM). **Method:** A cross-sectional study was conducted among 247 preclinical medical students from March to July 2019. Validated self-reported questionnaires were used, including sociodemographic, socioeconomic, lifestyle, International Physical Activity Questionnaire (IPAQ) and Knowledge, Attitude and Practice of CVD. A standardized stadiometer and weighing scale were used to measure body mass index (BMI), digital sphygmomanometer for measuring blood pressure and blood glucose test kit for random blood sugar. CVD risk score was calculated based on a 30-years risk Framingham simple model of calculation using BMI. Descriptive statistics were used to measure the prevalence of CVD risk and other major risk factors. Chi-square test, Fisher's exact test and independent-sample T-test were used to measure the association between risk factors and CVD risk score. **Results:** The majority of students were female (68%) and Malay (99.6%). The mean age was 21 (standard deviation = 1.016) years old. 28.2% of the medical students had elevated full CVD risk scores. Prevalence of hypertension, central obesity, abnormal random blood glucose and abnormal BMI were 4.9%, 35.2%, 70.4% and 40.5%, respectively. The participants scored good marks in KAP (97.6%) with good knowledge (97.2%) and attitude (97.6%) however scored moderately in practice (78.1%). There is no significant association between KAP of CVD risks and the studied variables. **Conclusion:** Less than a quarter of the preclinical medical students have elevated full CVD risk. The major risks of cardiovascular disease, especially central obesity, overweight and obesity, abnormal blood glucose and family history of CVD, are abundantly present among the students. Despite being in medical school and a good KAP score, there are presents of smokers and a sedentary lifestyle among the students.

**Keywords:** Cardiovascular Disease, CVD, Cross-sectional Study, Framingham 30-years Risk of CVD, KAP

## Islamic Worldview on the Use of Artificial Intelligence in Medical Imaging

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Artificial intelligence (AI) plays a key role in the Fourth Industrial Revolution (IR 4.0). The effect of AI can be seen in the invention of self-driving cars, mobile technology and smart home. With the rapid advancement of AI, it has also positioned itself in the field of medicine. Machine learning, which is a subcomponent of AI, has been utilized to detect illness from the patients' symptoms and differentiate tumour type. A substantial number of literatures has depicted the use of AI in medical imaging, which is an area of specialization in medicine. AI has been used across various domains in medical imaging; early detection, diagnosis and treatment that eventually reduce complications and improve prognosis. The increasing use of AI in the field has led to the belief that someday AI may even replace medical imaging professionals. This issue has raised whether AI will eventually replace the clinicians or augment the role of clinicians without substituting them. To evaluate the impact of AI on healthcare, this work aims to understand better AI technology and how it can transform the medical imaging field. The study is also conducted to align the Islamic worldview on the implementation of AI in the field. In the present day, where the wave of IR 4.0 is happening globally, it is undeniable that positive and negative implications will arise from AI seen within the medical imaging field. Thus, it is crucial for Muslims to discuss and evaluate these issues from the proper religious perspective.

**Keywords:** Artificial Intelligence, Industrial Revolution, Healthcare, Medical Imaging, Islam

## The Method of Explanation in Biological Systems as Applied on Medical Sciences

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**Introduction:** For epistemological purposes, philosophers of science differentiate between three modes of biology: (i) functional; (ii) evolutionary; and (iii) systems biology. This classification is based on the nature of the biological process. **Method:** The present paper aims to highlight these categories and investigate how they may contribute to developing the objective method of understanding the biological systems for a better life on earth. The study of biological systems is necessary, not only for its medicinal applications on environmental and human health but also for better management of social changes. Understanding the governing principles of biological processes is a primary requirement for prediction and control, which are the final objective of scientific explanation. Medical sciences are based on understanding the biological processes at both the programmed systems as well as the purposive acts of a human being. Indeed, modern biotechnology plays a crucial role in the elucidation of the molecular causes of disease, the development of new diagnostic methods, and the development of effective drugs. The basic challenge that has been facing efforts on harnessing the biological phenomenon is embedded not only in the complexity of the biological phenomenon, but also lacking the relevant method of explanation. Accordingly, prediction and control have been the major problems of this field. This paper aims to explore the question of explanation and prediction in biological processes, based on the above classifications of biology, with focus on medical sciences. Contribution of systems biology and its applications / implications on health sciences will be highlighted. **Results:** The paper adopts the method of theoretical analysis. The relevant texts on systems biology will be reviewed. The paper presupposes that the new developments on systems biology can contribute in developing a relevant method of explanation that enables to predict and control processes of the complex system of the natural phenomena, which named by Ernst Mayr as “*irregular subjects*”.

**Keywords:** Medical Sciences, Functional Biology, Prediction, Systems Biology, Causal Explanation, Theory of Evolution.

## A Cross-sectional Study on Patient Satisfaction at IIUM Family Health Clinic, Kuantan Pahang

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**Introduction:** Patient satisfaction may be defined as a representation of attitude, emotion and perception towards health services provided. It may be measured using tools such as patient satisfaction surveys, thereby allowing healthcare providers to improve their service quality.

**Objectives:** To measure the level of patient satisfaction at International Islamic University Malaysia (IIUM) Family Health Clinic, Kuantan Pahang Malaysia. **Method:** A cross-sectional study was conducted among 200 patients attending IIUM Family Health Clinic selected through convenient sampling. A self-administered validated questionnaire that includes the Patient Satisfaction Questionnaire 18(PSQ-18) was given to the respondents. Descriptive analysis was used to describe sociodemographic and socioeconomic factors of respondents as well as the score of patient satisfaction. Relation between sociodemographic and patient satisfaction were analysed using the Kruskal Wallis test. **Results:** Out of the majority of the respondents were from the age group 30 to 49 years old (57.7%), female (63.9%), Malay (96.4%), Muslim (98.5%), live in urban residence (84.0%), married (68.0%), have tertiary level education (87.6%), working (67.0%), and have a household income of more than RM3000. The overall satisfaction score was 70.75 (78.6%). The highest satisfaction was in an interpersonal manner, and the lowest was in time spent with doctors. There were significant associations between overall satisfaction with marital status, general satisfaction with education background, interpersonal manner with ethnic and marital status, the financial aspect with age group, working status and marital status, and time spent with the doctor with the age group of patients.

**Keywords:** Patient Satisfaction, PSQ-18

## **Aggravated Damages Awards for Medical Negligence: A Need to Strengthen Medical Professionalism**

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**Introduction:** Aggravated Damages are awarded by the courts to compensate for injuries to feelings affecting pride and dignity, humiliation as well as mental distress. In Malaysia, this form of damages has been common in cases of assault, false imprisonment, defamation and malicious prosecution. However, the Federal Court in the case of *Dr Hari Krishnan v Megat Noor Ishak* [2018] 3 MLJ 281 has allowed Aggravated Damages to be awarded in medical negligence claims as the court held that such injuries are real injuries affecting a person's body. **Method:** This research will employ the Qualitative research method, namely, Content Analysis. **Results:** The award of Aggravated Damages has presently become a common trend in medical negligence claims in Malaysia. The aggravating factors that have led to the award include: (i) insolent behaviour of the medical practitioner towards the patient and family members causing distress and anxiety; (ii) negative conduct displayed throughout the trial; (iii) failure to follow hospital guidelines; (iv) inaccurate information and dishonesty in documentation; (v) suppression of the patient's medical records. Such development in the law on medical negligence is worrying and can be viewed as diminishing the core values of medical professionalism in upholding integrity, compassion, altruism, continuous improvement, and excellence in providing care to the patients. **Conclusion:** Although the working environment may be more hectic and stressful, the medical profession needs to rethink and strengthen the set of values, behaviours as well as relationships that serve as the foundation of public trust in the profession. In all eventualities, medical professionalism should continuously be upheld, preserved, and thrive regardless of the challenging times.

**Keywords:** Aggravated Damages; Medical Negligence; Court Litigation; Mental Stress; Medical Professionalism

## Carers' Perspectives on Home Medication Review by a State Hospital in Malaysia

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**Introduction:** Home Medications Review (HMR) is a continuation of patient care from healthcare facilities to their home to assess patients' pharmacotherapy by a multidisciplinary team. To improve the provision, we need to understand carers' viewpoints of the current service. This study explores the carers' perspectives of HMR conducted by the medical outreach team (MOT) of a Malaysian hospital. **Method:** A qualitative study was conducted among primary caretakers who were involved in the HMR programme for more than six months. Subjects were recruited by purposive sampling from August to December 2019. In-depth interviews were conducted at patients' home until data saturation. The audio-recording were transcribed verbatim, subsequently underwent thematic analysis. **Results:** Nine carers were interviewed. All participants had a limited understanding of HMR as they claimed not being adequately counselled prior to admission to the programme. The convenience of not having to go to the hospital was perceived as the major benefit of the programme. Healthcare providers were welcomed during visits. Some carers have trouble identifying allied health professionals in the MOT. There was a concern about having to collect newly add-on medications from the hospital. Some participants suggested increasing the frequency of visits and hope for more financial aids. **Conclusion:** In this study, carers' comprehension of HMR was generally poor. All carers were satisfied with our HMR programme. However, several aspects need to be strengthened to improve patients' wellbeing. Despite HMR is temporarily replaced by telemedicine during the current pandemic, HMR remains relevant in the post-COVID-19 era.

**Keywords:** Home Care Services, Allied Health Personnel, Caregivers, Healthy Aging, COVID-19

## **An Assessment of Knowledge, Attitude, and Practice towards Depression and Video Games among International Islamic University Malaysia Students**

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**Introduction:** This study aimed to identify the level of knowledge, attitude and practice of depression and video games. The associated factors and the correlation between knowledge, attitude and practices about depression and video games among IIUM students were determined. **Method:** A total of 140 IIUM students were drawn using convenience sampling. A self-developed questionnaire was validated before used to collect data. The response of participants was analysed using SPSS version 25.0. The level of knowledge, attitude and practice among respondents was evaluated using a descriptive frequency table, while independent sample t-test, ANOVA test, and Kruskal-Wallis test were used to find associating factors between depression and video games. Pearson correlation test was used to determine the correlation between knowledge, attitude, and practice. **Results:** The results showed the level of knowledge and attitude are moderate while the level of practice is poor. Factors that have a significant association with knowledge are the adventure, sports, and puzzle games. Action-adventure and idle game, video game platform, and the amount of money spent on video games significantly affect attitude. For the association of factors with practice, idle game, preferred time-period for game session and amount of time spent per game session in a day showed significant association. There is also a significant correlation between knowledge and attitude. **Conclusion:** Overall, this study showed that increasing knowledge on the factors of excessive video gaming habits and the factors of video games that increase the risk for the development of depression can help tackle depression among youths in Malaysia.

**Keywords:** Depression, Video Games, Knowledge, Attitude, Practice

## Validation of Smartphone Use Questionnaire (SUQ) into the Malay Language

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**Introduction:** Interruptions caused by frequent smartphone use steals attention away from daily activities. Bringing serious implications onto an individual's health, safety and education. Smartphone Use Questionnaire (SUQ) is a 20-item questionnaire developed to assess the pattern of smartphone use and its effect on attention. This study is done to translate and validate the Malay-language version of the SUQ and measure the Malay-version SUQ's psychometric properties to justify its use in Malaysia.

**Method:** A forward and back-translation was done by four individuals: three physicians and one linguist. Content and face validity were done involving three experts who are a linguist, psychiatrist and epidemiologist. Psychometric testing was conducted on a sample of 195 individuals proficient in the Malay language. A construct validity test was performed using factor analysis, and the internal reliability was tested by calculating for the Cronbach's Alpha. **Results:** The age range of the sample is 13-59 years old, most of which are female and of the Malay race. Using principal component analysis with direct oblimin rotation, the factor analysis extracted two components similar to the original study: General Use and Absent-Minded Use. However, question number 20 is grouped into the General Use component, whereas it was under the Absent-Minded Use component in the original study. The Cronbach's Alpha for the obtained components are 0.884 and 0.927, respectively. **Conclusion:** This study found that the Malay-version SUQ is a valid and reliable instrument for use in Malaysia in assessing inattention associated with smartphone use.

**Keywords:** Keywords: Smartphone, Attention, Psychometrics

## Psychometric Properties of The Malay-Version of Peer Pressure Scale Questionnaire

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**Introduction:** Adolescence is a critical period of transition from childhood to adulthood involving changes in a child's biological, emotional, and social aspects. An adolescent's behaviour and actions are primarily affected by peer pressure. The Peer Pressure Scale Questionnaire-Revised (PPSQ-R), developed by Sunil Saini (2016), assesses the susceptibility of adolescents towards peer pressure. The purpose of this study is to translate and validate PPSQ-R for the use of Malaysian adolescents.

**Method:** A forward and back translation method were performed according to established guidelines. Panel experts assessed the face validity of the questionnaire consists of psychiatrist and public health specialist. 25 items of the questionnaire were tested for Principal Component Analysis (PCA) and internal consistency via Cronbach's alpha. **Results:** A total of 143 respondents among selected secondary school students were used in this study with a 100% response rate. The age range of the respondents is between 13 to 18 years old, with a mean age of 15 (SD = 1.316). The mean score was 46.71 (SD = 16.72). One component extracted via PCA, and one item has been removed due to poor factor loading. After item removal, all 24 retained items showed good reliability with Cronbach's alpha of 0.932. **Conclusion:** PPSQ revised Malay version is reliable and valid for peer pressure assessment tools among adolescents in Malaysia.

**Keywords:** Adolescence, Peer Pressure, Psychometrics

## Overwhelmed Yet Striving; The Story of IIUM Medical Students

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**Introduction:** Medicine is known to be tough and requires more than just intelligence. The implementation of other courses was deemed necessary to equip medical students with emotional intelligence, problem-solving and soft skills. However, their perception of their study plan and its relation to their grade has yet to be explored. This study aimed to assess the association between the grade and perception of the study plan among the pre-clinical medical students. **Method:** A 47 items self-administered questionnaire was distributed to Year 2 students (n = 137) in Kulliyah of Medicine, International Islamic University Malaysia. The questionnaire included their study plan implementation, including medical courses and others (university and faculty-required courses), and how they perceived it. We obtained their official assessment results from the academic office. **Results:** Eighty four percent (n = 115) students responded. Most students spent 22 hours/week for medical course self-study and assignments and 18 hours/week studying and completing other courses assignments after hours. Seventy percent (n = 80) felt that their schedule is overwhelming. Only 11 failed (9.6 %) the medical course, and three failed other courses at least once. There was no difference in the grade regardless of feeling overwhelmed or not (p = 0.65). **Conclusion:** Despite the overwhelming study plan, the proportion of failure was relatively low. While this could indicate that some degree of resilience in the medical students, precaution is necessary to safeguard their physical and mental wellbeing and prevent burn-out.

**Keywords:** Resilience, Psychological Distress, Burn-out, Medical School, Undergraduate.

## IMARET Fundraising During the COVID-19 Pandemic: An Online Analysis of Facebook Engagement and Funds Raised

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**Introduction:** IMAM Response and Relief Team (IMARET) is a relief chapter of the Islamic Medical Association of Malaysia (IMAM). Established in 2014 with the aim of responding to natural and man-made disasters, they have used SM as a tool to communicate information to the public regarding their efforts. In March 2020, IMARET COVID-19 fundraising efforts was launched on SM. This study analyses the correlation between IMARET Facebook's posts activities and fundraising efforts on an online fundraising platform focusing on the COVID-19 fundraising effort. **Method:** This is a secondary data analysis of Facebook posts and its engagement, along with the fundraising on one of the fundraising platforms from March 18th till 28th April 2020, focusing on the period of the COVID-19 fundraising effort. **Results:** A total of 346 Facebook posts were published with a median (IQR) of 8.00 (6.00, 9.00) posts per day. A total of 4,823 donations, median (IQR) at RM34. 50(18.75, 86.00) were received per day. Amount collected per day is RM3425, 50 (USD 830.52) (1369.00, 8376.25). 'Organic Likes' correlated significantly with number of donations ( $r=0.419$ ,  $p=0.006$ ) and amount received ( $r=0.355$ ,  $p=0.021$ ). Similarly, 'Post Reach' also significantly correlated with number of donations ( $r = 0.405$ ,  $p= 0.008$ ) and amount received ( $r=0.373$ ,  $p=0.015$ ). 'Shares' significantly correlated with the number of donations ( $r=0.515$ ,  $p <0.01$ ) and amount received ( $r=0.453$ ,  $p=0.003$ ). **Conclusion:** The number of likes, reach and shares significantly correlated with the number and amount of donations received during the initial phase of the IMARET COVID-19 fundraising effort.

**Keywords:** Social Media, COVID-19, Pandemic, Medical Societies, Coronavirus

## The Level of Emotional Intelligence in Medical Imaging Students

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**Introduction:** Emotional intelligence (EI) is a crucial skill that aids students in coping with the challenging nature of academics at the college level. Previous research has proven the impact of emotional intelligence on academic performance and yielded various results. Emotionally intelligent persons are emotionally, spiritually, intellectually, and physically balanced. Thus, they are postulated to become more successful than individuals who solely have a high Intelligence Quotient level (IQ). This study is aimed to evaluate the level of Medical Imaging student's EI. **Method:** This quantitative study used a set of questionnaires adopted from Hyde, Pethe and Dhar, the Emotional Intelligent Scale (EIS). Purposive sampling was conducted on 89 medical imaging students from age 19 to 24. The data was analysed using SPSS version 21 for descriptive statistics. **Results:** The results showed that the EI overall mean score is 3.84 and the standard deviation (SD) is 0.38. This indicates that the respondents have a high level of emotional intelligence. The respondents have "above average emotional intelligence" or a high level of emotional intelligence for all sub-dimensions. The sub-dimension of emotional intelligence that was rated the highest is the integrity with mean, SD recorded (4.10, 0.53), followed by commitment (3.99, 0.67), self-development (3.98, 0.56), self-motivation (3.89, 0.42), value orientation (3.84, SD=0.59), self-awareness (3.832, 0.62), emotional stability (3.78, 0.51), empathy (3.76, 0.52), altruistic behaviour (3.67, 0.65) and managing relations (3.67, 0.51). **Conclusion:** To conclude, students need to maintain their EI level as the EI is continually acknowledged and measured through various careers.

**Keywords:** Emotional Intelligence, Medical Imaging

# **THEME: INTEGRATION OF SPIRITUALITY & MENTAL HEALTH**

## The Effectiveness of Contemplation on Conceptual Metaphor in Cognitive Spiritual Therapy

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**Introduction:** Contemplation (*tafakkur*) is a practice that fills the spiritual needs of a human's soul by linking the mind with the heart and soul. As there is an urgency in developing more effective therapies due to the worldwide rise of psychological disorders, this research analyses the effectiveness of contemplating metaphors in the Quran. Although the therapeutic factors in metaphor have been amplified by cognitivist, related studies based on the Quran are scarce. Therefore, this research aims to reveal the effectiveness of Quranic contemplation for healing by focusing on the contemplation of metaphors. **Method:** This interdisciplinary qualitative research analyses the spiritual effects of the Quran from linguistic and psychological perspectives through an explanatory case study. The use of contemplation as a cognitive process is focused on conceptualisation that involves conceptual metaphor, which is the metaphor that operates at the level of thinking. **Results:** The conceptualisation of spiritual healing in terms of a journey to God that pervades throughout the Quran through metaphorical linguistic expressions such as 'path' and 'way' reveals the conceptual metaphor spiritual healing is a journey. Contemplating this conceptual metaphor reveals the spiritual guiding principles in the healing journey and the effectiveness of religious discourse in influencing positive actions for psycho-spiritual well-being. Eventually, this research proposes contemplation on conceptual metaphor as cognitive, spiritual therapy for psychological disorders. **Conclusion:** This research contributes to language, psychology and religious studies by revealing the richness of persuasive language for effective therapeutic in mental health practices.

**Keywords:** Quran, Contemplation, Conceptual Metaphor, Cognitive Spiritual Therapy

## Quran and Human Heart in Cognitive Behavioural Therapy

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Mental health is a global health issue and a profoundly serious problem that is deeply rooted among all nations, societies and cultures in developed and developing countries. WHO estimated about one in three to one in five of the world's general population suffers from one sort of mental illness. These include psychosis, depression, anxiety, neurosis, post-traumatic diseases, and diseases of the era - like stresses, nervousness, unhappiness, hopelessness, which affect human psychology and consciousness. Religion, spirituality, belief in God is urgently needed to transform human consciousness from negative emotions to positive emotions. The human heart is the seat of wisdom, love and a reservoir for the holy Quran in the heart of our beloved prophet (peace be upon him).

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿193﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿194﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿195﴾ الشعراء

The Intelligence of the human heart could be focused upon to solve all mental, psychological and psychiatric diseases. Critical study of the human heart, including the discovery in neurocardiology, particularly the neural and function of the intrinsic system of the heart, cardiac ganglion, and mapping, may throw the light upon the physiological role of the heart other than pumping machine, especially in cognitive behavioural therapy. I think the utilisation of the heart Intelligence in cognitive behavioural therapy, prophetic medicine, and Quran therapy, in other words, integration between alternative, complementary, and traditional cognitive therapy, will help treat many psychological and psychiatric diseases.

**Keywords:** Quran, Religion Heart intelligence, Consciousness, Mental Diseases, Cognitive Therapy

## Content Validation of Spiritual Intelligence Scale for Muslim Nurses (SIS-MN): A Fuzzy Delphi Method

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**Introduction:** The development of the Spiritual Intelligence Scale for Muslim Nurses should undergo several processes to ensure the validity of the content and quality measurement. The fuzzy Delphi Method (FDM) was used to validate the content. The purpose of this paper is to consolidate the experts' consensus agreement relating to the appropriateness of the items measuring spiritual intelligence. **Method:** 20 experts out of 35 experts being invited and participated in the validation process. This is a heterogeneous sample where the experts consisted of three different backgrounds: *Aqidah/Tasawuf*, Psychology and Islamic Counselling, and Evaluation and Measurement. Spiritual Intelligence Model guided the questionnaires for Muslim Nurses' spiritual intelligence for Human Excellence (SIMHE), consisting of 7 domains. The 7 domains are Reflection-Self-Purification, Meaning/Purpose of Life, Self-Determination, Spiritual Resources, Transcendence, Consciousness and Spiritual Coping with the Obstacles. The items were developed based on al-Quran, Hadiths, and Literatures from Islamic Scholars. The FDM using Triangular Fuzzy Numbers and a Defuzzification process. **Results:** A 100% response rate were obtained from all the 20 experts with an average Likert scoring of four to five. All the 7 domains were accepted by fulfilled the prerequisite of threshold level value ( $d$ )  $\leq 0.2$ . The second prerequisite, all 371 items were obtained more than 75 % experts' consensus. **Conclusion:** The result of the FDM analysis indicated that all items could be used for further validation of the instruments. However, further discussion is needed to select the best items and reduce the number of items accordingly, as suggested by most experts.

**Keywords:** Fuzzy Delphi, Survey Questionnaire, Validation, Spiritual Quotient, Muslim Nurses

## Perception of Religious Substance-use Prohibition is Negatively Associated with Vape-trying Among School-going Adolescents

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**Introduction:** Nowadays, vaping has become a worrying trend that is hazardous to health and is important to be prevented in adolescents. Are there any religious-related factors that are associated with adolescents taking up vaping? This study aims to find the associated factors of vaping among school-going adolescents in Terengganu, Malaysia, including the factors related to religion. **Method:** A cross-sectional study was conducted among 732 school-going adolescents aged 13 to 18 years old using a validated questionnaire adapted from Global School Health Survey (GSHS). Religiosity factors were adapted from a validated Malay version of the Duke University Religion Scale, and perception on the religious prohibition of substance use scale was added. Secondary schools and classes were selected using random cluster sampling. Data were analysed using SPSS ver23, using multiple logistic regression for the outcome of trying of vape. **Results:** 22% of students had tried using a vape. Trying of vape was significantly associated with increasing age ( $p < 0.001$ , OR = 1.62, CI = 1.35, 1.93), male gender ( $p < 0.001$ , OR = 10.10, CI = 5.63, 18.12), trying of smoking ( $p < 0.01$ , OR = 10.7, CI = 5.66, 20.24), while perception of prohibition of substance use by the religion is negatively associated with trying of vape ( $p = 0.009$ , OR = 0.92, CI = 0.87, 0.98). A one score increase in the perception scale has 8% reduced the odds of trying to vape. All the adapted Duke University Religion Scale subscales were not associated with trying to vape in the multiple logistic regression model. **Conclusion:** Vaping is an emerging worrying trend among adolescents. Emphasizing the religious prohibition of substance use may be effective in curbing this hazardous act among adolescents.

**Keywords:** Vape, Adolescents, Religion, Perception

## The need of nurses on spiritual preparedness as a religious coping mechanism when in a disaster response

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**Introduction:** As frontline in healthcare service, nurses play a vital role in helping and assisting the needs of the population that affected by disasters such as floods, landslides, pandemics, tsunamis, mass casualty incidents and several others. Yet, there is extremely limited literature regarding spiritual preparedness as a coping mechanism amongst nurses. This study aimed to explore the experience of nurses while responding to a disaster. **Method:** This qualitative study involved twenty-nine Muslim nurses from the various workplace. The data collected through semi-structured, in-depth and face-to-face interview and recorded via voice-recorder, then analysed iteratively through constant comparison method, following constructivist grounded theory approach by Charmaz. **Results:** Involvement of the nurses in a disaster response created a feeling of being close to Allah SWT and taught them to be grateful for helping those who were underprivileged. Whenever they face difficulties and emotionally disturbed, they return to Allah SWT to ask for help and to soothe their feelings by performing several religious practices. Despite the minimal numbers reported such practices, the finding informed the requirement of spiritual preparation to act as a coping mechanism while responding to a disaster. **Conclusion:** Being prepared physically has frequently been highlighted by the healthcare institutions, yet, the spiritual preparedness seems unnoticed. The need for spiritual preparedness as a religious coping mechanism should be addressed by the authorities. Therefore, integration and Islamicisation of knowledge related to disaster preparedness require the greatest attention by healthcare institutions besides physical, psychological and emotional preparation for the nurses prior to the response.

**Keywords:** Nurses, Disaster response, Malaysia, Spiritual preparedness, Religious coping mechanism

## **Igbo Migration, Integration and Islamization in Gusau Town Zamfara State, North-western Nigeria During the 20th Century**

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Nigeria has over 350 ethnic groups, with Hausa/Fulani, Igbo and Yoruba as predominant tribes. The Igbo hailed from south-Eastern Nigeria with about 30 million people was made to migrate for two central factors, which are “push and pull”. Unfavourable condition of overpopulation in Igboland compared with other parts of the country, deteriorating forest land and social characteristic of the Igbo constituted push factors for their migration. In contrast, the pull factor remains the abundant economic opportunities that were very much available in Gusau due to the railway line that was constructed/extended to Gusau in 1927. The railway construction attracted about 16 European trading firms, which provided job opportunities; this stands a better chance for Igbo to migrate to Gusau. The accommodative nature of the people of Gusau to strangers, combined with the Igbo high degree of adaptability and receptivity to change, resulted in the easy integration of the Igbo into Gusau and subsequently to the level of converting/islamicisation of some Igbo into Islam, although the majority of them are Christians. This paper examines the factors for Igbo migration to Gusau (who are predominantly Muslims), which was the genesis of the whole scenario. It highlights how Igbo integrated into the socio-economic and cultural activities of their host people. It finally discusses the islamicisation/conversion of some members of Igbo from Christianity to Islam.

**Keywords:** Igbo, Migration, Islamization and Integration

## Practice of Tahajjud among Undergraduate Medical Students in International Islamic University Malaysia (IIUM) and its Relationship with Poor Sleep Quality.

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**Introduction:** Tahajjud prayer is one of the highly rated spiritual practises among Muslims. It is a prayer performs in the last third of the night after Isha' prayer, which requires a person to wake up from his sleep. This practice may interfere with their sleep and leads to poor sleep quality. This study aimed to assess the association between Tahajjud practice and poor sleep quality among medical students at the International Islamic University Malaysia (IIUM). **Method:** A cross-sectional study was conducted among 500 medical students in IIUM Kuantan using purposive and quota sampling. A validated self-reported questionnaire including Tahajjud practice and Pittsburgh Sleep Quality Index (PSQI) were distributed from 17<sup>th</sup> May to 19<sup>th</sup> July 2019. Descriptive statistics were used to measure the practice of Tahajjud and the prevalence of poor sleep quality. Logistic regression was used to measure the relationship between poor sleep quality and Tahajjud as well as other factors. **Results:** The response rate was 91.2%. The median number of Tahajjud performed was 1 night per week. The prevalence of poor sleep quality was 59.6%. Very interestingly, simple logistic regression analysis revealed that those performing Tahajjud were 13% less likely to have poor sleep quality compared to those who did not perform it. However, multiple logistic regression failed to find any significant relationship between Tahajjud and poor sleep quality. **Conclusion:** It is crucial to highlight that Tahajjud prayer did not lead to poor sleep quality among medical students. Since it is a highly rated practice in Islam, they should be encouraged to perform it.

**Keywords:** Tahajjud, Poor Sleep Quality, Medical Students

## The Mental Health Benefit of Religion and Spirituality in People Living with Bipolar Disorder in Malaysia

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**Introduction:** The taxonomy of spirituality is fraught with complexities in relation to mental health studies due to contextual variables such as with and without religion. While many studies concerning spirituality reported positive mental health outcomes, little is known from the context of bipolar disorder. This study aimed to provide a contextual understanding of spirituality from the religious worldview of people with bipolar disorder. **Method:** This is a qualitative study involving semi-structured and one-to-one in-depth interview. A total of 25 participants diagnosed with bipolar disorder recruited from two psychiatric outpatients. All interviews were audio-taped and transcribed verbatim by the researcher. Thematic analysis was used to analyse data, and Bourdieu's concept of habitus explored the findings in relation to participants' subjective account on their religious form of spirituality. **Results:** The theme 'Maintaining a positive sense of self' mainly consists of the religious element in the participants' everyday life: faith in God, religious practices and a sense of spiritual harmony (i.e. peacefulness and connectedness). The role of religion and social agency were inclusive in promoting the spirituality of the study sample. **Conclusion:** Through Bourdieu's lens of religious habitus, this study provides the understanding of religious-spirituality and a healthy mental state in such a way that it implies a relationship with God through religious beliefs and practices. This study invites others to pay attention on the dynamic role of religious agency and society in promoting religious faith and practices to individuals diagnosed with bipolar disorder.

**Keywords:** Bipolar Disorder, Bourdieu, Mental Health, Religion, Spirituality

## **An Islamic Perspective on Food and Nutrition and the Relevancy of Al-Ghazali's Spiritual View on Modern Practices**

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A Muslim way of feeling, thinking and acting must manifest his surrender to the Almighty Allah, with the main aim of attaining felicity in the life of this world and life in the Hereafter. Foods and nutrition are among the most important factors that, to a greater extent, influence the spirituality of an individual. The Quran and the Sunnah of the prophet (peace be upon him) placed more emphasis on this aspect as its neglect results in an individual's failure to fill his obligation as a vicegerent, which may lead to a life of punishment in the Hereafter. This study will critically analyse Muslim practices on food and nutrition during modern times compared with al-Ghazali's views on the effect of dietary practices on the spiritual aspect of a Muslim. The study uses an evaluative deductive methodology on the existing literature of the topic, culminating in the synthesis of the al-Ghazali view and its relevancy to contemporary Muslim times. It has been observed that, while modern Muslims are generally aware of halal and haram concepts, as well as the negative effects and influence of food and nutrition on their lives, they continue to face serious spiritual problems and challenges discernible in moral decadence, for which al-Ghazali, an 11th century scholar, provided an insightful solution.

**Keywords:** A Muslim Way of Thinking, Attaining Felicity, Food and Nutrition, Spirituality, Modern Times

## Development of the Muslim Prayer Ability Scale (MPAS)

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**Introduction:** Prayer is one of the pillars of Islam and a fundamental component of *ibadah*. Performing prayer would require individual fitness to form physical, verbal and cognitive tasks. The preparatory task before prayer includes cleansing of body, ablution, and proper clothing. Patients with diabetic foot problems may face difficulties in performing these tasks; hence, this study's objective is to develop and validate a new Muslim prayer ability scale. **Method:** Five experts each from orthopaedic, psychiatry, Islamic Revealed Knowledge and Heritage and Islamic philosophy of science were gathered to construct the domains and items for the new scale. The preliminary 23 item-scale was then administered to 212 diabetic foot patients in 2 hospitals (IIUM Medical Centre and Hospital Tengku Ampuan Afzan). Based on Construct validation analyses and factor loadings, 4 items were dropped because of poor reliability (low Cronbach's alpha value). We established a 19-item scale to measure the Muslim prayer ability called the Muslim Praying Ability Scale (MPAS). **Results:** The reliability of the 19-item scale has a good Cronbach's alpha value (0.79). Construct validity using exploratory factor analysis exhibit good factor loadings for all 19 items, and 5 components were extracted. The Kaiser-Meyer-Olkin (KMO) value was 0.72. The Exploratory Factor Analysis showed the 19 items of praying ability scale composed of five domains with three items in each domain. All the items showed good factor loadings of more than 0.5. The 5 identified domains are namely Preparation of praying (factor 1), Physical movement (factor 2), Spirituality (factor 3), Cognitive & Tayammum (factor 4) and Disturbance (factor 5). The individualized Cronbach's alpha of each domain ranged from 0.67 to 0.903. **Conclusion:** This study proved that the new MPAS is valid and reliable to be used as tools to measure prayer ability in diabetic foot patients.

**Keywords:** Muslim Prayer, Validity, Reliability, Ability Scale

## How spiritual is music therapy? A case study on the application of music therapy in Islamic civilization medicine

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**Introduction:** Music therapy was widely applied as a complementary treatment in Islamic civilization medicine. It is characterised as Islamic spiritual treatment based on Isgandarova's view that the growth and development of music therapy were founded on two main principles, a philosophical perspective and an understanding grounded in moral or ethical principles. This research is conducted to review the application of music therapy in Islamic civilization medicine and investigate Isgandarov's statement that associates it with spiritual treatment. **Method:** This qualitative research is descriptive and elaborates on the meaning of matters researched. It does not prioritize numerical data, is less structured, more open and focused on the process. We chose a content analysis and historical study approach. The content analysis method is used to obtain information relating to the application of music therapy at the hospital stated in this research. Meanwhile, the historical study method is chosen to explain past events. Data were systematically collected and objectively assessed toward past events. So, the researcher's task in this approach is to assess and weigh all arguments and evidence on a certain event before making a solid conclusion. **Results:** Epistemology of music therapy in Islamic civilization medicine was developed by Islamic scholars such as al-Kindi, Ikhwan al-Safa', al-Farabi and Ibn Sina. They were guided by their understanding of philosophy and moral principles. They were also convinced that music therapy had a positive effect on the emotional, spiritual, mental and physical health of a patient. **Conclusion:** Music therapy applied in Islamic civilization medicine was spiritual treatment.

**Keywords:** Music Therapy, Medicine, Islamic Civilization, Spiritual, Mental Health

## Managing Financial Stress through Islamic Wealth Management: An Appreciation of Hifz al-Mal

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**Introduction:** Malaysia is one of the most prosperous countries in the world in relation to the banking and finance sector. With a comprehensive legal framework that appreciates both conventional (CBF) and Islamic banking and finance (IBF), Malaysia manages to allow both sectors to grow as industries of their own. Nevertheless, financial stress among citizens, especially millennials, remains high with increasing household debts. While looking closely at the practice of Islamic wealth management in Malaysia, this research paper evaluates financial stress among Malaysians. This paper also appreciates the concept of *Hifz al-Mal* in practising Islamic wealth management. It is found that financial stress is real among Malaysians. **Method:** The main research methodology for this research is the qualitative investigation approach with an analysis of news reporting, an observation from the work field, and naturalistic interpretation. **Results:** The uncontrolled dependency on debts in having a luxurious lifestyle can be attributed to financial stress. Early exposure to Islamic wealth management among Malaysians may lead to a better lifestyle and debt management. By doing so, *Hifz al-Mal* can be achieved, and a better lifestyle can be reached. Moreover, it can reduce the dependency on debts and decrease financial stress. **Conclusion:** Thus, an appreciation of *Hifz al-Mal* should be applied in managing financial stress through Islamic wealth management. This is believed that it will be able to eliminate financial stress and freedom of debts.

**Keywords:** Islamic Wealth Management, Hifz al-Mal, Financial Stress, Debts

## Review of Current Update and Islamic Perspective: Common Mental Health Challenges amongst Undergraduate Universities Students in South East Asia

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**Introduction:** Mental health issue should not be taken lightly. As modernization paves its way into today's world, the burden of mental disorders increases. This review aims to identify the prevalence of mental health problems among university undergraduates in the ASEAN region, influencing factors, effects and types of interventions conducted to manage the problems. A brief Islamic perspective is also embedded in this review. **Method:** Relevant literature were reviewed based on a combination of one or more of the following keywords: Mental health problems, South East Asia region, College, Undergraduate Universities. An Islamic perspective on mental issue was extracted using the primary sources (related Qur'anic verses and Hadith) as well as secondary sources (fatwa; Islamic jurisprudence, made by Islamic scholars). **Results:** This review revealed a significant proportion of university students were inflicted with mental health disorders ranging from depression, anxiety, suicidality, self-injury and eating disorders with many underlying factors behind it. The effects of mental health problems were detrimental because they caused academic, physical, psychological and social impairment. However, several interventions such as mindfulness-based therapy, biofeedback intervention and counselling have been proven beneficial. In the Islamic view, the mental health issue can be discussed through several perspectives: trial and tribulation of life, seeking treatment in Islam and prejudice towards mental illnesses. **Conclusion:** This review highlighted that mental health is a growing problem with an interplay of multiple factors and deleterious effects. This study would also like to assert the importance of mental health programs among students to prevent prejudices against them. The main outcome of this review would allow various parties. i.e. the university, the community, health scientists, medical practitioners, and, to be cognizant pertaining to mental health.

**Keywords:** Mental Health Problems, South East Asia region, Undergraduate Universities, Islamic Perspectives

## Psycho-Spiritual States of Emotions and Their Interventions within Qur'anic Narratives

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**Introduction:** This article attempts to highlight different challenging emotional states exhibited by various important figures as narrated in the Qur'ān and the approach taken by the Qur'ān in presenting and intervening with particular psycho-spiritual processes, which triggered such emotions. **Method:** Anger (Q.12:84; Q.21:87), sadness (Q.12:86; Q.28:7), hopelessness (Q.19:23), trepidation (Q.19:24), and self-rumination/condemnation (Q.18:6) are among the conditions adversely affecting the emotional states of particular individuals, as exhibited in Qur'anic stories. Qualitative in nature, the article employs both content and textual analyses on selective verses of *qasas* (narratives/stories) in the Qur'ān. Content analysis probes deeper into the context of the whole *qiṣṣah* (story) to examine the underlying causes which triggered a certain state of emotion. While textual analysis assists in understanding the verses in terms of meaning, linguistic value and coherence between verses surrounding the focal issue. **Conclusion:** The finding suggests that challenging emotions and their interventions as portrayed by Qur'anic narratives are outcomes of both contextual implications, as well as psycho-spiritual states. Thoughts, psychological patterns and spiritual awareness pose major contributing factors towards certain exposition of challenging emotional states.

**Keywords:** Qur'anic Narratives, Psycho-spirituality, Emotions, Qur'anic Approach, Qasas

## Source of Stressors among Medical Students in Malaysia: A Brief Review

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**Introduction:** This study aimed to identify the main sources of stressors among medical students in Malaysian public or private universities. Studies have shown that undergraduate students suffer from tremendous stress. Tertiary education has always been regarded as a highly stressful environment, especially for medical students. **Method:** A systematic literature review of the scientific articles on stressors in medical students were conducted. Various literature were searched through electronic databases, i.e. PubMed and SCOPUS published until December 2019 for articles bearing keywords; i) stress, ii) medical students, and iii) Malaysia. A total of eighteen articles were reviewed and data extracted. **Results:** The most common stressor was related to academic requirements that included tests and examinations. The other significant determinants consisted of psychological stress and personal factors. **Conclusion:** Studying medicine is highly stressful for undergraduate students. Although comparing various studies were difficult because of the differences in study design, instrument, number of stressors, etc.; this review gives the most recent published articles which included descriptive information that might be very useful for future research and management of stressors for medical students and education.

**Keywords:** Stress, Medical Students, Malaysia

## Proteomic Profiling in Schizophrenia: A Brief Review

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**Introduction:** Proteomic profiling in schizophrenia was performed to elucidate significant biomarkers of this chronic complex disease. Any discovery of remarkably expressed proteins during the proteomic profiling is useful for translational studies and enhancement of basic science knowledge of schizophrenia. Due to recent advancement in different profiling approaches, review of available literature reporting proteomic analysis in schizophrenia in the last 10 years was performed. **Method:** Articles were retrieved following an advanced search in PubMed and SCOPUS limited to the English language published papers between 2000-2019 with the search keywords: “proteomics” and “schizophrenia”. Thirteen articles were relevant and extensively reviewed. **Results:** Collectively, the papers demonstrated that proteomics for schizophrenia research used brain tissues as well as blood specimens. There is evidence suggesting metabolism pathway in the development of schizophrenia which could be induced by antipsychotic drugs or independent of the drug treatment. **Conclusion:** This review indicates that proteomic profiling is a useful tool in identifying the potential metabolite biomarkers in schizophrenia. In addition, the findings of these studies may help in future research that will help the psychiatrists to select treatment options specifically tailored to obese schizophrenic patients.

**Keywords:** Proteomic, Glycolysis, Schizophrenia, Obesity

## **Preserving Mental Health and Well-Being amidst a Litigious Society: The Way Forward for Muslim Medical Professionals**

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The growing number of litigated medical negligence cases in Malaysian has put tremendous pressure on the medical profession. As patient autonomy is given more credence in the Malaysian judicial decisions, patients are more and more victorious in procuring a high amount of monetary compensation in the litigated cases. This phenomenon has caused the medical profession to fear for the loss of livelihood, their damaged reputation, and magnifying feelings of negativity, anger, self-reproach, anxiety, depression, and isolation. The threat of future litigation has also caused the practice of defensive medicine amongst the medical professionals and slowly destroying their cordial relationship with their patients by introducing confrontational elements between them. Hence, in preserving their mental health and well-being amidst the hazards of court litigation, Muslim medical professionals need to get a proper insight and understanding of the Islamic Medical Ethics which foundation is based upon the primary sources of the Shari'ah, namely, the Holy Quran and the Sunnah of the Prophet Muhammad PBUH. Understanding and applying the salient principles inherent in the Islamic ethical theory will enable the Muslim medical professionals to provide a much more sensitive and satisfying healthcare delivery towards their patients and ultimately defuse the spur of litigation amongst members of the society.

**Keywords:** Mental Health, Medical Profession, Litigation, Islamic Medical Ethics

## Dental Anxiety and the Association with Psychological Symptoms of Adults in Kuantan

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**Introduction:** There was a dearth of evidence on the prevalence of dental anxiety among the general population and its associated factors. Most researchers in Malaysia focused on undergraduates and pregnant mothers. Therefore, this study aims to assess the prevalence of dental anxiety among the general adult population in Kuantan, Malaysia, and its associated factors, mainly with psychological symptoms and dental attendance patterns. **Method:** This was a cross-sectional study done among 465 adults attending IIUM Medical Centre and Family Health Clinic in Kuantan, Malaysia. Participants were required to answer validated, self-administered questionnaires consisting of the Depression Anxiety and Stress Scale (DASS), Modified Dental Anxiety Scale (MDAS) and Adult Dental Health Survey questionnaire. Data were analysed using Chi-square and Mann Whitney test. **Results:** The prevalence of dental anxiety among respondents was very high (93.1%). Significant associations found between dental anxiety with gender and age with  $p < 0.05$  using Multivariate Logistic Regression. However, there was no significant association found between dental anxiety with psychological symptoms and dental attendance patterns. **Conclusion:** The majority of adults in Kuantan have dental anxiety. Factors such as age and gender are directly associated with dental anxiety in which females and younger age are more likely to have dental anxiety. However, dental anxiety is not related to their anxiety, depression and stress symptoms.

**Keywords:** Dental Anxiety, Depression, Stress, Anxiety

## A Study on Prevalence of Depression among Adults Attending International Islamic University of Malaysia (IIUM) Family Health Clinic, Kuantan, Pahang

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**Introduction:** Depression is a common mental disorder among the general population. According to WHO, people with depression are experiencing boredom in things they usually enjoy, loss of capability in self-care and have long standing period of sadness. The impact of depression falls greatly onto the individuals, family members and the community. **Method:** A cross-sectional study was conducted among 250 adults attending IIUM FHC Kuantan. A validated self-reported questionnaire including sociodemographic, socioeconomic and Patient Health Questionnaire (PHQ-9) was distributed from 15th to 26th July 2019. Descriptive statistics were used to measure the prevalence of depression. A Chi-square test was used to measure the association between risk factors and depression. **Results:** The prevalence of depression among adults attending IIUM FHC Kuantan was 10.4%. The statistically significant associated factors were marital status (p-value=0.045) and working status (p-value=0.014). **Conclusion:** One in ten adults attending IIUM FHC had depression, and the significantly associated factors were marital status and employment status.

**Keywords:** Depression, Cross-sectional Study, Health Clinic, Patient Health Questionnaire (PHQ-9)

## Harmonisation and Islamisation of Law in Ahmad Ibrahim Kulliyah of Laws: An Appraisal

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The purpose of this paper is to examine and analyse the practice of Harmonisation or Islamisation of law which has been addressed as one of the methodological tools in facilitating the learning activities for undergraduate and postgraduate programmes in AIKOL. The curriculum integrates both civil law (common law) and Syariah law in most courses by incorporating the contents in a course or teaching them in parallel as two separate courses. The purpose of adopting this approach is closely associated with the legal system in Malaysia that practised dual jurisdiction. The constitution assigns legislative authority over most subjects to the federal government, but it also grants the states the power to legislate in certain defined areas, including on matters of Islamic law. With that structure in place, conflict of laws bound to happen between federal and state laws, where harmonisation of law is one of the mechanisms to resolve the conflict. The purpose of this learning process is to produce students with well-rounded and balanced personalities and adequately equipped with knowledge and understanding in both civil and Shariah law. This model enables the law graduates to practise in both civil and Shariah courts or to take up other posts in both judicial systems. At present, Ahmad Ibrahim Kulliyah of Laws is the only law school that provides such curriculum. Other universities emphasize on either civil or Shariah subjects or minoring in either of them. The study adopts descriptive and qualitative analysis in explaining the process of harmonisation and the appropriate methodology used in delivering and enhancing the process of teaching and learning activities in AIKOL. As such, a comparative study has become a valuable tool for harmonisation and unification of law in which all legal systems involved are analysed to provide useful insight in arriving at the intended solution.

**Keywords:** Harmonisation, Islamisation, Syariah and Civil Law, Conflict of Laws

## **The Influence of Halalan Tayyiban on Muslim Decent Spiritual Life and its Relation to al-Ghazali's Concept of Breaking the Two Desires**

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The concept of Halalan Tayyiban is very central to Muslim spiritual life. It directly influences the true practice and fulfils the religious obligations as demanded by the Almighty Allah. The centrality of this concept attracted and still attracts numerous studies, which cover a multiplicity of topics ranging from mainly branding to scientific technicalities involved in the production of permissible consumable products during modern times. This study will focus on the implication and influence of Halalan Tayyiban on Muslim decent spiritual life and how this relates to al-Ghazali's concept of breaking the two desires. The study uses a descriptive analytical approach which is mainly interpretative in the form of textual commentary. Combining these two concepts will lead to a more refined understanding of the concept of Halalan Tayyiban and its influence on one's spiritual life.

**Keywords:** Halalan Tayyiban, Muslim Spiritual Life, Religious Obligation, Breaking the Two Desires, Permissible Consumable Products

## Preliminary Study on Selected Qur'anic Verses (Chapter 1-10) on Hearing Sciences: A Thematic Analysis

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**Introduction:** The Quran is a book of guidance (*kitabul hidayah*) addressing various disciplines, including functions of the natural order (*Qawanin al-tabi'ah*) such as audio visual functions. This paper aims to study the nature, themes and styles of hearing mentioned in the Quran. To do so, this study compiled the Quranic verses (Chapter 1-10) related to hearing sciences. It then derived themes from the compiled verses for further discussion on emerging themes related to hearing sciences.

**Method:** This descriptive-qualitative study used scoping review frameworks to systematically compile Quranic verses (Chapter 1-10) related to hearing sciences using 39 pre-determined keywords (e.g. Ear, deaf, listen) via two Quran search engines: Search Truth and Search the Quran. Theme/s for the Qur'anic verses that met the inclusion criteria were determined using thematic analysis (in reference to Tafsir Ibn Kathir and Quran Commentaries by Abdullah Yusuf 'Ali, along with expert committee discussion). A comprehensive commentary supported by findings from literature was formed for verses that were categorised under the 'hearing perception' theme. **Results:** Out of 69 identified verses containing relevant keywords, only 59 verses met the inclusion criteria and were further analysed. Thematic analysis on these 59 verses yields 4 themes which are 'Attributes of God (Allah)', 'Attributes of God (false god)', 'Hearing perception', and 'Islamic law'. From 59 verses, 36 verses were categorized under the 'hearing perception' theme and further discussed using thematic analysis of interpretation. **Conclusion:** This study discovered that hearing sciences had been addressed in the Quran to the extent that details of the specific themes may be analysed interpretatively using the interpretative analysis method (*tafsir tahlili*) of related Quranic verses. The findings may serve as a future reference for Muslim and non-Muslim scientists seeking a better understanding on the Quranic concept of hearing related terminologies.

**Keywords:** Hearing Sciences, Audiology, The Quran, Thematic Analysis of Quranic Interpretation

## Transition Process into Adult Independent Living among Teenagers Living at Shelter Home

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**Introduction:** Studies on adolescents ageing out from shelter homes in Malaysia were scarce. This research aimed to explore the phenomenological experience of the teenagers' in their preparation to transition out from shelter home upon reaching the age of 18 years old for independent living phase. This research employed a purposive sampling design as the researcher recruited five participants who have met the criteria set for this research. **Method:** This research used focus group discussion as a tool for data collection using activities in the group counselling series. Researchers selected thematic analysis to analyse data to generate themes and sub-themes gathered from significant phrases shared from the participant's responses in the group discussion. **Results:** Findings of this research sought challenges and coping skills of the participants in preparing their journey for independent living. Among the issues shared, include relationships, lacking of skills and competencies and mixed feelings faced by the participants as part of the overall concerns towards the transition process. Coping skills presented among participants include knowledge on career development, emotional support, and survival need strategies. The findings of this research hope to shed light on the administration of shelter home institutions and policymakers for improvement of the services, facilities, and interventions for the teenagers in helping time go through the independent livings smoothly. **Conclusion:** Group intervention assisted the participants in identifying coping strategies for them to be able to face living upon going out from the shelter home.

**Keywords:** Young Adult, Group Counselling, Independent living, Coping, Mental Health

## Clinical Applications of Maqasid al Shari'ah in Healthcare: An Overview

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Among major issues raised in the healthcare settings, particularly in clinical practices, are the moral dilemmas of deciding between prolife and prochoice in determining practices like abortion, fertility treatment, cosmetic surgery, sterilisation and euthanasia, as well as between beneficence and nonmaleficence in providing healthcare services that are not in compliance with certain ethical norms. In the general outlook, Islamic ethics teaches the rights of making given choices, but freedom of choice is not permitted to violate the sanctity of life, honour and dignity. Similarly, in the Islamic value system, beneficence and nonmaleficence are principle guided, not an open ticket to violate the principles of life protection. The equation and balancing between values of prolife and that of prochoice are often optimized through and within the ultimate objective of the Islamic divine law, known as maqasid al-shari'ah. The paper uses an analytical method and presents a concise overview of the Islamic clinical ethics, focusing on the applications of maqasid al-shari'ah in healthcare services. Besides the literature review, the paper highlights the basic contents and fields of both healthcare and objectives of the Islamic law. The paper then identifies and analyses eight areas of healthcare practices in which the values of maqasid al-shari'ah can be applied. Conclusions drawn from these analyses are illustrated at the end of the paper.

**Keywords:** Healthcare, Values, Objective of Islamic Law, Review and Clinical Practices

## Factors of Mental Health in the Quran: A Thematic Analysis

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Mental health and its essential components of emotional, psychological and social wellbeing, are among the subjects addressed in the teachings of the Quran. The Quranic terminologies like *'aql*, which is often translated into "mind", or "intellect", as well as the *qalb*, i.e., the heart, and the soul (*ruh*) are all related in various considerations to mental health. The intersection and the interplay of the functions of these terminologies, i.e., *qalb*, *'aql*, *ruh*, and related words, are worth reading. As illustrated in various chapters in the Quran, the proper connection between the functions of these terminologies leads to the state of mental health, known in the Islamic tradition as sa'adah, i.e., well-being and happiness (*al-nafs al-mutmainnah*). On the other hand, lack of proper connection between these functions leads to mental happiness (*shaqawah*). The state happiness and well-being are reached through spiritual connectivity (*ibadat*), God-consciousness (*zkrullah*), self-purification (*tazkiyyah al-nafs*), positive thinking (*al-raja'*), moral integrity, etcetera. This paper uses the method of textual analysis. It aims to study the Quranic verses related to mental health and its components by compiling the Quranic verses related to the topic and then thematically analysing so that conclusions on this topic are exposed. Besides the Quran and sunnah texts, related Muslim writings on this topic would also be unveiled. The finding of the study would be illustrations of the Quranic guidance on treating problems of mental health. The result is exacted to improve our understanding of spiritual healing techniques, and the role of spiritual health in mental health, through and within the teachings of the Quran and sunnah.

**Keywords:** Mental Health, the Quran, Thematic Analysis, Health Factors, Well-being

## Islamic Principles Governing Self Integrity towards Sustainable Construction Industry

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The fight against wrongdoings involves the defence and strengthening of self-integrity in all societies. The lack or absence of self-integrity is a frightening symptom of moral decadence and the real threat of increasing economic crimes, corruption and malpractices in the particular construction industry. Humankind, therefore, should seriously start looking beyond codes of ethics, laws and regulations. No matter how good and comprehensive they are, self-integrity is prominent that can wholly eradicate crime, greed, corruption, incompetence or sin. Thus, the chapter falls back on the fundamental principles taught by religion and that God is the source of correct principles and that our conscience should be guided by the divinely inspired values, beliefs, ethics and norms. In this case, *iman* (faith), *Islam* (self-submission) and *ihsan* (benevolence) are the basic Islamic principles governing self-integrity that their application in the construction industry is worth deliberated.

**Keywords:** Islam, Self-integrity, Construction Industry

## Good Health and Happiness through Responsible Architecture

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**Introduction:** Universal culture has accepted that sustaining good health is part of achieving the state of happiness and thus life's success. While good health and happiness are both intangible, physical entities that make up the fabric and environment to achieve happiness take its toll of responsibility. In architecture, where the art and science of building spaces, environment and memories, architecture has a responsibility of supporting the process and sustaining the intangible good health and happiness, from the intent it was created to the flexibility of the facility for onward use. In response to making humanity central to architectural works, this paper intends to focus on architecture in the light of its responsibility as social art and science of physical building and environment that supports good health and thus happiness. **Method:** Qualitatively by describing the framework and output, content analysis and case studies both from practice and academia, primarily based on the Holy Quran, the tradition of the Prophet PBUH and accepted maxims are sought. **Results:** Health and Happiness are defined as how architecture is related to both. A framework of criteria that govern the tangible and intangible contribution of architectural environment and facility/structure/evidence-based norms to health and happiness is laid as a guide for different conditions and circumstances. **Conclusion:** Architecture itself is both a tangible and intangible entity that supports MAN's makeup from birth till death as from his state of good health to ill health as well as happiness and sadness. To understand Architecture is to understand humanity. Architecture is the result of humanity, whether one cares to create spaces and aesthetic to support the emotion or to remain isolated and remain inhumane as most in the current world do.

**Keywords:** Architecture, Health, Happiness, Responsibility, Social, Humanity

## Muslim Dietitian-Patient Spiritual Conversations and Its' Challenges: A Cross-Sectional Study

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**Introduction:** Spirituality is essential in patient care. In dietetics, the patient-centred care approach has a significant role in promoting caring relationships with the patients in dietary counselling. While integrating spirituality in clinical practice is known to influence patients' ability to cope with illness, there is a paucity of research on spirituality in dietetics. This study aimed to discover the proportion and frequency of Muslim dietitians attending to patients' spiritual needs and identify selected conversations on spiritual concern and its challenges. **Method:** This cross-sectional study adopted selected items from The International NERSH-Cohort questionnaire. A new semi-structured question on responses to patient's spiritual concern was also evaluated (4 items; alpha=.79). Data were gathered through an online web survey from May to December 2019 and analysed using descriptive analysis and Pearson chi-square test. **Results:** From the ninety-eight respondents, only 3.1% reported always attempt to inquire about patients' spiritual needs, whereas 43.8% had never made such inquiry. The duration of practising dietetics was not associated with inquiring spiritual needs practices. When the Muslim patients brought up discussion on spiritual concern, 38% of the Muslim dietitians had responded that only Allah جل جلاله has the power to heal and grant happiness. This study highlights that the most common obstacles for Muslim dietitians to address spiritual concerns during dietary counselling are the fear of offending the patients and insufficient knowledge and skills. **Conclusion:** The existing challenges indicate a calling for formal training to guide Muslim dietitians when discussing spiritual concerns.

**Keywords:** Dietetics, Spiritual, Patient Care

## “I need help”: A Study of Spiritual Distress among People Diagnosed with Bipolar Disorder in Malaysia

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**Introduction:** Little is known about spiritual distress in people with bipolar disorder, where they are inclined to maladaptive coping. Given the contextual influence of religion on Malaysians, this study is aimed to explore the phenomenon of spiritual despair and recovery, as experienced by a group of people with bipolar disorder. **Method:** A qualitative one-to-one interview was conducted on 25 participants of multi-religious background and diagnosed with bipolar disorder recruited from two psychiatric clinics in Kuala Lumpur, Malaysia. All interviews were audiotaped and transcribed verbatim. The interview data were analysed using a thematic analysis approach. **Results:** This paper presents the theme of ‘Restoring hope, meaning, and purpose’ with three subthemes; 1) experiencing spiritual despair, 2) engaging in spiritual meaning-making, and 3) orienting the spiritual life. The finding captured the participants’ experience of having despair in God over the ‘fated experience’ (*takdir*), and they abandoned religious practice during the period. However, participant narratives also indicate the possibility that their spiritual despair can be mitigated, endured, or transformed through the support of family members. The participants also highly recommended that spirituality may be combined with medical interventions, such as medication prescribed by their psychiatrist. **Conclusion:** This study highlights the importance of supportive family in advancing towards religious-spiritual pathways and the advantages of medical interventions in controlling bipolar symptoms during their spiritual despair. This study favours extending the role of mental health service in providing sessions for the users to voice out their spiritual concerns.

**Keywords:** Bipolar Disorder, Religion, Recovery, Spirituality, Spiritual Distress

## Microbiome Dysbiosis In Depression: A Systematic Review

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**Introduction:** The objective of the study is to determine the role of microbiome dysbiosis in depression, with the hypothesis that dysbiosis involves in depression. **Method:** PubMed, Science Direct and Scopus databases were used to identify the relevant studies which fulfilled the eligibility criteria. The searches were limited from January 2015 to July 2020. Joanna Briggs Institute (JBI) Critical Appraisal Tools was used for quality assessment of the studies. This review was performed according to the Preferred Reporting Items for Systematic Review and Meta-analysis (PRISMA-P) 2015 protocol guidelines. **Results:** Initially, 1297 studies were identified. Of these, only three studies were included in the final synthesis. The studies were categorised as “high” quality. Dysbiosis of the gut microbiome, particularly by *Faecalibacterium*, *Dialister*, *Acetivibrio*, *Collinsella*, and *Odofibacter*, has been involved in depression. Treatment using probiotics such as *Lactobacillus acidophilus*, *Bifidobacterium longum* and *Enterococcus faecalis* was suggested to promote a balanced gut microbiome. **Conclusion:** Microbiome dysbiosis may involve in depression, thus supporting the hypothesis of the present study. However, no consensus was obtained to conclude which bacterial taxa are mostly relevant to depression.

**Keywords:** Microbiome, Dysbiosis, Depression, Mental Health

## Quranic contextualization of mental health dynamics involved in domestic violence

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**Introduction:** Domestic violence is a highly prevalent issue across the world. Consequently, prevention models are emerging to combat this menace. Therefore, the present study aims to establish the role of religion in preventing domestic violence by grooming mentally healthy individuals and contextualising this prevention approach within the scriptural framework of the Holy text of Muslims, Holy Quran. **Method:** It draws on data collected through interviews with victims of domestic violence identified during a survey in Kashmir and the Holy text of Muslims, the Quran. Interview transcripts were analysed using the qualitative method to establish its causes. Once the causes were established, Quranic text was thoroughly examined to identify the verses which address the causes of domestic violence. Thereafter each identified verse was contextualized within the prevention of domestic violence context. **Results:** The thematic analysis of the data revealed the following categories of the causal factors of domestic violence, ‘perpetrator’s characteristics’, ‘victim’s characteristics’, ‘communication factors’, and ‘cultural factors’. These causal factors reveal a spectrum of personality and mental health issues among the perpetrators and victims of domestic violence. Personality issues like elements of narcissism are found in perpetrators, whereas elements of depression like learned helplessness are found in victims. **Conclusion:** Quran provides for the prevention of domestic violence across various levels, individual and societal. However, it emphasizes primary prevention of domestic violence through grooming well-balanced personalities with desirable social and interpersonal skills who are less likely to involve in any interpersonal violence and in case of victims, Quran exhorts people to have a liberating set of cognitive beliefs, like a pro-active approach towards life which makes it less likely for the victims to land in depression. Therefore, present study can help design interventions for prevention of domestic violence for Muslim populations based on their holy text, Quran.

**Keywords:** Scriptural Understanding, Quran, Causal Factors, Axial Coding, Qualitative Analysis, Muslims, Prevention Models.

## Psycho-educational Affirmations from the Quran on Sadness to Prevent/Treat Depression for Muslim Clients of Cognitive Behaviour Therapy Approach

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**Introduction:** This study accommodates the existential crisis provoked by the Covid-19 pandemic as observed in previous plagues. It is filling the gap of underrepresentation by academics of Islamic Studies in Islamicising Psychology, in general. Furthermore, it specifically becomes a collective duty (*farḍ al-kifāyah*) to deliver Muslims' spiritual existential needs during a pandemic and preparing for anticipated post-pandemic breakdown. **Method:** The main keyword of sadness (Ar: *Al-ḥuzn*) are searched throughout the Holy Quran as it frequently pairs with stressing life events. The compiled Quranic verses from Mushaf Uthmani, English translation by Dr Mustafa Khattab - The Clear Quran, and exegesis for each verse from the renowned Andalusian Exegete: Al-Qurtubi's Exegesis (*Tafsīr al-Qurtubī*) are thematically analysed based on the Quranic Thematic Exegetical Analysis (*al-Tafsīr al-Mawḍu'ī*) method. **Results:** The interpretation of the analysis is converted into Quranic culturally adapted psychoeducational affirmations on sadness as an integration into the cognitive behavioural therapy for depression among Muslim clients. **Conclusion:** Cognitive Behavioural Therapy is compatible with the nature of Islam according to the late Prof. Malik Badri, e.g. the idea of fixing the 'beliefs' (*Iṣlāḥ*). Thus, theoretically, this set of Quranic psychoeducational affirmations should offer an effective integration to prevent or treat depression. Essentially, it is more important for all Muslims to be psycho-educated about this from their childhood to develop their existential resilience in facing life's challenges in general, specifically during and post-pandemic.

**Keywords:** Depression, Islamic Culturally-adapted Psychoeducation (CaPe-I), Quranic Thematic Exegetical Analysis (QTEA), Spiritual and Existential Needs, and Quranic-based Cognitive-Behaviour Therapy (CBT-Q).

## **A Proposal of Psychological Well Being Dimensions in Islamic Perspective**

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In general, studies on the interconnection between spiritual and mental health concluded that a Muslim who believe and practice the Islamic way of life would experience a high sense of happiness, good mental health experience, feel satisfaction in life and marriage, have the skills to deal with stress and anxiety, and avoid from the tendency to commit suicide. This shows that spiritual and mental health has a significant affinity and relationship. This paper attempts to give a beginning to address the issue of the psychological well-being dimension from an Islamic perspective.

**Keywords:** Psychological Well-Being, Mental Health, Islamic Perspective, Spirituality

## The Association between Physical Activity Status and Mental Wellbeing among Overweight and Obese Female Students

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**Introduction:** Physical activity (PA) is important in fighting obesity, and it may also improve one's mental wellbeing. Nonetheless, the association between PA and mental wellbeing among female university students with elevated body mass index (BMI) is still fragmented. Hence, this study aims to determine the association between PA status and mental wellbeing among overweight and obese female students in a university located in the East region of Malaysia. **Method:** A cross-sectional study was conducted among 102 overweight and obese female students. An online survey of the International Physical Activity Questionnaire (IPAQ) and The Warwick-Edinburgh Mental Wellbeing Acreda Scale (WEMWBS-ACREDA) was distributed using convenience sampling and analysed. **Results:** The results show that 43.2% of the participants have a high and 18.6% have a low PA level. Meanwhile, the finding revealed that the majority of the participants have a moderate state of mental wellbeing (59.8%). Additionally, a significant moderate positive association between PA status and mental wellbeing among the overweight and obese female students was identified ( $r=0.341$ ,  $p<0.01$ ). **Conclusion:** This study proposed that PA may influence the mental wellbeing of female university students with elevated BMI. Therefore, incorporating more physical related activities in their learning objectives may promote a better quality of life during their campus life.

**Keywords:** Physical Activity, Mental Wellbeing, Obesity, Overweight

## Mental Health Burden from COVID-19: Findings from a Single Hybrid Hospital in Northwest Malaysia

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**Introduction:** Mental Health and Psychosocial Support (MHPSS) functions to protect and maintain mental health and psychosocial wellbeing during a crisis. The public generally denounced healthcare workers for working in a biologically risky and hazardous environment. Our study aimed to explore the effectiveness of MHPSS services towards healthcare workers in Hospital Tuanku Fauziah, Perlis, during the early COVID-19 pandemic in Malaysia. **Method:** All healthcare workers in Hospital Tuanku Fauziah, Perlis were screened for depression, anxiety and stress level using the Depression, Anxiety and Stress Scale (DASS-21) questionnaire from March 2020 till December 2020, disseminated through electronic mail, social networking platform and online QR code to every clinical and non-clinical unit in Hospital Tuanku Fauziah, Perlis. **Results:** There were 1,161 returned questionnaires. Out of this, a total of 99 (8.5%) respondents scored severe and extremely severe for either depression, anxiety and stress. These patients were given psychoeducation, supportive counselling, trained on relaxation and breathing technique, and given psychological first aid during teleconsultation. Twenty-eight (2.4%) respondents required further follow-up due to various reasons, including panic attacks, worsening panic disorder and acute stress reaction with anxiety symptoms. All of them eventually recovered with psychotherapy; some required short-term benzodiazepine for sleep and anxiety symptoms. **Conclusion:** MHPSS service is fundamental to safeguard the mental health and psychosocial wellbeing of healthcare workers. Therefore, the service should be routinely rendered to sustain quality and work performance.

**Keywords:** Healthcare Workers, MHPSS, Depression, Mental Health, Malaysia

## **Predictors of Subjective Well Being Among Malaysian University Hospital Staff: A Cross-Sectional Study**

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**Introduction:** Satisfaction with life is associated with better physical and mental health. There is a lack of information about satisfaction with life with work satisfaction. The objective of the present study is to determine the factors that predict the satisfaction with life among university hospital staff. **Method:** This is a cross-sectional study of 264 university hospital staff. Satisfaction with life scale (SWLS) (validated English and Malay version) and demographic data were distributed to consented respondents through Google form. Analysis was done using logistic regression analysis. **Results:** We found that 82% of the respondents were satisfied with life, and 18% were not satisfied. Good supervision (OR = 3.12,  $p < .01$ ), being valued (OR= 3.52,  $p < .01$ ) and the need to learn new skills every day at work (OR = 0.31,  $p < .01$ ) significantly predict higher satisfaction with life among the staff. However, medical problem, psychiatric problem, gender and race did not predict satisfaction with life among the staff. **Conclusion:** We found that good supervision, being valued and learning new skills everyday predict higher satisfaction with life among the university hospital staff. Thus, the employer should practice good supervision and individualise training for the employees in order to increase their life satisfaction.

**Keywords:** Life Satisfaction, Subjective Well-being, Hospital Staff, Supervision

## Sadness, Psychoreligio-Spiritual Dimension and Cultural Misperception: Implication for Psychotherapeutic Practice of the Healthcare

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**Introduction:** Sadness is globally regarded as an undesirable emotion. Islamically speaking, there is a latent misperception ingrained as a proscribed emotion. Ironically, it was purposely mentioned in the first Quranic verse that narrated the historical moment right before the first humans in Islam: Adam and his wife, Eve, were Ordained by Allah to descend on the Earth (Q2: 38). **Method:** Since it is dealing with the Holy Quran, the Quranic Thematic Exegetical Analysis (*al-Tafsīr al-Mawḍuʿi*) method was applied to verify whether it is proscribed as widely accepted. The selected keyword: 'sadness' (Ar. *Al-huzn*) were searched throughout the Holy Quran. Methodically, the proscribed rulings usually originated from negating expression linguistically: the don'ts. So, only the Quranic verse with the word '*lā*' are selected for analysis. Their English translation was from '*The Quran: A New Translation - Oxford World's Classic (2nd ed.)*' by Prof. Dr. Muhammad Abdel Saied Abdel Haleem, and exegesis was extracted from the Al-Qurtubi's Exegesis (*Tafsīr al-Qurtubī*). **Results:** The analysis showed that there are two (2) categories of the negative expression: (1) denial: "you will not be continuously sad" and (2) negative imperative: "do not be sad!". The first category does not proscribe rulings jurisprudentially, but the second category does fundamentally. But when adjusted with the style of language used (*al-uslūb*) and the context of each Quranic verse; there is no straightforward proscriptive ruling for being sad. Instead, every verse is persuasively comforting like in counselling. **Conclusion:** Therefore, interwoven understanding should be bridged among the linguistics and translation of Arabic language, Quranic revealed knowledge for Islamic preaching, healthcare practice and the laity's common perception and experience of sadness. The misperception of the negative imperative: 'do not be sad!' should be straightened to prevent it being a source for negative religious coping because it is a strong predictor of negative health outcomes.

**Keywords:** Sadness, Islam, Religious Beliefs and Spiritual Dimension of Health, Quranic Thematic Exegetical Analysis (*Al-tafsīr Al-mawḍuʿi*), Culturally Adapted Psychoeducation (CaPe) and Psychotherapy/Counselling, Depression

## Healthcare Practitioners' Views on Postnatal Mental Illness among Postnatal Mothers in Malaysia

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**Introduction:** The knowledge and perceptions of the Healthcare Practitioners (HCPs) on postnatal mental illness assessment are not thoroughly studied, and their views on signs and symptoms to be the indicator for postnatal mental illness are not fully explored. HCPs working within postnatal care provision should assess mental illness in women attending postnatal healthcare services to avoid it from under-recognised and undertreated. Therefore, this research aimed to explore fundamental understanding and perceptions of HCPs pertaining to postnatal mental illness based on their experiences. **Method:** In-depth, semi-structured interviews were conducted with 28 HCPs working for more than six months in the MCH clinic, psychiatric department or obstetrics & gynaecology department in peninsular Malaysia. The interviews were approximately at least 30-minutes long. The data were subsequently analysed using the basic thematic approach. **Results:** Five principal themes, each with their sub-themes, emerged from the analysis of 'perception of postnatal mental illness' from HCPs points of view, including (1) general understanding on postnatal mental illness, (2) perceived cause of postnatal mental illness, (3) indicators of postnatal mental illness, (4) limitation of early detection and intervention and (5) suggestion to improve for early detection and intervention of postnatal mental illness. **Conclusion:** According to the perspectives of the HCPs, the main limitations were the lack of proper assessment tool and proper guideline when managing a postnatal mental illness. Thus, there is a pressing need to have an assessment tool specifically designed to be able to assess the mental health status among postnatal mothers.

**Keywords:** Postnatal, Mental Health, Mother, Malaysia

## Incident of Sihir upon Prophet Muhammad PBUH: Analyses of Narrations, Mental Capacity, and Its Implication on Revelation

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**Introduction:** The incident of sihir inflicted upon Prophet Muhammad PBUH is well-documented in traditions and historical narrations. Most scholars accept the incident indeed occurred and affected the mental capacity of the prophet in a limited manner. Anti-Islamic proponents use this as means to cast doubt on revelation. The current study sought to show the context of the mental disturbance and the implication upon revelation based on various narrations. **Method:** The incident of sihir was extracted from various classical hadeeth sources using Maktabah Shamela. Relevant scholarly opinions were selected and scrutinized for the incident. **Results:** The incident was authentic and reported in the major books of hadith, especially Sahih al-Bukhari and Muslim. Aisyah, Zaid bin Arqam and Ibnu Abbas were the companions who reported this incident. The context of the narration does not show satanic possession of the prophet either in anyway jeopardize revelation. The mental capacity minimally affected in which he only imagined himself together with his wife. The period of sihir is well documented, with no revelation was revealed during the incident. The prophet himself was very aware of the post-event and even did not take action on the person. **Conclusion:** Therefore, it can be deduced the incident did not doubt the integrity and the credibility of the prophet PBUH in transmitting revelation.

**Keywords:** Sihir, Mental Capacity, Prophet Muhammad PBUH, Revelation

## Motivational Interviewing Approach in Overcoming Drug Addicts Distrust

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**Introduction:** One of the problems experienced by drug addicts is the loss of confidence due to the effects of taking drugs. One of the techniques used in anti-drug rehabilitation dip is to use motivational interviewing techniques. This technique aims to motivate addicts to change. This study aims to know the confidence of drug addicts when newly entered Community Based Rehabilitation.

**Method:** Qualitative research employs four stages of data analysis techniques: data reduction, data presentation, conclusion drawing, and verification. **Results:** From the results of research obtained confidence addict drugs when new to Community-Based Rehabilitation that is, often alone, being close to others, silent, and consistently negative thinking towards others, feeling afraid, unsure of themselves, always being negative, reluctant to communicate, not serious, irresponsible, closed and pessimistic about what he does. In Community-Based Rehabilitation, the four principles are carried out, namely, expressing empathy, developing discrepancy, accepting resistance and supporting efficacy. **Conclusion:** Motivational interviewing (MI) techniques play a role in overcoming the confidence of drug addicts with changes in attitudes and ways of thinking, changes experienced that is, clients are more serious, responsible, think and be positive, open to others, optimistic, rational thought, and better understand the feelings of themselves and others.

**Keywords:** Drug addicts, Motivational Interviewing, Self Confidence

## Patient Trying to Tell Something Else: Severe Stress during COVID19 Pandemic

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**Introduction:** Identifying mental health illness poses a dilemma, particularly the distinction between heart disease and severe stress. Without early intervention, it can be escalating into psychiatric disorder and suicide. **Case:** A 44-year-old man sought cardiologist consultation for the "heart disease" symptoms. As a medical laboratory technician in-charge, his commitments and extensive responsibility during the COVID-19 pandemic add to his hypertension and dyslipidaemia comorbidities. Despite non-significant investigations related to heart disease, he returned with the same intense unresolved symptoms. His Depression-Anxiety-Stress-Score (DASS) assessment revealed severe stress. Stress management counselling intervention includes detecting the underlying stress impacted by the COVID-19 pandemic, behavioural changes, and stress coping skills. Reassessment of stress level showed significant improvement at twelve-week follow-up with no similar symptoms. **Discussion / Conclusion:** This case highlights the clinical complexity and diagnostic challenges in detecting mental health illness. Diagnostic acronym PROMPT with the 'PT' refers to 'Patient Trying to Tell Something Else' demonstrated; without a high index of suspicion, mental health ailment may be overlooked.

**Keywords:** Mental Health, Covid19 Pandemic, Severe Stress, Heart Disease

## Tele-Counselling Services for Clients During Covid19 Pandemic

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**Introduction:** Tele-Counselling Service for Clients during the Covid-19 Pandemic period becomes a very efficient and effective service model. The limitations of the Covid-19 pandemic situation encourage counsellors to find the most reliable alternative in conducting guidance and counselling activities to continue to be held. So, social media becomes one of the most likely alternatives to guidance and counselling to continue so that clients can get good service even though the Covid-19 pandemic still haunts us. **Method:** In this study, researchers researched with a qualitative descriptive approach whereby that approach can draw the source of the study can observe well even though the media used based online. **Results:** With Tele-Counselling services, counsellors can get client information from time to time well or in real-time, a counsellor can still monitor client information. With Tele Counselling services, various messages and information will be provided by counsellors to clients to be motivated to stay active properly during the Covid-19 pandemic. **Conclusion:** Tele Counselling Service provides a model of online-based counselling services that is undoubtedly a model of guidance and counselling services that clients desperately need in the Covid-19 pandemic where the client still receives services from the counsellor even if he or she is at home or when he or she has to work, the client can still consult with his counsellor.

**Keywords:** Tele-Counselling, Clients, Covid19

## "My Soul is Empty...": The Intensive Care Patients' and The Family Members' Experience of Spiritual Care

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**Introduction:** The intensive care environment may seem intimidating and too focused on patient survival and causing stress to the patients and the family members. As more patients survived critical illnesses, the experts began to shift the focus of their treatment towards survivorships. Based on the findings from past studies, the critically ill patients of the intensive care unit (ICU) need psycho-emotional and spiritual supports along with physical care and treatment, and it is vital for their family members too. Our study was conducted to explore the experience of the patients and the family members in receiving spiritual care in the ICU. **Method:** Interviews with the patients and the family members were conducted in the ICUs of three government hospitals in Johor. Data from the interviews were recorded, anonymized, and transcribed. Codes and themes were generated using Braun and Clarke's thematic analysis. **Results:** A total of 25 patients and family members were included in this study. The central theme was Faith-based Care, which emerged through four themes: 1) Having Faith, 2) Giving-receiving All, 3) Being There, and 4) Letting Go. **Conclusion:** The intensive care patients and their family members valued spiritual care from the ICU clinicians. Their experience of spiritual care in the ICU can be improved with a model of ICU spirituality. Further research is needed to seek the clinicians' view on spirituality and to further improve its provision in the ICU settings.

**Keywords:** Spirituality, Emotional Health, Nursing, Intensive Care Unit

## A Review of the Incidence of Depression and the Practice of Coping by the Patients with Diabetes

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**Introduction:** The association between depression and diabetes means that diabetes may lead to depression. Depressive symptom worsens glycaemic control and is associated with the severe and rapid development of complications but is often undiagnosed and untreated. There are several coping strategies include spirituality which was utilised along with diet, exercise and medication. This review summarises the incidence of depression and the practice of coping among patients with diabetes, and the need for improved recognition of depression among patients with diabetes. **Method:** The PubMed database was searched thoroughly for relevant papers. **Results:** Most studies have shown that religious involvement and spirituality are associated with better health outcomes, including less anxiety, depression, and suicide. **Conclusion:** Treatment of depression or depressive symptoms should incorporate patients' spiritual values and beliefs with diabetes to improve self-care behaviours and glycaemic control.

**Keywords:** Incidence, Depression, Diabetes, Coping Strategies

## **Theosophical Elements in Iqbal's Magnum Opus "The Reconstruction of Religious Thought in Islam": A Preliminary Review**

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Theosophy is a discourse on the divine wisdom of God behind all created things, which includes a man who sits on the highest pedestal in the hierarchy of creations. Through this study, the researchers intend to analyse and discuss the theosophical elements found in Iqbal's thought process, particularly in his magnum opus "The Reconstruction of Religious Thought in Islam". As a thinker, mystical poet and religious reformer, Iqbal's ideas were anchored in the divine message of the Quran. The manifestation of his ideas in relation to theosophy in his work is not only interesting and unique, but at the same time, they go in harmony with the positive demands of the modern world. The crux of his masterpiece focuses on subjects like nature, man and civilization in relation to God. Iqbal, as a mystic, has never failed to embed the element of spirituality to issues pertaining to human survival that should go in tandem with the latest development in modern science. Moreover, through his work, Iqbal emphasized that all philosophical thoughts should be based on lofty spiritual values. For Iqbal, the human ego that originates from God inherits some of God's attributes like intelligence and creativity to a lesser degree. Man's God-given minuscule intelligence and creativity in no way can be equal to God's attributes. A human being identified as an ego in Iqbal's philosophy must recognize the position of God and subdue the forces around him/her in order to actualize his/her latent potentials. The researchers will adapt the content and textual analysis methods to translate the relevant data taken from Iqbal's work as library research. In addition, the researchers will refer to the Quran to validate whether Iqbal's ideas are in line with the Tawhidic teachings of Islam.

**Keywords:** Theosophy, Magnum Opus, Iqbal, Reconstruction, Islamic Thought

## Community Mental Health Service in Malaysia from the Perspective of *Maqasid Shariah*.

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**Introduction:** The Mental Health Act 2001 provides a significant contribution to the treatment of mentally ill patient. The emphasis of the previous law on the isolation of psychiatric patients in institutional settings has been replaced with the encouragement of treatment in community settings. Community Mental Health Service refers to a system of care in which the patient's community is the primary care provider for people with mental illness. This treatment enables them to maintain relationships with others and retain jobs while receiving treatment. It leads to early intervention, which facilitates rehabilitation and limit the stigma of treatment. **Method:** A doctrinal legal research to analyse the Community Mental Health Services enumerated in the Mental Health Act 2001 from the perspective of *maqasid shariah*. **Results:** The result from the study will provide insight to the authority to improve the existing service in line with *maqasid shariah*. **Conclusion:** Some recommendations are suggested as the way forward for the success of the Community Mental Health Programme in Malaysia

**Keywords:** Mental Health Act 2001, Community-based Treatment, Maqasid Shariah, Preservation of Mind

## Investigating Perception of Muslims with Hearing Impairment towards Islamic Understanding and Practice

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**Introduction:** This study investigates the perception of individuals with hearing impairment towards Islamic understanding and practice. This study aims to i) investigate the relationship between perception of Islamic obligation and Islamic practice among individuals with hearing impairment, ii) investigate the relationship between hearing loss threshold and perception of difficulty in understanding and practising Islam, and iii) compare the perception of difficulty in understanding and practising Islam between hearing-impaired subjects who wear and who do not wear hearing aids.

**Method:** This study is a cross-sectional study involving 77 adults with hearing impairment. All subjects underwent audiological assessments and completed the '*Inventori Persepsi bagi Muslim yang Memiliki Masalah Pendengaran (IPM3P)*' questionnaire. This questionnaire consists of three domains; 'perception towards Islamic obligation', 'practice' and 'difficulty'. **Results:** Pearson correlation revealed a significant positive correlation ( $p < 0.05$ ) between Islamic obligation and practice perception. A significant negative correlation was observed ( $p < 0.05$ ) between hearing threshold and perception of difficulty in understanding and practising Islam. Independent T-test revealed that subjects who did not wear hearing aids experienced significantly greater difficulty understanding and practising Islam than subjects who did ( $p < 0.05$ ). **Conclusion:** Islamic education among Muslims with hearing impairment needs to be emphasised to give a good perception towards Islamic obligation, hence Islamic practice. The study findings imply that hearing aid is beneficial in elevating the difficulty level in understanding and practising Islam among Muslims with hearing impairment. Thus, this study calls for prompt action to help funding amplification for Muslim with hearing impairment.

**Keywords:** Hearing Impaired Muslims, Understanding and Practicing Islam, Islamic Obligation

## **INSPIRE: Islamic Spiritual Care Awareness Program for Medical Personnel at SASMEC @IIUM: Our Experience**

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Sultan Ahmad Shah Medical Centre @ IIUM (SASMEC @IIUM) has recently been awarded the dual comprehensive ISO MS 9001:2015, and comprehensive ISO MS 1900:2014, Shariah-based QMS. One of the elements in the Shariah compliant hospital is to provide the service for spiritual care support for patients. The good benefits of spiritual care service towards a patient's healing process are well documented. However, spiritual care service is still in its infancy stage in Malaysia's healthcare setting. Moreover, the Islamic spiritual care framework which is based on the Shariah principles and teaching of Islam is not readily available. Islamic Spiritual Care (INSPIRE) program is designed to build a spiritual care framework that is based on Islamic principles and teachings. We are developing an awareness course module for healthcare workers by using a hybrid model of delivery (a combination of an online and small group practice) in order to achieve the objectives. The course is aimed to cultivate awareness among healthcare workers regarding the importance of good communication skills, helping attitude, and proper assessment of spiritual needs among patients. This presentation will highlight our journey and experience in preparing and organizing courses in the era of the COVID-19 Pandemic.

**Keywords:** Spiritual Care Support, Shariah Compliant Hospital, COVID-19, Islamic Spiritual Care

## Recovery of Obsessive-Compulsive Disorder (OCD) In Al-Quran: An Analysis

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**Introduction:** The implications of repetition of unwanted thoughts and actions are symptoms of mental health disorders that often affect daily routines. The negative impact of these symptoms shares risks such as Anxiety disorder and Depression disorder in the neurosis category. Highlights on the commonly used Obsessive-Compulsive Disorder (OCD) recovery mechanisms were suitable for integrating with Quran-based recovery methods. Thus, this study aims to analyse OCD recovery methods based on the interpretation of Quranic verses. **Method:** The study in the form of application of this theory is worked on based on qualitative methods through content analysis approach, especially the works of *tafāsīr* and *shurūḥ al-ḥadīth* which are authoritative. **Results:** This study found that the miracles of the Quran are loaded with various methods of care and rehabilitation of mental health disorders. Variations of the method are also suitable to be applied in addition to conventional medical methods, in line with the guidelines of Act 775 - Traditional and Complementary Medicine Act 2016. **Conclusion:** In conclusion, the OCD recovery process based on the Quran deserves to be regarded as a model of complementary treatment of OCD problems.

**Keywords:** Analysis, Recovery, Obsessive Compulsive Disorder, Al-Quran

## Tadabbur al-Quran and its Implications for the Well-Being of the Mind and Emotions in the Situation of the Movement Control Order

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**Introduction:** The Movement Control Order (MCO), which began on 18 March 2020 in Malaysia, aims to curb the spread of the Covid-19 virus that has affected the world. However, if not managed properly, it will have negative implications on the mental and emotional well-being of the population. Addressing the spiritual aspect or strengthening by getting closer to Allah SWT through *tadabbur* Quran activities is one of the means for overcoming these issues. This paper seeks to provide evidence of the importance of *tadabbur* Quran in the life of a Muslim and its implications in ensuring mental and emotional well-being. Among the objectives of this research are: a) describe the importance of *tadabbur* Quran to Muslims; b) analyse the steps involved in *tadabbur* Quran and its principles; and c) analyze how *tadabbur* Quran activities affect the mental and emotional well-being of the practitioner, especially under movement control order conditions. **Method:** This study employs a case study approach involving five Usrah QMAP3T Programme participants through text analysis and interview methods. This research seeks to enhance awareness of the need to return to the Quran, the manual of Allah SWT, who created all beings. **Conclusion:** The guidance provided by Allah SWT through His revelation and disseminated by the noble Prophet Muhammad PBUH should be given attention and priority towards achieving a happy life which is one of the indicators underlying the well-being of the minds and emotions of individuals.

**Keywords:** Tadabbur, al-Quran, Personal Well-being, Emotions dan Thoughts

## Preliminary Findings of Auditory Brainstem Response using Dhikr Stimulus on a Healthy-normal Hearing Adult

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**Introduction:** There are minimal studies on the effect of Dhikr on humans' auditory brainstem response. The article describes the processes involved in preparing the Dhikr stimuli and analysing the auditory brainstem waves generated from them. **Method:** Eighteen words of "Allah", recited by and recorded from male and female Muslims, were saved as WAV files format of 16 bit with the sampling rate and a maximum length of 30,000 Hertz (Hz) and 1.09227 seconds (sec), respectively. However, only 6 were calibrated and installed in Eclipse EP25 software. A 23-year old healthy-normal hearing male underwent routine audiological tests, including clicks ABR, to assure normal hearing and brainstem function. To generate Dhikr-ABR waves, all six stimuli were auditorily delivered to the subject. These stimuli were initially presented at 100 dB peSPL and later reduced to the right and left ear. The presence of major peaks, i.e. DI, DIII and DV, including IPLs and IALDs, were determined. **Results:** Each stimulus demonstrated robust waves with clear DV. However, only a few waves showed the presence of early peaks. The peaks, if present, determined the IPLs of DI-DIII, DIII-DV, and DI-DV, which were approximately 2.0 ms, 2.0 ms, and 4.0 ms, respectively. Reduction in intensity affects the amplitude and absolute latency of the waves. Moreover, stimuli from a male speaker showed IALD values within the recommended range as in click ABR. **Conclusion:** Overall, Dhikr could produce reliable ABR waves, hence require further studies to obtain its normative data and determine suitable parameters for Dhikr-ABR.

**Keywords:** Auditory, Dhikr, Brainstem, Spiritual, Electrophysiology

## The Concept of Resilience and Spirituality among Cancer Surviving Women

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**Introduction:** This study aims to understand the concept of resilience and spirituality among employed cancer women. A phenomenological approach was used in understanding the conceptualization of resilience and spirituality from ten employed women from different types of cancer. **Method:** Semi-structured interviews were conducted assisted by social media updates on their cancer journey. Their activities related to resilience and spirituality aspects from the diagnosis until returned to work were observed. **Results:** Six themes emerged from the data collected: (1) resilience through painful experience, (2) resilience through acceptance, (3) cognitive resilience, (4) emotional/psychological resilience, (5) behavioural resilience, (6) resilience through spirituality. **Conclusion:** The study postulates some insights in understanding the conceptualization of resilience and spirituality among cancer women in balancing their work and family responsibilities. Mental health practitioners and counsellors may benefit from the study's results as guidelines for vigorously helping women achieve resilience.

**Keywords:** Cancer, Resilience, Spirituality

## Understanding Crisis from Various Religions' Perspective: An Exploratory Study towards Developing a Religious-Based Self-Care Practices for Wellbeing

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**Introduction:** This paper aims at discussing and providing an understanding on crisis and self-care practices from various religious perspectives. The concept of crisis from the four main religions in Malaysia, namely Islam, Christianity, Hinduism and Buddhism, were discussed. Views on self-care practices are also elaborated. **Method:** This article is written based on various articles related to perspective Islam, Christianity, Hinduism and Buddhism in viewing crisis and self-care. ProQuest, Google Scholars and Research Gate were accessed to find evidence regarding the crisis, human suffering, self-care, the socialisation process and internalization of religious belief by using keywords such as “human suffering”, “problem of evil”, “crisis”, “self-care practices” and “religious socialization”. **Results:** The process of socialisation, internalisation and cognitive schemas formation were viewed on how people adhere to certain religious belief and how their experience in that particular religion influences their perception on crisis and self-care practices. These three processes imply the dynamic of human cognitive ability to form self-identity, assimilate new concept from external sources, and exercise self-regulation in facing life's adversities and reconstruct new meanings after certain traumatic crisis incidents. **Conclusion:** This paper is hoped to shed light on how people perceive their religious experience and manifested their perception in health care management, particularly in practising self-care.

**Keywords:** Crisis, Religion, Perception Formation, Self-care Practices, Wellbeing

## The Positive Mental Health in Quranic Perspective: Its Concept and Methods of Promotion

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**Introduction:** Healthcare professionals are making a considerable effort to deal with the impacts of our stressful conditions caused by the challenges of the globalised world's competitive and busy life. The rapid changes in social and environmental conditions are also worsening the situation. Anxiety, stress and depression, which affect the mind, are the typical outcomes of such situation. These facts have shifted the attention of medical research and practice towards the notion of "positive mental health" rather than the theory of "mental illness", which dominated this field. The World Health Organization (WHO) is contributing to develop this notion. In her work '*Current Concepts of Positive Mental Health*', Marie Jahoda (1958) identifies several approaches in defining positive mental health. The common factor of all such approaches has a resilient mind that enables individuals to cope with the normal stresses of life to realize their potentials and work productively to contribute to community development. The key question, however, is how a resilient mind can be built in a society?

**Method:** This question necessitates the search for methods, mechanisms and basic factors for mental health promotion. This paper presupposes that the Quranic approach on mental health provides insights to deal with such questions. It aims to present the concept and methods of promoting positive mental health from the Islamic perspective. It investigates the Quranic approach on building a resilient mind that can cope with the various challenges of life. The paper presupposes that the holy Qur'an, adopting the method of prevention and promotion (P&P), manages the question of mental health in a more effective manner than the secular scientific approach. Nevertheless, mental health is mainly related to cultural values and other environmental factors rather than biological ones.

**Results:** For that purpose, the Quranic verses related to mental health (about 34 times) will be collected, classified and analysed. The analytic method of the quantitative approach will be adopted. It is expected that the paper's conclusions will introduce an alternative perspective, which contributes immensely to the development of effective methods for fostering a resilient mind that promotes mental health.

**Keywords:** Mental Health, Resilient Mind, Qur`anic Approach, Prevention and Promotion, Stress, Harith al-Muhasibi

## **Meaning of Life and Life Satisfaction among International Students during the Covid-19 Pandemic**

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This study is an attempt to examine a sense of existential meaning or meaning of life and life satisfaction among international students during the complexities and uncertainties, particularly due to the tragedy of the COVID-19 pandemic. The participants were 204 international students from UPM. They were recruited to respond to two sets of questionnaires, namely Meaning in life using (MLQ) developed by Steger (2010) and the Satisfaction with Life Scale (SWLS) was first created by researchers Diener, Emmons, Larsen, and Griffin (1985). The results indicated a positive relationship between meaning in life and life satisfaction among international students during the COVID-19 pandemic. Spiritual intelligence is the capacity to behave with insight and humility while preserving inner and outer harmony irrespective of the circumstances. Not only does one with a high spiritual intellect respond appropriately to a particular circumstance or state, but it also analyses how he or she is in that position. There is a significant relationship between the meaning of life and life satisfaction. The COVID-19 pandemic could lead students to adjust, embrace and change lives and turn the tragedy into a time of resilience, strength, knowledge and a new environment of mutual and communal living, sharing responsibilities and appreciating solidarity.

**Keywords:** Meaning of Life, Life Satisfaction, International Students, COVID-19

## أثر الإرشاد الطبي والروحي علي الصحة النفسية للأم والأب اثناء مرض الطفل \*مسعد عبد الحق شعبان محمد<sup>1</sup>

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### الملخص

المقدمة: يحتاج الأهل أثناء مرض الطفل إلى من يعطيهم من وقته، يستمع إليهم، يحنو عليهم، يثقهم، يرشدهم تجاه الحالة الصحية، ثم يذكرهم بمنهج الإسلام القويم في التعامل مع البلاء. وهذا الدور الإرشادي مطلوب في كل الأحوال خاصة عند وقوع الأمراض الشديدة أو المزمنة أو التي تحتاج إلى مزيد من الأبحاث لتأكيد التشخيص. إن اتقان وحرافية هذا الإرشاد يدعو إلى الاطمئنان وإلى اعتدال الصحة النفسية للأم والأب. موضوع البحث: تقييم أثر الإرشاد الطبي والروحي للفريق الطبي أثناء مرض الطفل ومردوده على الصحة النفسية للأم والأب ومقارنته بالإرشاد الطبي منفردا. الهدف من الدراسة هو مقارنة الإرشاد الطبي والروحي مجتمعين وبين الإرشاد الطبي منفردا أثناء مرض الطفل ومردوده على الصحة النفسية للأم والأب. منهج الدراسة: دراسة مقارنة بين مجموعتين الأولى تقوم بعمل استبيان يشتمل علي عناصر الإرشاد الطبي فقط. أما المجموعة الثانية فتقوم بعمل استبيان يشتمل على عناصر الإرشاد الطبي والروحي التي يقوم بها الفريق المعالج من طبيب أو ممرض أو طالب الطب أثناء التعامل مع المريض في قسم الأطفال بالجامعة الإسلامية الكيفية: استبيان قياسي للفريق الطبي عن عناصر الإرشاد الطبي أو الطبي والروحي ودرجة توصيلها للأهل. واستبيان آخر لتحديد درجة الاستيعاب للحالة وتفصيلها ومعدل القلق أو الخوف أو اعتلال الصحة النفسية لدي الأم والأب. القسم: قسم الأطفال بالجامعة الإسلامية كلية الطب. حجم العينة: العدد 200 حالة تشتمل علي جميع أنواع الحالات من حادة او مزمنة وهل يمكن شفاءها او تحتاج علاجا تريجيا. ستقسم العدد الي مجموعتين دراسة مزدوجة اعمي 100 حالة في كل مجموعة . سنقوم بالمقارنة مرة عند الدخول واخرى عند الخروج في الحالات الحادة . أما في الحالات المزمنة فنقوم بإضافة متابعة بعد الخروج خلال ثلاثة أشهر. الاحصاء والبيان سنقوم بعمل احصاء متقدم لتحديد درجة الاداء للفريق الطبي واثر ذلك علي اهل في مجموعتي الدراسة وفي النهاية نستطيع مقارنة النتائج في المجموعتين وأثر ذلك علي الصحة النفسية للأم والأب. سؤال البحث: هل اضافة الارشاد الروحي الي الارشاد الطبي يقلل من معدل الاضطرابات النفسية لدي الأم والأب.

الكلمات المفتاحية: الإرشاد الروحي, صحة الطفل

جدول محاسبة النفس حسب مقاصد الشريعة واثره في نزاهة الفرد والمجتمع  
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### الملخص

المقدمة: ينبغي للمسلم أن يأخذ أوامر الإسلام و تعاليمه عن النزاهة بقوة. ومعلوم أن الغفلة وغياب روح المراقبة والمحاسبة للنفس قد يضعف القوة وأن العاقل من حاسب نفسه وعمل لما هو آت. وأن من حاسب نفسه حسن مآبه. اشكالية البحث: عدم توفر جداول لقياس مظاهر النزاهة وعدم وجود ربط بين مظاهر النزاهة ومقاصد الشريعة أو درجة المنفعة للفرد والمجتمع. الهدف من الدراسة: ابتكار جدول لقياس بعض مظاهر النزاهة في حياة المسلم. جدول ذاتي للمراقبة والمحاسبة حسب مقاصد الشريعة. منهجية البحث: الاستبيان المنهج سيتم ترجمته إلى اللغة الماليزية والانجليزية طبقا للمقاييس. مع الإحصاء المتقدم والبيان لكل عنصر على حده. وضع جدول لقياس درجة الالتزام بمجموعة من العناصر بعضها للتخلية وأخرى للتحلية. ثم قياس مؤشرات أداء الفرد على أربعة محاور. المحور الأول: علاقته بالله عقيدة وعبادة و عمل القلب و الجوارح. المحور الثاني: علاقته بنفسه وقدرته على معرفة نقاط ضعفه وقوته ثم قدرته على التطور دنيا ودينا وفكرا، علما، وجسدا وخلقًا وتخصصا. المحور الثالث: وهو الدين المعاملة ومقصوده قياس المعاملة مع الخلق وقدرته أن يكون عضوا فاعلا في المجتمع. المحور الرابع: فهو المشاركة في خدمة الدين. جميع بنود التقييم في هذه المحاور ستصنف على عدة عناصر. أولا: ماذا تخدم من مقاصد الشريعة. ثانيا: درجته في سلم الأحكام في الشريعة الغراء. ثالثا: هل هو نافع للفرد فقط أم متعدي النفع للآخرين. النتيجة: التقييم سيحدد مستوى الأداء في كل مظهر ما بين ضعيف جدا إلي ممتاز و ماذا يخدم من مقاصد الشريعة ثم درجة المنفعة. النتائج: هي قدرة الفرد علي تقييم ذاتي للأداء الشامل مع إمكانية تحديد الفجوة للفرد او لأي شريحة مما يساعد علي وضع برامج مستقبلية للعلاج والإرتقاء. يمكن لهذا الاستبيان أن يطبق على مستوى الفرد أو المجموعات يمكن أن يقيسه الفرد بنفسه أو بمساعدة أستاذه أو معلمه

الكلمات المفتاحية: النزاهة، المحاسبة، مقاصد الشريعة