

International Conference on
Islamic Spiritual Care

Abstract & Programme Book

27 - 28 DECEMBER 2021



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INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
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Colophon

Abstract and Programme Book of the International Conference on Islamic Spiritual
Care (INSPIRE) 2021

27 – 28 December 2021

on Zoom platform

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International Islamic University Malaysia

and

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Foreword

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the rise of psychology and therapy in the 20th century and the thereby reduced role of Christian clergy within the fields of healthcare and society at large, a new specialisation arose which lies between the psychologist/therapist and clergy: the spiritual/pastoral care worker. Elements of this new religious specialisation were taken from the already existing role of the pastoral worker, but also required new dimensions to work in the new marked out spaces in society. Combining the new fields of psychology, therapy, and counselling with the traditional fields of religious and spiritual guidance and consolation, the spiritual care worker shows that the search for transcendent meaning in the difficult moments of life is very much alive in the modern world. With the integration of both Muslims in the West, as well as the integration of psychology and therapy in Muslim societies, the Islamic spiritual care worker was born. With this new religious role which lies between imam/alim and psychologist/therapist, a specialized form of Islamic guidance adapted to specific settings (hospitals, prisons, mental health institutions etc.) has been formed. With this new role, new forms of education are required that combine the traditional with the new. The Department of Qur'an and Sunnah Studies at IIUM, for instance, has proposed a new course on Revelation and Spiritual Counsel. To create effective Islamic spiritual care education and practice, a clear conceptualisation of its function and requirements is needed.

This online conference aims to explore what is the old and new of Islamic spiritual care, how to formulate effective education, and how it differentiates itself from other religious authority roles such as *imām*, *ālim*, and *muftī*. The following are the themes of interest for this conference:

- Different Islamic perspectives on spiritual guidance and counselling:
 - Guidance and counselling through Qur'an and Sunnah
 - Guidance and counselling through *fiqh* and *iftā'*
 - Guidance and counselling through *kalām* and *falsafah*
 - Guidance and counselling through *ādāb* and *taṣawwuf*
 - Guidance and counselling through other Islamic sciences
- The different conceptualization of Islamic spiritual care:
 - The similarities and/or differences between chaplaincy, spiritual care, pastoral care, and theology of care
 - The traditional and modern Islamic terms for spiritual care
 - The similarities and differences between Christian and Islamic spiritual care
 - The differences between psychology/therapy/counselling and spiritual care
 - The differences between *fatwā* and spiritual care
 - How to explain and promote the role and benefits of Islamic spiritual care to Muslims and non-Muslims laity and professionals
- The specialisation requirements for effective Islamic spiritual care:
 - What elements of spiritual care already existed in Islamic traditional seminary training (Alimiyya)?
 - What are new qualities needed for effective spiritual care?
 - The development and status of Islamic spiritual care education in Europe and America

- The development and status of Islamic spiritual care education in Muslim societies
 - What are the differences between traditional Islamic roles (*imām/muftī*) and the Islamic spiritual care worker?
 - What requirements (knowledge, skills) do the main settings of spiritual care work (hospitals, prisons, mental health institutions etc.) create for the Islamic scholar?
 - The cooperation between psychologist/therapist and Islamic spiritual care worker
 - Interreligious cooperation between spiritual care workers
- Between textual theory and human reality:
 - The differences between textual and psychological hermeneutics
 - How to explain Islamic theological theory in an effective way it becomes a source of care and consolation?
 - The subjects of spiritual care (suffering, illness, loss, imprisonment, rehabilitation etc.) and the subjects of the Islamic sciences
 - The intellectual and social diversity of recipients of Islamic spiritual care

Conference Programme

MYT – Malaysian Time, TRT – Turkey Time, GMT – Greenwich Mean Time, CET – Central European Time (Netherland etc.), PST – Pacific Standard Time (California etc.).

DAY 1 – 27 DEC			
			Main Discussants
1	15:45 – 16:00 MYT 10:45 – 11:00 TRT 07:45 – 08:00 GMT		Welcoming remark Muhammad Adli Musa
2	08:45 – 09:00 CET 11:45 26DEC – 00:00 PST		Opening speech Director of the Conference Arnold Yasin Mol
Keynote			
1	16:00 – 16:50 MYT 11:00 – 11:50 TRT 08:00 – 08:50 GMT 09:00 – 09:50 CET 00:00 - 00:50 PST		Keynote Speech 1 Engaging Contemporary Muslims with Traditional Mental and Spiritual Health Recep Şentürk Professor, İbn Haldun Üniversitesi
	10 minutes		Q & A
Session 1 - Invited Speakers			
1	17:00 – 17:20 MYT 12:00 – 12:20 TRT 09:00 – 09:20 GMT 10:00 - 10:20 CET 01:00 – 01:20 PST		Islamic Spiritual Care as Urbanised Theology Arnold Yasin Mol Islamic University of Applied Sciences Rotterdam
2	17:20 – 17:40 MYT 12:20 – 12:40 TRT 09:20 – 09:40 GMT 10:20 – 10:40 CET 01:20 – 01:40 PST		The Concept of <i>Naṣīḥah</i> as the Philosophy of Islamic Spiritual Care Khairil Husaini Bin Jamil AHAS KIRKHS, International Islamic University Malaysia
3	17:40 - 18:00 MYT 12:40 – 13:00 TRT 09:40 – 10:00 GMT 10:40 – 11:00 CET 01:40 - 02:00 PST		Divine Name Theology as Spiritual Care: Divine Care through Allah’s Ra’fah Mohammed Amin Kholwadia Director, Darul Qasim Institute, Chicago
	10 minutes		Q & A
	10 minutes		Break

Session 2				
	18:20 – 20:20 MYT 13:20 – 15:20 TRT 10:20 – 12:20 GMT 11:20 – 13:20 CET 02:20 – 04:20 PST		Session 2 Moderator: Khairil Husaini Bin Jamil	
1	18:20 – 18:35 MYT 13:20 – 13:35 TRT 10:20 – 10:35 GMT 11:20 – 11:35 CET 02:20 – 02:35 PST	T101	An Analytical Comparison of Christian and Islamic Spiritual Care Tayyaba Razzaq Visiting Lecturer, Sheikh Zayed Islamic Center, University of the Punjab, Lahore, Pakistan	Muhammad Fawwaz Bin Muhammad Yusoff Khairil Husaini Bin Jamil
2	18:35 – 18:50 MYT 13:35 – 13:50 TRT 10:35 – 10:50 GMT 11:35 – 11:50 CET 02:35 – 02:50 PST	T102	The Similarities and Differences Between Islamic and Christian Spiritual Care: A Comparison between Turkey and Germany Zuhal Ağilkaya Şahin Istanbul Medeniyet University	Arnold Yasin Mol Muhammad Adli Musa
3	18:50 – 19:05 MYT 13:50 – 14:05 TRT 10:50 – 11:05 GMT 11:50 – 12:05 CET 02:50 – 03:05 PST	T105	Receiving Spiritual Care through Mindful <i>Ṣalāt</i> Procedures Intan Aidura Alias AHAS KIRKHS, International Islamic University Malaysia	Tessie Bundgaard Jorgensen Samir Mahmoud
4	19:05 – 19:20 MYT 14:05 – 14:20 TRT 11:05 – 11:20 GMT 12:05 – 12:20 CET 03:05 – 03:20 PST	T103	The Psycho-Spiritual Journey of Knowing God: From the Cradle to the Grave Samir Mahmoud Cambridge Muslim College	Khairil Husaini Bin Jamil Zuhal Ağilkaya Şahin
5	19:20 – 19:35 MYT 14:20 – 14:35 TRT 11:20 – 11:35 GMT 12:20 – 12:35 CET 03:20 – 03:35 PST	T104	Reinforcing Meaning in Life as a Mental Health Protective Factor through Islamic Theology: Elaboration on <i>ʿAdālah</i>, <i>Qanāʿah</i>, and <i>Ikhtiyār</i> Ahmad Shidqi Mukhtasor International Islamic University of Malaysia Naura Safira Salsabila Zain and Hastinia Apriasari	Tayyaba Razzaq Muhammed Sabith T.P.

6	19:35 – 19:50 MYT 14:35 – 14:50 TRT 11:35 – 11:50 GMT 12:35 – 12:50 CET 03:35 – 03:50 PST	T106	The Effect of Death Remembrance and Death Readiness Quotient (DrQ) on the Muslim Community in Malaysia	Arnold Yasin MOI Ahmad Shidqi Mukhtasor Rabia Dasti
			Jamiah Manap	
			Universiti Kebangsaan Malaysia Suzana Mohd Hoesni, Salasiah Hanin Hamjah, Salina Nen, Fazilah Idris, Mohammad Rezal Hamzah, Maziah Ahmad Marzuki, Farhah Hanun Ngah.	
	19:50 – 20:20 MYT		Discussion - 5 minutes for each presentation	
	10 Minutes		Break	
Session 3				
	20:30 – 22:10 MYT 15:30 - 17:10 TRT 12:30 – 14:10 GMT 13:30 – 15:10 CET 04:30 – 06:10 PST		Session 3 Moderator: Nur Fiqah Mohd Qari	
1		T201	Therapy for People with Mental Disorders in Pondok Tetirah Dzikir, Yogyakarta Hendro Prabowo Gunadarma University, Jakarta, Indonesia Nur Aziz Afandi	Intan Aidura Alias Jamiah Manap
2	20:45 - 21:00 MYT 15:45 – 16:00 TRT 12:45 – 13:00 GMT 13:45 – 14:00 CET 04:45 – 05:00 PST	T202	A Qualitative Survey on The Views of Experts Regarding Spiritual Care Among Muslim Nurses in Worship-Friendly Hospitals Mohd Arif bin Atarhim Universiti Kebangsaan Malaysia Jamiah Manap; Khairul Anwar Mastor; Azlina Yusof	Hendro Prabowo Harris Shah Abd Hamid
3	21:00 - 21:15 MYT 16:00 – 16:15 TRT 13:00 – 13:15 GMT 14:00 – 14:15 CET 05:00 – 05:15 PST	T203	Spiritual Elements for Future Physicians: Pedagogy at the Interface of Revelation and Medicine Muhammad Fawwaz Bin Muhammad Yusoff Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia Nur Izah Binti Ab Razak	Jamiah Manap Rahmanara Chowdhury

4	21:15 - 21:30 MYT 16:15 - 16:30 TRT 13:15 - 13:30 GMT 14:15 - 14:30 CET 05:15 - 05:30 PST	T204	Introductory Demonstration of How Discursive Practices Are Used to Produce Islamic Psychology	Zuhal Ağilkaya Şahin Muhammad Fawwaz Bin Muhammad
			Tessie Bundgaard Jorgensen Copenhagen	
5	21:30 - 21:45 MYT 16:30 - 16:45 TRT 13:30 - 13:45 GMT 14:30 - 14:45 CET 05:30 - 05:45 PST	T308	Spiritual Care and Counselling in Turkey: Institutional, Academic and Practical Developments	Samir Mahmoud Muhammad Adli Musa
			Zuhal Ağilkaya Şahin Istanbul Medeniyet University	
	21:45 - 22:10 MYT		Discussion - 5 minutes for each presentation	
DAY 2 - 28 DEC				
1	14:55 -15:00 MYT		Opening	
			Moderator: Dr Zunaidah Mohd Marzuki	
2	15:00 - 15:50 MYT 10:00 - 10:50 TRT 07:00 - 07:50 GMT 08:00 - 08:50 CET 23:00 27DEC - 23:50 PST		Keynote Speech 2	
			The Mental Health Crisis Among Western Muslims	
			Dr. Rania Awaad	
			Clinical Associate Professor of Psychiatry at the Stanford University School of Medicine Director of the Muslim Mental Health Lab and Wellness Program	
	10 minutes		Q & A	
Session 4 – Invited Speakers				
1	16:00 - 16:20 MYT 11:00 - 11:20 TRT 08:00 - 08:20 GMT 09:00 - 09:20 CET 00:00 - 00:20 PST		The Role of the TIIP Therapist	
			Hooman Keshavarzi Executive Director/Founder, Khalil Centre, United States	
	10 minutes		Q & A	
	10 minutes		Break	

Session 5				
	16:40 – 18:30 MYT 11:40 – 13:30 TRT 08:40 – 10:30 GMT 09:40 – 11:30 CET 00:40 – 02:30 PST		Session 5 Moderator: Arnold Yasin Mol	
1	16:40 – 16:55 MYT 11:40 – 11:55 TRT 08:40 – 08:55 GMT 09:40 – 09:55 CET 00:40 – 00:55 PST	T301	Muslim Spiritual Care During Pandemics: A Study of Muslim Early Works Salah Machouche International Islamic University Malaysia Benouda Bensaid	Tayyaba Razzaq Nazrul Affandi bin Jani
2	16:55 – 17:10 MYT 11:55 – 12:10 TRT 08:40 – 09:10 GMT 09:40 – 10:10 CET 00:40 – 01:10 PST	T302	Towards Stewardship Compassion for the Helping Professions Harris Shah Abd Hamid Faculty of Education, Universiti Malaya Alizi Alias, Mohamad Safik Sahrudin	Jamilah Hanum Binti Abdul Khaiyom Rahmanara Chowdhury
3	17:10 – 17:25 MYT 12:10 – 12:25 TRT 09:10 – 09:25 GMT 10:10 – 10:25 CET 01:10 – 01:25 PST	T303	The Potential of Islamic Art in Enhancing Spiritual Experience Among Muslim Artists Nur Fiqah Mohd Qari Idrissi International School, Malaysia	Harris Shah Abd Hamid Taha Tarik Yavuz
4	17:25 – 17:40 MYT 12:25 – 12:40 TRT 09:25 – 09:40 GMT 10:25 – 10:40 CET 01:25 – 01:40 PST	T304	A Randomised Controlled Trial to Evaluate the Effectiveness of an Islamic Psychospiritual ACT-Based Prevention Program for At-Risk Young Adults During the COVID-19 Pandemic Jamilah Hanum Binti Abdul Khaiyom AHAS KIRKHS, International Islamic University Malaysia Amani Fadzlina Abdul Aziz, Ahmad Nabil Md. Rosli, Che Amnah Bahri, & Nur Sakinah Thomas Abdullah	Arnold Yasin Mol Samir Mahmoud
5	17:40 – 17:55 MYT 12:40 – 12:55 TRT 09:40 – 09:55 GMT 10:40 – 10:55 CET 01:40 – 01:55 PST	T305	A Psycho-Spiritual Analysis of a Prophetically Prescribed Supplication for Anxiety and Depression Muhammed Sabith T.P. Jamia Madeenathunnoor, Calicut, Kerala	Zunaidah Mohd Marzuki Khairil Husaini Bin Jamil

6	17:55 – 18:10 MYT 12:55 – 13:10 TRT 09:55 - 10:10 GMT 10:55 - 11:10 CET 01:55 - 02:10 PST	T306	Prophetic Guidelines on Anger Management: Suggestions for Islamic Spiritual Workers in Managing Elders’ Anger at Welfare or Educational Institutions	Nur Fiqah Mohd Qari Jamilah Hanum Binti Abdul Khaiyom
			Nazrul Affandi bin Jani	
			Kolej Islam Darul Ulum (KIDU)	
			Nor Zatu Amni binti Mohamad	
	18:10 – 18:40 MYT		Discussion - 5 minutes for each presentation	
	15 minutes		Break	
Session 6 – Invited Speakers				
	18:55 – 19:45 MYT 13:55 – 14:45 TRT 10:55 – 11:45 GMT 11:55 – 12:45 CET 02:55 – 03:45 PST		Session 6	
			Moderator: Nur Fiqah Mohd Qari	
1	18:55 – 19:15 MYT 13:55 – 14:15 TRT 10:55 – 11:15 GMT 11:55 – 12:15 CET 02:55 – 03:15 PST		Applying Islamic Spiritual Care in Minority Context	
			Yunus Dudhwala Head of Chaplaincy and Bereavement Services to Barts Health NHS Trust	
2	19:15 – 19:35 MYT 14:15 - 14:35 TRT 11:15 – 11:35 GMT 12:15 – 12:35 CET 03:15 – 03:35 PST		Developing A Degree Programme for Islamic Spiritual Care	
			Hassan Bouyazdouzen Islamic University of Applied Sciences Rotterdam	
	10 minutes		Q & A	
	10 minutes		Break	
Session 7				
	20:00 – 21:20 MYT 15:00 – 16:20 TRT 12:00 – 13:20 GMT 13:00 – 14:20 CET 04:00 – 05:20 PST		Session 7	
			Moderator: Syamilah Heng Kamal Koh	
1	20:00 – 20:15 MYT 15:00 – 15:15 TRT 12:00 – 12:15 GMT 13:00 – 13:15 CET 04:00 - 04:15 PST	T307	Mediating Role of Forgiveness: Attachment to Allah, Attachment with Parents and Depressive Symptomatology in Young Adults	Zunaidah Mohd Marzuki Nur Fiqah Mohd Qari
			Rabia Dasti	

			Centre for Clinical Psychology, University of the Punjab, Lahore Amina Tariq/ Hajra Fareed	
2	20:15 – 20:30 MYT 15:15 – 15:30 TRT 12:15 – 12:30 GMT 13:15 – 13:30 CET 04:15 – 04:30 PST	T309	Spiritual Care for Children with Cerebral Palsy: An Experience-Based Research Zunaidah Mohd Marzuki AHAS KIRKHS, International Islamic University Malaysia	Taha Tarik Yavuz Tessie Bundgaard Jorgensen
3	20:30 – 20:45 MYT 15:30 – 15:45 TRT 12:30 – 12:45 GMT 13:30 – 13:45 CET 04:30 – 04:45 PST	T310	The Positioning of Muslim Chaplaincy Related to Different Services in Correctional Facilities in Lower Saxony Taha Tarik Yavuz University of Osnabrueck	Arnold Yasin Mol Rahmanara Chowdhury
4	20:45 – 21:00 MYT 15:45 – 16:00 TRT 12:45 – 13:00 GMT 13:45 – 14:00 CET 04:45 – 05:00 PST	T107	Between Textual Theory and Human Reality in Pastoral Care: The Intersection of The Psychologist with The Traditionally Trained <i>Ālim/Ālimah</i> Rahmanara Chowdhury Head of the MIHE Centre for the Study of Wellbeing	Arnold Yasin Mol Salah Machouche
	20 minutes		Discussion - 5 minutes for each presentation	
1	21:20 – 21:30 MYT 16:20 – 16:30 TRT 13:20 – 13:30 GMT 14:20 – 14:30 CET 05:20 – 05:30 PST		Closing session Moderator: Khairil Husaini Bin Jamil Remark of the Director and Resolution	

Abstracts

M101

Islamic Spiritual Care as Urbanised Theology**Arnold Yasin Mol¹****Abstract:**

Spiritual or pastoral care is a form of practical theology aimed at the fostering of faith, existential meaning-making, and the mental wellbeing and character development of the individual believer. This person-centred approach requires the combination of psychological hermeneutics, moral theology, and spirituality, and can be found in almost all major religious traditions. With the disenchantment of the Western worldview and the urbanization of social life, the (post-)modern experience of the world was formed which mainly entailed the fragmentation of existential meaning-making, and thereby the ability to foster faith and mental wellbeing. As a response, Christian spiritual care adapted to the new needs and cognitive paradigms while at the same time adopting the new insights from modern psychology. This shift eventually triggered, especially in Northern Europe, a reconceptualization of much of Christian spiritual care into a form of (post-)modern theology, and thereby also decreased its effectiveness to respond to the fragmented (post-)modern Self. With both the presence of Muslims in the West and the globalization ('urbanization') of the Muslim world, this fragmented experience of reality has also entered the Muslim worldview. Islamic spiritual care therefore has to respond to the new needs and cognitive paradigms of the increasingly urbanized Muslim communities. For Islamic spiritual care to be an effective practical theology it must provide an integral form of Muslim meaning-making that speaks to the urbanized experience without mimicking it, as a fragmented Self can only be 'defragmented' by a worldview that is not itself fragmented. For Islamic spiritual care to remain a faithful representation of the traditional Islamic worldview, which provides the most coherent and established form of Muslim meaning-making, it must differentiate between adapting its psychological hermeneutics to the urbanized setting and adopting the cognitive paradigms of the urbanized setting itself, as the latter would entail a similar reconceptualization into a (post-)modern theology as has occurred in Christian spiritual care.

Keywords & phrases: Islamic spiritual care; hermeneutics; cognitive paradigms; urban Muslims; (post-)modern theology.

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M102

The Concept of *Naṣīḥah* as the Philosophy of Islamic Spiritual Care**Khairil Husaini Bin Jamil²****Abstract:**

This paper proposes the Islamic concept of *naṣīḥah* as the core concept for the philosophy of Islamic spirituality and by extension Islamic spiritual care. *Naṣīḥah* in this context is not treated as merely verbal advice, rather it is elaborated in such a way that it covers the actualisation of the *tawḥīdic* paradigm, and methodologically, as permitted by its semantic, embraces synthesis, integration, purification, filtering, relevantisation as well as Islamisation or Islamicisation. Hence, *naṣīḥah* represents the crux of religion and *the raison d'être* of Islam as declared by the Prophetic *ḥadīth*. The paper discusses its postulation by addressing two main concepts: first, *al-ri'āyah* as the idea of Islamic spiritual care, second, *naṣīḥah* as the conceptual framework of *al-ri'āyah*. Its arguments are based mainly on the interpretation of related Qur'anic verses, Prophetic *ḥadīths* and the Islamic intellectual tradition. The conclusion shows that *naṣīḥah* suits as a unifying concept, moreover if appreciated as a key philosophical and civilisational concept in Islamic worldview.

Keywords & phrases: Islamic spiritual care; *naṣīḥah*; *ri'āyah*; Islamic philosophy; Islamic psychology.

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T101

An Analytical Comparison of Christian and Islamic Spiritual Care**Tayyaba Razzaq³****Abstract:**

Like all other expressions of human life, religion has spiritual and theoretical domains as well as physical and practical realms. Humans are spiritual beings and pursue to be closer to the mighty power. The concept of spiritual care deals with people at individual and collective levels. The perception of spiritual care deals within personal or communal and congregational rituals. Most social scientists view religious or spiritual care as mainly or exclusively having a constructive social force or entity. Religions have their stereotype and ceremonial spirituality system that mostly consist of external rites. The core concept of spiritual care is concerned with internal rather than superficial purification. The study will briefly cover both Christianity and Islamic concepts of spiritual care in the light of their sacred texts. The purpose of the study is to examine and determine the importance of spiritual care, the spiritual perspectives of both religions on spiritual guidance and counselling and also methods that religious scriptures outline for their followers to adopt. The study explores similarities and differences between Christian and Islamic spiritual care. The research methodology adopted for this study is primarily descriptive with an analytical tone. The study concludes that the major purpose of religious practices such as fasting, sacrifices, charity, etc., are all to free men from evil deeds, purifying themselves in line with Divine will.

Keywords & phrases: Stereotype; spiritual; congregation; religious scriptures; ceremonial purity.

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T102

The Similarities and Differences Between Islamic and Christian Spiritual Care: A Comparison between Turkey and Germany**Zuhal Ağılkaya Şahin⁴****Abstract:**

This paper aims to reveal the similarities and differences between Islamic spiritual care and counselling and Christian pastoral care and counselling based on two countries, namely Germany and Turkey. These two countries have different theoretical, practical, and religious starting points and implementations of spiritual/pastoral care and counselling. Pastoral care and counselling are deeply rooted in Christian tradition and history as well as in German history. Religiously, it is grounded on Christian creeds and accepts Jesus as the prototype for any kind of pastoral care and counselling. Historically, early church fathers are recognized as the first practitioners of pastoral care. In Germany, as a constitutional right for German citizens, pastoral counselling is performed widely in and outside Church institutions, such as hospitals, prisons, universities, counselling centres, etc. Professional and educational standards are also very well grounded in the German context. While for voluntary pastoral caregivers' certain courses on the subject are sufficient and accepted, where generally, professional pastoral counsellors must complete a clinical pastoral training. The training standards for clinical pastoral training are set by the German Association for Pastoral Psychology (DGfP). On the other hand, Turkey as a Muslim majority country is relatively new in the field of spiritual care and counselling. In 2015 Turkey initiated steps to professionalise and institutionalise spiritual care and counselling. As the official leader and provider of spiritual care and counselling the Turkish Presidency for Religious Affairs (the Diyanet) started to train spiritual counsellors and to employ them first at hospitals followed by prisons, student hostels, and other governmental institutions. Although the nature of spiritual/pastoral care and counselling is not strange to Islamic religiosity and spirituality, Muslim countries - except Turkey - do not yet have professional and institutionalised spiritual care and counselling services, neither in the past nor presence. But developments in Malaysia and Saudi Arabia raise hope. Actually, as in Christianity, it is possible to set the religious fundamentals for spiritual care in Islamic tradition and sources, such as the Qur'an and the traditions of Prophet Muhammad. In this paper, Christian Germany and Muslim Turkey will be compared in terms of definition, religious foundations, legal status, training programs, public perceptions, practical principles, and practitioners' perceptions of spiritual/pastoral care and counselling. The comparison will be made on the basis of review of available literature and interviews with professional German - Christian pastoral counsellors and Turkish - Muslim spiritual counsellors.

Keywords & phrases: Islamic spiritual care; counselling; pastoral care; Turkey healthcare; Germany healthcare.

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T103

The Psycho-Spiritual Journey of Knowing God: From the Cradle to the Grave**Samir Mahmoud⁵****Abstract:**

The Islamic tradition places a huge emphasis on knowledge as central to *īmān* (faith) and the journey to God. It also emphasises its stages, challenges and associated pedagogies of learning. These are dispersed in a wider variety of different sources ranging from texts on paediatrics, psychology, mysticism, theology, and philosophy. The aim of this paper is to develop a preliminary view of how these fields of knowledge approach the question of human development over one's lifespan. Looking at the various stages of our life journey from before birth until death, this paper considers the distinct challenges and opportunities for knowing and connecting to God by drawing on al-Ghazālī and other luminaries of the Islamic tradition in addition to contemporary psychology.

Keywords & phrases: Islamic spiritual care; spirituality; life journey; mysticism; psychology.

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T104

Reinforcing Meaning in Life as a Mental Health Protective Factor through Islamic Theology: Elaboration on *'Adālah*, *Qanā'ah*, and *Ikhtiyār***Ahmad Shidqi Mukhtasor,⁶ Naura Safira Salsabila Zain,⁷ Hastinia Apriasari,⁸****Abstract:**

The grasp of meaning in life positively impacts an individual's resilience in facing the challenges of life that potentially harm the quality of mental health (Fry & Debats, 2010). Without grasping a positive and consistent meaning in life, individuals will tend to be fragile and unmotivated to live (Lu et al., 2021). But currently, the development of human understanding in grasping meaning in life actually leads towards a direction that is counterproductive to the stability of this meaning as a consequence of postmodernism that causes uncertainty in understanding it, i.e., the human understanding of the meaning in life becomes very arbitrary and superficial (Bauman, 1993). If this philosophical trend strengthens, it will negatively affect the world of psychology in overcoming mental health disorders that are related to the meaning of life. Therefore, Islamic thought that is rich with traditions to articulate the meaning in life is expected to offer solutions. This research attempts to demonstrate the relevancy of God's justice (*'adālah*), contentment (*qanā'ah*), and effort (*ikhtiyār*) in Islamic theology to solve the crisis of meaning in life that is related to mental health disorder. This research employed a qualitative methodology by conducting a literature review of books and journals on topics related to the issue of meaning in life crisis psychologically and philosophically, and the meaning of God's justice in life, *qanā'ah* and *ikhtiyār* within Islamic theology. This is to establish the role of those concepts in constructing meaning in life as a protective factor that is able to enhance the mental well-being of individuals. The result of this research indicates that life is indeed meaningful and this could be demonstrated theologically and its benefits could be implemented psychologically. These findings can be used as a conceptual basis in the application of psychological research such as constructing psychological measurement and offering a new discourse in Islamic psychology.

Keywords & phrases: Islamic spiritual care; meaning; justice; contentment; effort.

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T105

Receiving Spiritual Care through Mindful *Ṣalāt* Procedures**Intan Aidura Alias⁹****Abstract:**

The paper discusses how to receive spiritual care through mindful *ṣalāt* by applying cognitive psychology and physiological psychology concepts. The *solat* is a religious ritual performed obligatorily five times a day according to certain procedures. The procedures are a coordination of a total of 13 physical, verbal and spiritual *arkān* consisting of physical movements (*rukn fi'lī*), recitations (*rukn qawlī*), feeling/emotions (*rukn qalbī*) respectively. Each serves a certain function. Considering that all *rukn* has its own function, it is imperative that they be performed with full consciousness or mindfully. A mindless *ṣalāt*, even though not rejected, will certainly not be effective in meeting its purpose in shaping one's behaviour as mentioned in the Qur'anic verse, ... Indeed, 'genuine' prayer should deter 'one' from indecency and wickedness ... (*al-'Ankabūt*: 45). The *ṣalāt* has to be performed in such a way that can help control one's behaviour. Examining the recitations in the *ṣalāt*, we find that they are mostly about giving praise to Allah and glorifying Him. It is through this holy connection, that we can feel Allah's care, the spiritual care that we need. It is said in the Qur'an that Allah is the Saviour, the Help that we need. In addition, some recitations are in the form of *du'ā'* and statements of repentance. However, these can only be realized if the mind is attending to them closely. The ability to attend can be understood and enhanced by the application of certain cognitive concepts in cognitive psychology. Cognitive psychology explores the processes involved in the thinking process from the basic core process of attending to higher order processes such as decision-making. Other relevant cognitive concepts are attentional blinks, working memory, cognitive inhibition, episodic memory. All these concepts would be relevant in achieving a mindful *ṣalāt* and will be deliberated in the paper.

Keywords & phrases: Islamic spiritual care; prayers; recitation; mindfulness; cognitive concepts.

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T106

The Effect of Death Remembrance and Death Readiness Quotient (DrQ) on the Muslim Community in Malaysia

Jamiah Manap,* Suzana Hoesni,* Salasiah Hanin Hamjah,¹⁰ Salina Nen,* Fazilah Idris,¹¹ Mohammad Rezal Hamzah,¹² Maziah Ahmad Marzuki,¹³ Farhah Hanun Ngah.*

Abstract:

The number of deaths is increasing every day. Thus, the research aims to explore the effect of death remembrance and Death Readiness Quotient (DrQ) on the Muslim community in Malaysia via a descriptive approach adopting a mix-method research study. 664 respondents were involved in this study. Most of them are Malay and aged between 15-51 years old. The result indicates that death remembrance raises mixed feelings among members of the Muslim community: sad, fear, worry, and happy. Death Readiness Quotient (DrQ) encouraged the Muslim community to appreciate life, be aware of the reality of death, enhance God-remembrance, live in peace, have God-consciousness, practice good ethics of conduct and repent. Death remembrance tolls them with sadness, trauma, fear and anxiety. Nobody will escape from death. Thus, the best option is to face death with peace and wisdom in pursuit for a meaningful life.

Keywords & phrases: Death Readiness Quotient (DrQ); Muslim community; spiritual care; family well-being; educational psychology.

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T107

Between Textual Theory and Human Reality in Pastoral Care: The Intersection of the Psychologist with the Traditionally Trained *‘Ālim/‘Ālimah***Rahmanara Chowdhury¹⁴****Abstract:**

Within the field of pastoral care and chaplaincy, it is common to see traditional Darul Uloom graduates undertake this training and enter into this field. Very often, such graduates express the limited career options accessible to them, sometimes presuming chaplaincy and pastoral care to be the only option. The demands of the modern world however are such that they require a broad scope of understanding. Current social issues range from domestic violence and abuse, addictions, loss of faith identity, gender identity, sexuality, unhealthy relationships, family breakdowns, influence of technology and social media, to just name a few. Mental health concerns were already on the increase during pre-covid times. Covid has further amplified mental health and wellbeing needs. Understanding the complexities within such social challenges can be an unfamiliar experience for Darul Uloom graduates. Equally, most Muslims who have not been exposed to the Darul Uloom system remain unacquainted with its culture and perspective. Furthermore, those who have a Darul Uloom background and wish to expand their horizons further, often find themselves in unknown territory. The meaning of Islamic spiritual care within all of these contexts therefore come under the spotlight and becomes shaped by the context itself. This paper seeks to explore how Pastoral Care taught at undergraduate and postgraduate levels within a UK Muslim institution seeks to support both demographic groups in training to provide Islamic spiritual care. The particulars of each demographic group will be considered alongside the dynamic needs of UK society. Both epistemological and contextual approaches to education and training will be presented, with reflections from a psychological perspective.

Keywords & phrases: Islamic spiritual care; traditional education; pastoral care; *madrasah*; Islamic scholarship.

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T201

Therapy for People with Mental Disorders in Pondok Tetirah Dzikir, Yogyakarta**Hendro Prabowo,¹⁵ Nur Aziz Afandi,¹⁶ Sabilly Mumammadi.¹⁷****Abstract:**

Pondok Tetirah Dzikir (PTD) is an Islamic boarding school that accepts people with mental disorders who come from very poor communities. These sufferers are considered *santri* (students) and get mental health services based on TQN (Tarekat Qadiriyyah wa Naqshbandiyah). This study illustrates how PTD performs therapy to improve the *santri* so that there is an improvement in mental health. Using interviews and participant observation method, we found several types of therapies such as: being greeted with compassion, prayer, *dhikr*, and repentance bath.

Keywords & phrases: Islamic spiritual care; mental health; *madrasah*; prayers; correctional facilities.

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T202

A Qualitative Survey on The Views of Experts Regarding Spiritual Care Among Muslim Nurses in Worship-Friendly Hospitals**Mohd Arif Atarhim,¹⁸ Jamiah Manap,¹⁹ Khairul Anwar Mastor,²⁰ Azlina Yusof.²¹****Abstract:**

Spiritual care is an important aspect that needs to be considered in the healthcare sector. The impact of spiritual care on issues related to health, healing and coping with illness are undeniable. Nurses are among the frontliners who play a vital role in ensuring that the spiritual needs of patients are met. The nurses' own spirituality can contribute to the ability of spiritual care provision to patients. To understand this issue, our study examined expert views on spiritual care among Muslim nurses in worship-friendly hospitals. The purposive sampling method was used to recruit experts in the field of nursing and spiritual care in worship-friendly hospitals. Semi-structured interviews were conducted. The interviews were transcribed verbatim and analysed manually. Data were analysed to identify the important themes that had been mentioned by experts. Based on experts' interviews, the following key themes were identified: 1) importance of spiritual care; 2) perspectives on Muslim nurses in spiritual care and 3) the need for personal spiritual assessment of Muslim nurses. The findings of our study indicate the importance of spiritual care to patients. Most of the experts agree that the patients are in dire need of spiritual support in the process of treatment and healing. This spiritual support can have a positive effect on the patient. The expert panel also agreed that Muslim nurses play an important role in assessing the spiritual aspects of patients and become spiritual counsellor agents. However, it depends on the readiness and attitude of the nurses towards the spiritual care of the patient. To ensure a nurse is able to provide spiritual care to patients, a nurse's spiritual personality needs to be considered. The personal spirituality of the nurse needs to be measured and assessed for the character building of the ideal Muslim nurse. This personal spiritual assessment also can assist management to conduct screening in employee selection as well as monitor the effectiveness of spiritual training given to Muslim nurses. All experts see the spiritual aspect as very crucial in the healthcare sector. Muslim nurses have an important role to play in ensuring the continuity of spiritual care in hospitals. The personal spirituality of Muslim nurses needs to be developed through measurement and evaluation to strengthen their ability in provision of spiritual care to patients.

Keywords & phrases: Islamic spiritual care; Muslim nurse; spiritual care; patient care; illness.

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T203

Spiritual Elements for Future Physician: Pedagogy at the Interface of Revelation and Medicine**Muhammad Fawwaz Bin Muhammad Yusoff,²² Nur Izah Binti Ab Razak.²³****Abstract:**

This paper explores the current revival of interest in the spiritual significance of the Qur^{an} and Sunnah in medical programmes, particularly at the undergraduate level at Universiti Sains Islam Malaysia (USIM). Medical school education has historically been a significant factor in defining the kind of practitioner that doctors become. It is highly regulated and institutionalises societal norms and attitudes via the essential competencies required of every practising physician in Malaysia. While the role of Islamic spirituality in individual practises varies according to educational level, personality, speciality, informal learning experiences, and other factors, there is a growing consensus that all physicians would benefit from a basic level of what might be termed as Islamic spiritual competence to serve their patients and possibly their own needs. Hence, the present paper documents one such compulsory course of USIM's Faculty of Medicine and Health Science on the study of the Qur^{an} and Sunnah, undertaken by second-year undergraduates. A selected reading of classical and modern Islamic literature like the genre of *al-ṭibb al-nabawī* is aimed at inferring Islamic spirituality principles from the Qur^{an} and Sunnah. Although several factors may explain the insufficiency of this integrated approach, the primary hindrance for undergraduates in the Malaysian context is plain to see: the paucity of related sources in Malay and English. While this impediment remains a constraint for all but a few undergraduates who have a reading knowledge of Islamic languages, the publication of several translations of the Islamic literature has begun to open the door for Islamic spiritual care education in the medical undergraduate context. Suppose the Islamic universities are to provide the students with rich Islamic spirituality experiences, teach them how to be true Muslim medical doctors in the era of information overload, the planners must be more specific about what is the meaning of Islamic spirituality. The most effective method of teaching the students is to see the Qur^{an} for the education of the self and to create learning opportunities that enable them to comprehend the Qur^{an} through their creative inspiration.

Keywords & phrases: Islamic spiritual care; pedagogy; medicine; health sciences; Islamic education.

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T204

Introductory Demonstration of How Discursive Practices Are Used to Produce Islamic Psychology**Tessie Bundgaard Jørgensen**²⁴**Abstract:**

The following abstract introduces how I examine the discursive processes present in the making of Islamic Psychology. This includes an interest in demonstrating how 'psychology' becomes 'Islamic', or how Muslim practitioners psychologise Islam. Although a study invites to an in-depth terminology review on how something becomes or is 'Islamic', I will deprive such conclusion from the discourse practices of the interview partners of the study. Both 'Islamic', as an adjective of the word 'Islam', and Islam, are examined as contextual productions of individual interpretations, cognitions and expectations to the surrounding world. For the interview partners, Islam represents a rigid worldview through which individuals may navigate, negotiate and self-identify. The adjective 'Islamic' is produced as an authority marker and embodies different interpretations of 'truth, correct or right conduct' in the behavioural categorisations of right and wrong, or as a method of authenticating or giving authority to certain beliefs, behaviours, and in this case, academic practices and fields. This is an introduction of how a suggestively unrelated field, such as psychology, gains authority as 'Islamic', and how productions of Islamic Psychology are unique to other therapeutic methods and theoretical approaches.

Keywords & phrases: Islamic spiritual care; discursive practices; psychology; self-identity; Islamic psychology.

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T301

Muslim Spiritual Care During Pandemics: A Study of Muslim Early Works**Benaouda Bensaïd,²⁵ Salah Machouche.²⁶****Abstract:**

The study of spirituality continues to draw increased academic interest, especially in the way it defines the meaning and purpose of life, mould both thinking and emotions, motivates and drives actions, shapes human relations, and sustain life balance and wellbeing. In the context of the Muslim faith, Muslims are encouraged to nurture their moral character, cultivate their spiritual discipline, and engage in the overall betterment of their quality of life. The methodical individual and collective religious practices which feed and at the same time sustain Muslim spirituality represent an ever-evolving state proportionately resonating with one's spiritual commitment, dedication, and actions. During times of tribulations, crises, or pandemics, however, spirituality appears to play a critical role in Muslims' processes of coping, managing, and community support. This study investigates the works of early Muslim scholars with regards to the conception and approach to pandemics, and the categories of spiritual support and practices they prescribed for coping and mitigating the many adverse effects of crises related stress and anxiety on mental health and wellbeing.

Keywords & phrases: Islamic spiritual care; pandemic; Islamic literature; Covid-19; Islamic scholarship.

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T302

Towards Stewardship Compassion for the Helping Professions**Harris Shah Abd Hamid,²⁷ Alizi Alias,²⁸ Mohamad Safik Sahrudin.²⁹****Abstract:**

Compassion towards others is identified as an important attribute for professional helpers. Meanwhile, a growing interest has arisen on the importance of self-compassion among professional helpers that may be useful to combat compassion fatigue. These effects were observed among a wide range of helping professionals including the trainees. In terms of measurement, Kirsten Neff conceptualised self-compassion and compassion towards others based on Buddhist principles. Islamic perspectives of humans as a khalifah (steward) offers a potentially more comprehensive conceptualisation of compassion. The present paper aims to broaden the concept of compassion among professional helpers beyond self-compassion and compassion toward others, by including compassion toward the environment. The definition of compassion as used in the psychological literature is analysed to delineate the essential components and subsequently compared to the concept of *rahmah* in Islam. The contrasting of definitions is used to bridge the psychological and Islamic literatures and produce a common ground for conceptualising stewardship compassion. This conceptual discussion adds to the body of knowledge on the desirable psychological attributes to be cultivated among professional helpers. The usefulness of stewardship compassion for the helping profession is presented in the form of proposals to translate the ideas into practical applications such as a new measure and training module.

Keywords & phrases: Islamic spiritual care; compassion; stewardship compassion; Islamic psychology.

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T303

The Potential of Islamic Art in Enhancing Spiritual Experience Among Muslim Artists

Nur Fiqah Mohd Qari,³⁰ Harlina Md Shariff.³¹

Abstract:

This study aims at examining the relationship between artistic creative practice and the enhancement of spirituality among contemporary Muslim artists in Malaysia. Currently, the relationship between Islamic art and spirituality based on the *Tawhīdic* and 'Unity in diversity' doctrine has been proposed by prominent Muslim scholars who campaign for Islamization of knowledge. Many proponents of this theory mentioned that artistic practice opens a contemplative pathway that leads artists and viewers to knowledge of God. For Nasr (1987), the construction and potency of Islamic art as a way for the soul to transcend from the physical realm perceived by the senses toward the invisible world is due to the Muhammadan barakah and inner dimensions of the Qur'an that inspire and grant the designer the intellectual vision of the archetypal world. Faruqi (2013) alluded to the aesthetic creativity of artists in developing new artistic modes that fulfilled the transcendental and infinite qualities of the divine and enabled percipients to obtain an intuition of truth. Similarly, drawing from a Sufi perspective, Erzen (2007) opined that aesthetic paths to knowledge of God is due to the artist's sensory perception of symbols that transforms them. The author added that creative acts become a "way," a process where artists bring forth the sensible forms through spiritual insight. In this light, the study will explore the subject and its effects on Islamic spiritual care.

Keywords & phrases: Islamic spiritual care; Islamic art; Muslim artists; creative acts; art and Sufism.

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T304

A Randomized Trial to Evaluate the Effectiveness of An Islamic Psychospiritual ACT-Based Prevention Program for At-Risk Young Adults During the COVID-19 Pandemic

Jamilah Hanum Abdul Khaiyom,³² Amani Fadzlina Abdul Aziz,³³ Ahmad Nabil Md. Rosli,³⁴ Che Amnah Bahri,³⁵ Nur Sakinah Thomas Abdullah.³⁶

Abstract:

Objective: With rising psychological concerns amidst the pandemic, efforts are needed to preserve the mental health of at-risk populations. The present study examined the effectiveness of i-ACT for LifeTM, an Islamic psychospiritual Acceptance and Commitment Therapy-based prevention program to reduce psychological distress in at-risk young adults in Malaysia during the COVID-19 pandemic. **Method:** The study was preregistered at ClinicalTrials.gov (NCT04870385). Purposive sampling was used to recruit university students studying in Malaysia (n=93, 78% female) aged 18-29 years old. The adapted WHO ACT-based module with the elements of Islamic spirituality was used. The prevention program consists of five weekly modules (Grounding, Unhooking, Acting on Values, Being Kind, and Making Room). Each corresponded to an ACT core process and was supplemented with Qur'anic verses, ḥadīth, religious/spiritual activities, and spiritual-relevant poems. The program was designed for delivery through web-based instant messaging platforms. Participants were randomized to either receive the prevention program (n=46) or be waitlisted (n=47), and were asked to complete assessments at pre-intervention, mid-intervention, post-intervention, and 1-month follow-up. The outcome assessed were anxiety, stress, depression, self-compassion, psychological flexibility, and resilience. **Results:** Intention-to-treat analyses using Last Observation Carried Forward reported significant between-group effects at post-intervention and follow-up ($p < .05$), and a significant overall effect of time across the four-time points ($p < .001$), for all the outcome measures. Observations on participants' reflections of the Islamic spirituality elements are generally positive. **Conclusions:** Findings suggest that the i-ACT for LifeTM web-based prevention programs effectively preserve the mental health of Muslim young adults in Malaysia during the pandemic. The program was also found to support the integration of Islamic spiritual elements into traditional cognitive-behavioural and mindfulness techniques in improving the acceptability of mental health interventions. Future studies are encouraged to examine the module's effectiveness among different populations.

Keywords & phrases: COVID-19; Islamic psychospiritual intervention; Acceptance and Commitment Therapy; prevention programme; psychological distress.

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T305

A Psycho-Spiritual Analysis of a Prophetically Prescribed Supplication for Anxiety and Depression**Muhammed Sabith T.P.³⁷****Abstract:**

This paper discusses the effectiveness of Islamic approaches to spiritual well-being, based on ethnographic studies of Islamic spiritual caregivers. Modern science has recently been keenly interested in the wisdom of ancient oriental traditions such as Buddhism, Confucianism, Taoism and Hinduism. In a relatively new field of positive psychology, many of these oriental traditions are used to improve general well-being. The Buddhist practice of mindfulness meditation is a great example of modern psychological intervention coming directly from the East. Browsing the literature reveals numerous studies examining its neurobiological effects and therapeutic benefits. The promising results of these studies have led to the integration of mindfulness meditation into various treatment protocols for both physical and mental illness. It should also be clarified that the psych psychic remedies found in this Prophetic supplication do not suggest that modern remedies should be replaced. We do not intend to minimize the biological elements of treatment. This delicate balance was surprisingly understood by Islamic scholars such as Ibn al-Qayyim centuries before the advent of modern psychiatry. Regardless of this disclaimer, given the neuroplasticity of the brain, severe changes in thoughts, attitudes, and emotions often cause cognitive and psychological treatments to trigger neurochemical changes, necessitating extensive pharmacological intervention. However, the tradition of spirituality in Islam is arguably the least studied of the world's greatest spiritual philosophies in terms of its potential impact on well-being. In modern times, Islamic traditions are spoken only in the form of doctrine, ignoring their deep spiritual and moral aspects while emphasizing their political, ceremonial and legal teachings. But historically, many Muslim scholars have devoted their lives to exploring the spiritual and psychological problems of human well-being and prosperity.

Keywords & phrases: Islamic spiritual care; Prophetic tradition; prayers; Islamic psychology; rituals.

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T306

Prophetic Guidelines on Anger Management: Suggestions for Islamic Spiritual Workers in Managing Elders' Anger at Welfare or Educational Institutions**Nazrul Affandi bin Jani,³⁸ Nor Zatu Amni binti Mohamad.³⁹****Abstract:**

There are some elders staying at welfare or educational institutions such as elderly homes, *pondok* and protection centres. These elders come from different backgrounds and they look forward to a better life after the hardships they endured. They may have some feelings that make them angry, sad, or regretful. This paper will discuss Prophetic guidelines to manage anger by reflecting on *aḥādīth* of the Prophet ﷺ. The authors use content analysis to find relevant texts from books of *aḥādīth* and derive lessons on strategic anger management. The Prophetic guidelines will be conceptualised by adopting Cognitive Behavioural Therapy (CBT). In this study, the possible key results that could be drawn are: the importance of *isti'ādhaḥ* as the combination of remembrance of Allah as the Ultimate Saviour and Satan as the ultimate enemy; the changing posture as a quick distraction strategy to manage anger and an instant awareness of the humility; and *wudū'* as the combination of the act of worship and cooling strategy or diving effect. Understanding these keys will help Islamic spiritual workers to appropriately manage elders' anger.

Keywords & phrases: Islamic spiritual care; Prophetic traditions; anger expression; anger management; Islamic spiritual worker.

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T307

Mediating Role of Forgiveness: Attachment to Allah, Attachment with Parents and Depressive Symptomatology in Young Adults**Rabia Dasti,⁴⁰ Amina Tariq,⁴¹ Hajra Fareed.⁴²****Abstract:**

The present study aimed to investigate the relationship between attachment to Allah, attachment with parents and depressive symptomatology taking forgiveness as a mediator in young adults. It is hypothesized that both attachment to Allah and attachment with parents are likely to be independently linked with depressive symptomatology and that forgiveness mediates the relationship between attachment to Allah, attachment with parents and depressive symptomatology. 279 Muslim students, both males and females were selected from the various departments of different universities of Lahore through convenient sampling. The participants were asked to complete the Muslims Spiritual Attachment Scale (M-SAS) by Miner, Bonab & Dowson (2017), Parental Attachment Questionnaire (PAQ) by Kenny (1987), Heartland Forgiveness Scale (HFS) by Thompson, Snyder, Hoffman, Michael, Rasmussen & Billings (2005) and PROMIS Depression Scale by PROMIS Health Organization (2008-2012). The data was analyzed through Pearson Product Moment Correlation and Regression analysis. Significant positive correlation was found between attachment with parents, attachment with Allah and forgiveness while significant negative association was observed with depression. Moreover, there were no gender differences among the subscales of attachment to Allah except in positive model of self with females having a higher mean score. Similarly, forgiveness and quality of secure attachment with Allah was also higher in females than males. Forgiveness significantly mediated the relationship between attachment with parents, attachment with Allah and depression when the rituals were controlled (Prayers, fasting in the month of Ramadan, Reciting the Holy Book, *dhikr* to be done in distress) signifying the importance of forgiveness in the reduction of depression. This research will open ways to understand the role of Allah and the role of parents as an attachment figure in the time of distress and also the role of forgiveness to reduce depressive symptoms in young adults. It will pave pathways for psychological therapies to integrate the concept of Islamic values and teachings in order to reduce depression and other psychopathologies.

Keywords & phrases: Islamic spiritual care; attachment theory; Islamic psychology; forgiveness, depressive symptomatology.

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T308

Spiritual Care and Counselling in Turkey: Institutional, Academic and Practical Developments**Zuhal Ağilkaya Şahin⁴³****Abstract:**

In recent years spiritual care and counselling has been gaining institutional, academic, and practical attention in Turkey. Religious services in Turkey of which spiritual counselling is part of are officially provided by the Turkish Presidency of Religious Affairs, the Diyanet. "Spiritual counselling and guidance", as it is named officially, is given in Turkish state institutions such as hospitals, prisons, student hostels, and other governmental institutions. With academic contributions from scholars especially from the discipline's psychology of religion and religious education and a special training program for its staff, the Diyanet set the framework for spiritual counselling at hospitals since 2015. In the following years, the Diyanet expanded its services to other institutions. Finally, in 2019 the Diyanet succeeded in obtaining the official approval of the National Profession Standards for spiritual counsellors from the Vocational Qualifications Institution. At the same time Turkish universities, especially faculties of theology, extended their Master programmes with spiritual care and counselling courses. Recently also psychological counselling departments, though yet only one department, also initiated a Master's programme in spiritual counselling and guidance. While students have the opportunity to obtain a Master's degree in spiritual care and counselling, the Diyanet prefers to deploy its own personnel among these students as professional spiritual care and counselling practitioners in the field. There is a great interest of both, psychology of religion students and Diyanet staff to attain a Master's degree in spiritual care and counselling. These institutional and practical developments and the increasing number of training and Master programmes raised academic interest, which led to a growing number of research, publications, and scientific and academic meetings on the subject of spiritual care and counselling. In the last 20 years, Turkish psychology of religion literature increased from only a few works to 207 studies, consisting of Master's and Doctoral theses, papers in academic journals, books, and book chapters on the topic of spiritual care and counselling. This paper will demonstrate the developments at the academic (universities) and institutional (Diyanet) levels, offering an insight into the practice, and scholarly works and meetings on spiritual care and counselling in Turkey from its inception until today.

Keywords & phrases: Islamic spiritual care; counselling; Diyanet; Turkey healthcare; psychology.

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T309

Spiritual Care for Children with Cerebral Palsy: An Experience-based Research**Zunaidah Mohd Marzuki⁴⁴****Abstract:**

Cerebral Palsy is one type of disability. It normally falls under the category of physical disability according to the Malaysian Department of Social Welfare's categorisation of disability. However, Cerebral Palsy is unique and complicated. Person with Cerebral Palsy can experience multiple disabilities (MD category) if he/she has other disabilities like deafness (DE category), blindness (BL category), speech impairment (SD category), physical disability (PH category), learning disability (LD category), and mental disability (ME category). Although Zaid's disability in his "OKU" card (disability card), is categorised under physical disability, he has some problems in learning compared to other typical children of the same age. His physical disability here is related to movement particularly due to gross motor skills; as he has normal physical limbs, it is not physical disability due non-existence or deficiency of any part of the body. However, due to his Spastic Diplegic type of Cerebral Palsy whereby his disability in controlling movement of legs affects his legs' structure particularly the legs' palms and knees. All these problems and some other issues have effects on his thinking about himself and his existence. Therefore, it is important to take care of his spiritual aspect besides his physical aspect and to make him understand about the worldview; reality of existence, life, being, human being, God, spirit and spirituality, and life in the hereafter. The author, Zaid's mother attempts to share her experience in dealing with spiritual care for a person with Cerebral Palsy. The study includes but is not limited to understanding of the reality of Cerebral Palsy and its problems in general, Zaid's problems in particular, the importance of spiritual care for persons with Cerebral Palsy, and application of spiritual care in the case of Zaid. The study will not only describe the experience between the mother and the child, but also will analyse several literatures on spiritual care, particularly for persons with disability, incorporating Qur²anic and Sunnah teachings. In a nutshell, this paper is perhaps an eye-opener of practical application in understanding the significance of spiritual care for persons with Cerebral Palsy.

Keywords & phrases: Islamic spiritual care; cerebral palsy; person with disability; Islam and special needs; psychology.

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The Positioning of Muslim Chaplaincy Related to Different Services in Correctional Facilities in Lower Saxony**Taha Tarik Yavuz⁴⁵****Abstract:**

"...workers were called, people came." With this saying, Max Frisch points to a reality that did not occur to many people in the 1950s. When people talk and write today about the extent to which Muslim chaplaincy is to be positioned in correctional institutions, one thing is certain: Muslims belong to Germany. The fact that people came also meant that there was a need for spiritual care that was suitable for them. Historically, the first Muslim guest workers satisfied their spiritual needs by building backyard mosques or meeting and visiting. Not least by catching up with their families and socialising in Germany, it became apparent that Muslim families in subsequent generations needed Muslim spiritual care on an institutional level. The establishment of a Muslim chaplaincy is only possible through its localisation and theoretical foundation, which is why this article deals with the following questions: What intersections do care processes of a different nature raise with Muslim spiritual care? In which aspects do Muslim chaplaincy differ from other prison services? How should Muslim chaplaincy be positioned within the correctional facility? The services of the correctional institutions will not be analysed in detail, especially since this has already been done in various publications. Rather, the focus is on the comparison of Muslim chaplaincy and its points of contact and difference with other processes of the correctional system as well as Christian chaplaincy. Addiction and debt counselling, social training or transition management can be subsumed under social work services. Within Muslim spiritual care and its engagement with the needs of the inmates, similarities can be found, for example, with addiction counselling or social training. With regard to the psychological services offered in correctional facilities, methodological points of contact with Muslim spiritual care activities can be identified first and foremost. Due to the common applications, only social and occupational therapy are mentioned in this chapter, which are useful for clarifying points of intersection. Through the group discussions and the frequent normative questions on Islamic issues, points of contact with educational services can be identified, which will be the focus of the third section. Although it may not seem obvious at first glance, areas of cooperation with medical services can also be identified. Especially with regard to cultural differences, which are also of great importance in the context of psychosomatic problems, Muslim chaplains and doctors can cooperate. The comparison with Christian pastoral care, which enjoys a special position within the correctional facility, seems interesting in that both religions operate under the concept of spiritual care, but have significant differences on many levels, which have been explained in this chapter. Institutional or economic differences can be mentioned as examples. Although a strict distinction must be made here between spiritual care and prevention, spiritual care does exhibit preventive characteristics that also fall within the field of research.

Keywords & phrases: Islamic spiritual care; Muslim chaplaincy; lower Saxony; correctional facilities; prison; pastoral care.

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