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# IAMP Incoming President's Message 2024

*Bismillah-ir-Rahman-ir-Rahim*

*Assalamu Alaikum Wa Rahmatullahi Wa Barakatuh,*

Distinguished board members, esteemed colleagues, and honored guests,

It is a privilege to address you today, as the President of the International Association of Muslim Psychologists (IAMP). Yesterday, we convened a significant meeting that brought together both the current and incoming board members to reflect on our progress, reassess our leadership, and chart the way forward for the next two years.

We also extend our heartfelt gratitude to the International Institute of Islamic Thought (IIIT) for its continuous support in advancing the cause of Islamic psychology.

We would also like to thank Universitas Gadjah Mada Fakultas Psikologi and our collaborators of the 2024 Islamic Psychology Summit.

## **Attendees**

I would like to acknowledge the presence of our respected existing and new IAMP board of Trustees member:

1. Prof. Dr. G. Hussein Rassool, Ph.D.
2. Prof. Naved Iqbal, Ph.D.
3. Prof. Dr. Amber Haque, Ph.D.
4. Prof. Olga Pavlova, Ph.D.
5. Prof. Taufik Kasturi, Ph.D.
6. Prof. Dr. Rahmattullah Khan Abdul Wahab Khan, D.Psych.
7. Prof. Muhammad Tahir Khalily, Ph.D.
8. Prof. Dr. Shukran Abd. Rahman, D.Psych.
9. Prof. Drs. Subandi, M.A., Ph.D.
10. Dr. Phil. Emi Zulaifah, M.Sc.
11. Dr. Hanan Dover
12. Dr. Diana Setiyawati
13. Dr. Bagus Riyono

Positive and Optimistic outcomes were discussed and actioned and we have put together task forces in order to further the objectives of IAMP in achieving its mission and values:

- **Roadmap for the Next Two Years:** We aim to accelerate our efforts in research, publications, training, marketing, increasing our membership, and advocacy for Islamic psychology.

To effectively drive our objectives, we established several task forces:

- **Research, Publication, and Training:** Led by Prof. Dr. G. Hussein Rassool, Prof. Naved Iqbal, and Dr. Phil. Emi Zulaifah.
- **Ethics and Clinical Practice:** Led by Prof. Muhammad Tahir Khalily and Dr. Hanan Dover.
- **Accreditation:** Headed by Prof. Dr. Rahmattullah Khan Abdul Wahab Khan.
- **Education/Curriculum Development:** Managed by Prof. Dr. Amber Haque, Prof. Dr. G. Hussein Rassool, and Prof. Olga Pavlova.
- **Advocacy and Marketing:** Directed by Prof. Dr. Shukran Abd. Rahman, Prof. Taufik Kasturi, and Dr. Hanan Dover.

**IAMP Leadership Review:** After careful deliberation, the current leadership has been retained, with:

- President : Dr. Bagus Riyono
- Vice President : Dr. Hanan Dover
- Secretary General : Dr. Diana Setiyawati

We are humbled to be entrusted with another term to further the objectives of Islamic Psychology to our international communities.

A new role has been introduced to look after the financial treasurer of the organisation.

- Treasurer : Dr. Jusmawati Fauzaman, Ph.D.

**Future IAMP Conference:** Plans for the next conference are in motion, and will be hosted in either Moscow, Washington (United States), or Sydney with further announcements to come.

### **Concluding Remarks**

- As we embark on another term, we are humbled by the trust placed in us to further the discipline of Islamic psychology. We pray for Allah's guidance, knowledge, and resources to serve our Ummah better.
- We make dua that Allah (Most High) gives us the knowledge and resources to further the discipline of Islamic Psychology in order to please Him and serve our Ummah inshallah.

May Allah (SWT) bless our endeavors and accept them for His pleasure, Ameen.

**Jazakum Allahu Khairan.**

**Wassalamu Alaikum Wa Rahmatullahi Wa Barakatuh.**

Yogyakarta, 27th October 2024

Dr. Bagus Riyono

## International Summit on Islamic Psychology 2024 in Indonesia: Review of Reports and the First Results

Olga Pavlova<sup>1</sup>, Emi Zulaifah<sup>2</sup>

<sup>1</sup>Moscow State University of Psychology and Education, Russia

<sup>2</sup>Islamic University of Indonesia, Yogyakarta, Indonesia

**Abstract.** The article provides an overview of the speeches of the main speakers at the Islamic Psychology Summit-2024 (IPS-2024), held in October 2024 in Yogyakarta (Indonesia). The theme of the summit is: “The Transformative Power of Islamic Principles in Elevating Human Dignity”. The summit is organized by the International Association of Muslim Psychologists and the largest State University in Indonesia, University of Gadjah Mada. The summary of reports from speakers from different countries presented in the article allows us to see the main contexts in which Islamic Psychology and psychological counseling and therapy for Muslims are developing at the present time. It is shown that by using the methods and practices of Islamic Psychology, Muslims strive to resolve socio-psychological problems of an individual and of the society, and to develop science and educational programs and social support for Muslims around the world, and to contribute to the growth of spiritual and psychological well-being.

*Keywords:* International Association of Muslim Psychologists; Islamic psychology; psychological counseling for Muslims; cross-cultural psychology

### Introduction

Islamic psychology as a new promising field at the intersection of psychology and Islamic theology is rapidly developing all over the world. To consolidate this development, the International Association of Muslim Psychologists (IAMP) in collaboration with the University of Gadjah Mada (UGM) and sponsored by the International Institute of Islamic Thought, initiated the first International Summit on Islamic Psychology (Islamic Psychology Summit abbreviated as IPS-2024). This event has already become an important milestone in the development of Islamic psychology and psychological counseling for Muslims around the world.

The IPS 2024 was held on 26-27 October 2024 and was themed “Redefining Psychology: The Transformative Power of Islamic Principles in Elevating Human Dignity”. The Summit had four goals:

1. To establish a new stage in the development of Islamic psychology in the world;
2. To share the latest achievements in the research and practice of Islamic psychology;
3. To analyze the presented papers and publish the first edition of a handbook on Islamic psychology, which will include articles by eminent scholars of Islamic psychology from around the world;
4. To create opportunities for collaboration in organizing and implementing a psychology curriculum consistent with Islamic principles.

The Summit brought together academics, practitioners, research students and mental health professionals from around the world. It was preceded by a workshop on 24-25 October, featuring speakers from the International Association of Muslim Psychologists (IAMP) President Bagus Riyono,

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Correspondence concerning this article should be addressed to Olga Pavlova  
Moscow State University of Psychology and Education, Russia. Email: [os\\_pavlova@mail.ru](mailto:os_pavlova@mail.ru)

Professor Jasser Auda and Professor G. Hussein Rassool. The workshops were on Tazkia Therapy and Islamic Psychological Counselling. Another workshop delivered by Hannan Dover and Diana Setiyawati, was also conducted on Suicide Prevention, with reference to Muslims' contexts and belief.

Dr. Bagus Riyono presented his new book, "Tazkiya Therapy in Islāmic Psychotherapy" (Riyono, 2024). This book describes the author's concept of Tazkiya-therapy, which is a holistic psychological approach to understanding the human essence as a unity of the physical, psychological, social and spiritual faculties. The term "Tazkiya therapy" refers to the purification of the soul, self-development and improvement in accordance with the canons of Islam. Therefore, the author of the book shows that Tazkiya therapy is a dynamic and flexible approach that combines many structures and disciplines to develop the human soul, cognition, emotions and behavior. Although it is a multidimensional approach, the therapy process is stepwise, and the middle section of the book presents the key stages of the therapeutic protocol. Within these steps, the therapist is provided with seven different approaches that can be adapted to suit the client's needs, whether they need help with thought patterns, emotional disturbances, and behavioral problems. The book ends with a detailed description of the model, a series of case studies, an analysis of the prospects for teaching and application for the continued study and practice of tazkiya therapy. In the near future, the book is planned to be translated into Russian, which will contribute to the development of ideas about Islamic psychological counseling and therapy.

Professor Jasser Auda, the president of the Maqasid Institute Global and the author of well-known scientific books including the Maqasid Methodology, explained his views on the possibilities of using the methodology of Maqasid in psychology (Auda, 2018). The implementation of the methodology in psychology is also elucidated in the works of B. Riyono (Riyono, 2013).

Professor Hussein Rassool, the author of a number of scientific and practical publications on Islamic psychology and psychological counseling of Muslims (Rassool, 2022; Rassool et.al, 2023; Rassool & Keskin, 2023). Currently a professor of Islamic psychology at Charles Sturt University (Australia), discussed with the participants the use of some techniques for working with Muslim clients as part of a practical lesson:

- Storytelling from the Quran and Hadith;
- Metaphors;
- Visualization;
- Miracle question;
- Tafakkur (reflection);
- Behavior activation and dream analysis.

Also, during the Summit, H. Rassool presented the second edition of the book "Islamic Counseling Introduction to Theory and Practice" (Rassool, 2022). The first edition of which in Russian was published in 2022. The second edition has new parts, including a section on narrative practice in working with Muslim clients. During practical interaction on discussing client cases presented by the professor, participants from different countries became convinced that the use of all the proposed methods requires from the psychologist not only knowledge of religion, but also an understanding of the client's ethno-regional culture. For example, to come up with a metaphor, the psychologist must be in the same cultural space as the client.

The lectures and practical classes preceding the Summit helped the participants to get acquainted with useful theoretical and practical material. The experience of interaction during the workshop allowed the participants to get to know each other and get ready for work.

### ***Review of Presentations Made by the Participants of the Islamic Psychology Summit (IPS) 2024***

The first day of the conference started with a section called “Why Islamic Psychology?”. Renowned scholars from Indonesia, Malaysia and other countries delivered welcoming addresses to the participants. Afterwards, the speakers presented their arguments regarding the need to develop Islamic psychology in different countries of the world. Bagus Riyono emphasized that psychology today is a very important knowledge that helps to guide a person’s life. Psychology is knowledge about oneself with all the dynamics that can happen to us. Modern psychological science is dominated by the Western secular atheistic point of view. Muslims should study and develop psychology based on Islamic teachings, through the Quran and Hadith, guided by ideas about the basic nature of man, called fitrah. In order to develop psychology from an Islamic point of view, we need to redefine the purpose of psychology, the object and the methodology (Riyono, 2022; Riyono, 2023; Riyono & Himam, 2012). The purpose of studying the discipline of "Psychology based on the Islamic worldview", according to the President of the International Association of Muslim Psychologists, is to preserve and develop the health of the human soul. Islamic teaching gives us knowledge that life in this world is a journey, at the end of which, that is, in the future life, we will return to Allah. Bagus Riyono in his report outlined the main directions of development of Islamic psychology and psychological counseling of Muslims.

Hanan Dover, clinical psychologist, vice-president of the International Association of Muslim Psychologists, lecturer (and founder) of the Graduate Certificate Program in Islamic Psychology at Charles Sturt University, Australia, addressed key issues in the ethics of psychological counselling for Muslims in her presentation (Dover et.al, 2007). She focused on how Muslim communities manage the dynamics of trust in mental health professionals who claim to provide ‘Islamic’ psychological support. The reliability of practitioners is becoming a central issue as Muslim communities often seek psychological help that is consistent with their spiritual and cultural values. As a long term practicing psychologist serving diverse communities around Sydney-Australia, Hanan Dover reviewed the consequences of unqualified psychological help, the problems of standardization, accreditation, informing and education of Muslim communities, as well as the implementation of training programs for specialists dealing with cultural specificities. According to Dover, there is a pressing need to adopt a code of ethics for Islamic psychologists.

Professor Hussein Rassool drew the attention of the participants of the Summit to the fact that Islamic psychology is a holistic approach to human psychology, taking into account its cultural specificity. Islamic psychology offers a comprehensive framework that integrates the spiritual, moral and mental aspects of human existence. Based on Islamic teachings, it addresses the whole person – mind, body and soul. The world is currently facing an unprecedented mental health crisis, and traditional psychological approaches often do not consider the spiritual aspect of well-being. Islamic psychology offers a solution by emphasizing the importance of spiritual balance, ethics and personal development through concepts such as nafs (self), qalb (heart) and ‘aql (intellect). Rassool noted that Islamic ethical

principles such as patience, gratitude and repentance are applicable to mental health issues across cultures. In addition, Islamic psychology provides practical therapeutic tools such as faith-based cognitive behavioral therapy and narrative therapy that can be applied in modern clinical settings. Islamic psychology bridges the gap between faith and science and offers an alternative model of healing that addresses both the spiritual and psychological aspects of human suffering. Its relevance in combating addiction, anxiety, and depression, and in promoting global mental well-being, demonstrates its potential to enrich both religious and secular understandings of psychology, offering hope for a more holistic approach to mental health and personal growth.

The second session, “Learning from The Past,” was devoted to discussing the historical legacy of Islamic psychology. Professor at Marmara University, and specialist in Sufi psychology Sulayman Derin drew the attention of attendees to the works of outstanding medieval Muslim scholars in psychology, such as Ibn Bajjah, al-Ghazali, Ibn Rushd, and many others (Subandi et.al, 2024). Muslim scholars, including Sufis, developed Islamic psychology, which aimed to balance the dual nature of man. Based on the analysis of al-Ghazali’s book “Ihya’ ‘ulum ad-din”, which is a treasure trove of psychological ideas, as well as the works of Jalaluddin Rumi, S. Derin showed in his report the ideas of outstanding thinkers of the past that are in demand today in different countries of the world.

Professor Subandi from Universitas Gadjah Mada presented the coherences of Imam Al-Ghazali’s list of disease in the heart and mental problems from DSM-IV (Subandi et.al, 2024). Prof. Subandi especially focuses on the issues of anger which is quite important to be focused on when dealing with mental problems or disease in the heart.

Rania Awaad, a professor at Stanford University School of Medicine and an expert in Muslim mental health, reminded the Summit participants of the work of the eminent 9th-century Muslim scholar Abu Zayd al-Balkhi, whose work integrated Islamic beliefs with medicine (Awaad et.al, 2023). Focusing on “Sustenance for the Soul” (Al-Balkhi, 2019), Dr. Rania Awaad showed how al-Balkhi’s approach was ahead of its time in recognizing the complex relationship between mental and physical health, as well as in distinguishing obsessive-compulsive disorder (OCD) and contributing to cognitive behavioral therapy (CBT).

The third panel section, “Islamic Psychology in Different Cultures”, was devoted to examining the specifics of the development of the theory and practice of psychological counseling for Muslims in different cultural environments. In the report by Professor Olga Pavlova (Pavlova et.al, 2018; Pavlova, 2018), Head of the Department of Ethnopsychology and Psychological Problems of Multicultural Education at the Moscow State University of Psychology and Education, the main focus was on an integrated approach to psychological counseling for Muslims. A psychologist working with Muslim clients should know cross-cultural psychology, Islamic psychology, as well as multicultural technologies of psychological counseling, and have developed intercultural competence that will allow flexible use of various methodologies for psychological counseling for Muslims. The speaker shared the specifics of psychological counseling for Muslims in the post-Soviet countries and revealed the main socio-psychological characteristics of Muslims – representatives of different ethnic groups.

Professor Akbar Husain, from Aligarh Muslim University, a public university in Aligarh, India, reviewed the advances in Islamic psychology in India over the last three decades (Husain, 2006). Indian Muslim psychologists and Islamic scholars have played a key role in shaping the field by contributing to research publications, giving impressive presentations, and organizing seminars and conferences at



the national and international levels. Courses and seminars such as “Islamic Counselling” and “Personality Development” provide students with unique culturally relevant skills and can significantly improve the employability of Muslim psychologists in India. These courses, taught by psychology departments or in collaboration with other departments such as education, Islamic studies, social work and theology, will serve to bridge the gap between theory and practice by offering students intellectual depth and practical competencies. Husain emphasized that in a world where culturally based mental health services are increasingly in demand, the inclusion of Islamic psychology in academic curricula is not only an academic improvement but also an important step towards the development of specialists and it can overcome the gap between modern psychology and Islamic traditions and offer effective solutions for society.

Professor Abdur Rasjid Skinner, a clinical psychologist and lecturer at a number of renowned UK universities including the University of Leeds, the University of Sheffield and the Cambridge Muslim College, discussed how the conceptualization of Islamic psychology had spread to the UK (with the support of the late Professor Malik Badri) and analyzed the courses and clinical services that had emerged as a result, particularly in the areas of child and educational psychology (Skinner, 2010).

The fourth session of the Summit was devoted to the topic of “Happiness and Ethics” in the Muslim understanding. The speaker from the USA, Dr. Amber Haque, told the participants of the Summit that the pursuit of happiness is a universal human need, but the understanding of happiness varies for each individual as something personal (Haque et.al, 2016). He showed the differences between secular and Islamic views on happiness, and discussed the terminology related to happiness, which he found in the Quran and in the views of early Islamic scholars on this topic. The author touched upon the biopsychosocial factors that contribute to a comprehensive understanding of happiness, and shared the prospects and possibilities of studying happiness in Muslim countries.

The dean of the Faculty of Psychology at Muhammadiyah University (Surakarta, Indonesia) Professor Taufik Kasturi presented his vision of the problem of happiness and psychological well-being from the perspective of Islam and implementation in Muslim societies (Kasturi, 2021). He emphasized that well-being is related to all aspects of life: from physical and mental health to a good quality of life that allows a person to overcome various life problems and to survive. In the context of psychology, it is believed that a person has achieved a state of well-being when he or she feels happiness and satisfaction with life based on his or her values. Happiness and satisfaction are subjective, and everyone feels and understands them in their own way.

Meanwhile, as the speaker emphasized, the Quran teaches Muslims that well-being is based not only on subjective personal preferences, but also on how much a person's life is consistent with the rules established in the Quran and Sunnah. In other words, it is believed that a Muslim has achieved well-being if he bases his life on Islamic teachings, with the help of which he will find happiness and satisfaction in life. T. Kasturi's report was practice-oriented, included many interesting examples, in particular from the lives of Russian Muslims, to whom the speakers from Indonesia treat with great interest and respect. T. Kasturi has been establishing an Islamic school in central Java- Indonesia, using Islamic Psychology for its bases in Character education. Many Indonesian families have been showing great interest in sending their children to this school for their secondary education. The school's academic collaboration extends wide to Muslim colleagues from Islamic University of Russia.

The author of this article, Dr. Emi Zulaifah, the head of Islamic Psychology Center at the Universitas Islam Indonesia (Yogyakarta, Indonesia), in her speech focused on the question of whether adherence to ethical principles, particularly in work ethics, contributes to human happiness (Zulaifah, 2019). She stated that it would make more sense to understand the issue of ethics and happiness from the opposite state: That is the violation of ethics and its consequences. She traced some cases of work ethic violation i.e fraud, and showed how it impacted the fraudsters that range from anxiety and restlessness, to suicide. There was a connection, among fraudsters in different countries, to the reason why frauds were conducted. In Islamic Psychology it can be explained from the concept of the disease of the heart. The disease is in the form of the inability to control desires, and thus an individual will fall into indulgence of desires, and in this case it is the desire for material accumulation. She explored later on the principles called the Qur'anic Work Ethics. The author spoke about the structure of these principles, as well as some empirical studies conducted to determine their impact on employee performance.

The fifth session of the Summit focused on Islamic psychology in the context of addressing the psychological problems of Muslims. Dr. Diana Setiyawati, Faculty of Psychology, Gadjah Mada University, Yogyakarta, Indonesia, told the Summit participants about the interconnection between Islamic and secular understandings of human psychological health (Subandi et.al, 2024). The Quran as a guide for humans should serve as a fundamental source for integrating psychology with Islamic knowledge. In addition, the works of Muslim scholars based on the Quran and Sunnah should act as bridges to achieve this goal. A critical review of psychological problems outlined in the DSM (Diagnostic and Statistical Manual of Mental Disorders) shows that many mental illnesses are associated with diseases of the spiritual heart (qalb). In addition, social problems such as human rights violations, sexual abuse, drug addiction, and others often arise for a similar reason. These problems arise because psychologists have either misunderstood or failed to properly interpret the Creator's guidance regarding human behavior.

Professor Muhammad Tahir Khalily from the International Islamic University Islamabad (Pakistan) drew the attention of the audience to the fact that the relationship between religion and spirituality has long been a subject of reflection and debate (Ijaz et.al, 2024; Khalily, 2012). Spirituality is often perceived as a deeply personal search for the divine, which can occur both within and outside of formal religious frameworks. Religion, in contrast, is understood as an organized system of beliefs and practices, often linked to institutional structures. According to the speaker, this dichotomy has led to a perceived separation in which spirituality is viewed as a personal experience of higher consciousness, sometimes independent of established religious doctrines. Such a divergence can lead people to unapproved spiritual journeys, potentially leading to the creation of personalized doctrines based on individual experience. On the other hand, those who strictly adhere to institutionalized religion without developing a personal, inner relationship with Allah may experience a sense of spiritual emptiness, reducing religious practices to mere routine rituals devoid of greater meaning and spiritual depth. In his talk, Khalily sought to bridge the gap between religion and spirituality, focusing on their intersection within Islamic psychology. The author shared the results of an empirical study, the first stage of which involved the development of a reliable assessment instrument called the Maladies of Nafs Scale (MNS) (Ijaz et.al, 2024). In his talk, the author presented the stages of development and reliability testing of this scale, as well as its possible use in research on Muslim (nafs-Psychological)

diseases. The empirical analysis revealed eleven different factors associated with nafs diseases, each of which demonstrates satisfactory reliability (Cronbach's  $\alpha$  ranges from 0.72 to 0.97). These factors included anger, arrogance, avarice, breaking ties, envy, lie, ostentation, slander, taunting, back-biting and materialism. Studies suggest that the MNS is emerging as a valuable tool for both research and intervention in Islamic psychology, as it provides a standardized method for examining the complex relationships between psychological well-being and the Islamic principles of Tazkiya (purification of the nafs).

In the second phase, the study moved to develop a psychosocial intervention to address the identified Nafs disorders. A committee comprising clinical and Islamic psychologists was established. They created a didactic treatment manual that integrated evidence-based psychosocial interventions with traditional Islamic treatments. This manual serves as a comprehensive guide to the treatment of specific disorders identified by the MNS. The intervention was then applied to a group of 30 Muslims aged 18–30 years using a single-group experimental design. The effectiveness of the intervention was assessed through changes in MNS scores, supplemented by a qualitative analysis of the participants' subjective experiences.

The study makes a significant contribution to the field of Islamic psychology by harmonizing spiritual wisdom with modern scientific approaches (Ijaz et.al, 2024). It also provides a model for integrating spirituality with traditional mental health practices, promoting a more holistic approach to psychological well-being in the context of Islamic psychology. It represents an attempt to rediscover and strengthen the connection between religion and spirituality within Islamic psychology. It indicates that spirituality, if firmly anchored in revealed religious practices and guidelines, can be effectively integrated with traditional Islamic teachings. The next presenter is Prof Dr. Dawood Abdulmalek Yahya Al-Hidabi, professor of education from IIUM presented toward developing an Islamic-based undergraduate psychology program.

The sixth panel session was devoted to examining various issues related to personality and organizational psychology. Professor Naved Iqbal of the State Islamic University Jamia Millia Islamia (New Delhi, India) discussed the problems Muslims face with Islamophobia, which can be seen all over the world (Iqbal & Skinner, 2021). Islamophobia, according to the speaker, although a modern term, is a long-standing phenomenon of prejudice and discrimination against Islam and Muslims. In his speech, he examined Islamophobia from a psychological perspective, with an emphasis on the role of the media in perpetuating negative stereotypes. In the media Islam is often confused with violence and terrorism, so that creates an environment of fear and mistrust. From a cognitive perspective, stereotypes and prejudices shape how audiences process information about Islam, reinforcing Islamophobic sentiments. The impact of Islamophobia on Muslim identity is profound, with many Muslims adopting strategies to hide or downplay their religious identity to avoid stigma. The socioeconomic consequences of Islamophobia include employment discrimination, limited access to resources, and increased social isolation, while its psychological effects contribute to anxiety, fear, and decreased well-being. By considering Islamophobia as both a form of religious prejudice and racial discrimination, the author called for a broader understanding of its global manifestations and the urgent need for systemic solutions to address its widespread impacts.

Professor Shukran Abdurrahman of the International Islamic University Malaysia presented to the Summit participants his vision that in the contemporary world psychology is a recognized discipline

that attracts the attention of students, scholars and practitioners (Rahman, 2020; Rahman, 2021). In studying this field, a number of important questions arise regarding its sources, nature, scope, ethics and practice. The answers to these questions are deeply rooted in the value foundations, belief systems, local traditions and historical contexts of those who study them. In this context, the author examines Islamic psychology with an emphasis on its epistemological, ontological, axiological and teleological foundations.

Professor Rahmatullah Khan, an expert in cross-cultural and Islamic psychology from the University of Selangor (Universiti Selangor) Malaysia, stressed that psychological well-being is critical to the health and functioning of communities and organizations (Khan, 2015). According to the speaker, Islamic psychology offers a unique perspective by integrating spiritual and ethical aspects into solving psychological problems. In his presentation, he outlined his views on how Islamic psychology comprehensively addresses mental health issues in communities and organizations.

During the Summit, its participants held an organizational meeting of the leadership of the International Association of Muslim Psychologists. The organization was founded in 1997 by the author of the modern concept of Islamic psychology, Prof. Malik Badri. At the organizational meeting, a new composition of the governing body of the Association, the Board of Trustees, was proposed and approved, which included: G. Hussein Rassool, Naved Iqbal, Amber Haque, Olga Pavlova, Taufik Kasturi, Rahmattullah Khan Abdul Wahab Khan, Prof. Muhammad Tahir Khalily, Shukran Abd. Rahman, Subandi, Emi Zulaifah, Hanan Dover, Diana Setiyawati and Bagus Riyono. The participants unanimously supported the current leader Bagus Riyono as the President of the Association, Hanan Dover will continue to serve as the Vice President, and Diana Setiyawati will continue to serve as the Secretary General. Those responsible for various areas of the association's development were elected, including, in particular, research and publication activities, development of clinical practice, development of an ethical code, as well as the implementation of educational programs on Islamic psychology and psychological counseling of Muslims in various universities around the world. The Board of Trustees of the International Association called for more active development of the publication activities of the main printed organ of the Association – the International Journal of Islamic Psychology. It was also proposed to open an international doctoral program in Islamic psychology and organize an international Center for Islamic Psychology. The Association should more actively develop cooperation with universities in various countries (including MSUPE, with which an agreement on cooperation for 10 years was concluded in 2019). In addition, it is necessary to create a special body within the Association that will be able to accredit specialists in the field of Islamic psychology and psychological counseling of Muslims.

## **Conclusion**

Herewith, a review of presentations made by the participants of the first international Islamic Psychology Summit, held in October 2024 at Gadjah Mada University (Yogyakarta, Indonesia), shows that there is a pressing need throughout the world to more intensively integrate psychological science and practice with ethno-religious and regional values and needs of Muslim clients. Developing intercultural competence of specialists, building psychological counseling for Muslims based on the development of Islamic psychology are tasks that should be solved by specialists from different countries, taking into account the socio-cultural context they live in. In this regard, the coordinating role

of the International Association of Muslim Psychologists is increasing, which should establish ethical requirements for the training and professional qualifications of Muslim psychologists, develop and implement educational programs, and disseminate the best professional experience of psychological counseling for Muslims. The publication of scientific articles and practical guides on counseling religious clients, accreditation and certification of specialists are the most important tasks of the association, which is called upon to establish high standards of quality of professional assistance in the field of psychological health of Muslims.

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## The First Islamic Psychology Summit Resolutions

Shukran Abdurrahman  
International Islamic University of Malaysia

The first Islamic Psychology Summit brought together scholars, researchers, and practitioners to explore and discuss the theme “Redefining Psychology: The Transformative Power of Islamic Principles in Elevating Human Dignity.” The Summit organized by the International Association of Muslim Psychologists (IAMP) and Universitas Gadjah Mada, Indonesia, has manifested the commitment of various parties to contributing to the development of Islamic Psychology. This Summit urges a collective responsibility to redefine psychology through Islamic principles, fostering a discipline that recognizes the totality of human experience and the importance of spiritual, mental, and physical health.

The following are resolutions gathered at the Summit.

1. Given that Islamic Psychology integrates Islamic teachings into the study of psychology, which may be misunderstood as an attempt to impose Islam on modern knowledge, effort must be put in place to clarify this misconception. The incorporation of Islam in psychology is intended to provide what Islam has to offer in enriching our understanding of human nature; by offering insights from Islamic principles, a more comprehensive and holistic study of humanity could be attained. Efforts should be made to communicate this objective clearly, fostering an inclusive approach that values the contributions of Islamic perspectives in advancing psychological knowledge.
2. Given that psychological knowledge is primarily generated through observable data, there is a need for a more inclusive epistemology. The way forward is to recognize and integrate insights from revealed knowledge (the Quran and Hadith) to understand human nature better. This integration will deepen psychological research by acknowledging the importance of showing knowledge and classical scholarship in studying human psychology.
3. Given that the focus of conventional psychology tends to limit its scope to observable behavior, brain functions, and cognitive processes, Islamic psychology should expand its scope to include a holistic understanding of humanity. This involves studying human potential and qualities, including mental, emotional, and spiritual dimensions, and engaging with Qur’anic verses and Hadith that explore human nature based on the purpose of creation.
4. Given that ethical practices and values are crucial in guiding the study and application of psychology, Islamic psychology should emphasize ethics and values rooted in fitrah (innate nature) and moral principles found in the Quran and Hadith. Scholars, educators, and practitioners must include these values to foster holistic well-being, considering physical, social, mental, emotional, and spiritual health.
5. Given that conventional psychology often seeks to enhance individual happiness, sometimes at the cost of dignity or long-term well-being, studying psychology should be grounded in

pursuing holistic well-being, aiming to nurture human dignity and resilience. Islamic psychology should provide insights from the Quran and Hadith that support a comprehensive view of human destiny and well-being, ensuring interventions respect both mental health and spiritual growth.

6. Given the need to reconcile spiritual beliefs with modern psychological practices, Islamic psychology should advocate for a redefinition that bridges faith and science, establishing universal guidelines for psychological studies. Integrating the core fundamentals of Epistemology, Ontology, Axiology, and Teleology (E-OAT) from an Islamic perspective will allow a cohesive approach to understanding human nature and improving quality of life.
7. Besides focusing on universal aspects of human beings, psychology also needs to recognize culturally specific insights. The psychology study should incorporate local wisdom, values, and belief systems. Islamic psychology can draw on these cultural perspectives to enrich psychological understanding, ensuring that psychological knowledge is relevant and beneficial within specific social and cultural contexts. By doing so, Islamic psychology can transform society into a better state of existence.
8. Given the challenges presented by modern life that impact mental health, Islamic psychology should actively contribute to addressing societal issues by offering solutions grounded in both revealed knowledge and empirical research. This repositioning aims to build community resilience and well-being, using values and principles that align with scientific understanding and Islamic teachings.
9. Given the importance of spiritual well-being as an integral aspect of mental health, Islamic psychology should facilitate individuals' spiritual growth, fostering resilience and holistic healing. By aligning therapeutic practices with Islamic teachings, psychologists can help individuals achieve a balanced life that enhances their mental and spiritual health.

Universitas Gadjah Mada,  
Yogyakarta, Indonesia

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# Integrating Islamic Principles in the Curriculum of Psychology

Bagus Riyono<sup>1</sup>

<sup>1</sup> Department of Psychology, Universitas Gadjah Mada

**Abstract.** The discipline of psychology is a very important knowledge to guide human life in this world. Psychology is a knowledge about ourselves with all the dynamics that could happen to us. The current mainstream psychological science is dominated by the western secular atheistic perspective. Psychology defines human beings as human animals as one of the products of evolution. The evolutionary perspective on human beings leads us to accept that human beings are evolving overtime, meaning that there is no basic nature of human beings that remains the same until the end of the world. In the Quranic word this basic nature of human beings is called *fitrah*. This issue could and already mislead the muslim Ummah in understanding their self and their social life. Therefore, as a muslim we should define psychology that is based on the Islamic teaching through the Quran and Hadith.

In order to establish the discipline of psychology from the Islamic perspective, at least we have to redefine the purpose, the object of study, and the methodology. The purpose of the discipline of psychology on Islamic worldview is to maintain and grow the health of the human soul. The Islamic teaching teaches us that life in this world is a journey that eventually we will come back to Allah in the hereafter. This purpose is different from conventional psychology which is hedonistic in nature and also materialistic. All individuals living in this world will experience happiness and sadness and sometimes multiple degrees of suffering. The Quran already warns us about these multiple possibilities in life and as a human we should endure this up and down while still preserving our dignity. That is why the discipline of psychology from the Islamic perspective embraces happiness and also difficulties in life with the belief that everything has meaning for us to learn from.

The object of the study in Islamic psychology is the human soul (*nafs*) which is sometimes also called the human heart. On the other hand, conventional psychology always changes their object of study across history. Concerning the methodology, the science of Islamic psychology expands the scientific evidence not only from something that can be observed, but also from the psychodynamics of human beings and the Quranic messages. Therefore, in Islamic psychology a multimethod approach is used in all levels and all areas of the discipline. For example, in developing theories, the muslim psychologist can start from Quranic study and then combine with observation and also be supported by logical contemplation.

*Keywords: curriculum, integration, islamic psychology, method, object of study, purpose*

## Introduction

Islamic Psychology has been developing rapidly in recent years. The Muslim ummah around the world has shown great enthusiasm for Islamic psychology. These trends are not limited to Muslim-majority countries but are also observed in Muslim-minority countries such as Russia, Australia, the United Kingdom, and even the United States (Iqbal & Skinner, 2021). In response to this growing interest, scholars in Islamic Psychology have actively engaged with the field. Routledge, part of the Taylor & Francis Group, has published a series of books on Islamic psychotherapy, Islamic counseling, and Islamic psychology in general. International conferences on Islamic psychology are being organized in multiple countries more than four times a year. This development demonstrates that Islamic psychology is gaining worldwide recognition and is emerging as a new school of thought within the discipline of psychology.

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Correspondence concerning this article should be addressed to Bagus Riyono.  
Department of Psychology, Universitas Gadjah Mada. Email: [bagus@ugm.ac.id](mailto:bagus@ugm.ac.id)

Despite knowing the important role of psychological well-being for university students, achieving the high level of psychological well-being is still challenging for students to have. Previous literature states that the psychological well-being of students at 79 universities in Indonesia was at a low level with a presentation of 38% (Hardjo and Novita, 2019). Another study by Kurniasari et al. (2019) mentioned that 35% of students in Indonesia universities experience low psychological well-being. Additionally, according to the Ministry of Health of Indonesia in 2020, the prevalence of mental health disorders in university students is quite high. The indicators are the high level of stress, anxiety, and depression in students, which can lead to a low psychological well-being among university students (Hardjo and Novita, 2019). This prevalence emphasizes the importance of effective interventions and prevention to improve psychological well-being among university students in Indonesia.

Several factors are known to affect the psychological well-being of students, one of which is religiosity (Pargment, 2017). In general, religiosity entails adherence to religious rules and obligations that bind individuals or groups and require them to implement the belief in daily life (Kartika, 2014). Furthermore, this study defines religiosity as the extent to which an individual is attached and involved to a religious belief and how it affects their personal identity, perspective, and behaviors (Zagumny et al., 2012). In addition, religion is also known as guidance in life, help to gain inner peace, and be a helper in difficulties (Hamidah, 2019).

Being religious is considered to be able to increase the meaning of life, self-esteem, optimism, life satisfaction, and psychological well-being (Dein, 2018). In addition, other studies revealed that students who have high religiosity tend to have better psychological well-being (Rachmawati and Hidayati, 2019). In the research, Rachmawati and Hidayati (2019) explained that students who are actively involved in religious practices, such as prayer and regular worship, and involved in a religious community help students reduce stress and increase a sense of happiness and inner peace. Furthermore, religiosity can help students in dealing with the identity crisis that exists during the learning adjustment period. Furthermore, Nurhayati and Setiawan (2020) mentioned that students who have a strong religiosity and spirituality are more likely to find the meaning and purpose in life, which both will help to improve the psychological well-being of students.

Besides religiosity, resilience is known as another factor that affects students' psychological well-being. Resilience can be defined as the ability of individuals to recover from a hard time or problem. In this context, resilience includes the ability to survive in facing difficult situations and also the ability to recover after facing pressure and challenges (Smith et al., 2008). It is essential for university students to develop a high resilience as students may face various struggles during their time in university such as academic pressure, social expectations, and environmental changes. In a challenging situation, resilience will help students to maintain their academic and non-academic performance which will lead them to have a good psychological well-being (Padmanabhanunni, 2023).

Students with high resilience are considered to be able to manage stress well, maintain academic performance, and improve psychological well-being (Sood & Sharma, 2020). Furthermore, students with high resilience tend to see difficulties as part of the learning process or self-improvement, thus helps students not to give up easily. Besides that, resilience also helps students to quickly recover after facing failure (Sari & Fitria, 2019). Additionally high resilience can help students to adapt in a new situation better (Sood & Sharma, 2020) which help to strengthen student' psychological and physical condition and maintain a high level of psychological well-being (Pratiwi & Susanto, 2020).

Furthermore, it is known that religiosity and resilience affect students' psychological well-being together. Religiosity is able to increase resilience by providing spiritual support and provide a supportive

community (Koenig, 2012). In addition to (Koenig, 2017), students who are active in religious activities are considered more resilient because they feel that they have spiritual support when using religion as a life guide and beliefs to overcome life challenges (Fitria & Astuti, 2020). This combination of religiosity and resilience helps students to be more assertive and adaptive in dealing with pressure (Suryani & Rahmawati, 2019).

Resilience and religiosity are the result of psychological processes that affect the psychological well-being of students in Indonesia. Resilience is the ability to bounce back from failure or pressure and it plays an important role in psychological well-being. A high level of resilience is able to make students see challenges or difficulties as opportunities to learn and grow. On the other hand, religiosity, such as worship and religious practices, is able to provide spiritual and emotional support for students to face life's challenges. When students feel connected to their religious beliefs, they will feel that there is a greater power that helps guide them in facing challenges and difficulties. In this case, the combination of resilience and religiosity, not only helps to improve psychological well-being but forms a more resilient and optimistic mental attitude, which will ultimately have a positive impact on the psychological well-being of students in Indonesia.

This study aims to analyze the role of resilience and religiosity. In this study, the author will explore how resilience and religiosity affect the psychological well-being of students in Indonesia. This research is expected to provide additional insight into the psychological dynamics of students in Indonesia. The results of this research are expected to contribute to the literature on the dynamics of psychological well-being in students in Indonesia.

## **Methods**

### ***Research Design***

This study uses a quantitative approach with multiple linear regression analysis to determine the effect of religiosity and resilience towards psychological well-being among college students in Indonesia. The variables examined in this study are religiosity and resilience as independent variables and psychological well-being as the dependent variable.

### ***Participants***

There are 220 participants who participated in this study. The participants of this study are Indonesian college students, male and female with an age range of 18-23 years old. In this study, the author distributed a questionnaire to participants, and those who met the criteria could fill out the questionnaire.

## **Measures**

### ***The Psychological Well Being Scale Short Form***

The measuring tool used to measure psychological well-being is The Psychological Well Being Scale Short Form developed by Ryff (1995) and has been translated to Indonesian. It consists of 18 items with a reliability coefficient of Cronbach alpha of 0,717. The media used in data collection is a questionnaire with rating scale type through google forms using 7 alternative answers from "strongly agree" (1) to "strongly disagree" (7).

### ***Individual Religion Inventory***

The measuring tool used to measure religiosity is Individual Religion Inventory developed by Zagumny et al. (2012) and translated into Indonesian. It consists of 6 items with a reliability coefficient of Cronbach alpha of 0,885. The media used in data collection is a questionnaire with rating scale through google forms using 5 alternative answers from "very untrue of me" (1) to "very true of me" (5).

### *Brief Resilience Scale*

The measuring tool used to measure resilience is a brief resilience scale developed by Smith et al. (2008) which was translated into Indonesian. It consists of 6 items with a reliability coefficient of Cronbach alpha of 0,765. The media used in data collection is a questionnaire with rating scale, carried out through google forms and using 5 alternative answers from "strongly disagree" (1) to "strongly agree" (5).

### *Procedure*

This quantitative research uses a cross-sectional survey, using a questionnaire. Data collection in this study uses a purposive sampling technique, and carried out by using a google form questionnaire. After the number of research samples was met, the researcher continued with data processing. In the initial stage, the researcher clears the data by issuing data that does not match the research criteria. Furthermore, the researcher made scoring adjustments of favorable and unfavorable items.

### *Data analysis*

The data were processed using Jamovi software. This study aims to examine the role of religiosity and resilience between the variables of religiosity, resilience, and psychological well-being. Therefore, the researcher conducted various analyses, including assumption tests that include normality tests, linearity tests, heteroscedasticity tests, and multicollinearity tests. Furthermore, hypothesis tests are carried out with multiple linear regression tests.

### *Findings*

The variables in this study consist of three variables. The independent variables are religiosity and resilience, while the dependent variable is psychological well-being. This section will show the results of the data analysis on each variable. Descriptive results can be seen from the mean, minimum, maximum, and standard deviation in Table 1.

Table 1. Descriptive Data

	Religiosity	Resilience	Psychological Well-Being
N	220	220	220
Mean	25.0	21.5	108
Median	25.0	22.0	108
Standard deviation	2.08	1.73	5.60
Minimum	17	16	87
Maximum	30	24	119

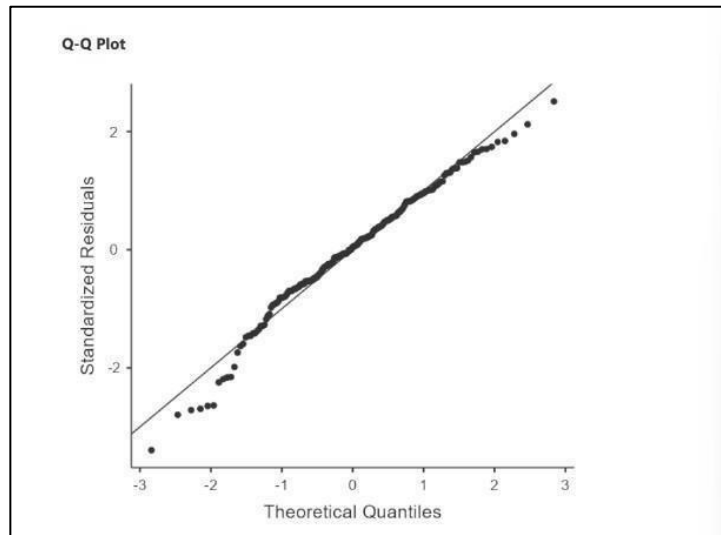
After conducting a descriptive test, the next is the assumption test which are normality test, linearity test, heteroscedasticity test, and multicollinearity. The results of the assumption test can be seen below:

Table 2. Normality Test

	Statistics	p
Shapiro-Wilk	0.980	0.004
Kolmogorov-Smirnov	0.0603	0.400
Anderson-Darling	0.946	0.016

The results of the normality test with Kolmogorov-Smirnov showed a value of  $p > 0.400$  and it can be concluded that the data is distributed normally.

Picture 1. Linearity Test



According to Picture 1. The data of this study is considered as linear because the distribution of data tends to scatter along and closely to the line. In this data, it can be seen that the majority of data is linear. That way, the data in this study is said to meet the requirements of linearity.

Table 3. Heteroscedasticity Test

	<b>Statistics</b>	<b>p</b>
Breusch-Pagan	25.7	<.001
Goldfeld-Quandt	0.444	1.000
Harrison-McCabe	0.675	1.000

Based on the heteroscedasticity test, it is known that the p value of 1.00 ( $>0.05$ ) in the Goldfeld-Quandt test shows that there is no significant heteroscedasticity in the regression model tested. Thus, it can be said that the residual variance can be considered constant and the regression model fulfilled the assumption of homoscedasticity.

Table 4. Multicollinearity Test

	<b>VIF</b>	<b>Tolerance</b>
Religiosity	1.00	0.998
Resilience	1.00	0.998

Collinearity analysis showed that the religiosity and resilience variables had a VIF value of 1.00 and a tolerance value of 0.998. VIF values that are below the common threshold ( $<10$ ) indicate that there are no significant multicollinearity issues between two variables in this regression model. It is known that all normality tests have been met. Additionally, the hypothesis test using multiple linear regression can be shown below:

Table 5. Multiple Linear Regression Test

					<b>Overall Model Test</b>		
Type	R	R <sup>2</sup>	Adjusted R <sup>2</sup>	F	df1	DF2	P
1	0.522	0.273	0.366	40.7	2	217	<.001

The results of the multiple regression test show that the model is effective in explaining the variation in the data with an  $R^2$  value of 0.273. It indicates that about 27.3% of psychological well-being variables can be explained by the variables of religiosity and resilience. In addition, the results of the overall test show that the model as a whole has strong statistical significance with a value of  $p < 0.001$ . It indicates that at least one of the two independent variables significantly affects the dependent variable. Therefore, the hypothesis of this study is accepted because the two independent variables affect the dependent variables.

## Discussion

The influence of religiosity and resilience on the psychological well-being of students in Indonesia has always been an important topic in psychological research. This study aims to understand how religiosity and resilience affect the level of psychological well-being of students in Indonesia. The results of multiple regression analysis showed that religiosity and resilience contribute to the psychological well-being of university students significantly. According to statistical analysis it is known that there is a significant positive effect of religiosity and resilience towards psychological well-being of university students in Indonesia. The first findings revealed that the  $R^2$  value in this model was 0.273 which means that the model explains 27.3% variation in psychological well-being. This means that 27.3% of students' psychological well-being levels can be explained by religiosity and resilience together. An  $F$  value of 40.7 with a  $p$ -value of  $< 0.001$  means that this regression model in this study is able to predict psychological well-being as a whole and significantly with both independent variables (resilience and religiosity). The findings of this study confirm the findings by Akbayram and Keten (2024) stating that religiosity and resilience have a significant influence on students' psychological well-being. Students who have a high level of religiosity and resilience have better mental health. Resilience is considered to help students to be stronger in facing pressure and bounce back from failure, while religiosity that includes the practice of worship helps students to be more able to maintain emotional and mental stability.

Furthermore, the findings show that resilience has a significant effect toward psychological well-being ( $p < 0.001$ ), with a standard coefficient of 0.5178 and an effective contribution of resilience to psychological well-being of 14.14%. These results are in line with previous literature explaining that resilience has an important role in physical health and psychological well-being. In addition, another study by Fletcher & Sarkar (2013) explains that resilience acts as a buffer against mental health problems, which allows students to cope with problems or failures more effectively and positively. In addition, according to the sample of this finding, resilience is known to be the main contributor to psychological well-being ( $\beta = 0.5178$ ). This finding is in line with previous research by Brooks et al. (2020) which explained that individuals with high resilience are able to manage positive emotions better and take responsibility in facing challenging situations.

An interesting finding in this study is that religiosity in its single role shows no significant effect on psychological well-being ( $p = 0.382$ ) with a standard coefficient of 0.0508 and a very low effective contribution with a percentage of 1.39%. This finding contradicts the previous literature which stated that there is a positive influence between religiosity and psychological well-being, where students with good religiosity are often associated with the good implementation of religious-based coping mechanisms and have a positive impact on psychological well-being. There are a few explanations on why this study is not in line with previous ones. One possible explanation of this result is that the current study did not consider the participants' age. Previous research study mentions that the influence of religiosity on psychological well-being is stronger in older age groups than those of the younger groups. The reason is because there is a difference in spiritual and emotional needs at different life stages where

students (young age groups) tend to focus more on other aspects of life, such as career, academic achievement, and social relationships (Krause, 2015).

In addition to age, cultural context also needs to be considered in this study. As a country with predominantly religious people, religion plays an important role in Indonesian society. Although religiosity is very important in the daily life of people in Indonesia, the way religion is internalized by young individuals might explain why it does not play a role directly in their psychological well-being.. The students as samples from this research are in the age group of 18 to 23 years. In the concept of developmental stages, this age group is in a period of identity formation, preparation for career and future life. Often in this effort to shape and prepare oneself, elements of religiosity in terms of meaning and purpose are not always part of his/her everyday awareness.

The current research study emphasizes personal dimensions such as frequency of worship that may not adequately capture the broader influence of religiosity on psychological well-being. There is a need for a scale that is better able to reveal religiosity in its full and comprehensive meaning. Measuring a Muslim's religiosity with a general scale that does not touch deeply on the meaning of being a Muslim will probably omit many important factors important to the quality of their religiosity. The religiosity scale used in this research focuses more on the practice of worship rather than understanding religious values. Other religiosity scales, as explained by Glock & Stark (1965), are better able to explain the complex role of religiosity, including the internalization of religious values. The current study shows Muslim psychology scholars the need to construct religiosity based on Islamic tenets.

The results of this study show that religiosity -when singled out in the analysis- does not significantly affect psychological well-being of university students in Indonesia. However, when tested together, resilience and religiosity have a significant role on the psychological well-being of students in Indonesia. This result clearly shows the potential of resilience as a mediator in the relationship of religiosity and psychological well-being. A further analysis on resilience as a mediating variable should be interesting. This could mean that in its relationship with psychological well-being, religiosity can only show contribution when it allows for resilience to occur. Otherwise, the religious rituals and knowledge will not be significant in influencing an individual's psychological well-being.

## Conclusion

This study aims to understand how religiosity and resilience affect psychological well-being among university students in Indonesia. The results of multiple regression analysis showed that there was an influence of resilience and religiosity on psychological well-being in students in Indonesia. The resilience variable is known to have a significant influence on the psychological well-being of students, while there is no significant influence of religiosity. These findings explain the importance of developing resilience as one of the efforts to improve psychological well-being of students in Indonesia. In addition, it shows that religiosity does not play a single role in affecting the psychological well-being of students. Religiosity needs to be seen together with other psychological variables to see its contribution. Therefore, further analysis can test the mediating role of resilience in the relationship between religiosity and psychological well-being.

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# Shah Wali Ullah Dehlavi: Spiritual Faculties, Human Dispositions, and Self-Transformation

Amber Haque<sup>1</sup>  
Cambridge Muslim College, UK

**Abstract.** This article explores key concepts such as spiritual faculties, human dispositions, and self-transformation as discussed in the writings of Shah Wali Ullah. It outlines three levels of Lataif, the concept of fitrah (natural disposition), and the idea of secret depositions. Additionally, the article addresses the causes of thoughts, stages of personal development, and variations in people's dispositions. These topics are relevant to the emerging field of Islamic psychology, which draws on the spirituality articulated by early Muslim scholars who extensively wrote about Islamic spirituality and philosophy.

*Keywords:* *Nafs, Latifas, Human dispositions, Islamic spirituality, Islamic psychology.*

## Introduction

Shah Wali Ullah Dehlavi (1703-1762) was a prominent Indian Islamic theologian born in Uttar Pradesh, India, during the latter years of the Mughal emperor Aurangzeb's rule. Originally named Qutbuddin Ahmed ibn Abur Rahim, he later became known as Shah Waliullah. He received his early education from his father at the Madrasah Rahimiya in Delhi, where he studied tafseer (interpretation of the Quran), hadith (traditions of the Prophet Muhammad), Sufism (a mystical Islamic belief), and 'ilm-ul-kalam (the study of Islamic theology and philosophy). The term "kalam" refers to the discourse on matters of faith, highlighting the importance of being well-versed in religious speech. Shah Waliullah passed away in 1762 at the age of 59 and was laid to rest in Delhi.

Wali Ullah advanced his education in Makkah and Madinah and, upon returning to India, taught at his father's madrasah. Although this madrasah was destroyed during the 1857 uprising against the British, his disciples later established the Deoband madrasa in 1867, which has continued to exist in India since then (Britannica, T., October 2024).

Wali Ullah, having witnessed the subjugation of Muslims under both Hindu and British rulers, believed strongly that restoring Muslim society was possible by integrating the religious ideals of Islam with the social and economic conditions of his time (Hermansen, 1988). He emphasized the universality of Islamic ideals, advocated for their application to restore honor to Muslims, and stimulated the Ummah through religious and religious activities (Nadwi, 2009). Additionally, he supported Ijtihad (independent thought) and the application of the Quran and Sunnah in all aspects of life. In his efforts to make the Quran more accessible to Muslims, he became the first theologian to translate the Quran into Farsi (Dad & Khan, 2019), which was the official language of India at the time.

Wali Ullah authored about 50 books (Jalbani, 1973, p. 41), with one of his most notable works being Hujjat Allah al-Baligha (The Conclusive Argument from God). This volume consists of seven books each containing various chapters. The structure of the volume reflects Wali Ullah's

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<sup>1</sup> The author is a non-resident research scholar at Cambridge Muslim College, UK. The author notes that summarizing Wali Ullah's writings on psychology in a brief article fails to capture the depth of his work, as it only scratches the surface of his extensive manuscripts. The lack of English translations complicates accessing relevant materials. It is hoped this article will inspire interest in exploring the profound contributions of this esteemed scholar.

comprehensive approach to exploring Islamic theology, philosophy, and spirituality.<sup>2</sup>

1. Book One contains thirteen chapters that investigate the causes of religious obligations and the concept of requital.
2. Book Two has four chapters that explore how requital occurs both during life and after death.
3. Book Three, referred to as the "third investigation," consists of eleven chapters and focuses on the support of civilization.
4. Book Four addresses the topic of human felicity.
5. Book Five discusses piety.
6. Book Six covers the regulation of religion.
7. Book Seven is about the derivation of Shariah laws from the Hadith of the Prophet.

Another influential book he wrote on Islamic spirituality and psychology was Altaf Al-Quds fi Ma'rifa Lataif an-Nafs, translated into English by Jilbani (1992) as The Sacred Knowledge of the Higher Functions of the Mind.<sup>3</sup> This book has seven chapters covering 1) knowledge of the higher functions, 2) nature of soul, 3) the manifest faculties, 4) holy law and manifest faculties, 5) teachings of Junaid, 6) the hidden faculties, and 7) thoughts and their causes.

This article is based on excerpts from three books. It includes selected materials from Book One of "Hujjat Allah Baligha," which discusses the nature of the nafs (self) and human dispositions. Additionally, it summarizes all seven chapters from "Altaf al-Quds." Lastly, it features insights from "al-Tafhimat al-Ilahiyya," which consists of divine inspirations received over time (Jalbani, 1973, p. 36). The presentations are combined to emphasize the topics of discussion.

This article highlights the significant contributions of Wali Ullah to Islamic Psychology, a field that has gained popularity in recent decades.<sup>4</sup> To better understand the great scholar and appreciate the context of his works, readers can benefit from reading the e-book edition of "Religion and Thought of Shah Wali Ullah Dehlavi" <http://www.katinkahesselink.net/sufi/baljon-dihwahli.html>

### ***Ruh and Nafs***<sup>5</sup>

Ruh, which is the spirit, is the breath of life that Allah imparts into human beings, while the nafs (soul), is responsible for actions in the material world. The confusion arises because ruh and nafs are often called the soul, and nafs may sometimes be referred to as the source of life. In other contexts, nafs may describe human nature and its basic needs for food, drink, and other necessities, referring

<sup>2</sup> In his preface to Urdu translation of *Hujjat Allah Baligha*, Ahmed (2012) stated, "In my humble opinion, if no other book is read to understand the Islamic faith, this book should suffice." The translator into English, Hermansen (1995), remarked that "it is one of the best books of all time." In this book, Waliullah also aimed to reconcile superficial conflicts among various schools of thought within Islam, ultimately arriving at a comprehensive and unifying set of principles, which he called Tatbiq, or "all-inclusive."

<sup>3</sup> The literal translation is "The Grace of the Sacred." However, the exact year of the book written in Urdu is not known, except that Waliullah wrote most of his books between 1710-1750.

<sup>4</sup> In his book *Tafhimat ul-Ilahiyya* (p.88), he lamented that despite his very hard work as a reformer and revolutionary, his aspirations could not materialize in his lifetime and expressed this in couplet. Many generations of Muslims have come and gone since Wali Ullah, but his message is still valid.

*We are departing but are leaving behind the sciences which  
Because of their being neglected  
Are weeping as bitterly as those mothers weep who are  
Deprived of their only children.*

<sup>5</sup> Although these spiritual faculties are discussed throughout the paper, it is important to introduce and distinguish these concepts for readers, as scholars have often used them interchangeably.

specifically to the carnal self. The ruh however, is higher than the nafs and has a direct connection to the divine, with the ultimate purpose of realizing and returning to its source, which is Allah. The ruh is eternal and transcends both the body and the soul. It gives life and consciousness to humans.

The nafs can be either noble or base, depending on how it is nurtured. It is also the battleground between lower desires (nafs al-ammara) and the refined spiritual qualities that can lead to nafs al-mutmainnah. Ruh is of divine origin and represents the most spiritual aspect of human beings, while the nafs interacts with both the material and spiritual dimensions of existence.

The ruh serves as the source of spiritual insight and connection to Allah, while the nafs deals with the psychological and emotional aspects of human life. The ruh is inherently pure, but the nafs can be tainted by base desires and ego unless it is tamed and refined through spiritual efforts. The ultimate goal of humans is to align the nafs with the ruh, allowing the nafs to transcend worldly desires and attain spiritual purity, thereby achieving closeness to Allah.

Wali Ullah described the nafs as a system of subtle spiritual centers, which he referred to as Latifa. He explained that the vapors within the body influence both the five outer senses (sight, hearing, taste, smell, and touch) and the five inner senses (common or shared sense, perceptions, imagination, memory, and understanding). This mixture of bodily humors that reaches the brain is known as al-Ruh al-Nafsani, and the faculties that arise from it are considered nafsani.

### ***The Spiritual Centers***

Wali Ullah proposed a model consisting of three main components defining human beings: physical elements, spiritual centers, and moral qualities (Altaf Al Quds, p. 20-27). He viewed nafs as the main essence of a person that has the potential to reach great spiritual heights or fall into moral decay, depending on how it is nurtured. While the nafs is inherently pure, it can become impure through desires and attachments to the material world.

Wali Ullah elaborated on his definition of the nafs and introduced the concept of Latifa (plural: Lataif), which are spiritual centers within humans that hold deep spiritual significance. These centers are also linked to the soul's relationship with God. The Lataif includes elements such as nafs (self), 'aql (intellect), qalb (heart), ruh (spirit), and sirr (secret). Through these faculties, individuals can receive divine light and knowledge.

According to Wali Ullah, to progress in harmony with the greater purpose of the universe—which involves manifesting God's will, fulfilling divine wisdom, and realizing God's attributes—one must first overcome internal conflicts and achieve balance at lower levels. God has created two types of energy in humans: animal energy, which drives behaviors similar to those of animals, and angelic energy, which inspires actions that resemble those of angels. The purpose of self-purification is to allow angelic energy to dominate over animal energy, which can be achieved by training one's spiritual centers.

He argues that every species has perfect forms that exist in a timeless and transcendent realm known as Alam al-Mithal, or the World of Images. In this realm, the spiritual representations of physical objects are manifested before they enter the material world and points out that humans can transcend the limitations of their initial forms by evolving into a state of expanded possibilities through knowledge and supplication to God.

He believes that the different metaphysical realms act as a guide for the nafs' journey toward spiritual growth and divine enlightenment, and that the nafs can ascend through these realms to attain spiritual perfection.<sup>6</sup>

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<sup>6</sup> Wali Ullah noted that “The writings of the Sufis may well be an amazingly effective alchemy for the specially gifted, but for the masses they can be a deadly poison.” (Hermansen, 1988, p.2) While reading the Urdu version of the book, the author noted Waliullah's assertion that Prophet Muhammad (PBUH) hinted at spirituality but advised against exploring it too deeply, as it could lead to confusion for the average person. However, Waliullah suggests that this knowledge is

*Nasama, Nafs Natiqa, and Ruh Samawi (Breathing soul, rational soul, angelic soul)*

According to Wali Ullah, the nafs consists of three essential elements (Wali Ullah, 1975). The first element, known as Nasama (Pneuma), is a concept derived from ancient Greek philosophy and is regarded as the lowest level of nafs in the physical world. It is generated from the four elements—fire, air, earth, and water—absorbed by humans.<sup>7</sup> This spirit or ruh hawa'i is the most refined distillation of these vapors that flows through the body and allows higher levels of spirit to connect with it. In essence, Nasama forms the foundation of the Ruh hawa'i (breathing soul), linking it to the ruh samawi (angelic soul), which is the divine spirit within the physical body.

The functional or practical aspect of Nasama relates to the fundamental human needs, such as seeking food, drink, clothing, and intimacy. Its intellectual aspect includes sensitivity, imagination, perception, and breath control. While Nasama seeks to protect the body, it can also lead to negative behaviors since it is tied to earthly desires. Nonetheless, it possesses a divine aspect that is enhanced by the Nafs Natiqa, or the rational soul.

Nasama basically ascends to the brain and is divided into ten parts: five for the external senses (sight, hearing, smell, taste, and touch) and five for the internal senses (imagination, estimation of sensible objects, retention of concepts, and the ability to combine and organize these concepts). A portion of Nasama also flows into the liver and is distributed throughout the organs, providing them with the potential for growth and reproduction. Additionally, some of the Nasama remains in the heart.

Nasama exists in the material world and can manifest in three different states. The first state is when it is governed by the body's limbs and organs, which is referred to as the animal soul. The second state occurs when it partially avoids complete submission to the limbs and organs, instead being influenced by the heart and brain. The third state is when it is controlled and transformed into an angelic soul, characterized by its presence with the Holy Spirit in the heavenly realm. This transformation enables the human heart to receive secret insights from celestial souls.

The Nafs Natiqa (rational soul) or the second level of spirit corresponding to the middle circle (see fig. below), also known as the lower rational soul, distinguishes humans from other creatures and makes each person that particular individual. It emerges from the interaction between the divine essence (Al-Dhat) and the human body, serving as a connection between the spiritual and material realms. This rational soul possesses the faculty for reasoning and the pursuit of truth, ultimately guiding individuals toward the realization of divine knowledge and closeness to God. The rational soul's primary role is to merge with the universal soul, absorbing a greater essence.

When the ruh is infused into an embryo, the nafs al-Natiqa, or rational soul, emerges like a bubble on the ocean of the Universal Soul (Nafs Kulliyah). This universal soul represents the totality of all individual souls and acts as a bridge between human souls and the divine. This concept also reflects the idea of the "unity of existence" (wahdat al-wujud), where all individual entities are viewed as manifestations of the same divine reality.<sup>8</sup> Hermansen (1988) notes that Wali Ullah was influenced by Ibn Arabi.<sup>9</sup>

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accessible to those who are inclined toward Sufistic interpretations of spiritual faculties (Waliullah, Al Lataif Al-Quds Urdu, p. 20).

<sup>7</sup> Waliullah's knowledge of physiology and ilm tibb (the Greek medicine known as Unani Dawa in India) is clearly demonstrated in his autobiography (Hermansen, 1996, p. 5). This discipline developed during the Mughal rule, primarily by Muslims in the subcontinent, and it continues to be practiced in many regions of India today.

<sup>8</sup> This concept is commonly found in Sufi literature and metaphorically suggests that everything in existence signifies the presence of One God. Critics argue that this terminology fails to distinguish between God and His creations, and therefore, it should be approached with caution. Islamic scholars agree that believing in this terminology or attempting to fully understand it is not a requirement for being a Muslim.

<sup>9</sup> Wali Ullah was influenced by Ibn Arabi's concept of spiritual unity; however, he developed his own framework and philosophy. He is recognized for integrating his ideas with Islamic teachings derived from the Quran and hadith. Wali Ullah emphasized that all spiritual insights should align with Islamic laws (Uyesi, 2023).

## The Subtle Spiritual Faculties (Lataif)

## Shah Wali Ullah's Three Levels Model

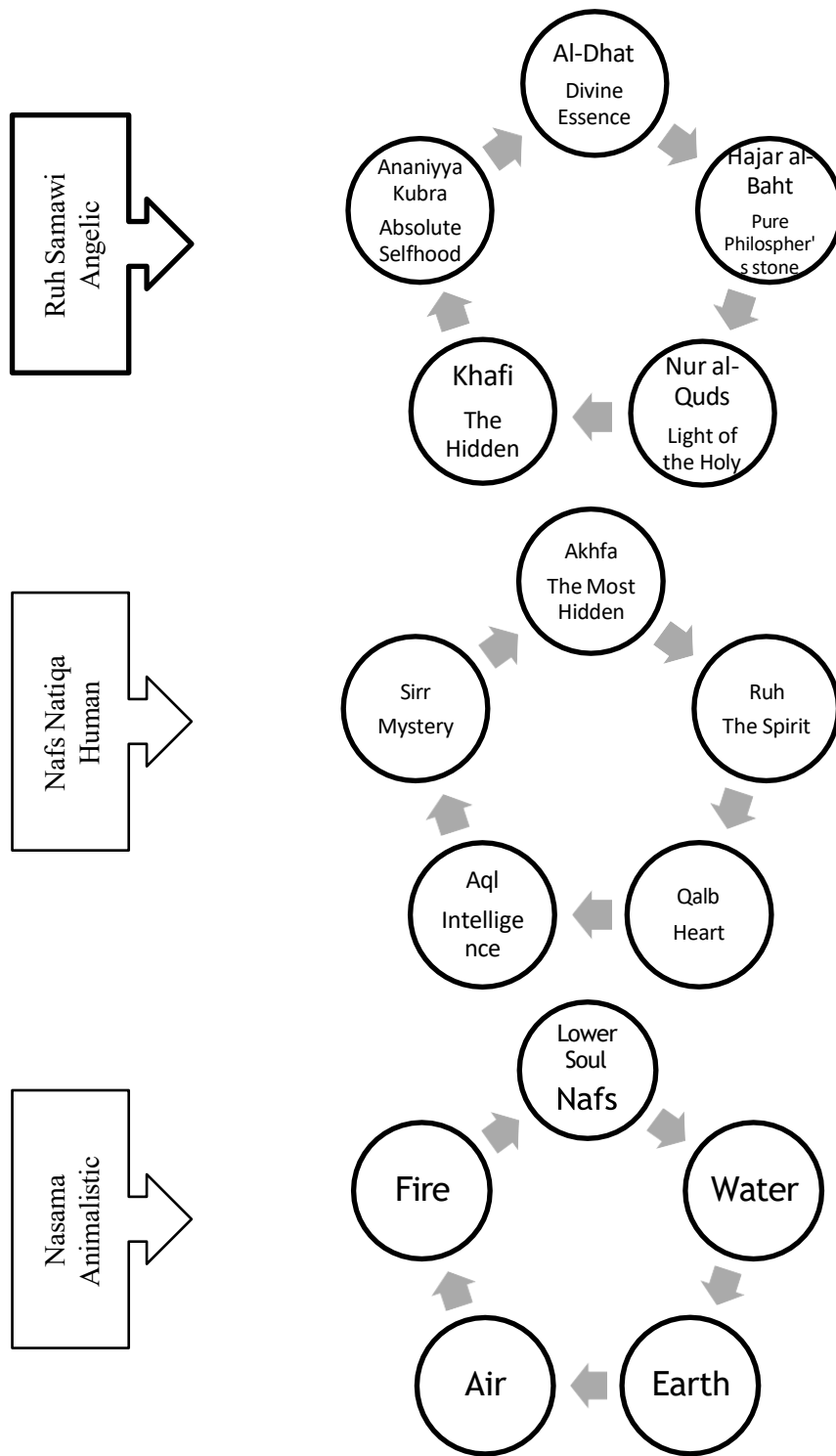


Figure 1. Adapted from diagram in Shah Wali Ullah, al-Tafhimat al-Ilahiyya, vol. 1. P. 183

In an earlier text *al-Qawl al-Jamil*, Wali Ullah's father once illustrated a series of circles, starting with the first one called *Qalb*. He then illustrated additional circles, each representing a stage moving inward from *Qalb*. *Ruh* is found within *Qalb*, and the innermost circle symbolizes *Sirr* (the subtlety of the secret). These circles depict the journey from *Qalb* towards the inner *Latifas*, ultimately leading to the true self recognizing its identity with God (Baljon, 32). This concept aligns with the Hadith that states, "One who knows oneself knows the Lord."

In Sufi circles, progressing inward signifies the advance to a higher spiritual status and a deeper connection with God. The journey through the *Latifas* begins at the level of the *Qalb*, where the primary focus is on the remembrance of Allah (*dhikr*). It then extends to the stage of *Ruh*, where one experiences *Hudur*, or the presence of one's heart in relation to God. This stage represents a state in which a person becomes spiritually attentive and mindful of the Divine, rather than being distracted by the material world.

The process of moving from *Qalb* to *Sirr* is a profound transformation that involves transcending the limitations of intellect, purifying the heart, awakening the soul, and finally creating a deep connection with God. As one reaches the level of *Sirr*, *Mukashafa*, or unveiling, is granted. This allows the individual to perceive the reality of *Alam al-Mithaal* with their physical eyes.

The universal soul can also be seen as a divine essence from which all individual souls emanate. After a process of purification and self-realization, these souls ultimately return to this divine source. The terms *Sirr* and *Khafi* explained by Waliullah in figure 1 has a basis in the Quran 20:7— "Whether you speak openly 'or not', He certainly knows what is hidden (*sirr*) and what is even more hidden (*khafi*)."

### *Nafs Shahwiyya, Qalb, and 'Aql*

In the perceptible category of *Latifas*, every human comprises three essential components: *Nafs Shahwiyya*, *Qalb*, and '*Aql*. The *Nafs Shahwiyya*, which resides in the liver, is responsible for preserving the body and governs activities such as eating, drinking, sleeping, and procreation. This is also the part where Satan may whisper suggestions of evil, impurities, and anger. In order to maintain a balanced temperament, Waliullah recommended the knowledge and practice of spiritual sciences through divine laws (Waliullah, p.47).

The *Qalb* is regarded as the spiritual center within the physical heart; it houses emotions and the capacity for decision-making and is inspired by angels. The '*Aql*, located in the brain, encompasses both concrete and abstract ideas, memories, and planning. If the *Qalb* and *Aql* are controlled by the *nafs*, various vices may arise. However, if the *Qalb* and *Nafs* are guided by the *Aql*, praiseworthy qualities will emerge. Through refinement, these perceptible *Latifas* can return to their original constitution and strengthen their attachment to God. The ancients viewed the *Qalb* as the human faculty and *Aql* as the tongue of the soul. Wali Ullah pointed out that when a seeker gains freedom from *nafs natiqa* (airy soul), they must address two subtler aspects of their being. At this stage, the heart becomes the spirit, and the intellect becomes the secret faculty.

The term "*nafs*" has several meanings, including the source of life (or soul) as well as basic human needs like food and water. It can also describe animal instincts and is sometimes associated with evil. Similarly, "*qalb*" refers to the physical heart, encompassing understanding and emotions such as anger or love. "*Aql*" denotes intellect, often regarded as governing a person's nature and heart, but it has limitations and cannot grasp concepts beyond its scope. The "*ruh*" is considered to hold a higher status than "*aql*." Relying solely on "*aql*" may lead to misunderstandings. These terms can be used interchangeably depending on the context.

The "*Ruh*" (spirit) exists in a physical form and has the ability to influence human inclinations. However, these inclinations can sometimes become overwhelming when an individual's natural



tendencies are too strong, rendering both the heart ("Qalb") and the intellect ("Aql") ineffective. Waliullah compared such individuals to vegetation or plants that lack reasoning. A person who is guided solely by their heart is driven by intense emotions such as anger, fear, and shame, resembling animals. Waliullah asserts that the highest beings are those guided by Aql and they surpass plants and animals in this regard.

The various elements of the body function together in coordination, despite their differences. The nafs is guided by the Qalb, relying on it for sensations. The Qalb heeds reason, which warns it of potential dangers and influences emotions such as love, fear, and anger. The Aql follows the Qalb, as the senses are connected to it. Both the Qalb and Aql are subordinate to the Ruh, which holds the highest authority over the body and can control all desires and inclinations. Although these three elements operate independently, they ultimately work together in harmony.

In addition to these three, Wali Ullah mentioned *Latifa-e-Jawarih* or faculty of the limbs that reflect the faculties of qalb, nafs, and aql. The injunctions of the law (Shariah) have connection with this *Latifa*, and human beings will be asked in hereafter to give accounts of their actions in relation to this *Latifa*.

These *Latifas* have their own *Maqamat* (stages) and *Ahwal* (states). When the qualities of an angelic nature become established as habits and consistently influence actions, these are referred to as *Maqamat*. Conversely, if actions lead to visions, they are termed *Ahwal*. A fundamental element of the *Maqamat* and *Ahwal* pertaining to aql is certainty (*Yaqin*) in respect to the Islamic creed. Both *Maqamat* and *Ahwal* are crucial in strengthening *Yaqin*.<sup>10</sup> The *Maqamat* resulting from *Yaqin* include *Shukr* (gratitude) for God's blessing, *Tawakkal* (trust in God), *Hayba* (awe of God), *Husn al Zann* (think positively about God), *Tafriid* (focusing attention on God), *Ikhlas* (God as the only object of faith), *Tawhid* (God's Oneness), and *Siddiq* (Divine closeness).

#### *Maqamat of Qalb*

- a) Thinking of the hereafter
- b) Regarding worldly things as secondary
- c) Exclusive love of God
- d) Becoming a shaheed (Martyr) in the way of Allah.

#### *Ahwal or States of the Qalb*

- a) *Sakr*, or intoxication of faith that occurs when the brilliance of faith becomes so overwhelming that worldly matters seem insignificant.
- b) *Ghalaba* or a consistent sense of awe and obedience to God in all matters and above all else.

#### *Maqamat of Nafs*

- a) *Tawbah*, fostering a sense of shame and self-discipline, helping to redirect the Nafs away from confusion.
- b) *Zuhd* or renunciation of the world beyond one's essential life needs. *Zuhd* serves as a means to improve the Nafs but is not an obligatory requirement.

#### *Ahwal or States of the Nafs*

- a) *Ghayba* (invisibility), which occurs when all carnal desires are transcended.
- b) *Mahq* (annihilation), where one's intellect is filled with the light of God, enabling a person to refrain from food and drink for an unusually extended period.

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<sup>10</sup> For a detailed description on *Maqamat* and *ahwal*, see Husain and Muslim (2024), who also derived much of their work from the three books used in preparing this article.

### *Lataif Khufia: Sirr, Khafi, Akhfa*

The three Lataif, Sirr, Khafi, and Akhfa, are referred to as the secret dispositions Lataif-e-Khufia. Waliullah believed that these concepts are understood by a select group of individuals who train themselves to refine their spiritual senses.

Sirr is more subtle than the nafs or the Qalb. It represents the innermost core of the self and embodies secret knowledge or intimate experiences with God. This is where the highest state of spiritual realization occurs.

Khafi is recognized as the deepest level of spiritual experience, where the seeker becomes completely absorbed in the presence of God, leading to the dissolution of individual selfhood. When a seeker attains the stage of Latifa Khafi, they experience Mushahada, or contemplative witnessing, realizing that their essence is intertwined with God's essence. Although Khafi is a concealed state, it can be accessed through dedicated spiritual effort.

Akhfa represents the most hidden aspect of the spiritual journey, where an individual reaches a state of Fana (annihilation) in God. In this state, the nafs (ego or self) loses all traces of individual identity and becomes one with the divine.

The placement of Akhfa in the diagram under Khafi may seem confusing at first. However, Wali Ullah clarified that progressing from the lower stages is more challenging than moving upward from Khafi to the other concealed Lataif (Hermansen, 1988, p. 17). Understanding these hidden Latifas can lead to a transformation that transcends intellect and reason. This profound understanding is referred to as Dhawq, or intuitive insight (Altaf-ul-Quds, p. 34).

Ruh samawi (angelic soul) is the highest of the three levels of spiritual faculties as depicted in the figure and it allows a person to ascent to the heavenly realm of the world to come, where the deeds are recorded, and consists of five centers located beneath Al Dhat (divine essence): Ananyia al-Kubra (absolute selfhood), Hajar al-baht (the pure philosopher's stone), Akhfa (the most hidden), Khafi (the hidden), and Nur al-Quds (the light of the Holy). The arrows connecting the circles indicate the processes are interconnected.

The divine essence (Al-Dhat) depicted in the circle at the top of the figure symbolizes the pure, divine origin of the soul, which is connected to the heavenly realm. According to Wali Ullah, true happiness for humans comes from getting closer to this heavenly spirit, while misery arises from drifting away and becoming attached to worldly matters. Additionally, divine essence represents God's oneness, and the attributes mentioned in the Quran. The term "essence" refers to something that is beyond human understanding. While much has been written about this topic in Islamic philosophy, it is beyond the scope of this paper.

Ananiya Kubra, or absolute selfhood, refers to the concept that true realization or success is achieved when an individual transcends their selfhood and recognizes their closeness to God. Hajr Baht, or the Stone of Falsehood, is a concept in Islamic spirituality that represents spiritual blindness, which prevents a person from aligning with the divine. To overcome these obstacles, one must purify one's heart and engage in spiritual practices.

Nur al-Quds signifies not only intellectual knowledge but also the divine presence that guides the heart (Qalb) toward Al Dhat. It denotes the spiritual purity that resonates with the pursuit of esoteric knowledge and illumination.

### *Purification and Activation of the Latifa*

The Latifah serves as a landmark on the spiritual journey of a person. Each stage of Latifah reached, offers unique influences and experiences. For instance, if the Latifah of Ruh is dominant in a person, they may find themselves enjoying spiritual pleasures, which can draw them away from material

temptations. There are specific meditative exercises designed to assist a person in transitioning from ‘Aql to Sirr. For example, a) contemplation of Divine Unity and the reality of the self in relation to the Creator—silent affirmation of *La ilaha illallah* and allowing the rational mind to understand that all manifestations point back to God, b) focusing on divine names, understand their meanings, feel their vibrations in the heart and listen to the whispers coming from the heart as it creates closeness to God, c) silent contemplation with closed eyes and focusing on the presence of God with the soul, etc.

## ***Human Dispositions***

### ***Fitrah***

The original nature (*fiṭrah*) represents the consistent religion (*din*) that all prophets have agreed upon throughout different eras (Wali Ullah, p. 72). As long as individuals adhere to the patterns defined by their human nature, they experience no pain (Wali Ullah, p. 107). However, this nature can be altered by external circumstances that affect a person's original state.<sup>11</sup> Children naturally rely on their parents, and the inherent bond of sympathy they share necessitates that their upbringing should be aimed at nurturing their original nature effectively (Wali Ullah, p. 106).

When offered two cups—one with wine and one with milk—the Prophet (PBUH) chose the milk. This choice represented a preference for following one's original nature (*fiṭrah*) over carnal appetites, exemplifying the path of the rightly guided.

Once a rightly guided practice takes root, people follow it across generations, intertwining their beliefs with its principles. Typically, only those with questionable character or unclear reasoning would deviate from it. Such deviation creates a barrier between them and the common good, reflecting their inner turmoil and hindering their faith.

When this practice is established, the Highest Council prays for its adherents and against its opposers, bringing satisfaction to those who conform while invoking wrath on those who rebel. Individuals who align with their innate nature (*fiṭrah*) attain true happiness. It is remarkable that Arabs and non-Arabs, despite their diverse customs and religions, can agree on fundamental truths due to their shared original nature.

The state characterized by these four qualities is known as original nature (*fiṭrah*). The first quality is purity (*tahara*). The second quality is the act of humbling oneself (*ikhbat*) before God. The third quality is magnanimity (*samaha*), which involves the soul's ability to resist animalistic impulses. The fourth quality is justice (*‘adala*). It seems that the soul is inherently inclined toward these traits (Wali Ullah, p. 156-160).

### ***The Veils Preventing the Manifestation of the Fitrah***

The veils that obstruct one's *fiṭrah* (natural disposition) can be classified into three types: 1) The veil of nature, 2) The veil of convention (*rasm*), and 3) The veil of misinterpretation of God and His attributes (Wali Ullah, p.165).

Basic drives for food, drink, and marriage, along with emotions like sorrow, joy, anger, and fear, keep individuals preoccupied. This focus on physical and intellectual needs often prevents them from seeking spiritual growth, a condition referred to as the lower soul (*nafs*).

This is the veil of convention known as "the world," where people often imitate the wise of their society in speech, clothing, morals, and lifestyle. Many follow what they hear instead of understanding the *Jabarut* and the unseen management of the world.<sup>12</sup>

<sup>11</sup> The topic of *fiṭrah* is very profound, and the question of whether it can change is debatable among scholars, making it outside the scope of this paper.

<sup>12</sup> In Sufi literature, *Jabarut* refers to a higher spiritual realm where saints experience a closer relationship with Allah. This concept is often described in terms of four key metaphysical realms: *Nasut* (the physical world), *Malakut* (the angelic

Those who are alert may choose to follow divine law and recognize the Almighty Lord as the one who governs their affairs and grants blessings. Some succeed in this understanding, while others do not. However, they may still err in two ways: believing that the Divine possesses human-like attributes (anthropomorphism or Tashbih) or thinking that created things reflect divine qualities (associating others with God or Ishrak).

People instinctively believe that worship is a duty to God, as He is the source of their blessings. Major sins warrant punishment in the grave and at the Resurrection because they disrupt the established order and contradict a person's original nature, or Fitrah.

### ***Secret Dispositions***

Wali Ullah describes the divine soul (Ru-e-Alvi) as one of these dispositions, representing the unity of the rational soul along with other forms of existence—such as mineral, vegetative, animal, angelic, and even devilish—each animated by the universal soul (Nafs-e-Kulliyyah). The divine soul, which originates from the universal soul, manifests within each individual, displaying varying levels of development. This concept illustrates the evolution of the soul (Altaf-ul-Quds, p. 71-72).

The human soul is akin to the universal soul and possesses the ability to acquire knowledge and evolve through various stages. The material forms that the human soul can take are categorized into levels that exceed mere humanity. The idea of the "perfect man" refers to an individual distinguished by reason, who transcends basic animal instincts. According to Waliullah, the perfect man has a soul that is closely aligned with the universal soul and shares in the divine essence, rendering that soul inherently divine in nature (Altaf-ul-Quds, p. 73-74).

### ***Thoughts and their Causes***

Any thought that occurs in a person's mind can be classified into one of three categories. The first category includes thoughts that take place solely in the heart. These are referred to as "states" or "moments" and encompass emotions such as fear, hope, depression, elation, love, regret, and grief, among others. The second category consists of thoughts that exist solely in the intellect. The third category arises when a thought is present in both the heart and the intellect. In this case, the intellect imagines and formulates a concept while the heart provides the necessary resolution. These types of thoughts are known as "impulses."

Intellect has the power of perception, while the ability to make decisions and set intentions resides in the heart. It is through this relationship that they exert control. Occasionally, thoughts may arise in the mind of an individual due to negative influences (demons). These influences stem from malignant entities (demons) that infiltrate deeper aspects of the psyche. Their primary aim is to induce feelings of melancholy, indecision, and greed, ultimately disrupting harmony in personal, social, or national spheres.

When a person becomes open to receiving various impulses and thoughts, they may attract numerous negative influences, often referred to as "demons." These entities, in alignment with their nature, focus on the individual and fill their heart with impulses characteristic of themselves. Such impulses typically lead to feelings of melancholy, indecision, and hardness of heart, while also distracting the person from acts of kindness. A seeker is fortunate if they possess the knowledge to reject and dispel these harmful thoughts, seeking refuge in God to protect themselves from them.

Sometimes, these thoughts may stem from the world of ideas, which can occur with or without the involvement of angels assigned to this realm. The "world of ideas" refers to a combination of the

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world), Jabarut (the realm of closeness to God), and Lahut (the highest realm, where one can fully experience the essence of God's unity).

aspirations and secrets from both heavenly souls and the angels of the divine assembly.

Angels, who serve the realm of ideas, are serene beings that inhabit a balanced body made up of subtle elements. They come into existence at different times, which links them to various spheres of influence. Each angel, in line with its original nature, has the ability to receive inspiration on specific matters. The diverse impulses that flow from the world of ideas into the hearts of angels can be classified into two distinct types.

The first type of occurrence happens during a specific conjunction of the stars, resulting in a universal event that is set to manifest at the appropriate time and place. The angels assigned to this event work diligently on its behalf. If they intuitively recognize someone whose nature aligns with that event, they draw that person closer to it.

The second type involves a curse on human souls that are tied to particular destinies, where each individual experiences life according to their unique fate. Impulses descend into the hearts of humanity following this pattern. At times, angels devise a strategy to rescue someone from destruction. Other times, they may make an individual aware of their true circumstances through dreams or voices. Additionally, they might use another person or even an animal as a means to convey important information or assist someone.

Most of these thoughts seep into consciousness through the energy of the world of ideas. Beyond the many angels that serve humanity, there exists a group of pure souls who perform angelic work and are thus considered part of this celestial assembly.

We now turn to the second category of thoughts and impulses. This impulse originates in the realm of ideas and trickles down into the hearts of those who are devoted to the world of ideas and to the angels who bear this profound knowledge. Spiritual leaders, reformers of religion, and even the guide who represents the very axis of the earth all draw deeply from this source. Occasionally, inspiration may be directed towards a specific person, but the message of that inspiration is communicated through the words of someone else—who may or may not be aware of the underlying situation and the intention behind those words.

The third and final category consists of the luminous angels appointed to watch over acts of praise and submission. They surround those who engage in these practices, and some of their splendor touches the person's intellect and heart. If the heart is predominant, the resulting state is characterized by intimacy and tranquility. However, if the intellect takes the lead, the resulting blessing may manifest as premonitions, or the resolve of the heart may be connected to the intention of performing good actions. This intention aligns with the understanding of the angels and is therefore referred to as angelic thought.

Sometimes, the same state or thought is experienced by the seeker during sleep. In the first case, this sleep transforms into a dream filled with splendor, bliss, intimacy, and tranquility. In the second case, it manifests as a warning, conveying a message that either urges the seeker to take a specific action or to refrain from doing something harmful.

### ***Stages of Personal Development***

Wali Ullah explains that individuals progress through three stages of development. In the first stage, they are primarily driven by their senses and habits, similar to animals. The second stage represents a shift in the control of the heart and mind, emphasizing moral qualities. In this stage, there are two possible outcomes: the senses can either become virtuous and align with human instincts, or the animal instincts may dominate, leading to a lack of virtue. Regardless of the outcome, the individual still possesses a human soul. In the third stage, individuals rise above their animalistic and lower instincts (nafs), allowing their souls to take on a more angelic nature. Reflecting on these stages can help individuals reconnect with their spiritual essence.

The human being is influenced by key dispositions or character traits that are crucial for spiritual growth and purification of the soul:

1. Tawhid refers to the realization of the oneness of God. This concept involves not just acknowledging God's oneness but also fully surrendering to the teachings of the Quran and Sunnah. It is a quality of the heart where all thoughts, actions, and emotions are directed toward the presence of God everywhere.
2. Ikhlas signifies sincerity in the purity of intention, devoted solely to pleasing God without any expectation of worldly gain. Ikhlas is the opposite of Riya, which is the act of showing off and can nullify the effects of good deeds.
3. Tawbah means repentance for one's sins and shortcomings. It involves seeking forgiveness from God and making a firm resolve to avoid sins in the future. This practice cleanses the heart and removes the spiritual obstructions caused by sin, and it also serves as a sign of spiritual maturity.
4. Zuhd is about detachment from the material world. Wali Ullah recommended maintaining a balance in desires rather than completely renouncing worldly pursuits, as long as these desires do not distract from the soul's focus on God.
5. Tawakkul, or trust in God, involves complete reliance on God's will. It encompasses the understanding that ultimate success, sustenance, and outcomes come from God alone. There is also a need for balance here; the seeker should put in effort in their work and then place their trust in God. Tawakkul helps the seeker achieve tranquility and peace of mind.
6. Shukr represents gratitude, which involves thanking God for His blessings in all aspects of life. Wali Ullah stressed the importance of cultivating a thankful heart that recognizes every moment as a blessing and views trials as manifestations of God's mercy and wisdom. Gratitude allows a person to remain grounded, leads to increased blessings, and fosters contentment and inner peace.

### ***Fana and Baqa***

Wali Ullah compared the journey of a mystic to the process of melting ice. Just as ice first transforms into water and then into vapor, a mystic undergoes a transformative journey. This journey involves facing trials that facilitate a change from one state of being to another. The key concepts in this process are Fana (annihilation) and Baqa (continuation). While this author could not locate details other than passing remarks on Fana in Hujjat Allah Al- Baligha (p. 76, 106, 184), Hussain & Muslim (p. 75-78, 2024) present a detail description of these concepts as forwarded by the Naqshbandi order followed by Wali Ullah.

Fana represents a spiritual journey characterized by the annihilation of the self, or ego, in the presence of God. It symbolizes a state in which worldly attachments and the nafs (the self) are transcended. During this phase, a disciple's identity undergoes a significant transformation as they shift their focus entirely towards the presence of God. This state does not imply the destruction of one's human nature, but rather an end to the illusion of separation from God.

Fana Wujud Zulmani refers to a specific type of annihilation in which an individual becomes aware of their spiritual darkness caused by the dominance of the nafs (lower self) and attachment to worldly identity. This stage serves as a process of spiritual purification and is a crucial step before reaching the next level, known as Baqa, where one aligns fully with the Divine will.

This realization is crucial for progressing to the next stage, known as Baqa, or "continuance." In the Baqa stage, the individual sustains a renewed awareness of God's presence while continuing to exist in this world. During this time, their thoughts, actions, and intentions align completely with God's will. The individual understands that although they are present in this world, they are not attached to it and are not driven by worldly desires.

It is important to note here that while Wali Ullah was a proponent of Tasawwuf, he wrote that Sufi practices are in general of no use and disliked those attempting to achieve the state of Fana and Baqa, even to the extent of saying that this it is a disease that can adversely affect the community (Jalbani, p. 57). Knowing the times and conditions, he likely discouraged common practice of Sufism as Muslims were under plunder and he demanded attention to societal issues than detachment and isolation from community responsibilities as that is against Islamic law.

### ***Dhikr and Muraqaba***

Dhikr, or the remembrance of God, leads to Tahara or purification. According to Waliullah, achieving spiritual purification requires several key practices: maintaining a secluded space, adopting moderate eating and drinking habits, performing regular Ghusl (major ablution), and engaging in Tawassul (intercession) and Tafakkur (contemplation) regarding the creations of Allah. These actions contribute to spiritual growth, contentment, and peace of mind, fostering a harmonious environment.

Dhikr involves both negation and affirmation, centered around the kalimah, "La ilaha illallah" (there is no deity but Allah). It also includes contemplation on the names and attributes of Allah. This practice fosters a deep yearning (Shawq) and joy by remembering the Creator. Dhikr can be performed either silently or aloud, depending on one's tradition and community (Wali Ullah, p. 168, 219, 228-229, 231, 258, 301, etc.).

Engaging in Dhikr can awaken the heart and enhance one's desire for a spiritual connection with the divine. Through this practice, one can attain a state known as Muraqaba, which is best experienced in a tranquil environment, free from worldly distractions and material pleasures. In this state, the focus should be on the attributes of Allah.

Muraqaba in Sufi spirituality primarily refers to the practice of being watchful over one's inner state and maintaining mindful awareness that goes beyond worldly distractions. This allows individuals to connect more deeply with the divine. The purpose of Muraqaba is to analyze and enhance one's moral character, fostering qualities such as humility, purity, silence, self-reflection, and a profound love for Allah. Additionally, Muraqaba helps awaken the Nafs Natiqa's sense of modesty and aligns an individual with angelic qualities, fostering a longing for the World of Omnipotence.

Different Sufi Orders (Tariqas) approach Muraqaba in distinct ways. Waliullah, for example, followed the Naqshbandi Tariqa. During his time, two other prominent Tariqas in India were the Chishti and Suhrawardy orders.

### ***Variations in Natural Dispositions***

Wali Ullah categorizes people's dispositions<sup>13</sup> based on their engagement in Tajazub and Istilah

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<sup>13</sup> The basic principle on people's dispositions is the hadith, "If you hear that some mountain had moved from its place, believe it; but if you hear that a man's nature has changed, don't believe it, for he remains true to his inborn disposition." The Prophet then cited the hadith that "the children of Adam are created at various ranks and among them are those who

(Husain & Muslim, 2023). He believes that happiness, or Sa'adah, is achieved by uniting the mind and body to create harmony, a state he refers to as Tajazub<sup>14</sup>. He explains that when physical energy predominates, a person may become overly focused on worldly pleasures, neglecting their higher faculties, and the opposite can also occur. The balanced state in which the body and mind are in harmony is known as Istilah, where both aspects are interconnected. This harmony can be attained through practices such as prayer, charity, serving humanity, and fostering positive relationships with others.

#### *The four groups of Tajazub*

1. Both the mind and body are strong, but they are constantly in conflict.
2. Both the mind and body are weak and in conflict with each other.
3. The mind is weak while the body is strong, and they are both in conflict.
4. The mind is strong, but the body is weak, leading to a conflict between the two.

#### *The four groups of Istilah*

1. Both the body and mind are well-balanced.
2. The mind is stronger than the body.
3. The mind is weaker than the body.
4. Both the mind and body are weak but well-balanced.

The behavior of the Tajazub group reflects a strong desire to withdraw from worldly affairs, similar to a bird trapped in a cage. In contrast, the Istilah group exhibits a timid demeanor in their use of body and limbs. They place a high value on truth and justice, possess a solid understanding of both worldly and religious matters, and typically maintain a sense of calm without succumbing to agitation or turmoil. They are regarded as the most devoted followers of the divine code of life.

When angelic energy conflicts with animal energy, there can be three possible outcomes. First, animal energy may prevail, causing angelic energy to be subdued and only surface on rare occasions. A person in this situation is often considered a hypocrite. Second, angelic energy can overpower animal energy, but the latter may still struggle for dominance. If angelic energy remains steadfast in the battle, that person is known as a companion of the right-hand side. The third outcome occurs when angelic energy achieves a decisive victory, keeping animal energy permanently “starved.” In this case, the individual is considered to be close to God.

#### *Three types of hypocrites*

The first type is dominated by physical desires and primal instincts, with both heart and intellect subservient to these drives. Such individuals act on their whims, disregarding laws and reason. They may engage in forbidden affairs and even take pride in their sins, often bragging about them. As stated in scripture, their sins will encompass them, and they will be companions of fire forever (Quran 2:81). The second type of hypocrite has excessive aggressive energy, focusing on dominating others and seeking revenge against those who resist them. The third type is someone whose intelligence is confused. They may have sound reasoning but fall into errors, such as believing God has a body, attributing human

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are born as believers, live as believers, but die as unbelievers. Some are born unbelievers, live as unbelievers, but dies as believers. Thus, some are quick in anger but slow to repent. Some are slow to anger and quick to repent, and so on.” He also said, Children of Adam were created with various ranks; those with ranks in anger and readiness to pay debts, and saying “People are mines, like mines of gold and silver,” referring to different types and capacities. Tirmidhi Fitn, 26, Ibn Hanbal III, 19.

<sup>14</sup> The root word is jazb or to draw in, referring to the spiritual state of being pulled by the attraction of the divine and gaining a sense of losing one’s individual self-absorbed in the mystical experience of God’s closeness.



traits to God, or doubting the holy Quran, the holy Prophet, or the afterlife without being declared an apostate (Jalbani, p.29).

### *Self-transformation*

In his discussion of God's laws and spiritual principles, Wali Ullah emphasizes the importance of purifying the body and addressing the three manifest faculties. He argues that individuals must turn away from their natural instincts and instead focus on divine law in order to cultivate four cardinal virtues within themselves.

The first virtue is purity, which connects a person to the angels. The second is humility, through which individuals develop a bond with the exalted assembly. The third virtue is generosity; by cultivating this quality, a person can eliminate the negative traits associated with our baser instincts, such as animalistic behavior and lust, which can still be present in the rational soul. The fourth virtue is justice; it is through justice that an individual can be pleasing in the eyes of the exalted assembly, gaining its favor, mercy, and blessings.

Wali Ullah emphasizes that the greater one's understanding of their Latifas, the more refined their soul can become. In addition to the five perceptible Latifas—namely nafs, 'aql, qalb, ruh, and sirr—there are the concealed ones, specifically the Khafi and Akhfa.

Most people do not benefit from being informed about these matters. Only two types of individuals gain from understanding them: those who are close to developing these abilities and can refine them, and those with a general understanding of these faculties who are on a continuous journey of self-transformation.

The main reason for this is that people are generally more familiar with what can be understood through intellect and emotion. They often shy away from concepts that can be grasped through a subtler sense. It's possible that they can indeed comprehend these finer aspects, yet still choose to deny them. This denial stems from the fact that the aspirations of many have diminished to such a low level that they can only acknowledge sensory pleasures. Anything that isn't evident to the external senses is often dismissed as non-existent.

To remedy this spiritual ailment, the first step is to explore the sensitive faculty and recognize the scope and quality of this type of understanding. The intuitive sense is an imaginative power, distinct from the outward senses.

### *Jabarut and Hadirat al-Quds*

A person's spiritual journey can progress through the realms of Jabarut and Hadirat al-Quds,<sup>15</sup> ultimately reaching the realm of Lahut, which is the state closest to angelic nature. In his discussions about the unseen realms, Waliullah describes Jabarut as a metaphysical domain of Divine power that transcends both the physical world and the world of images. Jabarut is characterized as the realm of Divine will that manifests without any intermediary or external influence. This realm goes beyond ordinary human perception and transcends both time and space. Hadirat al-Quds refers to a spiritual gathering for those closest to God, such as the prophets and saints, and is a realm where God's mercy is most readily manifested.

### *The Perfect Man*

The perfect man is a unique individual among other men, just as humans are distinct from animals. While humanity is often considered superior because of its universal perspective on life, the

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<sup>15</sup> The text above describes Jabarut from a Sufi perspective, while Hadirat al-Quds refers to the sacred divine presence, often interpreted as a direct experience of God. Wali Ullah discussed this topic in various writings and also illustrated it in the diagram presented in this article.

perfect man stands out due to the refinement of his spiritual and ethical qualities. This individual embodies human potential by representing a complete harmony between the external and internal aspects of existence. He reflects the larger universe and mirrors the divine order within the cosmos, ultimately realizing his innate nature, or Fitrah.

This person fulfills his role as a vicegerent of God on Earth, and his individual soul is closely aligned with the universal soul. "These extraordinarily talented individuals are not merely useful instruments at the service of the mala'ala;<sup>16</sup> in fact, they may join those ranks after death, once their earthly garments are shed. Contrary to popular belief, a Perfect Man who dies is not lost to the world. On the contrary, he transitions from being composed of transient qualities to becoming a pure essence, continuing to increase in perfection. (Fuyûd, 11th Vision)." Wali Ullah regarded Prophet Muhammad as the archetype of human perfection, and his life serves as a model for all of humanity.

## Conclusion

Shah Wali Ullah's contributions to Islamic spirituality are both original and unique, as they present a synthesis of Shariah (Islamic rulings), Tariqa (the Sufi path), and Haqiqah (metaphysical reality). He emphasized the importance of integrating the totality of knowledge and practice by merging the external aspects (the Quran and Sunnah) with internal dimensions (spirituality). His theories incorporate elements of psychology, which are valuable for students of Islamic psychology to explore, as many students are unaware of the rich legacy left by various Muslim scholars in different regions of the world. This article aims to highlight some of his contributions to psychology, merely scratching the surface of his relevant works in the field. The intent is to inspire students to explore his extensive writings, many of which have yet to be translated into English.

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<sup>16</sup> The mala'ala also refers to heavenly or celestial realm associated with angels and divine presence (Quran Saffat:8). For Wali Ullah those who are spiritually elevated, may receive knowledge, insight, and insight from the celestial realm guiding them toward a greater understanding of divine realities and offer wisdom for guiding others. The concept is also linked to the Prophet's night journey and ascension.

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# Exploring Client Perspectives in Islamic Psychology Therapy: A Thematic Analysis

Zakia Jabeen<sup>1</sup>, Hasan Waheed<sup>2</sup>, Rasjid Skinner<sup>3</sup>  
<sup>1,2,3</sup> Ihsaan Therapeutic Services CIC

**Abstract.** This qualitative research paper explores clients' perspectives of therapy from an Islamic Psychology paradigm. Employing a thematic analysis methodology, this study extracts meaningful insights from client narratives to shed light on the unique aspects of Islamic psychological therapy. The main themes that emerged from the analysis encompass the transformative potential of Islamic therapy, the discernible pitfalls inherent to Western therapy, the substantial impact of Islamic therapy on wellbeing and opportunities for service development in the field of Islamic Psychology. Through an in-depth exploration of these themes, this paper seeks to contribute a better understanding of the potential benefits and implications of therapy from an Islamic Psychology paradigm.

*Keywords: Islamic Psychology; Therapy; Self; Client Experience*

## Introduction

### *Western Psychology: A culturally biased and niched Psychology*

The concept of Psychology across the West presents itself as a universal and objective science (Skinner, 2019) but its therapeutic modalities have emerged from specific cultural paradigms which influence the way we perceive the world, the type of questions we ask and the way we confirm our reality (Waheed & Skinner, 2022). Indigenous populations have been subjected to culturally niched therapeutic approaches which have been developed in the West and typically studied with WEIRD (Western, Educated, Industrialised, Rich and Democratic) populations (Rassool, 2000; Keith, 2019; Skinner, 2019). There is limited cross-cultural evidence underpinning these approaches (Sue et al., 2009; Ciafalo, 2019) but the culturally biased practice of Western Psychology continues to this day (Waxler, 1974; Enriquez, 1990; Healy, 2002). This practice, and its adverse effects, have led indigenous communities to become victims of misdiagnosis, involuntary psychiatric hospitalisation, lower quality of care and early dropout rates (Chang & Berk, 2009; Utz, 2011; Ault-Brutus, 2012; Lynch et al., 2018).

### *Islamic Psychology: A Paradigm Shift*

Islamic Psychology is an approach to understanding human psychology based on the Qu'ran, Prophetic traditions and developments from early Islamic scholars such as Al-Ghazali and Al-Balkhi (Skinner, 2019). By the late 1960's, a movement began to develop Islamic solutions to social problems within Muslim countries (Malik, 2019); these problems were borne out of the blind adoption of secular Western knowledge systems which were reductionist, fragmented and materialistic in nature (Keshavarzi & Haque, 2013). The year 1979 marked the modern revival of Islamic Psychology with

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Correspondence concerning this article should be addressed to Hasan Waheed.  
Ihsaan Therapeutic Services CIC. Email: [drhasanwaheed@pm.me](mailto:drhasanwaheed@pm.me)

Malik Badri's seminal work, *The Dilemma of Muslim Psychologists*, where he argued that the agnostic components of Western Psychology, and their culturally specific understanding of psychodynamics, were culturally insensitive and potentially damaging to Muslim culture: highlighting the epistemic injustice in the field.

Islamic Psychology, and its therapies, hold a holistic understanding of the psyche; an understanding which derives from Islamic traditions and sources and informs the way a client is viewed, understood and treated (Skinner, 1989/2018; Skinner, 2019). These traditions define five major parts to the Self: the Ruh (Soul), Qalb (spiritual heart), Aql (intellect/cognition), Hawa Nafs ('animal' energies) and Jism (Body). These components have been elaborated on by Al-Ghazali (Frager, 2013) and illustrated in Figure 1 (below). This understanding of the Self is not exclusive to Muslims: it has a resonance with Jungian psychology, and it is seen as universal to the human psyche where the spiritual heart is the centre of the Self as opposed to the mind (Al-Ghazali, 2015; Deuraseh & Abu Talib, 2005). The Islamic Psychology therapy process in, and of, itself differs from Western therapy in that the spiritual heart is engaged throughout the process and the therapist facilitates the client's awareness to the internal experiential realities within the Self (Al-Ghazali, 2015).

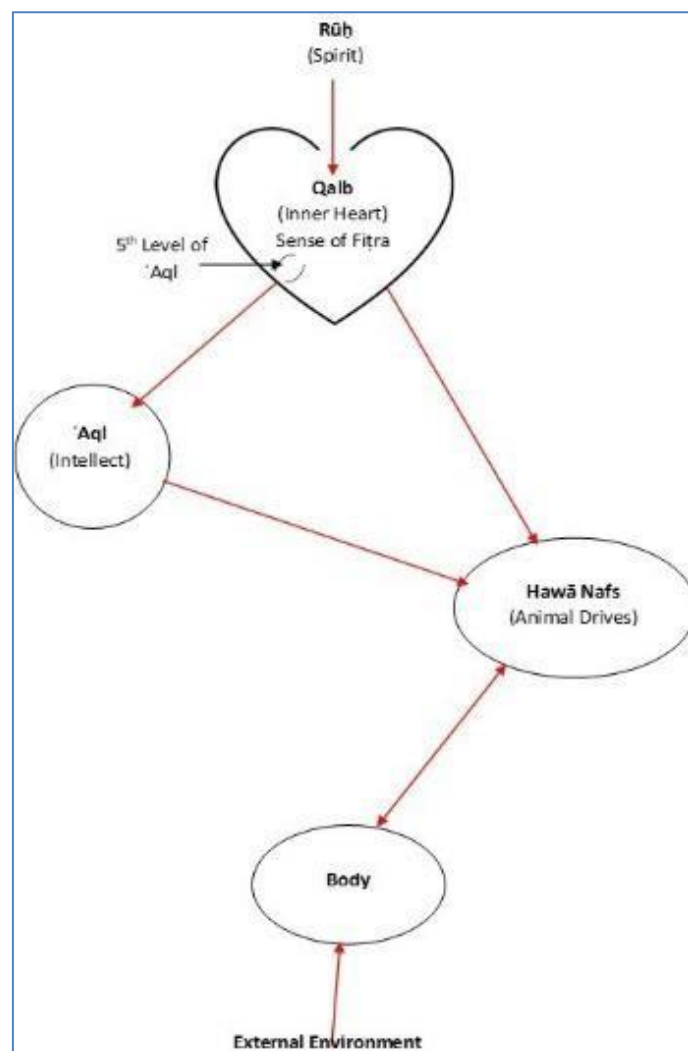


Figure 1: An Islamic conceptualisation of the Self (Skinner, 2019)

The literature suggests three approaches to defining Islamic Psychology. These are: the Islamic Filter approach, the Islamic Psychology paradigm approach, and the Comparison approach (see Kaplick & Skinner (2017) for a detailed description). The Islamic Psychology paradigm approach was developed by Professor Skinner, and colleagues, in the United Kingdom and approved by Malik Badri and then clinically implemented with the organisation, Ihsaan Therapeutic Services CIC (Skinner, 2019). The therapy intervenes at four levels: the Qalb, Hawa Nafs, Aql and Jism (Al-Ghazali, 2015; Skinner, 1989/2018; Skinner, 2019) with the ultimate aim of bringing people back in connection with the spiritual heart and the inner direction that proceeds from that. These components are interconnected and an imbalance at one level may have an adverse effect on the other levels of the Self. The initial level(s) chosen for intervention will be dependent on the clinical presentation and preferred therapeutic approach of the therapist (Al-Ghazali, 2015). The interventions can be but are not limited to: culturally attuned therapy, dietary changes informed by the traditional Tibb model, physical activities (e.g. archery, swimming and horse-riding), Jungian type psychodynamic work, spiritual exercises in the form of Islamic Contemplation/Dhikr and dream analysis.

Research has typically shown better outcomes when the client and therapist have a shared understanding of mental health difficulties (Thomas et al., 2009; Skinner, 2010). For Muslims, their onto-epistemological position combined with what they hold sacred and their orientating compass will influence how they conceptualise and express mental health difficulties (Utz, 2011; Abdullah, 2002). For example, Muslims might view a mental health difficulty as a trial sent by God to purify them (Rassool, 2000). However, when Muslim clients reach out to public services which offer culturally niched therapies from a Western perspective, they are often faced with a therapist who has not been trained to comprehend these dimensions in a culturally sensitive way (Hamden, 2008; Helms, 2015). This, as well as the fear of being judged by the therapist, can hinder the therapeutic process (Inayat, 2007).

Little attention has been paid to the cross-cultural construction of distress within Western therapies which can lead to simplistic and incomplete diagnoses (Skinner, 2019). For example, low mood is characterised under depression in the National Institute of Clinical Excellence guidelines; the cause is often attributed to cognitive or biological imbalances and treated with Cognitive Behavioural Therapy and/or anti-depressants. Nevertheless, this clinical presentation could be attributed to feelings of remorse which are necessary for the growth process. Treating Muslims with interventions that offer no meaning restricts their personal growth and worsens prognosis (Skinner, 2019, Thomas et al., 2009). There is a great need for cultural and spiritually competent therapies, yet Muslims are still experiencing inequalities within the mental health service (Malik, 2019; Grey et al., 2013; Choudry, 2016). To our knowledge, this study is one of the first in exploring clients' experiences of Islamic Psychology, and its therapies, with the aim of providing an in-depth understanding of service user experience.

## Methods

This qualitative study used semi-structured interviews and Thematic Analysis to guide data analysis; this process allowed the researchers to reflect whilst engaging with the dataset to identify patterns and categorise them into themes (Braun & Clarke, 2006).

### ***Participants***

Nine Muslim participants, aged between 18 and 60, were recruited to the study through Ihsaan Therapeutic Services CIC (see table 1). Ihsaan Therapeutic Services CIC is a community psychology service providing specialised psychological therapies to meet the needs from within the Muslim, and other, communities for more religiously and culturally appropriate therapies. There were five females and four males service users, all of whom were from a South Asian background. Eligibility criteria included service users who had undertaken Islamic based psychological therapy for at least three months.

Table 1. Participant details

<b>Pseudonym</b>	<b>Gender</b>	<b>Context of referral</b>
Fatima	Female	Childhood abuse in the form of neglect
Hannah	Female	Low mood and anxiety
Abbas	Male	Social anxiety
Tanzeela	Female	Bereavement
Nabeela	Female	Domestic violence inc. separation and divorce
Rasul	Male	Managing mental health and wellbeing
Zainab	Female	Cultural and religious interpretation of mental health difficulties (e.g. punishment from God)
Aqib	Male	Managing mental health and wellbeing
Warik	Male	Cultural and religious interpretation of mental health difficulties (e.g. Djinn possession)

### ***Data collection, analysis and procedure***

A snowball method was employed where clinicians contacted service users via telephone or email to see if they were interested in participating in the study. If interested, contact details of service users were shared with the primary researcher who then arranged a date and time to conduct the interviews. Information sheets were shared via WhatsApp which provided a synopsis of the study. Participants agreed to participate by electronically signing a consent form. Interviews were recorded so responses could be transcribed using the Jefferson System. Recorded data was stored safely on an encrypted, password-protected computer. All participants' names were changed to maintain anonymity and confidentiality. The audio recordings were erased following the transcription process. Participants were informed of the interview schedule at the beginning of the interview. A debrief form was sent to the participants for the purpose of providing a final opportunity to withdraw from the study. The method of Thematic Analysis involved reading transcripts multiple times to become familiar with the dataset, identify commonalities and code them into themes. The second level of analysis involved reviewing initial codes and searching for sub-themes whilst the final level consists of reviewing themes and ensuring they were congruent with quotations. This also included labelling the themes in accordance with the chosen topic.

## Findings

The inductive thematic analysis resulted in four main themes. Every theme was examined together with verbatim interview quotes.

### ***Transforming Lives with a Holistic and Islamic Model***

This theme represents the participants' positive experiences with reference to the holistic nature (bio-psycho-social-spiritual and the environment) and client-centered approach of therapy; this contributed to a deeper understanding of the participants' needs.

*"The Islamic (therapy) is the full package: holistic, psychological, emotional physical, spiritual" (Fatima)*

*"I wanted someone who would understand the cultural implications of what I went through and empathise with my religious dilemma... Having that understanding from the get-go and not having to worry about anything in terms of my culture and being judged for being a south Asian woman" (Hanna)*

*"I felt at ease sharing all my issues in depth because I knew that the therapist would understand exactly what I was talking about without feeling embarrassed, she showed full understanding of my issues" (Zainab)*

*"It was very like... take your own time and your own space, she (the therapist) was very patient with me and helped me to deal with my problems. The therapy took everything into account" (Hanna)*

### ***Pitfalls of Western Therapy***

This theme represents the contrast between Islamic psychological therapy and conventional Western therapies; participants reported no consideration of cultural and religious issues when receiving conventional Western therapies.

*"I lost my young son, and I am talking about the bereavement... but the NHS therapist is like what is that kafan (shroud). . . I thought oh my god I'm not getting any support whatsoever... so you begin at a disadvantage" (Tanzeela)*

*"And not just Muslim clients I would recommend it to non- Muslims too. It's just a much better understanding of the spiritual side of things, and that is missing from general psychology and counselling sessions" (Rasul)*

*"Other (western) therapies they had you know fixed CBT sessions and they do not really deviate from the standard format" (Abbas)*

*"In the NHS the psychologist would just say you're depressed, you've got anxiety, and that I have to accept it. It (western therapy) is worse, like to tell someone you're broken or you're damaged makes them feel worse. . . they'll have no motivation to do anything" (Fatima)*



### ***Impact of therapy***

This theme represents the impact of Islamic psychological therapy which included but is not limited to: improvement of well-being, hope and developing culturally-sensitive coping strategies.

*“I felt my whole world was falling apart, I used to drive to work, and do the school runs. I used to be crying my eyes out, but I have come a long way since then. Honestly the Islamic Psychological therapy has helped me so much” (Nabeela)*

*“I’ve been to dozens of sessions with non-Islamic therapists and counselling sessions, and what the Islamic therapist did in a few sessions was more valuable and life changing. They (western therapies) were useful, but they only gave me like half a picture and a quite blurry one as well, but the Islamic therapist helped me to clear all that up” (Rasul)*

*“Islamic counselling gives you hope” (Fatima)*

*“I had a different understanding of what it (medical condition) was. When I was talking to the Islamic therapist, my understanding flipped and changed completely. They (previous counsellors) made me think it was a disorder. The Islamic therapist made me realise that it was more than that” (Rasul)*

*“It helped me to look outside the box, look forward instead of back and (turned) negatives into positives... (also helped me to) become more resilient and pick myself back up” (Nabeela)*

*“I feel like a better person. I do get into despair but now I feel like Allah is there even if everyone else leaves you. That’s why he showed me this, that’s why he showed me that, and I can comfort myself now” (Fatima)*

### ***Service Development Opportunities***

This final theme represented areas for development which included the importance of wider availability and funding.

*“The therapy was very helpful for me and would be for other people from different cultures and backgrounds. . . the UK is made up of a lot more cultures and background, and that needs to be reflected within the NHS. I think there needs to be a lot more initiative and funding” (Hannah)*

*“We all pay taxes right? We should be getting this (Islamic counselling) kind of service from the NHS” (Tanzeela)*

### ***Discussion***

The results of this small-scale study highlight clients’ experiences of Islamic psychological therapy.

All participants reported transformative experiences, many of whom referenced the holistic nature of Islamic Psychology. The approach integrated different aspects of the Self (e.g. Ruh, Qalb, Aql, Hawa Nafs and Jism) which were integral to the way distress was conceptualised and understood (Malik,

2019; Amri & Bemak, 2013). For example, some participants viewed their struggles as a punishment from God and suffered from guilt before attending therapy. However, by reframing these thoughts through a spiritual lens (e.g. life after death, the purpose of distress and the reliance on God) facilitated progress and led to reported improvement in well-being (Inayat, 2007). This was deemed to be integral to the healing process and has been advised to be met with respect and acceptance by psychotherapists (Carter & Rashidi, 2004).

Most participants had previously been offered conventional Western therapies from the National Health Service (NHS). It was reported that these therapies failed to understand cultural nuances and the religious context of their concerns, which is something that is repeatedly experienced by Muslims (Helms, 2015; Inayat, 2007). With modern Western practices, there is an inclination towards reductionism, as well as being rooted in Western religious and cultural heritage, limiting the relevance to Muslims (Weatherhead & Daiches, 2009). Participants reported barriers such as the fear of being misunderstood by a therapist; a common fear of Muslim clients undertaking Western therapies which is partly to do with negative stereotypes and societal narratives around Muslims (Abu-Raiya, 2013). This combination of factors can cause significant challenges for Muslims to build a trusting relationship with their therapist, which in turn may lead to early dropout rates. This highlights the need to provide better service provision and culturally attuned therapy for the Muslim community in addressing their mental health needs (Utz, 2011; Farooqi, 2006; Inayat, 2007; Choudry, 2016; Richards & Worthington, 2010).

It was also reported by participants that Muslims pay tax and are working members of British society, and this should be reflected within NHS structures and care pathways. There is a dire need for interventions that have been culturally adapted for Muslims (Al-Ghazali, 2015; Utz, 2011; Kaplick & Skinner, 2017). However, it is evident in this study that not much has changed within NHS mental health services to accommodate for Muslims in the UK. This study shows the need for increased availability of such services by statutory providers. Although there has been an increase in research on Muslim mental health over recent years, empirical studies on the usefulness and experience of Islamic psychological therapies are sparse (Haque et al., 2016). Furthermore, there is a lack of research concerning on the application of Islamic psychological therapy. This study aims to fill this gap as it is one of the first studies exploring this subject area. It sheds much-needed light on the experience of the therapy and contributes to the field of Islamic psychology.

## Conclusion

This small-scale study provided much-needed insight into clients' experiences of Islamic psychological therapy. This research can be viewed as a foundation to showcase the need to apply this model into the National Health Service.

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## Islamic Psychology and Counselling in India

Akbar Husain<sup>1</sup>  
<sup>1</sup>Aligarh Muslim University

During the 21st century, the development of Islamic Psychology and Counselling in India was spearheaded by Muslim psychologists, with Professor Akbar Husain from the Department of Psychology, Aligarh Muslim University, Aligarh, making significant contributions. He made his foray into this field in 2002 through publications and article presentations at national-level conferences.

### Organizations Promoting the field of Islamic Psychology

Institute of Objective Studies (IOS), New Delhi, India, founded in the year 1986 by Dr. M. Manzoor Alam (presently its Chief Patron), is a non-political and not-for-profit, public organisation recognised at the national and international levels for promoting frontline academic research and publishing books and journals on contemporary issues and themes. The IOS has so far published about 450+ books on a range of subjects from education, economics, politics, technology and culture to development, religion, philosophy and human rights by eminent Indian and international scholars, writers and journalists. IOS has so far organised 1300+ programmes—conferences, consultations, seminars, symposia, academic research workshops and discussions at national and international levels in collaboration with well-known universities and organisations in India and abroad.

Additionally, the Institute of Objective Studies in New Delhi played a pivotal role in encouraging psychologists to advance the field of Islamic Psychology. The IOS has so far published nine books and one in the press, in the field of Islamic Psychology, and organized a number of National and International Conferences, Workshops, Symposium, Invited Talks/Lectures of eminent resource persons on the subject from India and abroad.

Centre for Study and Research (CSR), [www.csrindia.in](http://www.csrindia.in) is a registered not for-profit research centre. It was established in Hyderabad in 2012, subsequently its head office was moved to New Delhi. Its aim is to create a niche in the current knowledge ecosystem by evolving alternative paradigms of purposeful, holistic and value-based knowledge ecosystems. It works in different domains pertaining to social sciences and humanities and strives to evolve an Islam inspired knowledge ecosystem. Professor Mohammed Rizwan is the Director CSR India.

Since 2013, the CSR has been instrumental in developing the field of Islamic Psychology by establishing a council on Islamic Council of Perspective in Psychology (ICIPP) operating under the aegis of the Centre for Study and Research in Hyderabad. Professor Akbar Husain, Aligarh Muslim University, was appointed as the Chief Patron of ICIPP. The CSR published two books in the field of Islamic Psychology, organized a number of National and International Conferences, Workshops,

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Correspondence concerning this article should be addressed to Prof. Akbar Husain.  
Aligarh Muslim University. Email: [profakbar6@gmail.com](mailto:profakbar6@gmail.com)

Symposium, Orientation Programs, Invited Talks/Lectures of eminent resource persons of India and overseas.

Collaboratively, ICIPP, along with the Department of Psychology, Aligarh Muslim University and Jamia Millia Islamia in New Delhi, organized a multitude of National and International Seminars, Conferences, Workshops, and Discussions between 2013 and 2020. The primary focus of these events revolved around fostering dialogue between Islamic and Western perspectives in psychology. Distinguished faculty members and research scholars from both Indian and overseas universities actively participated and presented their research in these conferences.

### ***Psychological Tests Standardized***

Professor Husain and others have standardized a number of Psychological Tests in the past ten years; they are:

- Spiritual Values Scale (Nazam, F., Husain, A., & Khan, S. M., 2015)
- Spiritual Practices Scale (Muslims). (Husain, A., Singh, R., & Khan, S. M., 2016)
- Spiritual Coping Scale (Khatoon, F. Husain, A., & Khan, S. M., 2017)
- Religious Coping Scale (Gull, M., & Husain, A., 2019)
- Taqwa (Piety) Scale (Nazam, F., Husain, A., & Gull, M., 2022)
- Fitrah Scale (Husain, A., Nazam, F., & Gull, M., 2024)
- Islamic Parenting Styles Inventory (Husain, Nazam, & Jabir, K. IN PRESS)

### ***Ph.D. Theses Awarded***

Name of the Candidate : Zohra Khatoon

Topic of Thesis : Alleviating Mental Health Problems through Counselling Interventions.

Awarded in 2021 at the Department of Psychology, Aligarh Muslim University, Aligarh U. P. (INDIA)

Name of the Supervisor : Professor Akbar Husain

Name of the Candidate : Misbah Rafiq

Topic of Thesis : Conceptualizing Human Nature from Quranic Perspective as a basis for Islamic Counselling.

Awarded in 2021 at the PG Department of Psychology, University of Kashmir, Srinagar (J & K (INDIA))

Name of the Supervisor : Professor Shawkat Ahmad Shah

### ***International Conferences and Orientation Programme Organized as The Director (Professor Akbar Husain)***

1. Islamic Psychology & Counselling. Aligarh Muslim University, Aligarh. July 16-19, 2018.
2. International Conference on Islamic Psychology: Theory, Research and Application. Organized by the Department of Psychology, Aligarh Muslim University, Aligarh, in collaboration with International Association of Muslim Psychologists and Centre for Study and Research, November 10-12, 2018.

3. AMU Centenary International Conference on Psychology of Religion & Spirituality. Organized by the Department of Psychology, Aligarh Muslim University, Aligarh, in collaboration with Centre for Study and Research, Hyderabad and Institute of Objective Studies, New Delhi. February 24-26, 2020.
4. Two-day Online International Conference on Islamic-Spiritual Psychology in South-East Asia. Organised by Institute of Objective Studies, New Delhi, India in Collaboration with International Institute of Islamic Thought (East and South East Asia) International Association of Muslim Psychologists, & Jamia Hamdard, New Delhi, India. October 14-15, 2023.

***Patent/Copyright:***

Title of Contribution : Contribution of Maulana Ashraf Ali Thanvi in the field of Psychopathology and Psychotherapy. 2009.

Author : Professor Akbar Husain

Title of Work : Religious Systems on India (Islam)

Editor : Professor Mohammad Rafique  
No. F. 3-2/2008/PHISPC/309

***Research Projects Completed by Professor Akbar Husain***

1. Identifying Spiritual Values based on Quranic Concepts among Muslim Adolescents of Malaysia. IPPP, University of Malaya, Kuala Lumpur, Malaysia.  
Duration: 1 Year 2006-2007.
2. Exploring Islamic Parenting Styles and Human Values among Muslim Parents.  
Funded by the Centre for Study and Research, Hyderabad. (India). Duration: 1 Year 2023-2024.

***Teaching Courses introduced at UGC and the Aligarh Muslim University, Aligarh (INDIA)***

In 2016, University Grants Commission Expert Committee on Model Courses in Psychology was formed. Professor Akbar Husain, Member of the Curriculum Development Committee in Psychology introduced four theory courses and one practicum course under the M. A. Specialization in Islamic Perspective on Psychology.

Paper I - Islamic Psychology  
Paper II - Psychology and Sufism  
Paper III - Human Nature and Personality - Islamic Perspectives  
Paper IV - Islamic Practices, Counselling and Psychotherapeutic Interventions  
Practicum

***PG Diploma in Muslim Chaplaincy (Academic Sessions: 2019-20, 2020-21)***

Course offered in Professor K.A. Nizami Centre, Aligarh Muslim University, Aligarh, India.

Board of Studies of the Department of Islamic Studies, Aligarh Muslim University, Aligarh (India) held on 21st October 2023 has decided to introduce two courses: Islamic Counselling at the



Undergraduate level and Islamic Psychology at the Post-graduate level. Islamic Counselling course is introduced at the B.A V Semester, its teaching is in progress during the academic session 2024-2025.

***Muslim Psychologists of India contributed/contributing in the field of Islamic Psychology***

1. Professor M. G. Husain, (Retired Professor of Psychology), Jamia Millia Islamia, New Delhi  
(*Edited Book*)  
Husain, M. G. (1996). *Psychology and Society in Islamic Perspective*. New Delhi: Institute of Objective Studies, Genuine Publications & Media Pvt. Ltd.
2. Professor Shamim A. Ansari (Retired Professor of Psychology), Aligarh Muslim University, Aligarh.  
(*Edited Book*)  
Ansari, S. A. (In Press). *Readings in Islamic Psychology*. New Delhi: Institute of Objective Studies, Genuine Publications & Media Pvt. Ltd.
3. A. A. Wahab, Kerela  
Vahab, A. A. (1996). *An introduction to Islamic psychology*. New Delhi: Institute of Objective Studies.
4. Dr. Sharafat Hussain Khan, University of Rajasthan, Jaipur (Rajasthan)  
(*Chapter in Edited Book*)  
Khan, S. H. (1996). Islamization of knowledge: a case for Islamic psychology. In M. G. Husain (Ed.) *Psychology and society in Islamic perspective* (pp. 41-52). New Delhi: Institute of Objective Studies.
5. Professor Nazirul Hasnain (Retired Professor of Psychology), Jamia Millia Islamia, New Delhi.  
(*Edited Book*)  
Hasnain, N. (1999) (Ed.) *Social Psychological Dimensions of Muslims: The post-Independence Scenario*. New Delhi: Institute of Objective Studies.

***Publications of Professor Akbar Husain (Retired), Department of Psychology, Aligarh Muslim University, Aligarh (U.P). Professor Husain has authored and co-authored a number of books and edited two books in the field of Islamic Psychology and Counselling.***

***Books***

1. Husain, A. (2006). *Islamic Psychology: Emergence of a New Field*. New Delhi: Global Vision Publishing House. ISBN: 81-8220-139-X.
2. Husain, A. (2017). (Ed.). *Contemporary Trends in Islamic Psychology*. Hyderabad: Centre for Study and Research. ISBN: 935258909-2.

3. Husain, A. (2018). *Applied Islamic Psychology: A Fresh Interpretation*. New Delhi: Global Vision Publishing House. ISBN: 978-93-.86603-40-1.
4. Husain, A., Nazam, F., & Khatoon, Z. (2018). *Manual: Islamic Counselling*. New Delhi: Global Vision Publishing House. ISBN: 978-93-.86603-47-0.
5. Husain, A. (2021). *Quranic Guidance, Therapy & Islamic Counselling Interventions*. New Delhi: Qazi Publishers & Distributors. ISBN: 978-93-84973-97-1
6. Husain, A., Anas, M., & Ab. Majeed, N. A. (2021). *Introduction to Muslim Chaplaincy*. Aligarh Muslim University: Publications Division. ISBN: 978-81-951710-4-0
7. Husain, A., Khan, A., Kirmani, M. N., & Khatoon, Z. (2021). *Psychological Perspectives in Islam and Sufism*. New Delhi: Global Vision Publishing House. ISBN: 978-81-.947716-6-1.
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***Professor Mohd. Ghufuran (Retired Professor of Psychology), Gurukul Kangri University, Haridwar (UK)***

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***Professor Naved Iqbal, Department of Psychology, Jamia Millia Islamia, New Delhi.***

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***Dr. Fauzia Nazam (Post Doctorate and Ph.D. in Psychology)***

Professor (Part-time)

School of Business, Doon Campus & Guelph Campus

Conestoga College, Institute of Technology and Advanced Learning, Ontario, Canada.

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***Dr. Mubashir Gull, Assistant Professor, Department of Applied Psychology, GITAM, School of Humanities and Social Sciences, Visakhapatnam, Andhra Pradesh.***

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#### **Conclusion**

The accomplishments outlined above underscore the increasing importance of Islamic Psychology and Counselling in India over the past three decades. Muslim psychologists and Islamic scholars have played a pivotal role in shaping this field, contributing through scholarly publications, impactful presentations, and by organizing workshops and conferences at national and international levels.

There is an urgent need to incorporate Islamic Psychology into undergraduate and postgraduate curricula. Introducing specialized certificate and diploma courses at colleges and universities will not



only broaden the academic landscape but also deepen students' understanding of psychology from an Islamic perspective. To achieve this, well-structured syllabi encompassing the diverse sub-specialties of Islamic Psychology must be developed. Academic advisors should also actively encourage students from allied social sciences, such as Islamic Studies, Education, and Social Work, to opt for Islamic Psychology as an enriching, value-added course.

Value-added courses like Islamic Counselling and Personality Development can significantly enhance employability by equipping students with unique, culturally relevant skills. These courses, whether taught by psychology faculty or in collaboration with other departments, would serve to bridge the gap between theory and practice, offering students both intellectual depth and practical competencies.

In a world where culturally competent mental health services are increasingly in demand, incorporating Islamic Psychology into academic curricula is not just an academic enhancement; it is an essential step toward fostering well-rounded professionals who can bridge the gap between modern psychology and Islamic traditions, providing impactful solutions for the community.

# Religiosity, Resilience and Psychological Well-Being Among University Students in Indonesia

Erisa Oksanda<sup>1</sup>, Emi Zulaifah<sup>2</sup>

<sup>1,2</sup> Department of Psychology, Islamic University of Indonesia

**Abstract.** Having a good quality of psychological well-being is essential for university students because it helps them to develop academic and non-academic skills optimally. In addition, religion and resilience are known as factors that help individuals develop psychological well-being. Therefore, the aim of this study is to see the influence of religion and resilience on psychological well-being among university students in Indonesia. A cross-sectional study was conducted with participants who are Indonesian college students aged 18-23 years old. The data measurement in this study will use the Psychological Well Being Scale Short Form by Ryff (1995), the Individual Religion Inventory by Zagumny et al. (2012), and the Brief Resilience Scale by Smith et al. (2008). Data was collected using quota sampling by distributing questionnaires through social media. Multiple linear regression analysis was used to analyze the data of this study. Furthermore, the results can be used as a basis information for policy makers, college authorities, and mental health professionals to develop interventions to promote mental health among university students.

*Keywords: Psychological well-being, Religiosity, Resilience*

## Introduction

Psychological well-being is a condition when a person feels psychologically fulfilled by several main aspects, namely self-acceptance, positive relationships with others, autonomy, environmental control, life goals, and personal growth (Ryf et al., 1995). In addition, psychological well-being can be defined as the condition of an individual to have a sense of accomplishment and accepting their weakness (Rifqi, 2021). For students, psychological well-being has an important role in their study adjustment period which often leads them to encounter difficult times such as self-identity crisis, academic pressure, and social expectations (Pramitha & Astuti, 2021). Students need to maintain their psychological well-being in order to help them succeed academically and non-academically (Pramitha & Astuti, 2017).

Despite knowing the important role of psychological well-being for university students, achieving the high level of psychological well-being is still challenging for students to have. Previous literature states that the psychological well-being of students at 79 universities in Indonesia was at a low level with a presentation of 38% (Hardjo and Novita, 2019). Another study by Kurniasari et al. (2019) mentioned that 35% of students in Indonesia universities experience low psychological well-being. Additionally, according to the Ministry of Health of Indonesia in 2020, the prevalence of mental health disorders in university students is quite high. The indicators are the high level of stress, anxiety, and depression in students, which can lead to a low psychological well-being among university students (Hardjo and Novita, 2019). This prevalence emphasizes the importance of effective interventions and prevention to improve psychological well-being among university students in Indonesia.

Several factors are known to affect the psychological well-being of students, one of which is religiosity (Pargment, 2017). In general, religiosity entails adherence to religious rules and obligations that bind individuals or groups and require them to implement the belief in daily life (Kartika, 2014).

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Correspondence concerning this article should be addressed to Erisa Oksanda.  
Department of Psychology, Islamic University of Indonesia. Email: [erisaoksanda123@gmail.com](mailto:erisaoksanda123@gmail.com)

Furthermore, this study defines religiosity as the extent to which an individual is attached and involved to a religious belief and how it affects their personal identity, perspective, and behaviors (Zagumny et al., 2012). In addition, religion is also known as guidance in life, help to gain inner peace, and be a helper in difficulties (Hamidah, 2019).

Being religious is considered to be able to increase the meaning of life, self-esteem, optimism, life satisfaction, and psychological well-being (Dein, 2018). In addition, other studies revealed that students who have high religiosity tend to have better psychological well-being (Rachmawati and Hidayati, 2019). In the research, Rachmawati and Hidayati (2019) explained that students who are actively involved in religious practices, such as prayer and regular worship, and involved in a religious community help students reduce stress and increase a sense of happiness and inner peace. Furthermore, religiosity can help students in dealing with the identity crisis that exists during the learning adjustment period. Furthermore, Nurhayati and Setiawan (2020) mentioned that students who have a strong religiosity and spirituality are more likely to find the meaning and purpose in life, which both will help to improve the psychological well-being of students.

Besides religiosity, resilience is known as another factor that affects students' psychological well-being. Resilience can be defined as the ability of individuals to recover from a hard time or problem. In this context, resilience includes the ability to survive in facing difficult situations and also the ability to recover after facing pressure and challenges (Smith et al., 2008). It is essential for university students to develop a high resilience as students may face various struggles during their time in university such as academic pressure, social expectations, and environmental changes. In a challenging situation, resilience will help students to maintain their academic and non-academic performance which will lead them to have a good psychological well-being (Padmanabhanunni, 2023).

Students with high resilience are considered to be able to manage stress well, maintain academic performance, and improve psychological well-being (Sood & Sharma, 2020). Furthermore, students with high resilience tend to see difficulties as part of the learning process or self-improvement, thus helps students not to give up easily. Besides that, resilience also helps students to quickly recover after facing failure (Sari & Fitria, 2019). Additionally high resilience can help students to adapt in a new situation better (Sood & Sharma, 2020) which help to strengthen student' psychological and physical condition and maintain a high level of psychological well-being (Pratiwi & Susanto, 2020).

Furthermore, it is known that religiosity and resilience affect students' psychological well-being together. Religiosity is able to increase resilience by providing spiritual support and provide a supportive community (Koenig, 2012). In addition to (Koenig, 2017), students who are active in religious activities are considered more resilient because they feel that they have spiritual support when using religion as a life guide and beliefs to overcome life challenges (Fitria & Astuti, 2020). This combination of religiosity and resilience helps students to be more assertive and adaptive in dealing with pressure (Suryani & Rahmawati, 2019).

Resilience and religiosity are the result of psychological processes that affect the psychological well-being of students in Indonesia. Resilience is the ability to bounce back from failure or pressure and it plays an important role in psychological well-being. A high level of resilience is able to make students see challenges or difficulties as opportunities to learn and grow. On the other hand, religiosity, such as worship and religious practices, is able to provide spiritual and emotional support for students to face life's challenges. When students feel connected to their religious beliefs, they will feel that there is a greater power that helps guide them in facing challenges and difficulties. In this case, the combination of resilience and religiosity, not only helps to improve psychological well-being but forms a more resilient and optimistic mental attitude, which will ultimately have a positive impact on the psychological well-being of students in Indonesia.

This study aims to analyze the role of resilience and religiosity. In this study, the author will explore how resilience and religiosity affect the psychological well-being of students in Indonesia. This

research is expected to provide additional insight into the psychological dynamics of students in Indonesia. The results of this research are expected to contribute to the literature on the dynamics of psychological well-being in students in Indonesia.

## **Methods**

### ***Research Design***

This study uses a quantitative approach with multiple linear regression analysis to determine the effect of religiosity and resilience towards psychological well-being among college students in Indonesia. The variables examined in this study are religiosity and resilience as independent variables and psychological well-being as the dependent variable.

### ***Participants***

There are 220 participants who participated in this study. The participants of this study are Indonesian college students, male and female with an age range of 18-23 years old.

In this study, the author distributed a questionnaire to participants, and those who met the criteria could fill out the questionnaire.

### ***Measures***

#### ***The Psychological Well Being Scale Short Form***

The measuring tool used to measure psychological well-being is The Psychological Well Being Scale Short Form developed by Ryff (1995) and has been translated to Indonesian. It consists of 18 items with a reliability coefficient of Cronbach alpha of 0,717. The media used in data collection is a questionnaire with rating scale type through google forms using 7 alternative answers from "strongly agree" (1) to "strongly disagree" (7).

#### ***Individual Religion Inventory***

The measuring tool used to measure religiosity is Individual Religion Inventory developed by Zagumny et al. (2012) and translated into Indonesian. It consists of 6 items with a reliability coefficient of Cronbach alpha of 0,885. The media used in data collection is a questionnaire with rating scale through google forms using 5 alternative answers from "very untrue of me" (1) to "very true of me" (5).

#### ***Brief Resilience Scale***

The measuring tool used to measure resilience is a brief resilience scale developed by Smith et al. (2008) which was translated into Indonesian. It consists of 6 items with a reliability coefficient of Cronbach alpha of 0,765. The media used in data collection is a questionnaire with rating scale, carried out through google forms and using 5 alternative answers from "strongly disagree" (1) to "strongly agree" (5).

### ***Procedure***

This quantitative research uses a cross-sectional survey, using a questionnaire. Data collection in this study uses a purposive sampling technique, and carried out by using a google form questionnaire. After the number of research samples was met, the researcher continued with data processing. In the initial stage, the researcher clears the data by issuing data that does not match the research criteria. Furthermore, the researcher made scoring adjustments of favorable and unfavorable items.

### ***Data analysis***

The data were processed using Jamovi software. This study aims to examine the role of religiosity and resilience between the variables of religiosity, resilience, and psychological well-being. Therefore, the

researcher conducted various analyses, including assumption tests that include normality tests, linearity tests, heteroscedasticity tests, and multicollinearity tests. Furthermore, hypothesis tests are carried out with multiple linear regression tests.

## Findings

The variables in this study consist of three variables. The independent variables are religiosity and resilience, while the dependent variable is psychological well-being. This section will show the results of the data analysis on each variable. Descriptive results can be seen from the mean, minimum, maximum, and standard deviation in table 1.

Table 1. Descriptive Data

	Religiosity	Resilience	Psychological Well-Being
N	220	220	220
Mean	25.0	21.5	108
Median	25.0	22.0	108
Standard deviation	2.08	1.73	5.60
Minimum	17	16	87
Maximum	30	24	119

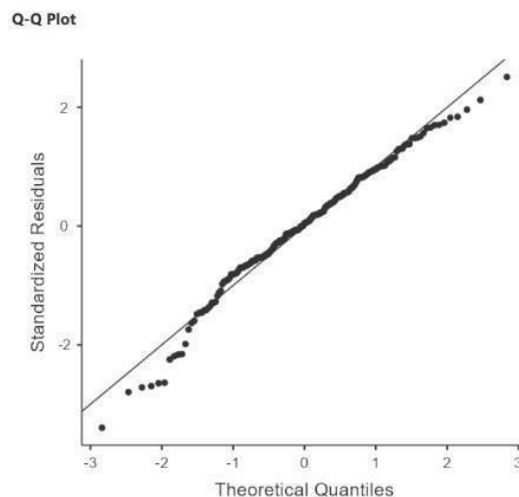
After conducting a descriptive test, the next is the assumption test which are normality test, linearity test, heteroscedasticity test, and multicollinearity. The results of the assumption test can be seen below:

Table 2. Normality Test

	Statistics	p
Shapiro-Wilk	0.980	0.004
Kolmogorov-Smirnov	0.0603	0.400
Anderson-Darling	0.946	0.016

The results of the normality test with Kolmogorov-Smirnov showed a value of  $p > 0.400$  and it can be concluded that the data is distributed normally.

Picture 1. Linearity Test



According to Picture1. The data of this study is considered as linear because the distribution of data tends to scatter along and closely to the line. In this data, it can be seen that the majority of data is linear. That way, the data in this study is said to meet the requirements of linearity.

Table 3. Heteroscedasticity Test

	<b>Statistics</b>	<b>p</b>
Breusch-Pagan	25.7	<.001
Goldfeld-Quandt	0.444	1.000
Harrison-McCabe	0.675	1.000

Based on the heteroscedasticity test, it is known that the p value of 1.00 ( $>0.05$ ) in the Goldfeld-Quandt test shows that there is no significant heteroscedasticity in the regression model tested. Thus, it can be said that the residual variance can be considered constant and the regression model fulfilled the assumption of homoscedasticity.

Table 4. Multicollinearity Test

	<b>VIF</b>	<b>Tolerance</b>
Religiosity	1.00	0.998
Resilience	1.00	0.998

Collinearity analysis showed that the religiosity and resilience variables had a VIF value of 1.00 and a tolerance value of 0.998. VIF values that are below the common threshold ( $<10$ ) indicate that there are no significant multicollinearity issues between two variables in this regression model. It is known that all normality tests have been met. Additionally, the hypothesis test using multiple linear regression can be shown below:

Table 5. Multiple Linear Regression Test

Type	R	R <sup>2</sup>	Adjusted R <sup>2</sup>	F	<b>Overall Model Test</b>		
					<b>df1</b>	<b>DF2</b>	<b>P</b>
1	0.522	0.273	0.366	40.7	2	217	<.001

The results of the multiple regression test show that the model is effective in explaining the variation in the data with an  $R^2$  value of 0.273. It indicates that about 27.3% of psychological well-being variables can be explained by the variables of religiosity and resilience. In addition, the results of the overall test show that the model as a whole has strong statistical significance with a value of  $p < 0.001$ . It indicates that at least one of the two independent variables significantly affects the dependent variable. Therefore, the hypothesis of this study is accepted because the two independent variables affect the dependent variables.

## Discussion

The influence of religiosity and resilience on the psychological well-being of students in Indonesia has always been an important topic in psychological research. This study aims to understand how religiosity and resilience affect the level of psychological well-being of students in Indonesia. The results of multiple regression analysis showed that religiosity and resilience contribute to the psychological well-being of university students significantly. According to statistical analysis it is known that there is a significant positive effect of religiosity and resilience towards psychological well-being of university students in Indonesia. The first findings revealed that the  $R^2$  value in this model was 0.273 which means that the model explains 27.3% variation in psychological well-being. This means that 27.3% of students' psychological well-being levels can be explained by religiosity and resilience together. An F value of 40.7 with a p-value of  $<0.001$  means that this regression model in this study is able to predict psychological well-being as a whole and significantly with both independent variables (resilience and religiosity). The findings of this study confirm the findings by Akbayram and Keten

(2024) stating that religiosity and resilience have a significant influence on students' psychological well-being. Students who have a high level of religiosity and resilience have better mental health. Resilience is considered to help students to be stronger in facing pressure and bounce back from failure, while religiosity that includes the practice of worship helps students to be more able to maintain emotional and mental stability.

Furthermore, the findings show that resilience has a significant effect toward psychological well-being ( $p < 0.001$ ), with a standard coefficient of 0.5178 and an effective contribution of resilience to psychological well-being of 14.14%. These results are in line with previous literature explaining that resilience has an important role in physical health and psychological well-being. In addition, another study by Fletcher & Sarkar (2013) explains that resilience acts as a buffer against mental health problems, which allows students to cope with problems or failures more effectively and positively. In addition, according to the sample of this finding, resilience is known to be the main contributor to psychological well-being ( $\beta = 0.5178$ ). This finding is in line with previous research by Brooks et al. (2020) which explained that individuals with high resilience are able to manage positive emotions better and take responsibility in facing challenging situations.

An interesting finding in this study is that religiosity in its single role shows no significant effect on psychological well-being ( $p = 0.382$ ) with a standard coefficient of 0.0508 and a very low effective contribution with a percentage of 1.39%. This finding contradicts the previous literature which stated that there is a positive influence between religiosity and psychological well-being, where students with good religiosity are often associated with the good implementation of religious-based coping mechanisms and have a positive impact on psychological well-being. There are a few explanations on why this study is not in line with previous ones. One possible explanation of this result is that the current study did not consider the participants' age. Previous research study mentions that the influence of religiosity on psychological well-being is stronger in older age groups than those of the younger groups. The reason is because there is a difference in spiritual and emotional needs at different life stages where students (young age groups) tend to focus more on other aspects of life, such as career, academic achievement, and social relationships (Krause, 2015).

In addition to age, cultural context also needs to be considered in this study. As a country with predominantly religious people, religion plays an important role in Indonesian society. Although religiosity is very important in the daily life of people in Indonesia, the way religion is internalized by young individuals might explain why it does not play a role directly in their psychological well-being. The students as samples from this research are in the age group of 18 to 23 years. In the concept of developmental stages, this age group is in a period of identity formation, preparation for career and future life. Often in this effort to shape and prepare oneself, elements of religiosity in terms of meaning and purpose are not always part of his/her everyday awareness.

The current research study emphasizes personal dimensions such as frequency of worship that may not adequately capture the broader influence of religiosity on psychological well-being. There is a need for a scale that is better able to reveal religiosity in its full and comprehensive meaning. Measuring a Muslim's religiosity with a general scale that does not touch deeply on the meaning of being a Muslim will probably omit many important factors important to the quality of their religiosity. The religiosity scale used in this research focuses more on the practice of worship rather than understanding religious values. Other religiosity scales, as explained by Glock & Stark (1965), are better able to explain the complex role of religiosity, including the internalization of religious values. The current study shows Muslim psychology scholars the need to construct religiosity based on Islamic tenets.

The results of this study show that religiosity -when singled out in the analysis- does not significantly affect psychological well-being of university students in Indonesia. However, when tested together, resilience and religiosity have a significant role on the psychological well-being of students in Indonesia. This result clearly shows the potential of resilience as a mediator in the relationship of

religiosity and psychological well-being. A further analysis on resilience as a mediating variable should be interesting. This could mean that in its relationship with psychological well-being, religiosity can only show contribution when it allows for resilience to occur. Otherwise, the religious rituals and knowledge will not be significant in influencing an individual's psychological well-being.

## Conclusion

This study aims to understand how religiosity and resilience affect psychological well-being among university students in Indonesia. The results of multiple regression analysis showed that there was an influence of resilience and religiosity on psychological well-being in students in Indonesia. The resilience variable is known to have a significant influence on the psychological well-being of students, while there is no significant influence of religiosity. These findings explain the importance of developing resilience as one of the efforts to improve psychological well-being of students in Indonesia. In addition, it shows that religiosity does not play a single role in affecting the psychological well-being of students. Religiosity needs to be seen together with other psychological variables to see its contribution. Therefore, further analysis can test the mediating role of resilience in the relationship between religiosity and psychological well-being.

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# Validity, reliability and cross-cultural adaptation of Muslims' Perceptions and Attitudes towards Mental Health scale (M-PAMH) among Muslims in Malaysia

Nadzirah Ahmad Basri<sup>1</sup>, Aszrin Abdullah<sup>2</sup>, Ahmad Nabil Md Rosli<sup>3</sup>, Najhan Anis Zulkifli<sup>4</sup>, Karimah Hanim Abd Aziz<sup>5</sup>, Fadhlin Mukhtarah Firdus<sup>6</sup>, Ummu Zakirah Abdul 'Azam<sup>7</sup>

<sup>1,2,5</sup> Kulliyyah of Medicine, International Islamic University Malaysia, Kuantan, Pahang, Malaysia  
KPJ Pahang Specialist Hospital, Kuantan, Pahang, Malaysia

<sup>4</sup> Malaysian Ministry of Health

<sup>6</sup> Independent Researcher

<sup>7</sup> Sejolly PLT, Selangor, Malaysia

**Abstract.** The Muslims have unique attitudes and perceptions towards mental health. However, studies on this are mostly limited to Muslims in minority Muslim communities possibly due to presumption that Muslims in majority Muslim countries all share the same beliefs and perceptions. This study aims to examine the cultural adaptation and psychometric properties of the Muslims' Perceptions and Attitudes towards Mental Health Scale (M-PAMH) among Muslims in a majority Muslim country, namely Malaysia, among both Muslim men and women. Exploratory and confirmatory factor analysis were conducted. The M-PAMH Malay was found to be valid and reliable to assess the four domains outlined in earlier study. Two new items were added that indicated unique cultural differences. The rigorous process of translating and adapting the M-PAMH scale for the Malaysian Muslim population highlights the need to consider religious terms, cultural nuances, and contextual differences to ensure both semantic and conceptual equivalence.

*Keywords:* attitudes, Malaysians, mental health, Muslims, perceptions

## Introduction

A number of studies in the area of Muslims' mental health focused on stigma and help-seeking behaviors among the Muslims community. For example, Al-Darmaki (2003) found that Muslims in the Emirates were more willing to seek help from families and religious leaders than formal mental health services which reflects a cultural reliance on informal support systems rather than professional mental health care.

In Malaysia, a study observed that many Muslims visited spiritual centers for help with illnesses, often attributing their conditions to supernatural causes. This applied to both individuals with a psychiatric diagnosis and those without. Interestingly, the study discovered that respondents with higher educational backgrounds were particularly reluctant to seek help from psychiatrists, feeling defensive about the stigma of being labeled "crazy" or "insane." Some felt they had improved through Islamic spiritual healing, further discouraging formal psychiatric intervention (Abdullah et al., 2017).

Stigma related to mental health remains a significant barrier in Malaysia. According to Hanafiah and Van Bortel (2015), individuals with mental illness often experience discrimination from those closest to them, such as family and friends. Hassan and colleagues (2018) also reported that Malaysian

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Correspondence concerning this article should be addressed to Nadzirah Ahmad Basri.  
International Islamic University Malaysia. Email: [nadzirahbasri@iiu.edu.my](mailto:nadzirahbasri@iiu.edu.my)

Muslims perception of mental illness as a taboo which led to increased stigma and rejection towards mental health services. Additionally, Minas et al. (2011) reported that patients with mental illness in Malaysia often face stigmatizing attitudes from healthcare staff, further deterring formal help-seeking behavior.

A study reported on Arab Muslims' belief that mental illness is caused by Allah, either as a punishment for sins or as a test (Aloud & Rathur, 2009) while Ilias and colleagues (2018) reported that it is common for Muslims to believe that mental illness are consequences of poor relationship with God (Ilias et al., 2018). However, these studies focus primarily on stigma and do not address broader perceptions and attitudes towards formal mental health services.

The majority of studies exploring Muslims' attitudes and perceptions about mental health professional services were however conducted among Muslims residing in Western countries. For example, Aloud (2004) studied about attitudes towards formal mental health services among Muslim Arabs living in Ohio, United States. While Awaad et al. (2019) and Ali et al. (2021) studied Muslim women in the United States, focusing on their attitudes and perceptions toward utilizing formal mental health services. In Britain, Musbahi et al. (2022) compared mental health attitudes and perceptions among young British Muslims and their non-Muslim peers.

The focus on Muslim minorities living in the Western countries could probably stem from the perception that their beliefs and perceptions are unique compared to the majority population and cultural norms of those countries. Muslims are often seen as having distinct perspectives due to the dynamics of their culture, religion and minority status, which makes them a unique population to be studied. On the other hand, Muslims in majority countries are often presumed to share the same beliefs and perceptions, thus leading to less academic focus on their mental health attitudes and perceptions.

One of the studies that explored Muslims beliefs towards mental health is conducted by Awaad et al. (2019). This study developed the Muslims' Perceptions and Attitudes Towards Mental Health (M-PAMH) scale. It is a culturally specific tool designed to measure Muslim individuals' perceptions and attitudes toward mental health and mental health services. The M-PAMH assesses four mental health domains; rejection attitudes toward professional mental health care, cultural and religious beliefs, mental health stigma, and familiarity with formal mental health services in the community. This scale has significantly improved on previous scales by offering the research community a brief, feasible, psychometrically robust, and culturally congruent measure that has been proven successful in researching Muslim women (Awaad et al., 2019). Unlike generic mental health assessment tools, the M-PAMH incorporates Islamic teachings, cultural values, and community-specific stigmas, making it uniquely tailored for Muslim populations.

One of the M-PAMH's uniqueness is its ability to address distinct aspects of Muslim experiences, such as the influence of spirituality, individual dynamics, and cultural stigma, which are often overlooked in other tools. Given these attributes, the M-PAMH scale is not only a reliable measure of perceptions and attitudes but also a valuable tool that can help gather information for development of culturally tailored mental health interventions in Muslim-majority and minority settings.

The study on psychometric properties of M-PAMH was carried out among Muslim women residing in the United States. Awaad et al. (2019) stated that respondents were focused on women as they play a prominent role in making family and community decisions. However, it is unknown how Muslim men perceives mental health services because if they do not condone formal mental health

services, this will also affect decision making within the family. Women on one hand, were found to have higher vulnerability to mental health issues than men (Kassim et al., 2022), hence better help-seeking behavior. Additionally, men face unique health challenges that are often overlooked (Idham et al., 2022). In Malaysia, men have higher mortality rates, with major causes linked to non-communicable diseases and injuries (Tong, Low & Ng, 2011), which may be exacerbated by unaddressed mental health issues, but which understudied.

The current study addresses two gaps in studies on beliefs and attitudes on mental health formal services among Muslim community: the lack of studies on Muslim populations in majority-Muslim countries and the underrepresentation of men.

By focusing on Muslims in Malaysia, this study provides much-needed insights into the perceptions and attitudes of Muslims in Muslim majority communities towards mental health. It moves beyond the stigma-related findings of previous studies to explore broader attitudes toward formal mental health services. This is particularly relevant as mental health issues continue to rise in Malaysia, affecting both men and women. By including men, the research acknowledges their unique mental health perceptions and stigma. The findings of this study can inform culturally appropriate mental health strategies that address the unique needs and beliefs of Muslim-majority communities, ultimately contributing to improved mental health outcomes for both individuals and families.

The objectives of this study are:

- i) To address the scarcity of research on mental health perceptions and attitudes among Malay Muslims towards mental health by cross-culturally adapt and translate the M-PAMH in Malay language for use in the Malaysian Muslim community.
- ii) To evaluate the validation and reliability of the M-PAMH Malay version in the Malaysian Muslim community, including both men and women, to ensure its applicability across genders in the community.

## **Method**

### ***Procedure***

There are two phases in this study. The first phase comprises of translating and cross-culturally adapting Muslims' Perceptions and Attitudes towards Mental Health scale (M-PAMH) developed by Awaad et al. (2019) in Malay version. Subsequently, in the second phase, the study proceeded with the validation process of M-PAMH Malay in Malaysian Muslim community. In the first phase, translation processes and cross-cultural adaptation were carried out, guided by a cross-cultural adaptation and validation of psychological instruments by Borsa, Damasio and Bandeira (2012).

#### ***Stage 1: Forward and backward translation of original English version to Malay version 1***

Two independent native Malay speakers, one is a clinical psychologist and another is a social scientist were involved in forward translation to produce the M-PAMH Malay version 1. The translation was synthesized by the lead author and a research assistant. Subsequently, two different independent bilingual translators from clinical psychology background and another with linguistics background translated back the Malay version to English. Again, the lead author and a research assistant synthesized the translation.

*Stage 2: Expert reviews on translated version of M-PAMH producing the Pre-Final M-PAMH Malay version.*

The Malay version of M-PAMH were then discussed thoroughly with other experts who consist of a psychiatrist and a medical doctor with a vast experience of social work with Malay Muslim population with low socio-economic income. The expert committees reviewed and discussed on the pre-final Malay version looking at four aspects, including (a) item consistency to content area, (b) item word clarity, (c) perceived item difficulty, and (d) whether (and why) they think the item should be included in a revised version of the test.

*Stage 3: Pre-testing with Pre-Final M-PAMH Malay version and producing Final Malay version of M-PAMH*

Readability and suitability of the items were assessed through preliminary evaluation among 20 Malaysian Muslims samples (from various socio-economic status and age ranging from 18 to 63 years old) hosted on mobile messaging platforms. Feedbacks were gathered through interviews and through questions in electronic forms circulated with the scale. In accordance to the feedback, study researchers then improved the questionnaire items in terms of the clarity, comprehensibility and suitability of the wordings in the translated questionnaire. Subsequently, another discussion was conducted with the researchers to decide on the final version of the M-PAMH-Malay.

### ***Ethics Approval***

Before data collection, IIUM Ethics Approval (I-REC) were first obtained and consent information was provided to all participants. The survey was distributed and data collection was carried out within two months duration. The participants were informed about the nature of the study and that their participation in the study was voluntary.

### ***Measures***

In the present study, the 21 item M-PAMH-Malay scale and a socio-demographic questionnaire were distributed to the participants. For the M-PAMH-Malay scale, a 4-item Likert-type scale that assesses the degree of agreement to each statement ranges from 1 (“strongly disagree”) to 4 (“strongly agree”) was used. Questions in the later section were scored using a 4-item Likert-type scale which assessed their knowledge on certain information ranging from 0-3 (0 = not at all, 1 = have a little knowledge, 2 = have adequate knowledge, 3 = have a lot of knowledge).

The following are the information regarding the M-PAMH-Malay scale and the socio-demographic questionnaire (Table 1):

Table 1. Information break-down on the M-PAMH-Malay and the socio-demographic questionnaire

Section 1	Questions on attitudes toward professional mental health care
Section 2	Questions on cultural and religious beliefs as they relate to causes and treatments of disorders
Section 3	Questions assessing the levels of familiarity and knowledge of mental health services
Socio-demographic- Section 4	Demographic questions (age, gender, race, income & residential states, education, status and occupation)

### Validation Study

Subsequently, researchers proceeded with the validation study of the M-PAMH-Malay. For the validation study, eligible Malaysian Muslims in Peninsular Malaysia were recruited using snowball technique. An online form which included the information page, consent form, socio-demographic and M-PAMH questionnaire was distributed through mobile messaging platforms and social media platforms. Researchers also used the help of Malaysian mental health advocates who helped to post the research link in their social media platform. Individuals receiving the research link then shared the link to their friends using the mobile platforms and social media.

### Participants

A total of 2155 respondents participated in the study. Participants were excluded based on the inclusion criteria of this research including the age of the participants, religion, and those with missing data were also excluded. Figure 2 shows the number of participants involved and excluded in the study. The final number of respondents that was used for validation analysis was 2116.

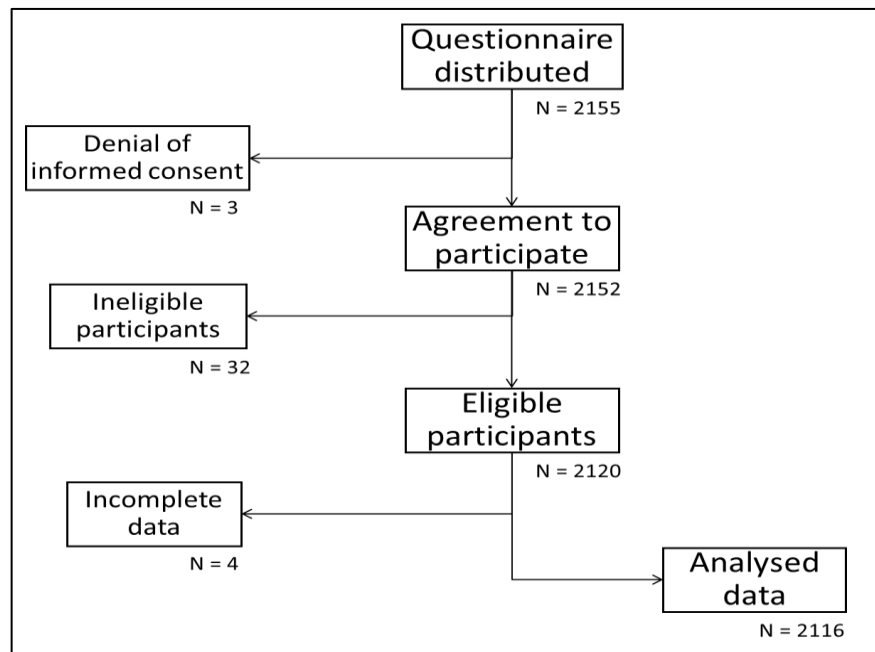


Figure 1. The number of participants recruited and excluded in the study

### Socio-demographic data

Descriptive statistics showed that there were 20.5% (n=434) male and 79.5% female (n=1682) participants involved in this study. The age range of participants were 18-35 (n=1440), 36-45 (n=360), 46-55 (n=190), 56-65 (n=105), 66 above (n=21). As for socio-economic status (SES), 48.8% (n=1032) are from low SES, 36.1% (n=764) are from middle SES while 15.1% (n=320) are from low SES. 58.8% respondents are single, 38.8% are married and 2.4% are divorcee/widow. All 14 states in Malaysia are represented, with Selangor showing the highest respondents (n=656). In terms of education, 10% have education up to primary/secondary school, 73% have either a certificate, diploma or bachelor's degree, whereas 17% have postgraduate degree.

### ***Data Analysis***

Construct validity was performed to evaluate if a particular measurement tool actually represents the thing that researchers want to measure. It plays a key role in signifying the overall validity of a specific method. In the analysis process, SPSS version 20 (Statistical Package for Social Sciences software) was used to categorize data for descriptive analysis and to perform Exploratory Factor Analysis (EFA). Confirmatory factor analysis (CFA) was performed using JAMOV 2.2.5.

### ***Use of Open AI***

The researchers used [<https://chat.openai.com/>] and [<https://quillbot.com/paraphrasing-tool>] to help condense and paraphrase the sentences of the introduction, findings and discussion sections of this article.

### ***Findings***

#### ***Pilot-Test Findings and Cultural Adaptation***

The pilot testing of the pre-final Malay version of the M-PAMH was critical in attaining cultural and linguistic equivalency among Malaysian Muslims. It was found that the feedback from the pilot group, which included a broad sample in terms of socioeconomic position, age, education, and state of residence, gave very important insights regarding the translated scale's readability, clarity, and cultural relevance. This iterative procedure allows for the refinement of the scale while also revealing key distinctions between the original M-PAMH and the Malay M-PAMH.

For example, adding the line "As far as you know..." to an item explained the question's aim, which a respondent had initially misinterpreted as evaluating his knowledge rather than asking for his personal opinions. This small but significant improvement increased the scale's clarity, ensuring that items were understood correctly. Such modifications highlight the importance of pilot testing in cross-cultural adaptation to ensure that semantic and cultural equivalence resonates across various linguistic and cultural contexts.

#### ***Addressing Contextual Differences***

The adaptation process revealed significant contextual differences between the original M-PAMH, developed for American Muslims, and the Malaysian Muslim population. One example was the modification of an item about familiarity with the availability of mental health services. In the Malaysian context, many Malaysians still lack awareness of or exposure to formal mental health services, leading to confusion about the original question. By rephrasing the item to directly ask whether respondents knew how to contact mental health services, the researchers ensured that the question was not only understandable but also relevant to the local population's experiences. This modification signifies how cultural and systemic factors can influence perceptions and attitudes toward mental health and the importance of tailoring research tools to reflect these nuances.

#### ***Incorporating Cultural Beliefs***

The pilot group's feedback also highlighted the importance of including components of mental health beliefs that are unique to Malaysian Muslim culture. Respondents stated that they believe that



mental health disorders happen as the result of previous wrongdoings or as tests of patience and faith. These culturally embedded ideas, confirmed by earlier studies (Ilias et al., 2018; Abdullah et al., 2017), prompted the addition of three new items to the Malay version of the M-PAMH. These questions reflect ideas regarding mental health as a divine test, the significance of building one's connection with God in order to be healed, and the concept of sin as a source of mental health problems.

By incorporating these cultural components, the M-PAMH-Malay improves its relevance and validity for Malaysian Muslims while also providing a more thorough instrument for understanding how religion and cultural beliefs influence mental health attitudes and perceptions. This method is consistent with best practices in cross-cultural adaptation, which emphasize the necessity of including local cultural dimensions in research tools.

### ***Validation Study***

Prior to conducting the main statistical analyses, we screened the data for outliers, normality, and missing values. All individual items met standards of univariate normality.

A principal components analysis was first applied to the 21 items. We divided the data into two sets. (1058 in each sets). Given that some degree of correlation within the factor structure, an Oblimin rotation was employed for the Exploratory Factor Analysis with the first set of data. Visual inspection of the scree plot revealed a 4-factor structure. The analysis was constrained to 4 factors and rerun. Four items exhibited loadings below the .38 cut off were removed (items 2, 12, 15, 11). The pattern matrix for the 4-factor solution of the remaining 17 items was then used for Confirmatory Factor Analysis (CFA).

The other half of the data was then performed in a confirmatory factor model in JAMOV 2.2.5. As illustrated in Figure 3, individual items loaded on four respective latent subscale factors, which in turn loaded on an overall latent variable. Two items were removed due to its low loading. The overall model fit was found to be adequate,  $\chi^2/df = 4.7$ , CFI = 0.95, TLI = 0.94, SRMR = 0.05, and RMSEA = 0.06 (Hair et al., 2009). Standardized factor loadings showed that all items loaded on their respective factors with moderate to large effect size, ranging from 0.40 to 0.85 for the subscale factors. The results of the CFA and the final items of the M-PAMH Malay are illustrated in Table 2.

Table 2. Factor Structure and Factor Loading of the M-PAMH Scale- Malay

tems	Factor Loadings			
	Rejection	Beliefs	Stigma	Familiarity
1. Kebanyakan masalah mental boleh diselesaikan sendiri tanpa bantuan pakar kesihatan mental	.48			
2. *Saya akan mendapat ganjaran pahala sekiranya saya bersabar dengan masalah mental yang saya hadapi (tanpa mendapatkan bantuan luar)	.40			
3. Mendapatkan perkhidmatan kesihatan mental sepatutnya menjadi pilihan terakhir selepas mencuba semua pilihan lain (contohnya: menyelesaikan sendiri, berjumpa orang alim, atau berkongsi dengan rakan)	.56			
4. Seperti juga masalah lain, masalah mental biasanya akan selesai dengan sendirinya	.46			
5. Masalah mental boleh disebabkan oleh hasad dengki atau buatan orang		.45		

6.	Walaupun saya telah mendapat rawatan daripada pakar kesihatan mental, saya tetap akan meminta bantuan dari orang alim (contohnya: pengamal perubatan Islam atau ustaz) untuk masalah mental yang saya hadapi	.52
7.	TIDAK SEMUA masalah mental boleh dirawat dengan rawatan kesihatan mental kerana terdapat masalah yang memerlukan rawatan perubatan Islam (bacaan Quran)	.55
8.	*Masalah mental boleh diselesaikan dengan memperbaiki hubungan dengan Allah	.57
9.	Masalah mental boleh dirawat dengan rawatan perubatan Islam (bacaan Quran)	.65
10.	Masalah mental boleh disebabkan oleh gangguan jin (makhluk halus)	.49
11.	Saya berasa sukar mendapatkan rawatan sakit mental berbanding rawatan penyakit lain disebabkan oleh stigma atau rasa malu dengan pandangan masyarakat	.85
12.	Stigma dan pandangan negatif orang lain menyebabkan saya berasa malu untuk mendapatkan rawatan sakit mental	.74
13.	Sejauh mana anda tahu tentang perkhidmatan kesihatan mental dalam komuniti anda (cara menghubungi, lokasi, jenis perkhidmatan)?	.65
14.	Sejauh mana anda tahu tentang jenis penyakit yang boleh dirawat oleh pakar kesihatan mental (contoh: kecelaruan mental, kemurungan, dan lain-lain)?	.69
15.	Sejauh mana anda tahu tentang kewujudan pakar kesihatan mental beragama Islam dalam komuniti anda?	.75

### ***Research Implications***

The results of the pre-test and pilot stages highlight how complex it is to modify mental health measures for individuals with various cultural backgrounds. By showing how culturally unique ideas, systemic issues, and linguistic nuances can impact perceptions and attitudes, the changes made during this study can contribute towards advancing the area of mental health research. The procedure also serves as an example of how interactive feedback can help close the gap between the original context of a tool and its use in different cultural contexts, ultimately producing a more valid tool that can be used confidently.

### **Discussion**

In the present study, researchers present a systematic approach for the translation and adaptation of Muslim Perceptions and Attitudes towards Mental Health Scale (M-PAMH). According to literature on cross-cultural studies, considerable care is needed to ensure that a systematic process of translation and adaptation of an instrument is followed, in order to attain a cultural equivalence (Mat'ias-Carrelo, Chavez, Negr'on, Canino, Aguilar-Gaxiola, & Hoppe, 2003).

The procedures used for cross-cultural adaptation of psychological instruments were guided by a paper by Borsa, Damasio and Bandeira (2012). The guide stated that to minimize the risk of linguistic, psychological, cultural and theoretical and practical understanding biases, at least two bilingual translators who are proficient in both languages and culture of the target group are needed (Borsa,

Damasio & Bandeira, 2012). Therefore, researchers used the services of two independent translators who are bilingual in English and Malay (one of which is a licenced translator) and who have psychological and social science background for the forward translation.

While for the backward translation, researchers used the services of a bilingual psychologist and a linguist with a social science background. In between forward and backward translations, the researchers had a thorough discussion to synergize both translations to arrive at a consensus.

Researchers then incorporated cross-cultural adaptation using two strategies; the expert committee discussion and the pilot-test which involved interviews using online messaging platforms with respondents of various ages and backgrounds. The expert committees were knowledgeable about the constructs of the instruments assessed, as well as the population to be studied. The committee reviewed the instrument in order to agree on wording that was common to all levels of socio-economic income and education levels of the Malaysian Muslims. The committee also provided feedback to the technical equivalence of the instrument such as the layout and technical conventions.

Carefully modification on each of the items was made in accordance with the feedback gathered guided by semantic and content equivalence findings. Technical equivalence was not used as much because online survey was used.

The main challenge was to adapt the scale while considering the different culture of the Malaysian Muslims with the American Muslims in which it was developed and validated. Researchers found difficulty in discerning some of the Arabic words and religious connotations to make it simple and understandable for the lay Muslim Malaysian. For example, researchers would initially retain many Arabic terms in the scale and elaborate on the meaning (usually in brackets), but after the pilot test was conducted, respondents were of view that the Arabic words may be meaningless for the general population and thus recommended to keep the sentence short, simple and concise, removing most if not all the Arabic terms.

Therefore, the incorporation of the pilot-test and gathering of their feedback was crucial in obtaining content and semantic equivalence, significant for the comprehensive adaptation of the instruments. The feedback from the respondents also showed that achieving linguistics is necessary, but not sufficient, in obtaining cultural equivalence of an instrument. It was noted that only the ability to develop a literal translation does not guarantee that the instrument's content will be culturally relevant and sensitive. Researchers observed that while detailed translation processes had been made, the pilot respondents will still have difficulties to understand several items due to the complexity of the items, participants' understanding regarding the construct being measured, or the items' irrelevance to participants' cultural context. Therefore, it is essential that the cross-cultural processes were implemented carefully.

As a collectivist society, Malaysians tend to not be expressive and keeping their feelings and thoughts inside (Sumari, Baharudin, Md Khalid, Ibrahim & Ahmed Tharbe, 2020) hence it is understandable when several respondents in the pilot group responded that they thought the items were actually testing their knowledge than asking their opinions. This could be due to the Malaysian culture which is not familiar with expressing their opinions and feelings directly. As a result, modifications were made to some items to include "To my point of view..." so as to show that we would like to ask their personal opinions rather than testing their knowledge.

The principal, exploratory and confirmatory factor analyses indicated a very good fit of the data with the four-factor structure as were the original scale. This study brought to better understanding and increased insights towards subtle cultural differences between Muslim communities from different countries, that needs to be taken into important consideration when validating a scale developed from a different culture, albeit with similar faith and beliefs.

## Conclusion

This study emphasizes how crucial cultural sensitivity is to the validation and adaptation of mental health assessment instruments. The meticulous process of translating and modifying the M-PAMH scale for the Muslim community in Malaysia emphasizes the necessity of taking into account contextual variations, cultural nuances, and religious terminology in order to guarantee semantic and conceptual equivalency. Pilot testing, respondent input through the pilot study, and consultation among experts helped the study overcome these obstacles and create a Malay version of the M-PAMH scale that is both linguistically and culturally suitable and validated for both genders.

Future studies and mental health treatments aimed at Malaysian Muslims can benefit greatly from the validated M-PAMH-Malay scale. It is in a unique position to increase knowledge of how this community perceives mental health due to its capacity to collate culturally distinctive attitudes and beliefs.

Results gained from the exploratory and confirmatory factor analyses results demonstrated that the M-PAMH Malay is a good fit with the factor structures as were found in the original English questionnaire, namely: rejection attitudes toward professional mental health care, cultural and religious beliefs, mental health stigma, and familiarity with formal mental health services in the community.

This deems M-PAMH Malay to be a questionnaire that can be used with confidence among Malaysian Muslims. It is an important scale to increase insights among mental health researchers as to the populations' attitudes and perceptions regarding mental health which is hoped to eventually contribute towards effective mental health literacy programs implementation among Muslims in Malaysia.

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*O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate, I and through both He spread countless men and women. And be mindful of Allah—in Whose Name you appeal to one another—and 'honour' family ties. Surely Allah is ever Watchful over you.*

However, many people still choose to live alone without getting married, or marry but do not wish to have children, and some even choose same-sex relationships. Even though marriage is an act of worship and is regulated in the Qur'an, many couples are unable to apply these guidelines in practice. This may be due to a lack of knowledge, misunderstanding, or even ignorance of the true essence of marriage.

Every couple naturally hopes for an everlasting and happy marriage, both in this world and the hereafter. A good marriage can form a family that fulfills the functions of religion, socio-culture, love and compassion, protection, reproduction, socialization and education, economy, and environmental stewardship.<sup>2</sup> However, not all marriages find such happiness, which is often marked by the presence of conflict or disputes. Therefore, the Qur'an has provided concepts of marriage and solutions to problems as guidance for Muslims.

If marital relationships are not based on Qur'anic guidance and are only seen as a means to attain worldly happiness, the foundation built will be fragile, leading to the potential threat of divorce. On the other hand, in Islam, divorce is one of the solutions for a marriage that remains continuously disharmonious, and it is better to end it in an honorable way. This is where the importance of Allah's Word in Surah Al-Baqarah, verse 229, lies, which discusses maintaining a household in a good manner or, if necessary, dissolving it in a respectful way. Although divorce is permissible, it is greatly disliked by Allah. As stated in a hadith, "From Ibn Umar. He said that the Messenger of Allah (peace be upon him) said, 'The most permissible thing which Allah hates is divorce'" (Narrated by Abu Dawood and Ibn Majah).

The divorce rate in Indonesia is considered high, with approximately 28 percent of marriages ending in divorce from a total of around 1.7 million marriages per year.<sup>3</sup> The Central Bureau of Statistics (BPS) recorded the number of Muslim divorces in Indonesia in 2019 at 493,002 cases. During the Covid-19 pandemic in 2020, the number dropped to 291,677 cases, but then increased again in 2021, reaching 447,743 cases, and in 2022, it rose to 516,344 cases.<sup>4</sup>

According to data from the Central Agency for Marriage Counselig and Preservation (BP4), the causes of divorce include irresponsible behavior, affair, lack of communication, disputes and conflicts, financial issues, addiction problems, severe stress, educational differences, busy schedules, psychosexual problems, and others. It is evident that most of these problems are related to worldly life orientation, indicating a weak faith in Allah and a lack of understanding of the true essence of marriage.

Spirituality is an important factor in strengthening marital relationships. Research shows that the application of Qur'anic teachings leads to marital satisfaction and mental health among married

<sup>2</sup> Wirdhana, I. (2012). *Komunikasi efektif orang tua dengan remaja*. BKKBN.

<sup>3</sup> Risna, R. (2022, June 15). *Angka Perceraian Indonesia Tertinggi di Asia Afrika, Ini Tujuh Problema Penyebabnya* - Kementerian Agama Provinsi Sumatera Barat.

<sup>4</sup> Dzulfaroh, A. N. (2022). 10 Daerah dengan angka perceraian tertinggi di Indonesia. *Kompas.Com*.



women.<sup>5</sup> Moreover, a study found that forgiveness therapy from an Islamic perspective, conducted in nine 90-minute group consultation sessions, was effective in reducing the negative impact on victims of infidelity.<sup>6</sup>

The Qur'an is the primary source of Islamic teachings. It occupies a central position not only in the development of Islamic knowledge but also serves as an inspiration, guide, and direction for Muslims. Therefore, studying the Qur'an is a necessity for Muslims. In the Islamic paradigm, the revelation from Allah (SWT) is a source of inspiration for the development of theories. As Allah states in Surah Fussilat, verse 53, "We will show them Our signs in the horizons and within themselves until it becomes clear to them that the Qur'an is the truth." This verse emphasizes that the signs of Allah are found throughout the universe and within humans themselves.<sup>7</sup>

The first revelation received by the Prophet Muhammad was Surah Al-Alaq, verses 1-5, which means: "Read in the name of your Lord who created. He created man from a clot of blood. Read, and your Lord is the Most Generous, who is taught by the pen. He taught man what he did not know." Another verse related to the command to develop knowledge is Surah Al-Imran, verses 190-191, and Surah Al-Ghashiyah, verses 17-20. These verses indicate that the key to the progress and development of a civilization from an Islamic perspective is through knowledge.

Islamic knowledge stems from the verses of Allah, which, according to Kuntowijoyo (2007), are categorized into three types: qauliyah (scripture), nafsiah (human), and kauniyah (nature). These three cannot contradict each other because they all originate from Allah and function to explain His Greatness. The normative premises of the Qur'an can be formulated into empirical and rational theories.

The truth of the Qur'an and Hadith is Khabar Sadiq, which contains a comprehensive network of concepts, both regarding visible and invisible realities.<sup>8</sup> In reality, Islam has authoritative sources of knowledge, namely revelation, the tradition of the Prophet (Sunnah), reason, experience, and intuition.<sup>9</sup> Thus, Islamic psychology is a study in the field of the soul, also known as *Ilm al-nafs*, which is sourced from the Qur'an and Hadith as its worldview.<sup>10</sup> The concept developed is characterized by an integrative, harmonious paradigm model that is rooted in the oneness of God.

Based on this, the research aims to construct a study on the essence of marriage from the perspective of Islamic psychology from the Qur'an based. The approach used is *maqasid* methodology to uncover deeper meanings in the Qur'anic verses related to marriage relations. It is hoped that this research can provide a reference for married couples in dealing with marital problems by returning to the guidance of the Qur'an.

<sup>5</sup> Madavifar, Yadollahpour, & Hasanzadeh. (2017). Effectiveness of Quran Therapy on Increased Marital Satisfaction in Married Woman. *J Babol Univ Med Sci*, 19(9).

<sup>6</sup> Kiani, F., Hakime, S., Mirmahale, S., Saberyan, E., & Khodabakhsh, M. R. (2016). Effectiveness of Forgiveness Therapy Based on Islamic Viewpoint on Marital Adjustment and Tendency to Forgive in the Women Afflicted by Infidelity. In *Health, Spirituality and Medical Ethics* (Vol. 3, Issue 4).

<sup>7</sup> Hassan, A. (2010). *Al-Furqan: Tafsir Qur'an*. Universitas Al-Azhar Indonesia.

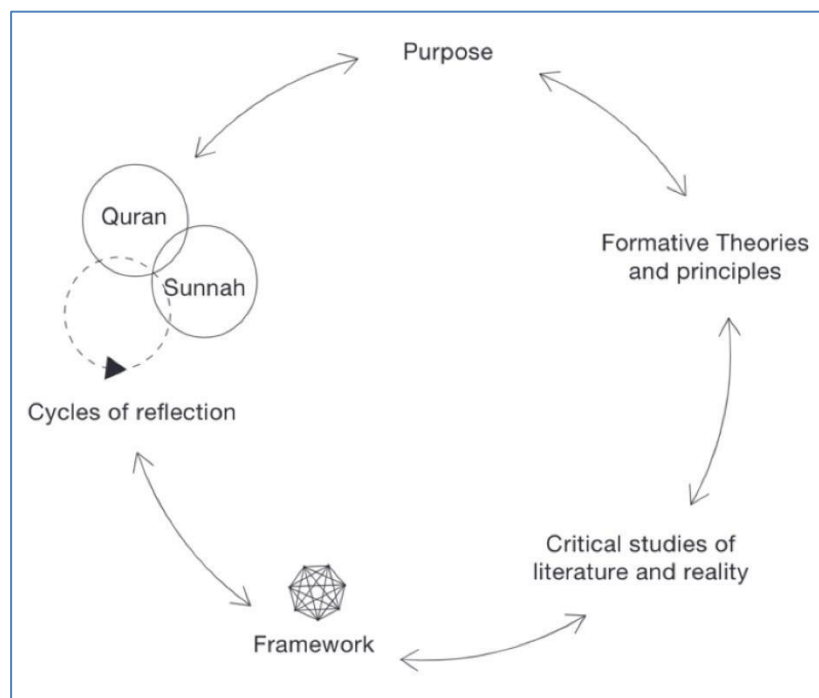
<sup>8</sup> Arif, S. (2007). *Prinsip-prinsip Epistemologi Islam*. Islamia.

<sup>9</sup> Muslih, M. K., Hamid, F., Zarkasyi, M. E., & Phil, M. (2021). *EPISTEMOLOGI ISLAM Prinsip-Prinsip Dasar Ilmu Pengetahuan dalam Islam*. Unida Gontor.

<sup>10</sup> Jalaluddin. (2020). *Psikologi Islam: dalam konsepsi dan aplikasi*. Pustaka Pelajar.

## Methods

The approach used in this research is the maqasid methodology introduced by Professor Jasser Auda, which aims to make the Qur'an a guide in deeply understanding concepts, objectives, values, commands, and universal laws, both implicitly and explicitly, in planning research.<sup>11</sup> The stages of the maqasid methodology begin with the initial step of (1) determining the research objectives so that researchers can avoid deviations in the perception of problems that do not stem from a good understanding of reality. Therefore, the first step in any endeavor in Islam must start with establishing one's intention (niyyah). In this research, the goal to be achieved is to uncover a deeper meaning regarding the essence of marriage based on the study of the Qur'an. The next step is (2) the cycle of reflection on the Qur'an and Hadith in a repetitive and interrelated manner. This cycle is the most important and irreplaceable one. The reflection cycle is a combined framework that portrays reality in any form through the Seven Elements of the “Maqasid” Framework: concepts, objectives, values, commands, universal laws, groups, and evidence (Auda, 2021; Riyono, 2023). Next, (3) constructing a purpose-based framework that is built on the analysis and synthesis of the identified elements, (4) reviewing previous Islamic and conventional studies as well as the reality using a critical perspective and a purpose-based approach, and (5) generating theories and principles that govern the research topic based on all these stages. Here is an overview of the stages of the maqasid methodology:



*Figure 1. Five stages of maqasid methodology*

<sup>11</sup> Auda, J. (2021). *Re-Envisioning Islamic Scholarship: Maqasid Methodology*. In *News.Ge*. Claritas Books.

The process carried out to uncover the deeper meaning of Qur'anic verses that contain messages or insights related to the essence of marriage is as follows:

First, search for the root word related to marriage, and the words found are nikāḥ (نكاح), zawāj (زواج) or ازواج, ba'al (بعل) and thalāq (طلاق). Then, these root words were searched through the website corpus.quran.com with the assistance of the Quran Majeed software and Al Quran software. The tartil method involves studying a group of verses that explain each other. There are two ways to apply the tartil method: horizontal tartil and vertical tartil.<sup>12</sup> Vertical tartil involves understanding a group of Quranic verses in the order they appear within specific surahs. Horizontal tartil refers to grouping Quranic verses that mention specific root words that are the focus of study. This technique called horizontal tartil.

The second stage involves collecting these verses from authentic references, specifically those printed by the King Fahd Complex for the Printing of the Holy Quran in Medina. The researcher then summarizes the meanings of the gathered verses based on Tafsir Ibnu Katsir titled "Tafsir Al-Qur'an Al-Azhim," as it is the most widely used and reliable tafsir. This tafsir interprets the Qur'an using other Qur'anic verses, Hadith, and Atsar (traditions) attributed to their original sources.<sup>13</sup>

Third, the interpretation of the meaning or message of these verses is carried out from a psychological perspective, accompanied by experts in psychology and Quranic exegesis (Tafsir).

Fourth, the verses are interconnected and concluded (reflection cycle) using the tartil and tadabbur techniques. The tadabbur method involves understanding the implied meaning and message from the collected verses using the tartil method. Abstraction, logical thinking, and critical analysis are some of the techniques used in tadabbur. The result of tadabbur is a deeper understanding of the messages in the Quranic verses regarding the essence of marriage. At this stage, the researcher using thematic analysis to categorize and classify the data.<sup>14</sup>

## Findings

### 1. Determining the research objectives.

Research objectives this research is to uncover a deeper meaning regarding the essence of marriage based on the study of the Qur'an.

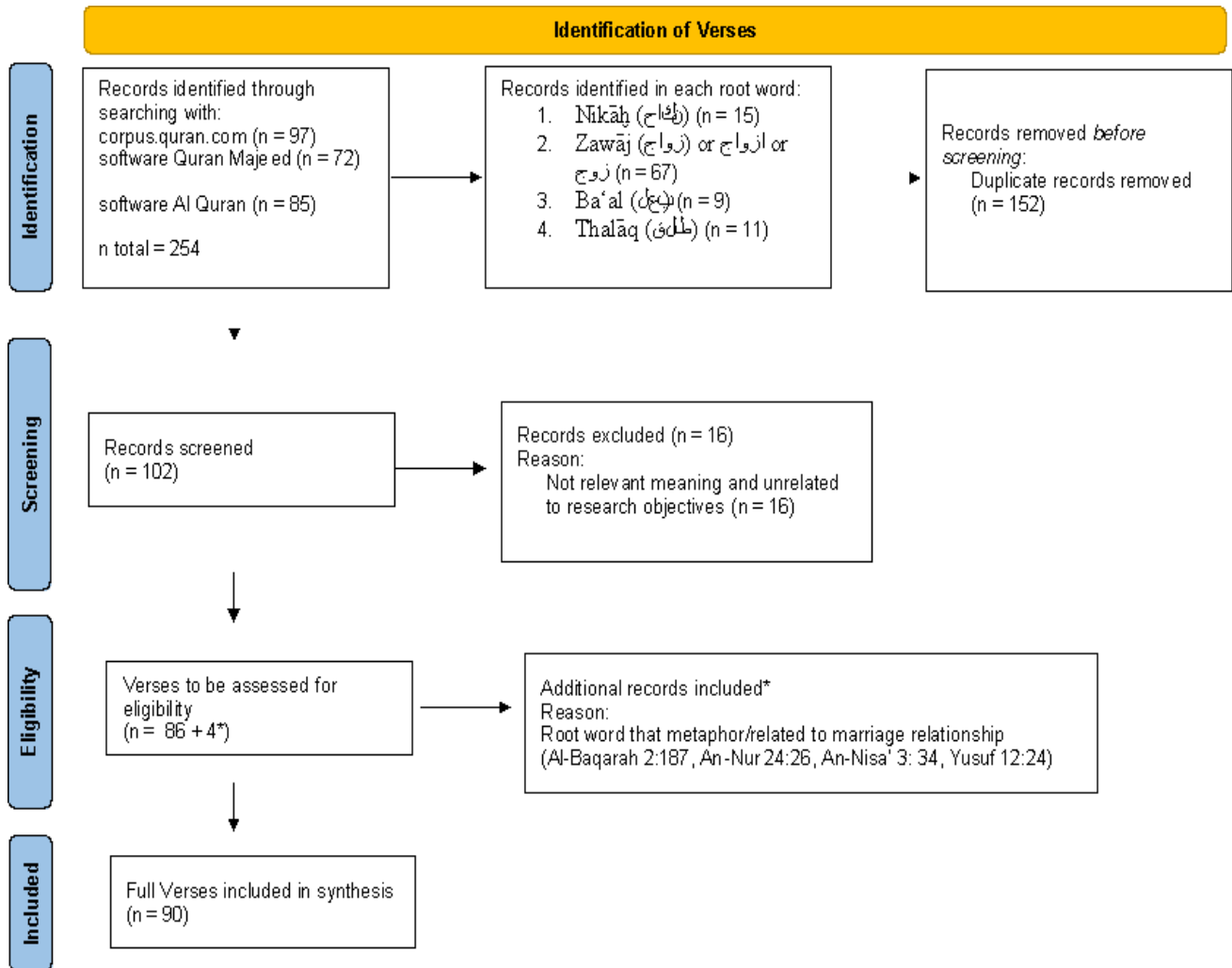
### 2. The cycle of reflection on the Qur'an and Hadith

The initial stage conducted by the researcher is the search for verses regarding marriage using root words are nikāḥ (نكاح), zawāj (زواج) or ازواج, ba'al (بعل) and thalāq (طلاق). These root words were obtained based on consultations with two experts in the field of Arabic. The researcher then searched for the root word contained in the verses of the Al-Qur'an through the website corpus.quran.com, with the help of the Quran Majeed software and Al Quran software. The results of the search process for verses based on the root word are illustrated in the following table:

<sup>12</sup> Moneim, A. A. (2018). Towards Islamic Maqasidi Education Philosophy For Sustainable Development: Quranic Perspective With Special Attention To Indonesia. *Millah: Journal of Religious Studies*, 221–266.

<sup>13</sup> Abdul Wahab Abd. Muhaimin 1950-. (2010). *Ayat-ayat perkawinan dan perceraian dalam kajian Ibnu Katsir*. Gaung Persada Press.

<sup>14</sup> Strauss, A. L., & Corbin, J. M. (1998). *Basics of qualitative research: techniques and procedures for developing grounded theory*. Sage Publications

Table 1. *Flow diagram of verse search*

Based on the table above, after reviewing all the verses in the Quran, the researcher found 102 verses related to the root word; however, there are 16 verses that do not pertain to marriage. Thus, the researcher focused on analyzing 86 verses related to marriage, and added 4 other verses that relate to marriage but do not contain any of the aforementioned root words. These verses are Surah Al-Baqarah 2:187, Surah An-Nur 24:26, Surah An-Nisa' 3:34, and Surah Yusuf 12:24. Therefore, the total number of verses analyzed is 90. This step called horizontal tartil, refers to grouping Quranic verses that mention specific root words that are the focus of study.

In the next stage, researcher make a reflection cycle that involves understanding the implied meaning and message using abstraction, logical thinking, and critical analysis techniques. Verses regarding marriage refer to those verses that contain concepts, purposes, values, commands, and universal laws, both implicitly and explicitly, related to marriage, with the following details:

Table 2. *The verses of the Qur'an relate to marriage*

Keywords	Word Roots	Paragraph	Source	Maqasid Framework
(1) Marriage	ن ك ح	Al-Baqarah 235	2: Corpus.quran.com, Qur'an Majeed; Al Quran	Values
(2)	ن ك ح ط ل ق	Al-Baqarah 2:237	Corpus.quran.com, Qur'an Majeed; Al Quran	Universal law
(3)	ن ك ح	An-Nisa' 4:6	Corpus.quran.com; Qur'an Majeed; Al Quran	Not related. Trust in caring for orphans
(4)	ن ك ح	An-Nur 24:33	Corpus.quran.com; Qur'an Majeed; Al Quran	Concept; Value
(5)	ن ك ح	An-Nur 24:60	Corpus.quran.com; Qur'an Majeed: Al Quran	Universal law
(6)	ن ك ح	Al-Baqarah 2:221	Corpus.quran.com, Qur'an Majeed; Al Quran	Law in Marriage
(7)	ن ك ح	An-Nisa' 4:3	Corpus.quran.com	Law in Marriage
(8)	ن ك ح	An-Nisa' 4:22	Corpus.quran.com	Law in Marriage
(9)	ن ك ح	An-Nisa' 4:25	Corpus.quran.com	Law in Marriage
(10)	ن ك ح	An-Nisa' 4:127	Corpus.quran.com	Values
(11)	ن ك ح ط ل ق	An-Nur 24:3	Corpus.quran.com	Universal Law
(12)	ن ك ح	Al-Ahzab 33:49	Corpus.quran.com	Values
(13)	ن ك ح	Al-Mumtahanah	Corpus.quran.com	Law in marriage
(14)	ن ك ح	An-Nur 24:32	Corpus.quran.com	Law in marriage; Values.
(15)	ن ك ح	Al-Qasas 28:27	Corpus.quran.com	Law in Marriage
(16)	زوج	Al-Baqarah 2:25	Corpus.quran.com, Qur'an Majeed; Al Quran	Group (faithful people will find pure partners)
17)	زوج ن ك ح ط ل ق	Al-Baqarah 2:232	corpus.quran.com; Qur'an Majeed; Al Quran	Universal law
18)	زوج	Al-Baqarah 2:234	Corpus.quran.com, Qur'an Majeed; Al Quran	Universal law
19)	زوج	Al-Baqarah 2:240	Corpus.quran.com, Qur'an Majeed; Al Quran	Universal Law; Function of Marriage (Economic Function)

Keywords	Word Roots	Paragraph	Source	Maqasid Framework
20)	زوج	Ali Imran 3:15	Corpus.quran.com, Qur'an Majeed; Al Quran	Group
21)	زوج	An-Nisa' 4:12	Corpus.quran.com, Qur'an Majeed; Al Quran	Universal law.
22)	زوج	An-Nisa' 4:57	Corpus.quran.com, Qur'an Majeed; Al Quran	Evidence
23)	زوج	Al-An'am 6:139	Corpus.quran.com, Qur'an Majeed; Al Quran	Group (people of ignorance)
24)	زوج	Al-An'am 6:143	Corpus.quran.com, Qur'an Majeed; Al Quran	Not related to marriage. Azwaj here relates to animal pairs.
25)	زوج	At-Taubah 9:24	Corpus.quran.com, Al Quran application.	Concept
26)	زوج	Ar-Ra'd 13:23	Corpus.quran.com, Al Quran application.	Evidence
27)	زوج	Ar-Ra'd 13:38	Corpus.quran.com, Qur'an Majeed, Al Quran.	Law in marriage
28)	زوج	Al-Hijr 15:88	Corpus.quran.com, Qur'an Majeed, Al Quran.	Not related in marriage
29)	زوج	An-Nahl 16:72	Corpus.quran.com, Qur'an Majeed, Al Quran.	Purpose
31)	زوج	Thaa Ha 20:53	corpus.quran.com, Qur'an Majeed, Al Quran	Not directly related to marriage. Azwaj here means trees.
30)	زوج	Thaa Ha 20:131	corpus.quran.com, Qur'an Majeed, Al Quran	Not directly related to marriage.
(32)	زوج	Al-Mu'minun 23:6	corpus.quran.com, Qur'an Majeed, Al Quran	Values
(33)	زوج	An-Nur 24:6	corpus.quran.com, Qur'an Majeed, Al Quran	Law
(34)	زوج	Al-Furqan 25:74	corpus.quran.com, Qur'an Majeed, Al Quran	Purpose
(35)	زوج	Asy-Syu'ara' 26:166	corpus.quran.com, Qur'an Majeed, Al Quran	Law

Keywords	Word Roots	Paragraph	Source	Maqasid Framework
(36)	زوج	Ar-Rum 30:21	corpus.quran.com, Al Quran.	Evidence; purpose
(37)	زوج	Al-Ahzab 33:4	Corpus.quran.com, Qur'an Majeed; Al Quran.	Value (Integrity), Command (clear command).
(38)	زوج	Al-Ahzab 33:6	Corpus.quran.com, Qur'an Majeed, Al Quran.	Inheritance Law
(39)	زوج	Al-Ahzab 33:28	Corpus.quran.com, Qur'an Majeed, Al Quran.	Values
40)	زوج	Al-Ahzab 33:37	Corpus.quran.com, Qur'an Majeed, Al Quran.	Law in marriage
(41)	زوج	Al-Ahzab 33:50	Corpus.quran.com, Qur'an Majeed; Al Quran.	Law in marriage.
(42)	زوج	Al-Ahzab 33:52	Corpus.quran.com, Qur'an Majeed, Al Quran.	Values
(43)	زوج	Al-Ahzab 33:53	Corpus.quran.com, Qur'an Majeed, Al Quran.	Values (Ethic of maintaining privacy)
(44)	زوج	Al-Ahzab 33:59	Corpus.quran.com, Qur'an Majeed, Al Quran.	Values
(45)	زوج	Fathir 35:11	Corpus.quran.com, Qur'an Majeed, Al Quran	Universal law; Concept
(46)	زوج	Ya Sin 36:36	Corpus.quran.com, Qur'an Majeed, Al Quran	Universal law
(47)	زوج	Ya Sin 36:56	Corpus.quran.com, Al Quran.	Evidence
(48)	زوج	Ash-Shaffat 37:22	Corpus.quran.com, Al Quran.	Not related to marriage.
(49)	زوج	Shad 38:58	Corpus.quran.com, Qur'an Majeed, Al Quran.	Not related to marriage. The meaning of azwaja here is "similar/paired punishment in the hell of Jahannam"
(50) Marriage/ husband	زوج ازوج	Az-Zumar 39:6	Corpus.quran.com, Qur'an Majeed, Al Quran.	Universal Law
(51)	زوج	Ghafir 40:8	Corpus.quran.com, Al Quran.	Group
(52)	زوج	Az-Zukhruf	Corpus.quran.com,	Universal Law

Keywords	Word Roots	Paragraph	Source	Maqasid Framework
		43:12	Qur'an Majeed, Al Quran.	
(53)	زوج	Az-Zukhruf 43:70	Corpus.quran.com, Al Quran.	Values
(54)	زوج	Al-Waqi'ah 56:7	Corpus.quran.com, Qur'an Majeed, Al Quran.	Not related to marriage. More to 3 groups (ashabul syimal, ashabul yamin, ashabul muqarrabin) of humans in the sight of Allah SWT
(55)	زوج	Al-Mumtahanah 60:11	Corpus.quran.com; Qur'an Majeed; Al Quran.	Dowry return law.
(56)	زوج	At-Taghabun 64:14	Corpus.quran.com.	Command
(57)	زوج	At-Tahrim 66:1	Corpus.quran.com, Qur'an Majeed, Al Quran	Values
(58)	زوج	At-Tahrim 66:3	Corpus.quran.com, Qur'an Majeed, Al Quran	Values
(59)	زوج ط ل ق	At-Tahrim 66:5	corpus.quran.com, Qur'an Majeed, Al Quran	Values (commitment)
(60)	زوج	Al-Ma'arij 70:30	Corpus.quran.com, Qur'an Majeed, Al Quran	Values
(61)	زوج	An-Naba' 78:8	Corpus.quran.com, Qur'an Majeed, Al Quran	Universal Low
(62) Marriage/ husband	ب ع ل	An-Nisa' 4:128	corpus.quran.com; Qur'an Majeed; Al Quran	Command
(63)	ب ع ل	An-Nisa' 4:166	Al Quran application	Not related to marriage.
(64)	ب ع ل	Al-An'am 6:143	Al Quran application	Not related to marriage.
(65)	ب ع ل	Al-A'raf 7:7	Al Quran application	Not related to marriage.
(66)	ب ع ل	Yunus 10:39	Al Quran application	Not related to marriage.
(67)	ب ع ل	Hud 11:14	Al Quran application	Not related to marriage.
(68)	ب ع ل	Hud 11:72	Corpus.quran.com; Qur'an Majeed, Al Quran	Evidence (power of Allah SWT)
(69)	ب ع ل	Ash-Shaffat 37:125	Corpus.quran.com; Qur'an Majeed, Al Quran	Not related to marriage, بغلا here refers to the name of an idol



Keywords	Word Roots	Paragraph	Source	Maqasid Framework
(70)	ب ع ل	Fushshilat 41:47	Al Quran application	Not related to marriage. Meaning, nothing happens without the knowledge of Allah SWT
(71)	ب ع ل ط ل ق	Al-Baqarah 2:228	Corpus.quran.com	Law
(72)	ب ع ل	An-Nur 24:31	Corpus.quran.com	Values
(73) Husband	زوج	Al-Baqarah 2:35	Corpus.quran.com,	Values
(74)	زوج	Al-Baqarah 2:102	Corpus.quran.com,	Values
75)	زوج ن ك ح ط ل ق	Al-Baqarah 2:230	Corpus.quran.com; Qur'an Majeed, Al Qur'an	Law
76)	زوج	An-Nisa' 4:1	Corpus.quran.com,	Universal Law
77)	زوج	An-Nisa' 4:20	Corpus.quran.com,	Values
78)	زوج	Al-A'raf 7:19	Corpus.quran.com,	Command
79)	زوج	Al-A'raf 7:189	Corpus.quran.com,	Concept
80)	زوج	Hud 11:40	Corpus.quran.com,	Universal Law
81)	زوج	Ar-Ra'd 13:3	Corpus.quran.com,	Universal Law
82)	زوج	Thaa Ha 20:117	Corpus.quran.com,	Values
83)	زوج	Al-Anbiya 21:90	Al Quran application	Universal Law
(84)	زوج	Al-Hajj 22:5	Corpus.quran.com, Qur'an Majeed, Al Quran.	Concept, universal law
(85)	زوج	Al-Mu'minun 23:27	Corpus.quran.com, Qur'an Majeed, Al Quran.	Concept
86)	زوج	Asy-Syura 42:50	Corpus.quran.com,	Universal Law, Evidence
(87)	زوج	Luqman 31:10	Corpus.quran.com, Quran Majeed.	Universal law
(88)	زوج	Ad-Dukhkhan 44:54	Corpus.quran.com, Qur'an Majeed, Al Quran	Evidence

Keywords	Word Roots	Paragraph	Source	Maqasid Framework
(89)	زوج	Qaf 50:7	Corpus.quran.com, Qur'an Majeed, Al Quran	Universal Law
(90)	زوج	Adz-Dzariyat 51:49	Corpus.quran.com, Qur'an Majeed, Al Quran	Universal Law
(91)	زوج	Ath-Thur 52:20	Corpus.quran.com, Qur'an Majeed, Al Quran	Evidence
(92)	زوج	An-Najm 53:45	Corpus.quran.com, Qur'an Majeed, Al Quran	Universal Law
(93)	زوج	Ar-Rahman 55:52	Corpus.quran.com, Qur'an Majeed, Al Quran	Universal Law
(94)	زوج	Al-Mujadilah 58:1	Corpus.quran.com, Qur'an Majeed, Al Quran	Command
(95)	زوج	Al-Qiyamah 75:39	Corpus.quran.com, Qur'an Majeed, Al Quran	Universal Law
(96)	زوج	At-Takwir 81:7	Corpus.quran.com, Al Quran.	Not related to marriage. When death occurs, the soul separates from the body, and then, when resurrected, the soul and body are reunited.
(97) Divorce	ط ل ق	Al-Baqarah 2:227	Corpus.quran.com; Qur'an Majeed, Al Quran	Values
(98)	ط ل ق	Al-Baqarah 2:229	corpus.quran.com; Qur'an Majeed, Al Quran	Law
(99)	ط ل ق	Al-Baqarah 2:231	Corpus.quran.com	Concept
(100)	ط ل ق	Al-Baqarah 2:236	Corpus.quran.com	Concept
(101)	ط ل ق	At-Thalaq 65:1	Corpus.quran.com	Concept
(102)	ط ل ق	Al-Baqarah 2:241	Corpus.quran.com	Concept
(103) Spouse	لباس	Al-Baqarah 2:187	Root words related to marriage	Concept
(104)	الْخِيَانَةُ	An-Nur 24:26	Root words related to marriageP	Values

Keywords	Word Roots	Paragraph	Source	Maqasid Framework
(105)	م 0' 0000000	An-Nisa' 4:34	Root words related to marriage	Values
(106)	و ن	Yusuf 12:24	Root words related to marriage	Values

Note: "Verses that are not related to the theme of marriage"

Based on the table above, it can be seen that there are a total of 90 verses related to the theme of marriage, each containing the seven elements of the maqasid framework namely concept, purpose, value, command, universal law, group, and proof (Auda, 2021). Some verses contain multiple elements simultaneously. For instance, Surah An-Nur 24:33 includes elements of concept and value. The concept element explains that the purpose of marriage is to maintain purity. The value contained in this verse is the sacred value of marriage, even though slaves also require marriage to engage with others and should not be sold for prostitution. Tafsir Ibn Kathir explains that this verse is an order to marry (Alu Syaikh, 2016). A group of scholars are of the opinion that everyone who is able to marry is obliged to do so.

Surah An-Nur 24:33 also states that if they are poor, Allah will enable them with His grace. So marriage will bring sustenance, but of course it will happen if the couple also pays attention to other elements such as getting closer to Allah SWT, loving and loving each other, the husband respects and protects the wife, and vice versa, the wife also obeys and respects the husband, is fair, and maintains commitment and morals. Surah Al-An'am verse 139 also reinforces the value of respect for women, where the polytheists in the Jahiliyah era lowered the status of women, including their wives. The fresh entrails of livestock were given to men, while the carcasses were given to women. Then with the advent of Islam, women were honored.

Then, Surah Ar-Rum 30:21 includes elements of proof and purpose. The proof element is illustrated by the concept of pairing as signs of Allah's greatness, with the purpose of mutual support and tranquility, making couples feel at ease. Surah Al-Ahzab 33:4 contains elements of value and command. The value element illustrates that marriage must be undertaken wholeheartedly (clearly), related to the value of integrity. The command element emphasizes the prohibition for husbands to perform zihar (comparing their wives' physical appearance to their mothers), and that adopted children are not equivalent to biological children. There is a kifarāt (compensation for covering a sin) for those who do this by freeing a slave, which is reinforced by Surah Al-Mujadalah 58:3.

In Surah Al-Hajj 22:5, there is also a concept element about the creation of humans and the universal law that humans are paired. Humans need to realize that they are created in pairs, so that the noble and beautiful qualities will be attained through companionship. Furthermore, Surah Asy-Syura 42:50 contains two elements simultaneously, namely universal law and proof. The universal law states that pairing is a divine law (*sunnatullah*) and there is proof that Allah has the power to grant offspring or make someone barren as He wills. This illustrates that the verses of the Qur'an contain a network of meanings that comprehensively reveal the core purpose of one another.

There are 4 verses related to marriage that do not contain the root words associated with marriage, namely: Al-Baqarah 2:187, An-Nur 24:26, An-Nisa' 3:34, and Yusuf 12:24. In Surah Al-Baqarah 2:187, husbands and wives are described as clothes for one another. This analogy highlights unity, cooperation, and closeness. It signifies harmony, beauty, covering, protection, and the preservation of purity within the marital relationship. Surah An-Nur 24:26 describes that the morals (akhlaq) of partners should be compatible. Therefore, it is necessary to maintain good morals (akhlaq) and social interactions as an effort to find a good partner. Wicked women are for wicked men and vice versa. Good women are for good men and vice versa. Furthermore, Ibn Abbas explains that this verse

also relates to the notion that evil words are only fitting to be directed at wicked men, and wicked men are only worthy of being discussed with wicked words. Good words are appropriate only for good men, and good men are worthy of good words. Next, Surah An-Nisa' 3:34 explains that men (husbands) are protectors of women (wives) because Allah has preferred some over others (men over women) and because they (men) provide for them from their wealth. If a wife obeys her husband in everything he desires of her within what is lawful according to Allah, then there is no reason for the husband to trouble her, and he must not hit or isolate her. However, if the wife commits nusyuz (disobedience/rebellion) against her husband, the husband should advise her, then separate from her in bed, and (if necessary) temporarily strike her (by leaving her/being apart). But if they are obedient, the husband should not seek excuses to trouble her. Conversely, if the husband, as the leader and protector in the household, commits nusyuz, the Qur'an in Surah Al-Mujadilah 58:1 explains that Allah is Most Just, and He will hear the prayers of a wife wronged by her husband (nusyuz) from the seventh heaven. In such cases, the wife is permitted to sue her husband, but forgiveness is better for her. Based on this verse, married couples should maintain trust by being honest and open with each other. If they lie, then Allah will reveal their shame. Furthermore, Surah Yusuf 12:24 explains that it is natural for women to love men each other. However, if it is outside the bounds of marriage, they must lower their gaze and return to the guidance of Allah (to return to the straight path). By drawing closer to Allah, Prophet Yusuf turned away from the temptation of his master's wife out of fear of Allah. This highlights the temptations within marital relationships, such as the interference of magic mentioned in Surah Al-Baqarah 2:102, urging couples to be cautious in maintaining harmony in their marriage against the influence of magic by drawing closer to Allah. Because Satan always seeks to separate husband and wife (in various ways, including magic). It is evident that the temptations and trials within marriage are numerous, but only through faith in Allah and seeking His protection can we sustain the marital relationship until we achieve the ultimate goal of happiness in the hereafter with our partners in Allah's paradise.

### ***3. Constructing a purpose-based framework that is built on the analysis and synthesis of the identified elements***

After obtaining 90 verses related to the theme of marriage and categorizing the verses based on the seven elements of the maqasid framework, researchers conducted in-depth reflections involving experts in Tafsir and Psychology to find the themes and messages in each verse. The following is a description of the results of the reflection:

*Table 3. Themes and meanings of the verses*

Theme	Evidences	Note
Forgive/please/ make peace	Al-Baqarah 2: 237	Forgiveness given by both (husband and wife) closer to takwa.
	At-Taghabun 64:14	Marriage brings forth of trust (Amanah), wife, and dan children who must be cared for and protected carefully. Family dynamics show that problems are bound to arise in marriage, but what is recommended is "forgiveness".
	An-Nisa' 4:128	Self introspection, peace is better than divorce. Equal rights between husband and wife, but peace is preferred (by giving up their rights). The wife gives up her rights, and the husband improves his relationship with his wife.
Respect women	Al-Baqarah 2: 237	The husband is obliged to pay mut'ah (a gift from the husband to the divorced wife: one-half of the mahr if he has not had sexual intercourse).
	An-Nur 24:33	Preserving the honor of a slave (freed/married/married off).

Theme	Evidences	Note
Protecting women	An-Nisa' 4:3	It is permissible to marry a slave because they are both descendants of Adam and Eve.
	Al-Ahzab 33:49	There is no iddat for a woman whose husband divorces her before having sexual intercourse with her, but he still gives her mut'ah (half of the mahr).
	Al-Baqarah 2:232	Respect for women. Her rights are protected, the interests of the woman are safeguarded, and the limitation of the woman's attachment ends with the cessation of the iddat period.
	Al-Baqarah 2:234	Respect and honor for women. The ruling on the iddat period for a wife whose husband dies (4 months and 10 days). Grieving period, psychological care.
	Al-Ahzab 33:52	Appreciation of wives who have a commitment in accompanying the Prophet's da'wah, so the Apostle was forbidden to remarry, except to marry servants.
	Al-Baqarah 2:230	A divorced wife should not be prevented from remarrying and continuing her life. Marriage is done with seriousness and sacredness. After divorce, there is no reconciliation until the ex-wife is married to someone else.
	An-Nisa' 4:20	Fulfillment of the rights of a wife who is divorced by her husband, by not taking the property that has been given and giving accusations against her.
	Al-Baqarah 2:229	Respecting each other even when divorcing your wife is a form of obedience to Allah SWT.
	Al-Baqarah 2:236	Husbands should give mut'ah to wives who have been divorced and have not been given sexual intercourse as a form of respect for them.
	At-Thalaq 65:1	During the iddat period, the husband must take care of his divorced wife, and he may not expel her or send her out of the house, unless she has committed an obvious heinous act.
	Al-Baqarah 2:241	The obligation to give mut'ah to a woman who is divorced in a proper manner.
	Al-An'am 6:139	The polytheists of the Jahiliyyah, they dehumanized women, to the extent that their wives were humiliated. The fresh entrails of livestock were given to men, while carrion was given to women. With the advent of Islam, women were honored.
	Al-Baqarah 2:229	Respecting each other even when divorcing your wife is a form of obedience to Allah SWT.
	Al-Baqarah 2:236	Husbands should give mut'ah to wives who have been divorced and have not been given sexual intercourse as a form of respect for them.
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	Al-An'am 6:139	The polytheists of the Jahiliyyah, they dehumanized women, to the extent that their wives were humiliated. The fresh entrails of

Theme	Evidences	Note
To elevate dignity		livestock were given to men, while carrion was given to women. With the advent of Islam, women were honored.
	An-Nur 24:33	Marriage has a sacred value, even though a slave still needs marriage in order to be interfered with.
	An-Nur 24:60	Preserving honor is better for women (although if they are menopausal and do not wish to remarry, it is permissible to remove the most outer layer of clothing but still covered 'awrah).
	An-Nisa' 4:22	Honor and respect the father figure and his wife.
	An-Nur 24:32	The recommendation to marry is to protect oneself and one's honor.
	Al-Mu'minin 23:6	The believers who guard their private parts, except from their wives and the slave slaves they own. Marriage is ennobling, preserving honor and the believers who guard their private parts.
	Al-Ahzab 33:59	Family education to protect the 'awrah, that women are told to cover their headscarves all over their bodies, as self-identity and to maintain dignity and honor.
	Al-Ma'arij 70:30	Marriage is to restrain oneself and keep one's private parts in order to protect oneself.
	Al-Baqarah 2:228	Preserving the honor of women, by ensuring the lineage of offspring with the legal provisions of the length of the iddah period for wives divorced by their husbands (3 times pure). However, during the iddat period, it is recommended to reconcile.
	An-Nur 24:31	Maintaining chastity for the wife, not revealing the aurat. Except to those who are mahram.
	An-Nisa' 4:25	Marrying a female slave (servant) will bring benefits to her children in the future because they will become slaves like their mother. Also because the act of changing to marry a female slave while leaving a free woman is a lowly act.
To make clear nasab	Al-Mumtahanah 60:10	Marrying a slave girl will cause harm to her children, because they will become slaves like their mother. Also because the act of switching to marrying a slave girl by leaving a free woman is a low act.
	Al-Hajj 22:5	The nature of karim (loyalty, beauty) will be obtained if humans are in pairs.
	Al-Baqarah 2:235	It is not valid to carry out a marriage contract during the iddah period (waiting time for women who are divorced/divorced dead/alive)
Based on faith	Al-Ahzab 33:4	An adopted child does not make him or her the biological child of the person concerned.
	Al-Baqarah 2:221	The basic condition of marriage is faith (the man and woman are both Muslims).
	Al-Mumtahanah 60:10	Faith is the foundation of marriage. The right to dowry also becomes void due to disbelief/shirk.
	At-Taubah 9:24	Faith, loving Allah more than family, wealth or anything else.
	Al-Furqan 25:74	Strengthening the family (spirit) through prayer. Family resilience can be built with a strong relationship with the creator.

Theme	Evidences	Note
Be fair/not unjust	Al-Ahzab 33:6	Having a family is not just for personal gain, but a form of obedience to the Sunnah of the Prophet. The Prophet is superior to the believers, and the Prophet's wives are the mothers of the believers.
	Al-Mumtahanah 60:11	Mainly faith in marriage. Interfaith marriage is prohibited. The breakup of relations between husband and wife who are of different religions. The ruling on a believing wife who apostatizes and runs away from her husband to a pagan area.
	Al-A'raf 7:19	Following Allah's commands and avoiding Satan's deceit in order to maintain family harmony.
	Al-A'raf 7:189	Build a family with the involvement of Allah Swt in order to have righteous offspring.
	An-Nisa' 4:3	To be fair by not being unjust to the women to be married. To continue to give a dowry to the orphaned woman to be married (to be fair to the orphaned woman in his care); to marry with good intentions.
	An-Nur 24:6	Prevention of injustice in marriage, protection against slander, so when a husband accuses his wife of adultery, he must bring witnesses.
	Al-Mujadilah 58:1	Islam regulates justice, the wife also has the right to be cared for, to express her opinion, etc. Couples should keep the mandate to be honest and open with each other. If they lie, Allah will expose their disgrace.
avoid adultery	Al-Baqarah 2:231	If you are going to divorce your wife and the iddah has ended, then divorce her or keep her in a good way, and do not keep her with the evil intention of mistreating her.
	An-Nisa' 4:25	Marry a free woman or, if she cannot afford it, marry a slave, for fear of falling into adultery; if the slave woman commits adultery and has a husband, the penalty is half that of a free woman.
Maintain morals	An-Nur 24:32	Marriage is more subduing to the eyes and more preserving of the private parts.
	An-Nur 24:3	Marry a free woman or, if she cannot afford it, marry a slave, for fear of falling into adultery; if the slave woman commits adultery and has a husband, the penalty is half that of a free woman.
	An-Nur 24:26	The quality of a person's morals is a picture of the quality of his or her partner's morals. So, if you want to get a good partner, you need to maintain your morals.
To guarantee sustenance	An-Nur 24:32	The morals of the partner are compatible. So, it is necessary to maintain good manners and relationships, which is an effort to get a good partner. A vile woman is for a vile man and vice versa. A good woman for a good man and vice versa.
bride price	An-Nur 24:32	This is a command to marry. A group of scholars are of the opinion that everyone who is able to marry is obliged to do so. And Allah will guarantee the livelihood of the married person.
	Al-Qasas 28:27	The importance of dowry in marriage is that it can be in the form of services, because it reflects the husband's responsibility to support his family.
	Al-Ahzab 33:50	Obligation to give a dowry. If a wife has not been given a dowry, if she refuses to have sex with her husband, then she is not guilty,



Theme	Evidences	Note
		because she has not been bound by a dowry.
Female guardian	Al-Qasas 28:27	Obligation to give dowry. If a wife who has not been given the dowry refuses to have sexual intercourse with her husband, there is no sin on her, because she has not been bound by the dowry.
Obtain happiness in this world and the hereafter	Al-Baqarah 2:25	The vision of a good family life is to be a couple in heaven. Couple life (wife/husband) is described as an ornament of heaven.
	Aali-Imran 3:15	Marriage is oriented towards the happiness of the hereafter.
	An-Nisa' 4:57	The pious will be rewarded with spouses (a symbol of a happy reward). So a good marriage is one that gives a taste of heaven: "My home is my heaven."
	Ar-Ra'd 13:23	Adn (Eden) Paradise is for the righteous and their spouses and families.
	Al-Ahzab 33:28	The purpose of marriage is to maintain the continuity of the family, so the orientation is not only for the world, but more importantly for the hereafter. If the orientation is only the world, it will be prone to divorce.
	Ya Sin 36:56	The orientation of marriage is for the happiness of the hereafter. It is depicted with the happy "couple" being in Allah's paradise.
	Ghafir 40:8	The main purpose of marriage is to go to heaven, by means of piety and righteousness. Piety (shalih) will lead a person to paradise, along with his family (wife and their offspring).
	Az-Zukhruf 43:70	The purpose of marriage is for happiness in the hereafter, towards Allah's paradise. So, it is necessary for couples to keep their commitment by being patient, doing good, and respecting their partner. Allah swt guarantees couples who keep their commitment.
	Ad-Dukhan 44:54	Pairing up is a picture of happiness in the afterlife (paradise). The Qur'an illustrates that the wife is a symbol of pleasure for the husband.
	Ath-Thur 52:20	Pairing up is a symbol of the happiness of heavenly life with Allah giving a beautiful-eyed angel partner.
Economic function	Al-Baqarah 2:240	If a husband thinks that he is going to die, then he should make a bequest for his wives to spend on them for up to a year without taking them out of the house, except by his own will.
	An-Nisa' 4:12	Marriage has implications for inheritance (in the world), preserving life and well-being.
Reproductive function	An-Nahl 16:72	One of the purposes of marriage is to procreate, to continue life.
	Al-Furqan 25:74	The reward of heaven for those who pray to be given a spouse and offspring to please their hearts and to be leaders of the righteous.
	Fathir 35:11	No woman conceives and gives birth except with His knowledge.
	Hud 11:72	Having offspring is one of the goals of marriage, but if the marriage has not been blessed with offspring, then it is qadarullah (so do not avoid or make a problem if offspring have not been given).



Theme	Evidences	Note
Pairing is sunnatullah	An-Nisa' 4:1	Allah Swt created mankind from one self, then created his partner with the aim of having many sons and daughters.
	Al-Anbiya 21:90	Tafsir Ibn Kathir: Ibn Abbas, Mujahid, and Sa'id ibn Jubair said that Zacharias' wife before that was barren, unable to bear children. After Zacharias prayed for a child, she conceived.
	Al-Hajj 22:5	The process of human creation, the existence of the day of resurrection are all proof of the power of Allah SWT. Pray for righteous offspring. If given a child who is not perfect (physically) it is a form of test that must be prepared to face it.
	Ar-Ra'd 13:38	Marriage is also a law that was revealed to the Prophet and Messenger before Prophet Muhammad (Allah gives wives and offspring).
	Ar-Rum 30:21	A sign of Allah's greatness is to create a partner from one's own kind.
	Ya Sin 36:36	Sunnah of Allah: there is pairs in all living things.
	Az-Zumar 39:6	The concept of human creation with a partner. Humans are made in pairs, and so are animals.
	Az-Zukhruf 43:12	Pairing up is a fitrah.
	An-Naba' 78:8	Pairing up is God's design, couples are like the earth and mountains that strengthen each other, soothe, stabilize, which makes it more peaceful (Ar-Rum verse 21). But along the way, there are dynamics (multidivisional) that make them grow stronger against various obstacles.
	Fathir 35:11	Allah created humans in pairs (male and female).
	Al-Baqarah 2:35	The couple has been God's design since the first time humans were created (Prophet Adam and Siti Hawa).
	An-Nisa' 4:1	The original concept of human creation was in pairs, from one self (Adam) and his partner (Eve).
	Al-A'raf 7:19	Humans at the beginning of creation were paired up in heaven (Adam and Eve).
	Al-A'raf 7:189	Allah SWT created mankind from one soul (Adam) and from it He created his spouse, so that he feels pleasure in her.
	Hud 11:40	Allah SWT commanded Noah A.S. to take with him into the ark of the ship from every kind of living creature a pair of mates. According to another opinion, it was also to bring others in the form of plants of every kind a pair of mates.
	Ar-Ra'd 13:3	Allah SWT made all fruits in pairs.
	Al-Mu'minun 23:27	Couples to continue the offspring for the future. Allah SWT commanded Noah to put into the ship pairs of each kind, as well as his family, except for the one who was first determined to be afflicted among them.
	Asy-Syura 42:50	Sunnah of Allah is pairs of men and women. Having offspring or barrenness is the power of Allah SWT.
	Adz-Dzariyat 51:49	And everything Allah SWT created in pairs so that men may remember (the greatness of Allah).

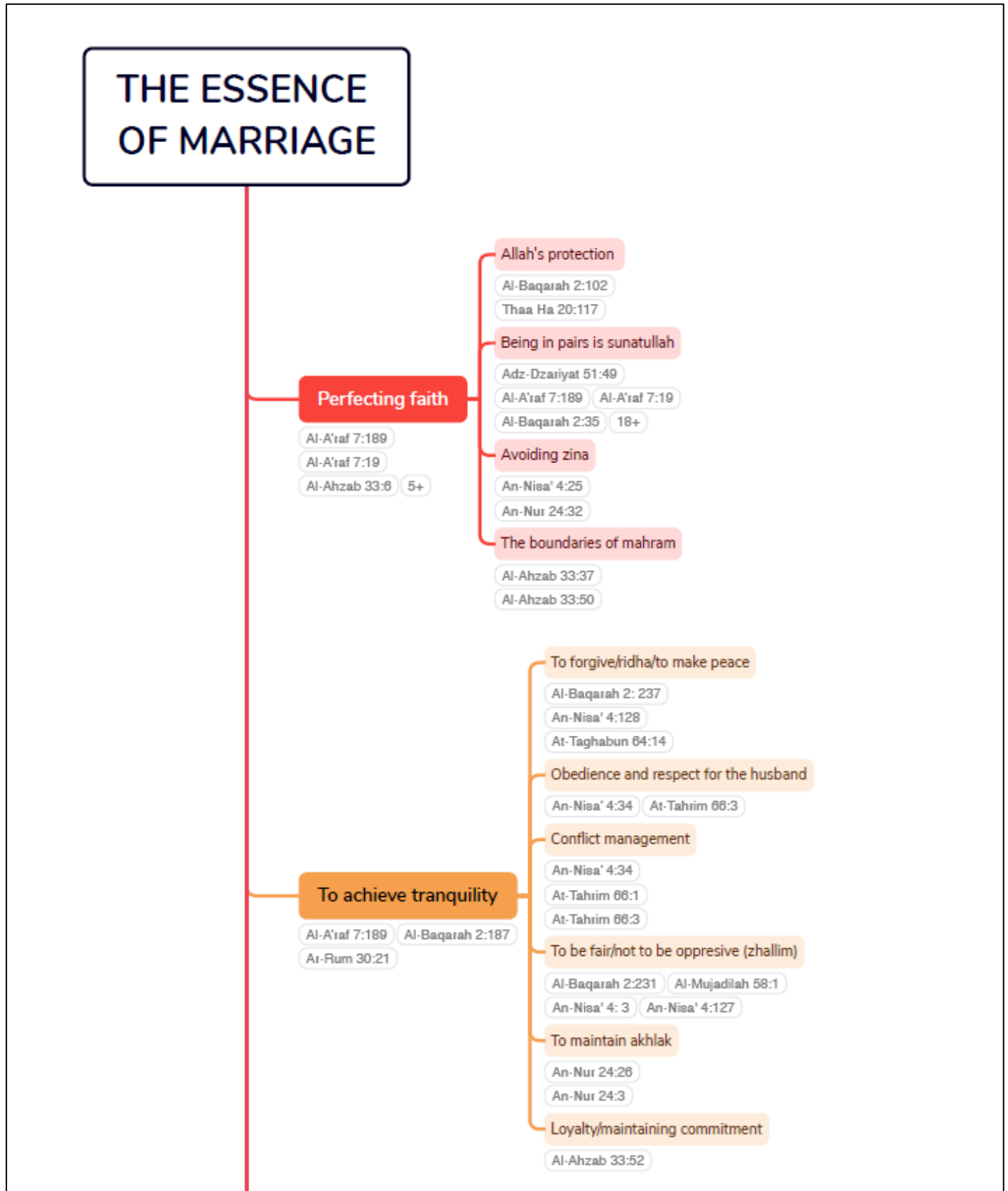
Theme	Evidences	Note
Building civilization	An-Najm 53:45	Allah SWT created humans in pairs (male and female).
	Ar-Rahman 55:52	Fruits in heaven also come in pairs.
	Al-Qiyamah 75:39	Humans are created in pairs (male and female).
	Al-Hajj 22:5	It is important to realize that humans are created in pairs, that humans are noble creatures.
	Luqman 31:10	Living things reproduce into 2 types, male and female. Related to the pairing of objects in nature, the reproduction of creeping animals (including humans).
	Qaf 50:7	Pairing up is the Sunnah of Allah.
	Al-Furqan 25:74	The purpose of marriage is to produce leaders for the ummah. Marriage is to build a civilization (the world) for happiness in the hereafter (heaven).
Feel peace and love	Asy-Syu'ara' 26:166	The prohibition of homosexuality, with marriage saving civilization.
	Ar-Ra'd 13:38	Marriage is for human beings to be at peace, and to love each other.
	Al-A'raf 7:189	Allah SWT created man in pairs so that he would be pleased with them.
Explain the role	Al-Baqarah 2:187	Husband and wife are like clothes for each other. Clothing is based on unity, cooperation and closeness. There is harmony, beauty, covering, protection, and maintaining purity.
	Al-Ahzab 33:4	It is not permissible to zihar the wife with the mother, because the mother is the one who gave birth, and the wife is the spouse.
	An-Nisa' 4:34	The man (husband) is the protector of the woman (wife), because Allah has preferred some of them (men) over others (women), and because thou (man) hast provided from their wealth.
Inheritance	Al-Ahzab 33:6	As a result of marriage, the law of inheritance is born.
	An-Nisa' 4:12	Marriage has implications for inheritance.
Divorce	Al-Ahzab 33:28	Divorce must be done a good way. Divorce is more about worldly gratification.
	Al-Ahzab 33:37	Divorce is allowed in Islam.
	Al-Mujadilah 58:1	Allah is just. Allah listens to the prayers of wives who are wronged by their husbands from the seventh heaven. It is permissible for the wife to sue her husband in this case.
	Al-Baqarah 2:227	If the couple says they are divorced, but their hearts are not, then the divorce has not yet taken place. Or vice versa, even if it is not stated outright, but there is an intention, then the divorce falls. The fall of divorce is based on the determination of the heart.
	Al-Baqarah 2:229	The limit of raj'i divorce (which can be reconciled) is up to 2 times. After that, the wife must marry another man. Reconciliation is done if the wife is truly committed to making a change, but if not, then the divorce is a good way. Khulu': a divorce paid by the wife (divorce ransom) for the wife who sues the husband for divorce. If the husband divorces, he must give mut'ah (maintenance during the iddah period).

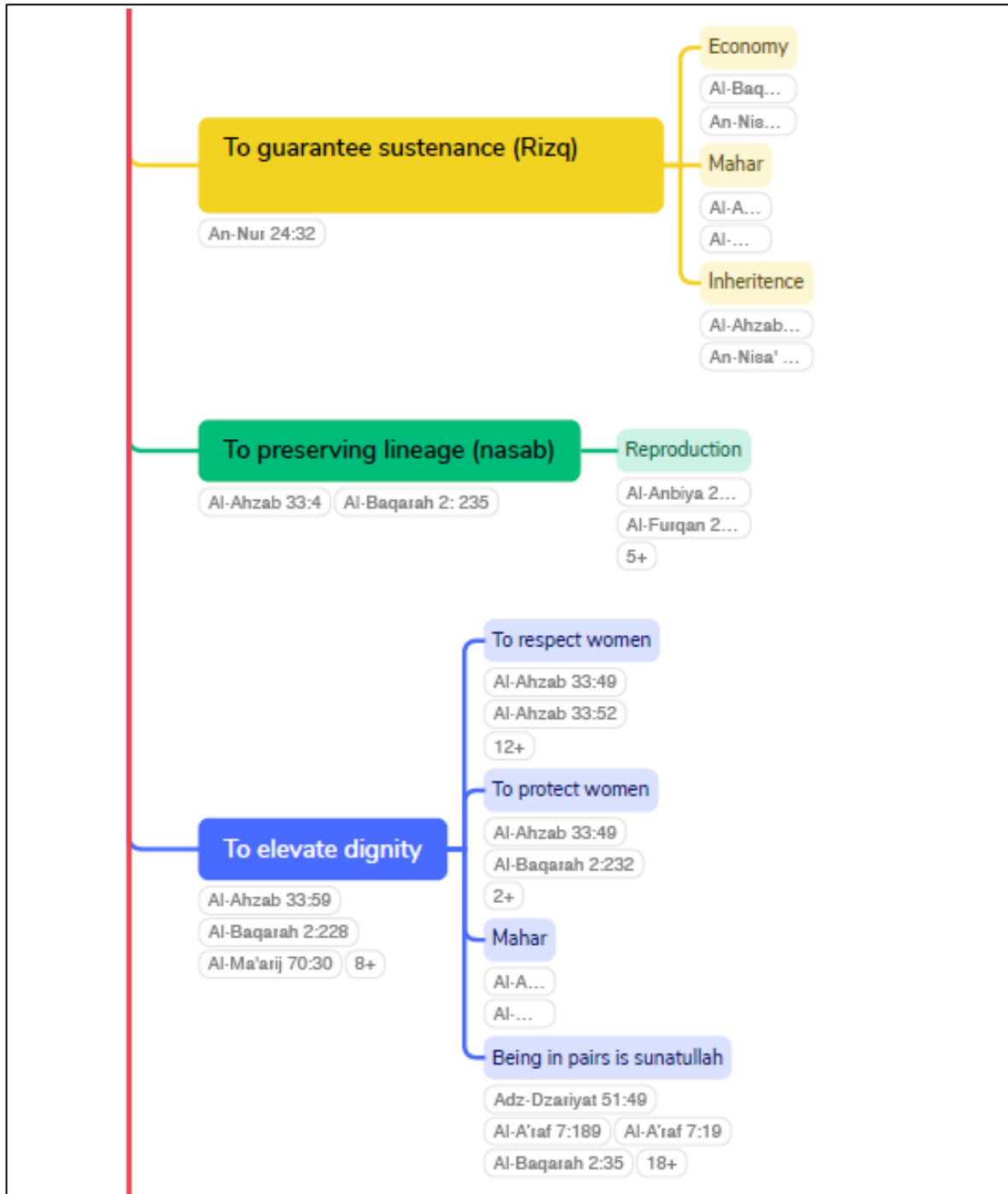
Theme	Evidences	Note
Boundaries of mahram	Al-Baqarah 2:231	End the marriage in a good way.
	Al-Baqarah 2:236	There is no sin in divorcing wives whom one has not touched or determined the mahr. And the husband should give mut'ah to the divorced wife.
	At-Thalaq 65:1	When divorcing a wife, let it be at a time when they are able to observe their iddat (waiting period) and count the time of the iddat. And the husband should take care of his wife, not drive her away or let her leave the house.
	Al-Baqarah 2:241	The divorced women should be given mut'ah according to what is appropriate, as an obligation for the pious.
	Al-Ahzab 33:37	The matter of a soul mate is the right of Allah. It is permissible to marry the ex-wife of an adopted son. It is permissible to marry a cousin (one grandfather).
Loyalty/keeping commitments	Al-Ahzab 33:50	Women who are lawful to marry, confirmation of the categories of mahram and non-mahram.
Maintain privacy/boundaries	Al-Ahzab 33:52	Maintain commitment in marriage.
Conflict management/communication	Al-Ahzab 33:53	The ethics built when entering the Prophet's wife's house, so as not to violate his privacy. Which can be an example for the Ummah of the Apostle to maintain the privacy of other people's households, ethics and limits of communication with their spouses.
	At-Tahrim 66:1	The importance of openness in building communication. The Prophet's wives, Aisha and Hafsa could be jealous.
	At-Tahrim 66:3	Communication ethics, keeping things private in the family not to be told to others, so as not to become a source of problems.
	An-Nisa' 4:34	Women who are worried about nusyuz, should be given advice, leave them in bed (separate beds), and (if necessary) beat them (leave/separate the house temporarily). But if they obey you, then don't look for reasons to trouble them.
Allah's protection	Al-Baqarah 2:102	Communication ethics, keeping things private in the family not to be told to others, so as not to become a source of problems.
	Thaa Ha 20:117	Satan is the enemy of husband and wife. The integrity of the household is vulnerable to problems due to temptation from the devil. The Hadith regarding when the devil reports his best performance is to separate the relationship between husband and wife.
	Yusuf 12:24	It is natural for women to love men, and vice versa. But outside the bonds of marriage, then they must subdue their views and return to the guidance of Allah swt (to return to the straight path). By getting closer to Allah Swt, the Prophet Joseph turned himself away from the temptation of his master's wife because the Prophet Joseph feared Allah Swt, because people who do this are more despicable than animals.
Guidance of Al Qur'an and Sunnah	Al-Baqarah 2:231	Qur'an and Sunnah as a reference in family life.

Theme	Evidences	Note
Obedience and respect for husband	An-Nisa' 4:34	So the righteous women are those who obey (Allah) and guard themselves when (their husbands) are absent, for Allah has guarded (them).
	At-Tahrim 66:3	For wives to try to keep commitments in the family. Allah will show when a spouse commits betrayal/is not trustworthy.

After studying the meanings of all verses related to marriage based on the interpretation of Ibn Kathir and through discussions with experts in the fields of Tafsir and Psychology, 28 themes emerged as follows: (1) Forgiveness/ridha/to make peace, found in 3 verses; (2) Respecting women in 14 verses; (3) Protecting women in 5 verses; (4) Upholding dignity in 12 verses; (5) Preserving lineage (nasab) in 2 verses; (6) To complete one's faith in 8 verses; (7) To be fair/not to be oppressive (zhalim) in 4 verses; (8) Avoiding adultery in 2 verses; (9) Upholding morals (maintaining akhlaq) in 2 verses; (10) Guarantee sustenance (rizqi) in 1 verse; (11) About mahar in 2 verses; (12) The guardian of woman, in 1 verse; (13) Attaining happiness in this world and the hereafter in 10 verses; (14) Economic functions in 2 verses; (15) Reproductive functions in 7 verses; (16) Being in pairs is sunatullah in 22 verses; (17) Contributing to a better society, in 2 verses; (18) Achieving tranquility and affection in 3 verses; (19) Explaining roles in 2 verses; (20) About inheritance in 2 verses; (21) Regarding divorce in 9 verses; (22) The boundaries of mahram in 2 verses; (23) Loyalty/maintaining commitment in 1 verse; (24) Maintaining privacy/boundaries in 1 verse; (25) Conflict management/communication in 3 verses; (26) Protection from Allah in 3 verses; (27) Guidance of the Qur'an and Sunnah, in 1 verse; and (28) Obedience and respect to the husband in 2 verses. If we pay further attention to the above explanation, several themes appear repeatedly in different verses. The themes that seem the most are: being in pairs is sunatullah, respecting women, maintaining glory, attaining happiness in this world and the hereafter based on faith, reproductive function (having offspring), and regarding divorce.

Upon further observation of the explanations above, several meanings repeatedly emerged across various verses. The following is a depiction of the essence of marriage based on the process of thematic analysis:





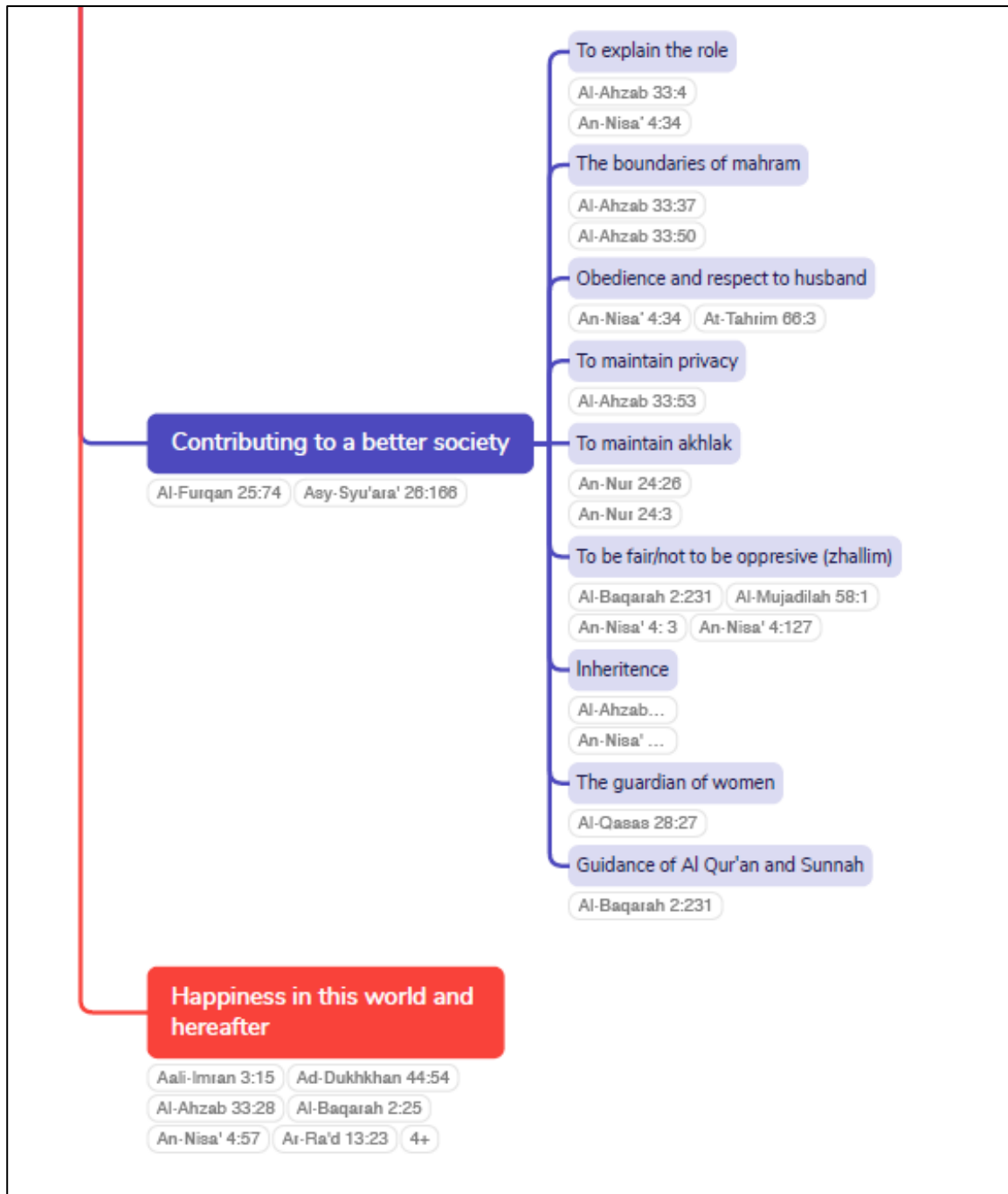


Figure 2. Result of thematic analysis from Reflection Cycle

#### **4. *Reviewing previous Islamic and conventional studies as well as the reality using a critical perspective and a purpose-based approach.***

Marriage from a psychological perspective refers to social exchange theory as an exchange system. Meanwhile, marriage in the Islamic perspective is a sacred covenant between a man and a woman (mitsaqan ghaliza) witnessed by Allah SWT on the basis of love and affection to get a peaceful life in this world and the hereafter.

It explains that the Qur'an, as a guide for Muslims, does not view marriage as a contract between partners, but rather as a "strong covenant" (mitsaqan ghaliza), intended for married life. The word mitsaq in Arabic means "promise" or "charter of agreement," it is a commitment, as a form of emphasis, more than just a promise. Meanwhile, ghaliza comes from the word ghilzh which means strong, heavy, solid, steadfast. Meanwhile, in the Compilation of Islamic Law (KHI), what is meant by mitsaqan ghaliza is a very strong contract to obey Allah's commands, and its implementation is considered an act of worship (Musthofa & Subiono 2020). Thus, mitsaqan ghaliza in marriage based on Surah An-Nisa verse 21 indicates that marriage is a firm, strong agreement, equivalent in value to the agreements of the Prophets Muhammad in conveying religious messages to their followers. According to the Al-Kanz Tafsir, what is meant by mitsaqan ghaliza in the verse is an agreement that binds a woman to live with a man who will accompany her in both happy and difficult times, in a life colored by deep love and affection. Thus, there is a difference between the word "contract" and the word "agreement". A contract can be easily terminated by either party and has an expiration date. However, an agreement has a deeper meaning than a contract and carries greater significance, and an agreement implies steadfast adherence to the agreement due to its strong and solid nature. Leaving it is difficult and there is no expiration date. Thus, there are notable differences between the Western and Islamic psychological conceptions on the essence of marriage.

#### **5. *Generating theories and principles that govern the research topic based on all these stages.***

Based on the results of axial coding, seven core meanings of the essence of marriage were identified as follows:

- 1) Perfecting Faith: This meaning encompasses themes of seeking protection from Allah, pairing as a sunatullah, avoiding zina, and the boundaries of mahram.
- 2) Attaining Tranquility: This includes themes of forgiveness/ridha, obedience and respect for the husband, conflict management, to be fair/not be appressive (zhalim), maintaining morals (akhlaq), and maintaining loyalty/commitment.
- 3) Guarantee Sustenance (rizqi): Related to themes of economic functions, about mahar, and inheritance consequences.
- 4) Preserving lineage (nasab): This encompasses the theme of reproductive functions within marriage.
- 5) Elevating Dignity: This meaning is derived from themes of respecting women, themes related to dowry (mahar), and being in pairs is sunatullah.
- 6) Contributing to a better society: This meaning relates to themes of explaining roles, maintaining privacy, maintaining akhlaq, being a guardian for the woman, and following the guidance of the Qur'an and Sunnah. Additionally, there are four other themes that emerge under different meanings, such as the boundaries of mahram, obedience and respect for the husband, to be fair/not be appressive (zhalim), and inheritance consequences.
- 7) Attaining Happiness in This World and the Hereafter.



It can be explained that the essence of marriage begins with perfecting one's faith, which serves as the primary foundation and purpose of marriage. By entering into a marriage based on faith, both partners will experience tranquility, both outwardly and inwardly. Furthermore, they will also receive blessings of sustenance from Allah, as promised by Allah in Surah An-Nur, verse 32, which means: "Marry off the 'free' singles among you, as well as the righteous of your bondmen and bondwomen. If they are poor, Allah will enrich them out of His bounty. For Allah is All-Bountiful, All-Knowing.". Marriage aims to preserve lineage and uphold dignity, which are contributing to a better society. The ultimate goal of nurturing a marriage is to attain happiness in this life and the hereafter, and to gain the paradise of Allah as the best place of return.

## Discussion

The Quran is the evidence that serves as guidance for Muslims. One of its aspects relates to marriage, which is an act of worship to Allah and completes a part of religion. Marriage can be understood as a means to create tranquility, maintain purity and honor, promote consultation and forgiveness in resolving conflicts, uphold morality, foster empathy, and fulfill family functions, including raising children, as taught in the Quran.

In Islamic teaching, marriage is a sacred covenant made for the sake of Allah based on faith. Its purpose is to preserve purity, honor, lineage, and to distance oneself from acts of fornication. Being in a pair is Allah's design; couples are like the earth and mountains, mutually strengthening and comforting each other, creating a sense of peace and tranquility. This is illustrated in the Sermon of the Prophet Muhammad during the Farewell Hajj:

... فَأَتَقُوا اللَّهَ فِي النِّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ

*"Fear Allah in your treatment of wives. Indeed, you have taken them on trust from Allah and made lawful their private parts by the words of Allah." (HR. Muslim).*

In the verse, Allah uses the words "خَلَقَ" and "جَعَلَ" to refer to creation, but they have different meanings (al-Attas, 2023). Allah SWT uses the word "خَلَقَ" which means He is creating something that only He can do, namely "creating a wife from your own kind". Then, in verse, there is also the word "جَعَلَ", which also means Allah Swt creates, but here the meaning is to create something that must involve "human effort," namely "to create profound love and compassionate mercy." So we can conclude that *sakinah* is something that Allah Swt sends down to a believer when he has reached a certain peak (accomplished) so that he will choose to try to achieve it or not. As Allah says in Surah Ash-Shams verse 8, "Then He inspired the soul (the way) of evil and piety," which means that Allah gives man a choice to choose a bad and good path, and then Allah also teaches man to get His guidance to guide his efforts towards a straight path. So, in achieving *sakinah*, Allah Swt has provided and determined something clear through the guidance of the Qur'an so that humans only have to choose what to do.

Based on the verses about marriage that have been analyzed, the form of effort that can be done to achieve the goal of *sakinah*, *mawaddah wa rahmah*, is that the married couple must be able to forgive each other, restrain themselves (sincere), be patient, and be fair, which is part of piety. As stated in Allah's words in Surah Ar-Ra'd, verse 22, one should restrain oneself in actions or abstain from something to seek Allah's pleasure. According to the interpretation of al-Munir by Wahbah Zuhaili, repaying someone's wrongdoing with good deeds can turn enemies into friends. For instance, responding to harsh words with gentle and polite language, countering mistakes with forgiveness, and meeting anger with patience and self-restraint from undesirable actions (Nafisah 2022).

Furthermore, marriage serves an economic function, requiring the husband to provide a dowry to the wife, which creates inheritance rights. In the event of divorce, the husband is also required to provide

mut'ah (a form of provision given to a divorced wife). Marriage also has a reproductive function, allowing for the continuation of lineage and the creation of a civilization in accordance with Islamic law. However, in practice, there are multidimensional dynamics that strengthen partners in facing challenges. When issues arise in the marriage, partners must maintain their piety to ensure resilience in their relationship. These dynamics should be resolved fairly. If partners cannot achieve this, there is an option for "divorce" which must be conducted in a good manner (ma'ruf). Although divorce is permitted, it is disliked by Allah and should only be seen as a solution when no other options are viable, for the welfare of both parties.

Marriages that endure tests and successfully navigate them will result in partners who are wiser and more patient at a higher level. Marriage must be embraced, and partners should be prepared to face various dynamics, ultimately leading to tranquility. Allah promises paradise, where there are pairs for the faithful and pious. Thus, the essence of marriage culminates in the hope of attaining happiness in this world and the Hereafter.

### **Conclusion and Recommendation**

Based on the study of 90 verses from the Quran related to marriage, it can be concluded that pairing is a sunatullah, including for humans, where pairing consists of males and females. Marriage can preserve purity and honor, clarify lineage, and keep individuals away from acts of adultery. Thus, the purpose of marriage is to achieve tranquility in life, both in this world and the hereafter (sakinah mawaddah wa rahmah). The Quran, as a guide for Muslims provides instructions for navigating the marriage journey. If partners face tests in their marriage, they are encouraged to forgive one another, exercise self-restraint sincerely, be patient, and act justly, all of which are part of piety to Allah. However, if conflicts become insurmountable while staying together, there is a solution in the form of "divorce". Divorce may be considered when it brings less harm than remaining together for the sake of mutual welfare.

The analysis from the maqasid process yields seven essential aspects of marriage from the Quranic perspective: perfecting faith, attaining tranquility, to guarantee sustenance (rizqi), preserving lineage (nasab), to elevate dignity, contributing to a better society, and attaining happiness in this world and the Hereafter.

This research still has various limitations, particularly concerning the analysis, which has not yet been conducted comprehensively. Therefore, future research is expected to be more in-depth because these verses can explain other elements more broadly and comprehensively. Practically, this research can serve as a guide for married couples facing marital issues. In addition, for professionals such as counselors and psychologists, this research can be a theoretical reference to apply the perspective of Islamic psychology in dealing with marital cases.

### **Acknowledgement**

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# Efficacy of Panginam: A Low-Intensity Psychological Intervention (LIPI) for Armed Conflict Family Survivors in Bangsamoro

Aminoding B. Limpao

Mindanao State University (MSU), Marawi City  
Department of Psychology and Related Services (DPRS)  
Panginam Healing and Wellness Center (PHWC)

**Abstract.** This study seeks to measure the efficacy of Panginam, a researcher-constructed low intensity psychological intervention (LIPI) program, among family survivors of armed conflict in Bangsamoro from the internally displaced persons (IDPs) of the 2017 Marawi Siege. Panginam as LIPI incorporated teachings of Islam as it is designed for Bangsamoro family survivors of armed conflicts. Using a Mixed Methods sequential exploratory research design utilizing ethnographic research and quasi-experimental methods, results reveal the adverse impact of armed conflict on the living situations of participants. A significant decrease was noted in the mean score of pre-test and post-test measures on levels of stress, anxiety, and depression of participants. Thus, Panginam as LIPI is efficacious in reducing levels of stress, anxiety, and depression of family survivors of armed conflict. Further, Panginam improved family processes and dynamics. Lastly, Panginam changed the view of Marawi Siege family survivors on armed conflict from negative to positive meaning.

*Keywords: Low Intensity Psychological Intervention (LIPI), Bangsamoro, family survivors, armed conflict, internally displaced person (IDP)*

## Introduction

On May 23, 2017, Marawi Siege broke out in Marawi City. In the coming days, hostage-takings, killings, carnage, burning, fire, and bombings enveloped the city. Residents were forced to leave their homes, properties, and possessions to evacuate for safety. There was war. Mranaws, the inhabitants of the place were exposed and subjected to potentially psychologically damaging experiences of stress, crisis, and trauma. The war lasted for five months. Based on the Bangon Marawi Comprehensive Rehabilitation and Recovery Program a total of 369,196 individuals were displaced by the crisis. UNCHR Philippines claimed that 98 percent of the total population was affected. These internally displaced persons (IDPs) were brought to evacuation and temporary shelters in Lanao del Sur, Lanao del Norte, Iligan City and other neighboring municipalities and cities.

While there is a consensus that internally displaced persons (IDPs) who had exposure to potentially traumatic events may recover faster with interventions such as resilience enhancement and psychosocial support, such interventions are often focused on the individual. An emerging practice in post-disaster mental health and psychosocial support services tries to expand the focus to the family. One such intervention being initiated today is the low intensity psychological intervention (LIPI), which might be useful in addressing the mental health needs of IDP populations in transit such as those families housed in temporary shelters. Ergo, there is a need to investigate the efficacy of a low intensity psychological intervention (LIPI) in addressing collectively family's armed conflict experiences and its consequences to facilitate rehabilitation and healing.

Studies by UNHCR, Oxfam, WHO and IOM found out that mental health and the psychosocial burden is present and a major concern among displaced populations. Witnessing traumatic events such as bombings, gunfights, and deaths, material losses, and displacement are significant and life-changing stressors affecting displaced populations. These, in part or as a whole, have been shown to impact mental health and psychosocial well-being. Findings from humanitarian responses claimed fear, sadness, and anger as common emotions during and after displacement from an armed conflict. The study by Benjamin Mitchell Wood and Per Kallestrup (2018), reviewed more than 219 published literatures of non-specialized group-based intervention. It only ended with 11 qualified articles based on the inclusion and inclusion criteria. All these addresses either anxiety, depression, or post-traumatic stress brought by armed conflict which are the long-term results of exposure to fear, sadness, anger, and other negative emotions. It is interesting to note that more than the majority of these interventions are directed towards children and adolescents. And in the Philippines, most of the armed conflict is in Mindanao.

In an armed conflict, the family is subjected to stress and crisis that may generate anxiety and depression. The entire family is affected. The experience of war is a family affair. Armed conflicts create and inflict a great deal of suffering and hardship among individual members of the family from the youngest to the oldest member. Default designs of intervention automatically address children, adolescents and women needs (Kuhhus, 2017; Tamayo-Agudelo, Vaughan Bell, 2018; Betancourt & William, 2008; Wood & Kallestrup, 2018). Categorically, whatever is achieved by a child, an adolescent, and/or a woman who is affected by war is reduced if he/she goes back to a family that is not attended to. The experience of armed conflict is a shared experience of the family; therefore, any intervention should involve the entire family and not family members individually.

A low number of registered and licensed psychologists and mental health professionals in the Bangsamoro region responded during the Marawi Siege. Responding mental health workers were volunteers from other professions who have undergone at least one training on Mental Health. Most mental health workers were professionals from a non-psychology field who were trained on Mental Health and Psychosocial Support (MHPSS). This amplifies the possibility of non-provision of mental health services in post-conflict areas of Bangsamoro due to the lack of specialists and professionals. This gap can be filled in by low intensity psychological interventions (LIPIs) that can be implemented by locally trained professionals and paraprofessionals. LIPIs refer to interventions that do not rely on specialists. It is delivered by paraprofessionals with a primary focus on teaching self-management skills. LIPIs offer an important opportunity to provide evidence-based treatments to people with mild to moderate symptoms of mental problems while overcoming barriers such as limited-service resources and specialist skills, stigma, and inaccessibility of face-to-face mental health services. LIPIs can be cost-effective and can successfully reduce a client's symptoms while ensuring the right level of care is matched to the client's needs at the right time (McEvoy, Landwehr, Percy, & Campbell, 2021). As compared with high intensity psychological interventions (HIFI) which require registered psychologists or specialists to deliver in 16-20 sessions in a span of 6-9 months, LIPIs would take a mere 6-8 sessions in a 12 to 16-week period, delivered by paraprofessionals and other trained professionals. Further, the focus of LIPI is in reducing mild to moderate levels of psychological concerns. Its forms include guided self-help interventions, structured group activity programs, and Psycho-educational sessions. HIPIs focus from mild to severe cases and are delivered as psychological therapies (Carswell, 2015). Lastly, LIPIs are particularly well suited to communities affected by adversity such as those affected by armed

conflict, as they require spare resources to implement.

Studies published by the United Nations documented the impact of armed conflict on children. The report "State of the World's Children" (UNICEF 1996) claimed that armed conflict affects all aspects of children's development - physical, mental, and emotional - and that these effects accumulate and affect each other. The report further implied that the effects of armed conflict are not only contained among children but also women, families, and the community. Lloyd and Penn (2010), citing UN reports (UNICEF 2002; 2006) documented many reports of severely traumatized children who escaped from war zones. It was added that aside from the threat to their physical health, very young children caught in armed conflicts are deemed to be vulnerable from an educational, psychosocial, and welfare point of view. This exactly summarizes the entire being of any child.

The study "Mental Health Aspects of Prolonged Combat Stress in Civilians" Hamblen and Schnurr (n.d.) conducted among adult respondents discussed the types of traumatic events civilians experience during the war. These experiences are life-threatening, such as being bombed, shot at, threatened, or displaced; being confined to one's home; losing a loved one or a family member; suffering from financial hardships; and having restricted access to no access to resources such as food, water, and other basic needs. The effects of these experiences as claimed by research conducted in refugee samples is the exhibition of high rates of PTSD, depression as well as other psychiatric problems.

Millions of children and young people worldwide are affected by armed conflict. They are confronted with physical harm, violence, danger, exploitation, fear, and loss. Many children are forced to flee. Communities are ripped apart and can no longer provide a secure environment for children. During the conflict, children and young people's rights are violated on a massive scale, their rights to be protected from violence, abuse, and neglect, and to live in dignity and be supported to develop their full potential. As a consequence of conflict, children and young people can lose their confidence, trust in others, and their trust in the future. They often become anxious, depressed, and withdrawn or rebellious, and aggressive (Romenzi, 2017).

The effects of war are devastating in life. Throughout the many centuries, war has always displaced people, broken apart families, and, in many instances, erased the only homes people have ever known. The loss of property, destruction of the environment, and displacement of people are the most apparent effects. There are so many effects that war has on the lives of people - one is the loss of human life, the worst impacts of war. Survivors of the war suffer physical and psychological effects which could be long-lasting. Both civilians and combatants may suffer physical incapacitation as a result. (What are the Effects of War on People Lives, 2017).

Psychological trauma may occur after a life distressing and threatening event. Psychological trauma is the unique individual experience of an event or enduring conditions, in which the individual's ability to integrate his/her emotional experience is overwhelmed, or the individual experiences (subjectively) a threat to life, bodily integrity, or sanity (Pearlman & Saakvitne, 1995, p. 60).

In summary, the mental health of any individual exposed to armed conflict is inevitably affected in the immediate aftermath of any armed conflict and there could be long-term adverse effects on psychological and social functioning (Inter-Agency Standing Committee (IASC) Guidelines, 2007), especially among the most vulnerable.

This study intends to gain understanding of the experiences and processes of coping by family survivors to survive any armed conflict in Bangsamoro. This study also intends to assess Panginam as

a low intensity psychological intervention (LIPI) efficacy in reducing stress, anxiety, and depression among family survivors of armed conflict. It is anchored on Family Systems Theory, an approach to understanding human functioning that focuses on interactions between people in a family and between the family and the context(s) in which that family is embedded. Family Systems Theory has been applied to a wide variety of areas including psychotherapy in general and family therapy (Watsons, 2012). It staked its unique claim by proposing that psychological challenges and psychopathology does not reside in the individual, but rather in a disturbed system of family relations. One of the fundamental underlying assumptions of this theory is that where there is a patient, there is a troubled family system (Kerig, 2011). The consideration of the theory is to enrich the understanding of the experiences of families who survived the armed conflict. Panginam focuses its object of intervention on the family and not the individual. As claimed by Family Systems Theory, it does not treat disturbed individuals but rather disturbed families.

In the conduct of literature reviews for this study, it adopted the concept of Dr. Catherine Panter-Brick (2014) in constructively defining resilience. She proposed resilience to be “a process to harness resources to sustain well-being”. Accordingly, it is a “process” because it implies that resilience is not just an attribute or even a capacity. The phrase “to harness resources” asks to identify what are the most relevant resources to people. The expression “sustained well-being” involves more than just a narrow definition of health or the absence of pathology (Panter-Brick, 2014). Her view that resilience is “hope” is adopted and became the central theme of the proposed intervention in this study. The cultural adaptation of resilience as hope provided leeway towards contextualization of hope as resilience across cultures. In this study, it is Bangsamoro culture.

With the disastrous events that ensued since May 23, 2017, and recognizing the impact of the Marawi Siege to Mranaw families, research geared towards knowing "what intervention can facilitate the recuperation, rehabilitation and rebuilding of families exposed to the psychologically damaging effects of armed conflict?" is proposed to be answered. It is a study that focused to explore understanding, experiences, and processes of armed conflict survival; and assess the efficacy of an intervention which is in this study is Panginam. Panginam, a researcher-constructed low intensity psychological intervention (LIPI) program, Panginam as LIPI incorporated teachings of Islam as it is designed for Bangsamoro family survivors of armed conflicts

## Method

This research undertaking follows a sequential exploratory mixed method design (Creswell & Creswell, 2018) composed of two parts: qualitative and quantitative. A mixed-method design is used to overcome the limitations of a single design. This study requires exploration and understanding of a phenomenon, and evaluation of the efficiency of the proposed intervention.

The qualitative part explored the understanding, experiences, and processes of survival of armed conflict family survivors. Ethnographic research is the design and Focus Group Discussion (FGD) is the specific methodology to be used. Ethnographic research is a qualitative method where researchers observe and/or interact with a study's participants in their real-life environment.

The quantitative method part measured the efficacy of the proposed low impact psychological intervention (LIPI) model which is Panginam using a quasi-experiment design. Panginam, which means hope, is a low intensity psychological intervention (LIPI). It is a researcher-made intervention

envisioned to address stress, anxiety, and depression generated by armed conflict situations among family survivors. It is an indigenous and evolving low intensity psychological intervention that combines original works based on Islam and context-sensitive evidence-based cognitive-behavioral stress management techniques. It is composed of eight modules written and administered in Mranaw language. It encompasses orientation, catharsis, emotion awareness and processing; psychoeducation on stress, anxiety, and depression; stress management techniques, problem-solving, effective communication; and emotion regulation strategies to address stress, anxiety, and depression. It is administered in a family as a group. It utilizes emphatic listening; arts; voluntary sharing; processing techniques such as reflections, probing and insights drawing; and behavioral demonstrations.

This study was conducted in a transitory shelter facility established by the government for the Marawi Siege-displaced population. It is the current location of 1175 transition homes for internally displaced persons (IDPs). At the time of the study, there are about 800 units occupied and other units are nearing completion. The selection of this locale is due to the following considerations: (1) residents are from the Most Affected Area (MAA) of Marawi City, (2) semi-permanency of stay of residents which ensures the population sample of the study until its completion, and lastly, (3) while a significant number of Marawi Siege survivors are housed in various evacuation centers also in Marawi City or in nearby municipalities, this is the only well-established transition settlement for the IDPs of Marawi Siege

The participants of the study are IDP families. Family in this study refers to the mother, father and children aged 11 years old and above. Selection and recruitment of participants followed inclusion and exclusion criteria. The inclusion criteria of the study are: (1) the family participants are internally displaced due to the Marawi Siege with pre-siege residence at one of the 24 barangays in the MAA; and (2) at least one member of the family has mild to moderate level score in either stress, anxiety, or depression as measured by selected objective assessment tools on stress, anxiety and depression. The levels measured and considered are post-siege. Participant who failed to meet any criterion enumerated in the inclusion criteria did not qualify as research participant. Due to the reason that the entire population of those who may qualify is unknown, the sample size is not computed. Rather, the participants considered is at least 8 families.

Focus Group Discussion (FGD) guide questions based on the statement of problem of the study are the instruments used in data gathering for the qualitative phase of this study. Tools measuring levels of stress, anxiety and depression are the research instruments for the quantitative phase of the study. These objective tests are adapted by translating them to Mranaw language and context. Necessary accommodation procedures to suit the population sample of the study is considered. Validation and pilot testing follows to establish validity and reliability of adapted tests. The standardized objective measurement tools used in the study are: Perceived Stress Scale (PSS) by Sheldon Cohen; DSM-5 Self-Rated Level 1 Cross-Cutting Symptom Measure — Adult, DSM-5 Self-Rated Level 1 Cross-Cutting Symptom Measure — Child 11-17, DSM 5 LEVEL 2—Depression—Adult (PROMIS Emotional Distress—Depression—Short Form), DSM 5 LEVEL 2—Anxiety—Adult (PROMIS Emotional Distress—Anxiety—Short Form), DSM 5 LEVEL 2—Depression—Child Age 11–17 and DSM 5 LEVEL 2—Anxiety—Child Age 11–17. Perceived Stress Scale by Sheldon Cohen, DSM-5 Self-Rated Level 1 Cross-Cutting Symptom Measure — Adult, and DSM-5 Self-Rated Level 1 Cross-Cutting Symptom Measure — Child 11-17; are used to identify study participants. DSM 5 LEVEL 2—



Depression—Adult, DSM 5 LEVEL 2—Anxiety—Adult, DSM 5 LEVEL 2—Depression—Child Age 11–17, and DSM 5 LEVEL 2—Anxiety—Child Age 11–17, are used to determine the level of anxiety and depression of participants. Only mild to moderate levels were considered to participate in the study. Except for the Perceived Stress Scale, these standardized objective measurement tools are offered by American Psychiatric Association (APA). Note that “emerging measures” are still for further research and clinical evaluation. These patient assessment measures were developed to be administered at the initial patient interview and to monitor treatment progress. They should be used in research and evaluation as potentially useful tools to enhance clinical decision-making and not as the sole basis for making a clinical diagnosis (<https://www.psychiatry.org>).

The conduct of the study involved the following procedures: (1) Community groundwork identifying possible research participants. Potential community members who can be participants are identified and recommended. Validation of names and finalization of the listings of potential qualified respondents. (2) Validation of Panginam modules and recruitment of members of research team. (3) Training of research team members. (4) Translation and establishment of psychometric properties of selected objective standardized assessment tools to be used. Validation and pretesting followed. (5) Participants are invited to participate in the study. Letters of invitation and consent were sent. Only individuals who accepted the invitation and signed the letters of consent were involved in the study. Minor participants (aged below 18) were required to accomplish and present parental/guardian consent before participating. Inclusion and exclusion criteria are strictly be followed in the selection of participants. (6) Conduct of first series of focus group discussions. (7) Provision/Conduct Panginam (intervention). (8) Post testing followed the completion of intervention. The same objective standardized assessment tools during the pre-testing are used. (9) Conduct of second series of focus group discussions. And (10) analyses of collected data.

The qualitative phase of the study relied on the data shared during the series of Focus Group Discussions (FGD). Collected data are subjected to content analysis and thematic analysis techniques. The exploratory nature of these qualitative data analysis techniques makes them appropriate to consider and use. For the quantitative phase, T-test is used for pre-test and post-test scores on levels of stress, anxiety, and depression. Analysis of variance is used to determine the relationship of developmental stages, sex, family roles with levels of stress, anxiety, and depression.

This study adhered to legitimacy by considering varied ethical issues in its conduct. Throughout the study, ethical standards and procedures are strictly followed and implemented. Letters of invitations, agreements, consent, and assent are provided to ensure that no participant is coerced to participate. Documentation procedures also followed strict ethical standards and procedures. No photo and/or audio are shared, posted, and/or publish without the consent of the participant. Informed Consent and Voluntary Participation. The researcher provided letters of invitations, agreements, consent, and dissent to ensure that no participant was coerced to participate. Any concern from the participants (guardians/parents for the minor) regarding the research is addressed and attended. Participants are allowed to withdraw his/her participation at any time if he/she intends to. Confidentiality and Anonymity. In documenting the data gathered for this research, the identity of the participants is not disclosed. No photo and/or audio is shared, posted, and/or published without the consent of the participant or by the guardians/parents of a minor participant. Safety and Protection of Vulnerable Populations. Minimum health standards and provision of applicable personal protective equipment are

adhered to in the conduct of the study since the study occurred during the time of CoViD19 Pandemic. Furthermore, the delivery of this intervention was coordinated with the Marawi City Health Office. Cultural Sensitivity. Using family sessions as the modality of delivery with the intent to help IDP families rework the communication lines to address family trauma is consistent with the Mranaw culture of close family ties. Facilitators who delivered the interventions were on-boarded not only with the protocol, but also with guidelines on cultural norms and traditions of the Mranaw. Most of the facilitators were ethnic Mranaws. The two who were not had long exposure to working with Mranaw populations. Most of the sessions used the Mranaw language.

## Findings

Descriptions of experiences of participants of their living conditions before, and after armed conflict and Panginam intervention are presented in this section. Results and responses are from series of focus group discussion as well as psychological evaluation of participants levels of stress, anxiety, and depression before and after the conduct of Panginam (low intensity psychological intervention).

**Socio-Demographic Profile of Participants.** Nine family-participants took part in this study. Table 1 presents the composition of the nine family-participants of the study.

Table 1. *Family- Participants of the Study*

Family	Mother	Father	Daughter	Son	Total
One	Participant	Non-participant	0 Participant	3 Participants	4 Participants
Two	Participant	Participant	2 Participants	0 Participants	4 Participants
Three	Participant	Non-Participant	3 Participants	1 Participants	5 Participants
Four	Participant	Participant	2 Participants	2 Participants	6 Participants
Five	Participant	Participant	1 Participant	1 Participant	4 Participants
Six	Participant	Participant	2 Participants	0 Participant	4 Participants
Seven	Participant	Non- Participant	2 Participants	1 Participant	4 Participants
Eight	Participant	Participant	2 Participants	0 Participant	4 Participants
Nine	Participant	Participant	1 Participant	2 Participant	5 Participants
<b>Total</b>	<b>9 Participants</b>	<b>6 Participants</b>	<b>15 Participants</b>	<b>10 Participants</b>	<b>40 Participants</b>

Family One is composed of four participants; this is a solo-parent family. The husband and wife are officially separated. The mother has custody of all her three children. Family Two is composed of four participants: a couple and their two daughters. Family Three is composed of five participants. It can be observed that the father is a non-participant. The reason for non-participation is because the father of the family is a survivor of cerebro-thrombosis which left him to have difficulties in gross and fine locomotion as well as speech difficulties. Family Four is composed of six participants, these are the mother and father, two daughters and two sons. Family Five is composed of four participants: the couple and a son and a daughter. Families Six and seven are also composed of four members each. Family Seven solo-parent family due to death of the husband. Family Eight is composed of four members: the mother, father and two daughters. And lastly, Family Nine is composed of five members - children aged 11 below and those who are married were excluded as participants.

Table 2. *Age, Sex and Roles of the Participants*

Categories	Frequency	Percentage
<i>Age</i>		
11 – 20 years old	18	45%
21 – 30 years old	7	17.5%
31 – 40 years old	3	7.5%
41 – 50 years old	10	25%
51 – 60 years old	0	0%
61 years old and above	2	5%
<i>Sex</i>		
Male	16	40%
Female	24	60%
<i>Role in the Family</i>		
Father	6	15%
Mother	9	22.5%
Son	10	25%
Daughter	15	37.5%
<b>Total</b>	<b>40</b>	<b>100%</b>

Age, sex, and role in the family of the individual participants are presented in Table 2. A total of 40 respondents participated in the intervention program. Age ranges between 11 and 63 years old. Most of the respondents are between the age of 11 to 20 years old (45%). Some were also between 41 and 50 years old (25%). A few of them are between 21 and 30 years old (17.5%), 31 to 40 years old (7.5%); and 61 to 63 years old (5%). There were also more female respondents (60%) than male respondents (40%). With a total of nine nuclear families, most participants are daughters (37.5%), followed by sons (25%), mothers (22.5%), and fathers (15%). All of them were living in a temporary shelter during the intervention program.

Impact of the Marawi Siege to the lives of family survivors. This presents description of living conditions before Marawi Siege, experiences on Marawi Siege, processes of survival and feelings of the armed conflict. Living conditions are the circumstances or factors affecting the way in which people live, particularly about their well-being. The term ‘living conditions’ is closely related to that of ‘quality of life.’ The latter is the degree to which an individual is healthy, comfortable, and able to participate in or enjoy life events.

The term ‘quality of life’ then can refer to both the experience an individual has of his or her own life and to the living conditions in which individuals find themselves (<https://www.eurofound.europa.eu>). The standard of living varies between individuals depending on different aspects of life. The standard of living conditions consists of having at least the basics such as food, shelter, safety, education, and social interaction which all contribute to wellbeing. These are the aspects considered in the summary table presented above illustrating the impact of Marawi Siege to the living conditions of family-survivors.

Table 3. *Summary of Impact of Marawi Siege on Family Survivors' living conditions*

Aspects of Living Conditions	Before Marawi Siege	Impact of Marawi Siege		
		Experiences on Marawi Siege	Processes of Survival	Feelings of Marawi Siege
Food	There is source of food because there is livelihood.	Hunger and thirst	Reliance on dole out from GO and NGOs.	Hardship, suffering, Stress, anxiety, depression, worry, anger, irritation, desperation
Shelter	Family respondents have houses of their own	Destructed either by burning, indiscriminate firing and/or bombing	Crowding in a small space tents/ spaces at evacuation camps	Horror, fear Stress, anxiety, depression, anger, irritation, discomfort, Hardship, suffering,
Safety	Marawi City is perceived safe.	Displacement. Life threatening due to exchanges of indiscriminate gunfights and bombing	Mandatory evacuation	Horror, fear Stress, anxiety, depression, anger, Hardship, suffering,
Education	Children are attending schools as well as Madaris education	Interrupted and discontinued.	Stopped attending school	Sadness, depression, suffering,
Social Interaction	There is camaraderie between and among relatives and friends.	Altered due to the changes in environment	Deal with the new environment and new individuals at their social spaces.	Stress, worry, anxiety, depression,

In general, Marawi Siege bear negative impact in the quality of life of family survivors. It threatened life, damaged properties, and caused psychological distress to family survivors. Descriptions of their living conditions before Marawi Siege, experiences of the armed conflict, processes of survival and feelings of the armed conflict are presented below to illustrate the negative impact of the armed conflict in details.

### ***Family Survivors' Description of Living Condition Before Armed Conflict***

The participants have shared during the series of focus group discussions that life prior to May 23, 2017 (before the armed conflict) was generally good. They describe economic comfort where basic needs are met and provided, children are attending schools, and family problems are managed and solved. They said there were family bonding moments, ease in daily life, and a sense of contentment.

### ***Family Survivors' Description of Experiences of the Armed Conflict***

Ramadan, the holy month of Muslims was coming in a few days prior to the eruption of Marawi Siege. There was an air of joyful anticipation and jubilation among the participants as they made special preparations for the Ramadan. There were participants who were in Padian (Marawi City Market) buying food and goods for the coming holidays. Some were there because they own and run business. It was a very busy day as there were many people in Padian. A number of participants described that they were at home cleaning and decorating for the month-long holiday, while some were visiting their relatives. As shared, Ramadan preoccupied the respondents at that time. Nobody expected that an armed conflict would soon break out in Marawi.

Horror is the general description of participants' experience and reactions to Marawi Siege. They feared for oneself and family members, as expressed by the fathers, mothers, daughters, and sons. Everybody was in disbelief with the prolonged indiscriminate firing, conflagration, killings, and dead bodies. It was chaotic, scary, and disturbing. The reported specific reactions of family-participants at that time were fear, running away to safety, panic, confusion, nervousness characterized by agitation,

shaking and being edgy, various body pains, crying, fear for the safety of the family, jumpiness or being easily startled, worries, sadness, memory lapse, thoughts of losses of life and possessions, and the urgent need to save the non-Muslims from ISIS-affiliate terrorists.

Upon the assault of government troops to secure the city and eradicate the terrorists and along with the declaration of Martial Law in Mindanao, evacuation to safety became mandatory and necessary. Displacement of Marawi residents became the direct effect of the armed conflict that enveloped the city. The need to be out of Marawi emerged as the scope of the armed conflict widened. Getting out of the city was marked by hardship. However, there were individuals who were not able to leave for various reasons. Some believed that the armed conflict would last only for a few days. Hardship and suffering are the general themes deduced from the narratives of survival and evacuation of the family participants. Accounts of long walks, danger, hunger, thirst, separation, fear, crying, lack of sleep, and hiding are the descriptions of the respondents of their experiences as the armed conflict went to full scale.

As summarized by the participants after the eruption of armed conflict the only means of survival was to evacuate. This process of survival was characterized by hardships and suffering. It marked the start that majority if not all residents of Marawi City became internally displaced.

### ***Family Survivors' Description of Processes of Survival During the Armed Conflict***

The battle of Marawi started on the 23rd of May 2017 and officially ended on the 17th of October 2017, following the confirmation of the deaths of militant leaders Omar Maute and Isnilon Hapilon. The armed conflict lasted for almost five months. This section of the study discusses the processes of survival of the respondents from their displacement to the time of liberation of Marawi with focus on physical, psychological, relationships, communication, health, livelihood, social, spiritual, and environmental aspects.

#### ***Description of processes of physical survival***

The participants of the study collectively mentioned that their survival during this trying time can be summarized as reliance on relief goods. From the time that they left Marawi for a safer ground they started relying on relief goods from various government and non-government agencies.

#### ***Description of processes of psychological survival***

There is admission among the participants that what they went through was a difficult situation. It challenged their psychological make-up. The overwhelming emotions they have since the start of the armed conflict until the time of being at the evacuation centers continued to generate stress, fear, worries, anxiety, sadness and hurt. When asked how they survived and their ways of surviving, the participants mentioned a variety of coping mechanisms and strategies. Responses under this section are categorized according to five general types of coping strategies: problem-focused coping, emotion-focused coping, social support, religious coping, and meaning-making. Responses are presented in tables that follow in this section.

Table 4. *Participants' Problem-focused Coping*

Problem-focused coping			
Mother	Father	Daughter	Sons
		"Pukalek ako oba kaparomani so Marawi Siege. Di ako blag ko pamilya ko." (Scared that Marawi siege might be repeated again, I always stay beside my family members.)	"Kanamara kalipatan so Marawi Siege." (Trying their best to forget Marawi Siege.)
		"Di akun kalipatan so so miyasowasowa sa Marawi Siege. Di ako torogon igira gagawii. Aya akun kapaturog na igira miyakanaw siran." (I cannot forget what happened in Marawi Siege. I cannot sleep in the evening. I just sleep when my family is awake.)	
		"Di ako mliyo. Sisii ako dun kumakadaun igira mararata a ginawa ko." (I do not go out. I am staying inside when I am feeling bad.)	

Table 5. *Participants' Emotion-focused Coping*

Emotion-focused coping			
Mother	Father	Daughter	Sons
"Kagoraok." (Crying)		"Kagoraok igira kiyatanodan akun so miyada rukami." (Crying when I recall what we lost.)	"Kapangilay sa ipakapiya a ginawa." (Looking for relief)
"Rela," (Forgiveness, letting go of the losses)		"Da a kaliyo ka tataman so rata a ginawa." (Staying inside because the hurt is so much.)	"Sisandun so rata ginawa kagiya katawan ka so miyada. Tigurun ta dun oto." (Bad feeling persists because you know what is lost but you must persevere.)
"Tomutuntong- kapamogaw sa shaitan." (Staring-cursing away evil)			"Kagoraok igira miyakasakisakit dun." (Crying sometimes, when it feels so painful)
			"Sinusubukan na maging happy dahil wala na kami sa Marawi pero malungkot." (Trying to be happy because we are already out of Marawi, but it is still sad.)
			"Mahirap labanan ang takot, lungkot at galit. Umiyak minsan." (It is difficult to fight fear, sadness, and anger. Sometimes crying.)

Table 6. *Participants' Social Support Coping*

<b>Social Support coping</b>			
Mother	Father	Daughter	Sons
		<i>"Igira miyagdam akun so kaluk na moobay ako ki Ina."</i> (When I feel fear, I stay beside mother)	<i>"Usap usap kasama tropang bago."</i> (Talks with new set of friends).
			<i>"Sama sama sa grupo."</i> (Hanging out with friends.)

Table 7. *Participants' Religious Coping*

<b>Religious coping</b>			
Mother	Father	Daughter	Sons
Surrender to Allah swt	<i>"Kasabar"</i> (Acceptance with patience)	<i>"Kasabar"</i> (Acceptance with patience)	<i>"Kapagamal."</i> (Performing faithful activities)
<i>"Sambayang"</i> (praying 5 times a day)	<i>"Tawakal"</i> (Surrendering everything to will of Allah swt)	<i>"Katawakal"</i> (Surrender everything to Allah swt)	<i>"Kasambayang."</i> (Praying 5 times a day)
<i>"Du'a"</i> (Supplications)	<i>"Kapagama"</i> (increased practice of faith)	<i>"Kasambayang"</i> (Praying 5 times a day)	
<i>"Sab'r"</i> (Acceptance with patience)		<i>"Kapamangni ko Allah sa bagur."</i> (Asking for strength from Allah swt)	
<i>"Dhikir"</i> (Remembrance of Allah swt)			
<i>"Kapagamal"</i> (Performing faithful activities)			

Table 8. *Participants' Meaning Making Coping*

<b>Meaning Making</b>			
Mother	Father	Daughter	Sons
<i>"Kapanalamat a uyag-uyag ta."</i> (Thankful to be alive)		<i>"Tanggapin na ang siege na mala a lesson."</i> (Accept that this is a big lesson to all)	
<i>"Pamikirun a adun pun a lawan saya"</i> (Thinking/comparing self to others)			
<i>"Giyaya na kadakdaklan."</i> (This happened to many of us)			
<i>"Sambi-sambian bo."</i> (Whatever lost will be replaced.)			

Among the five general types of coping strategies, it is religious coping that is found to be common among all the participants. More than the majority of the participants' expressed various Islam-based coping mechanisms. These are sab'r (patience and acceptance), tawakal (surrendering everything to the will of Allah swt), increased practice of faith such as salah, dhikir and du'a. These are mentioned by participants across family roles. Problem-focused and social support coping are found only among the off-springs of the family participants. It is worth noting that emotion-focused coping is not documented among the fathers of the family-participants. And lastly, meaning-making coping is found only among the females of the family participants.

Table 9. *Participants' Coping Strategies*

<b>Coping Strategies</b>	<b>Mother</b>	<b>Father</b>	<b>Daughter</b>	<b>Son</b>
Problem-focused			✓	✓
Emotion-focused	✓		✓	✓
Social Support			✓	✓
Religious Coping	✓	✓	✓	✓
Meaning Making	✓		✓	

*Description of processes of survival in terms of relationships*

The number of IDP families in the evacuation centers do not represent half of the total numbers of IDPs because there are significant numbers of IDPs who were taken in by relatives. It should be noted that Mranaws as a Bangsamoro tribe are known to have a close-knit family tie, motivating them to provide shelter and other needs to family members and relatives displaced by Marawi Siege. These are the home-based IDPs. Adding those IDPs who have the means to support themselves, it made the Camp-based IDPs less of the majority of the total IDPs. Nevertheless, the number is still massive. As of May 24, 2022, more than 23,700 people (4,740 families) are still staying in various transitory sites while the rest of the IDPs are in home-based settings. About 740 families are relocated to permanent shelter projects while 95 families have returned to the most affected areas (<https://reliefweb.int/report/philippines>). In general, the relationship of the family is affected as well as with their social dealings with relatives and friends.

*Description of processes of survival in terms of communication*

In terms of communication, there are marked changes in the family. When asked how they survived these changes, the marked response is that the family is not talking about Marawi Siege in the family. The “silence” on Marawi Siege seems to mark the family's denial of the disaster and manifestations of its effects in the family. The mother participants expressed that their husbands were not opening up.

*Description of processes of survival in terms of health*

Participants shared that there are health issues affecting them. There are infirmities in the family including death after their displacement. Weight loss or gains due to over-eating or non-eating and sleep disturbances were also reported. Accordingly, although they are not used to eating sardines, noodles, and canned goods with National Food Authority (NFA) rice. They must force themselves to consume because they have limited to no choice at all. Adding the small, crowded space they live in, the hot and humid temperature in the camps, and limited water supply; it was a challenge to their health. To survive, respondents constantly reminded themselves to stay well because they are not allowed to get sick especially after cases of deaths happened in the camps due to infirmity. There are participants who shared that no matter how hard money is at that time, the provision of maintenance medicines and vitamins for family members with pre-existing medical and health issues was made a priority. Further, they avail of the free health services provided by different medical and health organizations in the camps. It is just unfortunate that one of the family-respondents lost a female member due to fever. Accordingly, the camp where they are staying in does not have medical services at that time and they failed to bring her to the hospital.



### *Description of processes of survival in terms of livelihood*

The loss of livelihood was the most expressed negative impact of armed conflict. Participants shared that the displacement was tantamount to loss of means of living and source of income. Majority of Mranaws in Marawi City earn money through informal businesses. Stalls selling various items or grocery stores, eateries and restaurants were all over Marawi City prior to Marawi Siege. These informal businesses thrived and abundantly provided for the people of Marawi City. There are seven family-respondents who earned their living through these forms of businesses. When they were displaced, they lost their livelihood. When asked during the FGD how they would describe survival in terms of livelihood, participants shared that there is no stable and dependable livelihood for IDPs in the evacuation camps, as reflected in Table 10. They are totally dependent on relief goods and other support from various government and non-government organizations for their daily sustenance and other essentials. It is reported that for other needs, participants will skip them because of lack of means to buy them. Table 10 below shows other reported responses in terms of how respondents described their survival in terms of livelihood.

Table 10. *Respondents Description Their Survival in Terms of Livelihood.*

Means of Survival	Mother	Father	Daughter	Sons
"Mayto-mayto" (Small means)	✓	✓		✓
Job Hunting	✓	✓		
Accept work far from family	✓	✓	✓	✓
"Kapamasahero sa tricycle" (Driving tricycle)		✓		
"Konstraksyon ago kapanday" (Construction and carpentry)		✓		✓
No Livelihood	✓	✓	✓	✓
"Makontento ka" (Be contented)	✓	✓	✓	✓

### *Description of Processes of Survival in Terms of Social Aspect*

The evacuation camp is a new environment for the IDPs. As described by the participants, it is composed of families and individuals from different barangays of Marawi City. It is highly probable that the occupants of the tent beside you would be people you never knew or somebody you knew too. Descriptions provided imply that the evacuation center became the new social circle of survivors of armed conflict. Fellow IDPs at the evacuation camps became their social allies. That is the theme generated in their description of processes of survival in terms of social aspect. Table below lists the descriptions of the participants.

Table 11. *Respondents Description Their Survival in Terms of Social Aspect*

	Means of Survival	Mother	Father	Daughter	Son
1.	"Aya ta mimbaloy a layok na so mag pud ta sa evacuation center." (Our friends are the people in the evacuation center.)	✓	✓	✓	✓
2.	"Miyakiplayok ta sa camp." (Make friends at the camp.)	✓	✓	✓	✓
3.	"Bago a mga layok." (Our friends are new.)	✓	✓		✓
4.	"Bagong kakilala na aya ta pud". (New acquaintances are our company)		✓		✓
5.	"Miyaclose kano kasi sila lang dumadamay." (We became cose to one another because they reach out.)	✓	✓		
6.	"Miyadakul so layok ka ayang ka dun layok na langon a taw sa evacuation center." (You got so many friends because everyone in the evacuation center is your friend.)	✓	✓		✓

During FGD, one of the issues raised by the participants are their experiences of discrimination. All respondents have expressed that becoming an IDP made them easy targets of discrimination. They are discriminated against because they are evacuees.

#### *Description of Processes of Survival in Terms of Spiritual Aspect*

All participants have shared that in this difficult and challenging time, they all resort to faith and spirituality to survive. There is no challenge experienced in this aspect but rather this aspect of themselves became their primary shield to address their challenges and difficulties. Participants reported that they exerted more effort in practicing their faith and strengthening their belief in Allah (Subhanna Wa Taala). Due to the armed conflict, they attended more often to their religious obligations and rituals such as the performance of their 5 times a day salah (prayers), say their Du'as more seriously, and Dhikir. Furthermore, the participants place high hopes that something good will come out of Marawi Siege. And they keep repeating that what happened is meant to happen because it is the will of Allah.

#### *Description of Processes of Survival in Terms of Environmental Aspect*

This aspect of FGD explored the living conditions of the participants. When asked about their environment It is evident in the sharing of the participants that their environment at the evacuation center is difficult and challenging. The cramped space, lack of household materials, the extreme temperatures at different times of the day, water source, and the number of individuals in each tent are contributing to the hardships, difficulties, and challenges experienced by the displaced families. Despite the limitations in resources, respondents were able to address these in their own ways. The results are summarized below:

Table 12. *Participants Description Their Survival in Terms of Environmental Aspect*

	<b>Description</b>	<b>Means of survival</b>
<b>Mothers</b>	<i>"Hindi comfortable."</i> (Not comfortable)	<i>"Tiis lang talaga."</i> (Patience.)
		<i>"Kasakrpiyo kagiya da a pud songowan."</i> (Sacrifice because there is nowhere to go.)
	<i>"Da a manga gamit, kurang."</i> (No household items, lacking)	<i>"Osar ta sa apiya antona a sisan."</i> (Make use of anything from environment)
<b>Fathers</b>	<i>"Tanto ko mayto so tent."</i> (The tent is too small.)	<i>"Kaparo-paro"</i> (Finding ways)
		<i>"Extensions sa mayto-mayto."</i> (Extending for space little by little.)
	<i>"Super init sa umaga, super lamig sa gabi."</i> (Too hot in the morning, too cold in the evening.)	<i>"Kaliyo sa kapipita. Katanggub sa gagawii."</i> (Staying outside in the morning, use blanket in the evening)
	<i>"Da a ig."</i> (Water is scarce)	<i>"Pamasa o kasalod sa oran."</i> (Buy or wait for the rain)
<b>Daughters</b>	<i>"At first na marugun."</i> (Difficult at the beginning.)	<i>"Imanto na kiyalayaman."</i> (We got used to it)
	<i>"Marugun so ig"</i> (Water is scarce)	<i>"Kanagub ba din."</i> (Does water fetch)
	<i>"Tanto kami ko madakul sa evacuation center."</i> (There is so many of us at the evacuation center)	<i>"Transfer kami sa shelter."</i> (We will move to the shelter)
<b>Sons</b>	<i>"Marugun sii."</i> (It is difficult here)	<i>"Miyakadajust kami bo sa mga kiyambakwitan ami."</i> (We were able to adjust to where we evacuated.)

### ***Family Survivors' Descriptions of Feelings about the Armed Conflict***

The main themes of feelings are horror, fear, nervousness, pain, sadness, anger, and discrimination. All these themes were expressed in the narratives of mothers, fathers, daughters, and sons. Family-participants collectively shared from their memories their experiences of horror, fear, and nervousness as the series of heavy exchanges of gunfire between and among government forces and the pro-ISIS militants. Horror is brought back whenever there is recollection of witnessing killings and seeing dead bodies. It also brought about experiences of fear. Fear for their life is the primary expressed reason for being afraid. The sight of burning buildings and dead bodies in public were horrifying, according to all family-respondents. Sightings of armed individuals either male or female stirs nervousness which was manifested accordingly by shivering and breaking out in sweat.

Emotional pain was felt when family-participants unwillingly left their abode and experienced displacement in their search for refuge and safety. Sadness enveloped them within their uncomfortable and crowded stay in the evacuation camps. Anger surfaces every time frustrations, thoughts of losses, lack of livelihood and threat of hunger is felt. Ultimately, discrimination is felt by family-respondents at the camps whenever there is relief distribution because accordingly there is no order in the process wherein, they are sometimes overlooked, by-passed, and/or consciously excluded. Added to these are the unjust and prejudicial treatment accorded to them by the host community on the grounds of ethnicity and because they are (IDPs).

### ***Levels of Stress, Anxiety, and Depression of Family Survivors Before and After Panginam***

On stress levels, before Panginam there were three participants on high level, 30 on moderate level and seven on low level. After Panginam, none of the participants registered high stress levels, 16 measured moderate and 24 at low level. There is an observed decrease in levels of stress among participants after Panginam. On anxiety levels, before Panginam 15 percent measured at moderate level, 30 percent measured at mild level, and 22.5 percent at none to slight level. There was 32.5 percent that did not meet the criteria of being tested on anxiety. After the conduct of Panginam, no participant was measured at moderate level, only 10 percent measured at mild level, while 42.5 percent measured at none to slight level. There was 47.5 percent that did not meet the criteria for anxiety evaluation. It can be viewed that after the conduct of low intensity psychological intervention, which is Panginam, there is a decrease in the anxiety level of family survivors. Lastly, on depression, there are seven participants at moderate level before and 1 after intervention; 12 participants at mild level before intervention but 0 after intervention. At none to slight level, there were seven before intervention and 14 after intervention. There were 14 participants before interventions that did not meet the criteria for testing on depression and after the intervention it increased to 25 participants. There is marked observation of decrease of depression level after the conduct of Panginam.

Table 13. *Levels of Stress, Anxiety, and Depression Before Panginam (Intervention)*

Categories	Before Panginam		After Panginam	
	Frequency (n=40)	Percentage	Frequency (n=40)	Percentage
<b><i>Stress</i></b>				
High	3	7.5%	0	0%
Moderate	30	75%	16	40%
Low	7	17.5%	24	60%
<b><i>Anxiety</i></b>				
Moderate	6	15%	0	0%
Mild	12	30%	4	10%
None to Slight	9	22.5%	17	42.5%
Did not meet Criteria	13	32.5%	19	47.5%
<b><i>Depression</i></b>				
Moderate	7	17.5%	1	2.5%
Mild	12	30%	0	0%
None to Slight	7	17.5%	14	35%
Did not meet Criteria	14	35%	25	62.5%

*Participants' Stress, Anxiety, and Depression Levels Before Panginam*

Family-respondents' levels of stress, anxiety, and depression before the conduct of Panginam are presented in Tables 14 and 15 below.

Table 14. *Pre-Test Demographic Profile according to their score levels*

Categories	Frequency	Percentage
<b><i>Stress</i></b>		
High	3	7.5%
Moderate	30	75%
Low	7	17.5%
<b><i>Anxiety</i></b>		
Moderate	6	15%
Mild	12	30%
None to Slight	9	22.5%
Did not meet Criteria	13	32.5%
<b><i>Depression</i></b>		
Moderate	7	17.5%
Mild	12	30%
None to Slight	7	17.5%
Did not meet Criteria	14	35%

Table 14 shows the frequency and percentage distribution of stress levels, anxiety levels and depression levels before Panginam (intervention) according to their scores. Seventy five percent of the respondents have moderate levels of stress, 17.5 percent scored low and 7.5 percent scored high. As for the anxiety levels, 32.5 percent of them did not meet the criteria for the Level 2 CCS measure while most takers (at 30%) scored between 55.1 to 59 which indicated "mild" levels of anxiety. It was then followed by 22.5 percent from those whose scores indicated "none to slight" symptoms, and 15 percent from those with "moderate" symptoms. On the depression symptoms, 35 percent did not meet the criteria, 30 percent indicated "mild" symptoms, and 17.5 percent indicated for both "moderate" and "none to slight" symptoms.

Table 15. *Pre-Test Demographic Profile according to mean and standard deviation*

Categories	Stress			Anxiety			Depression		
	M	SD	N	M	SD	N	M	SD	N
<b>Age</b>									
Adult (18 and above)	17.9	5.2	28	46.9	20.6	21	51.8	18.9	19
Adolescents (11–17 years old)	18.2	5.7	12	47.4	24.2	11	50.3	19.3	10
<b>Sex</b>									
Male	14.7	5.1	16	43.6	20.8	13	44.5	24.3	10
Female	20.2	4.2	24	49.5	22.2	19	54.8	14.5	19
<b>Role in the Family</b>									
Mother	21.7	4.0	9	57.3	2.2	8	58.5	2.8	8
Father	11.8	5.1	6	55.6	5.6	5	46.3	31.0	4
Daughter	19.3	4.2	15	43.8	28.3	11	52.2	18.8	11
Son	16.4	4.4	10	36.2	23.6	8	43.4	22.0	6
<b>Total</b>	18.0	5.3	40	47.1	21.5	32*	51.3	18.7	29**

\*Anxiety omitted data: 8 due to not meeting the criteria pre- and post-test

\*\*depression omitted data: 11 due to not meeting the criteria pre- and post-test

Table 15 shows the demographic profile of the participants, stress, anxiety, and depression levels before Panginam (intervention) according to the specific categories such as developmental stage, sex, and role in the family. The participants have a general average stress score of 18 which indicates a moderate level. General average score on the respondents' anxiety level is 47.1 which indicates none to slight symptoms. And the general average depression score was 51.3 which indicates mild symptoms. Adolescents aging between 11 to 17 years old and female participants scored consistently higher on the three measures than male respondents and adults aging 18 years old and above. Mothers also have consistently scored the highest according to their mean scores. Fathers' stress scores were the lowest whereas sons' anxiety and depression scores were the lowest.

#### *Participants' Stress, Anxiety, and Depression Levels After Panginam*

Family-participants' levels of stress, anxiety, and depression after the conduct of Panginam are presented in Tables 16 and 17 below.

Table 16. *Post-Test Demographic Profile according to their score levels*

Categories	Frequency	Percentage
<b>Stress</b>		
High	0	0%
Moderate	16	40%
Low	24	60%
<b>Anxiety</b>		
Moderate	0	0%
Mild	4	10%
None to Slight	17	42.5%
Did not meet Criteria	19	47.5%
<b>Depression</b>		
Moderate	1	2.5%
Mild	0	0%
None to Slight	14	35%
Did not meet Criteria	25	62.5%

Table 16 shows the frequency and percentage distribution of stress levels, anxiety levels and depression levels after the conduct of Panginam (intervention). Starting from the stress levels, none of them scored high and most of them scores low (60%). As for the anxiety levels, 47.5 percent did not meet the criteria of anxiety while most participants' scores indicated "none to slight" symptoms (42.5%) and followed by "mild" symptoms (10%). Finally, depression levels of the participants showed that 62.5 percent did not meet the criteria, 35 percent of them indicated "none to slight" symptoms and followed by one participant (2.5%) with a "moderate" symptom.

Table 17. *Post-Test Demographic Profile according to the mean and standard deviation*

Categories	Stress			Anxiety			Depression		
	M	SD	N	M	SD	N	M	SD	N
<b>Age</b>									
Adult (18 and above)	12.5	4.9	28	34.9	22.8	21	26.1	23.2	19
Adolescents (11 – 17 y.o.)	11.1	3.5	12	27.7	26.8	11	16.8	22.9	10
<b>Sex</b>									
Male	12.3	6.3	16	32.6	22.9	13	25.1	22.1	10
Female	11.9	3.0	24	32.3	25.5	19	21.8	24.2	19
<b>Role in the Family</b>									
Mother	13.3	2.6	9	32.0	26.5	8	22.8	24.3	8
Father	10.8	5.9	6	28.0	25.8	5	21.3	25.0	4
Daughter	11.1	3.0	15	32.5	26.0	11	21.1	25.3	11
Son	13.2	6.6	10	35.4	22.3	8	27.7	22.0	6
<b>Total</b>	12.1	4.5	40	32.4	24.1	32*	22.9	23.1	29*

\*Anxiety omitted data: 8 due to not meeting the criteria pre- and post-test

\*\*depression omitted data: 11 due to not meeting the criteria pre- and post-test

Table 17 shows the demographic profile of the participants, stress, anxiety, and depression levels after the intervention according to the specific categories such as developmental stage, sex, and role in the family. The respondents have a general average stress score of 12.1 which indicates a low level. General average T-score on the participants' anxiety level is 32.4 which indicates none to slight symptoms. And the general average depression score was 22.9, which indicates none to slight symptoms. This time, adults and male participants scored higher than adolescents and females, respectively. Stress scores of the mother in the family were the highest while the sons were highest for the anxiety and depression scores. The fathers of each family scored lowest in terms of stress and anxiety measures. Daughters scored lowest for depression.

### ***Efficacy Of Panginam***

One of the primary objectives of this study is to measure the efficacy of *Panginam*. *Panginam* is a researcher-made low intensity psychological intervention (LIPI) envisioned to address stress, anxiety, and depression generated by armed conflict situations among family survivors. It is an indigenous and evolving LIPI that combines original works and context-sensitive evidence-based cognitive-behavioral stress management techniques. In the sections that follow, comparison of participants' levels of stress, anxiety, and depression before and after Panginam using paired T-test to measure significant difference is presented. Also, the effect of Panginam in the levels of stress, anxiety, and depression of participants in terms of developmental stage, family role, and sex utilizing Analysis of Variance (ANOVA) is presented.

Results have shown that in terms of comparison of levels of stress, anxiety, and depression before and after Panginam using paired T-test, there is significant difference in the effect of intervention on the levels of stress, anxiety, and depression of participants. There is a significant decrease in the levels of stress, anxiety, and depression after Panginam based on the decrease in mean score. Table 18 presents details of the measurements. Other details of statistical measurements and analyses are presented in this section.

Table 18. *Comparative Mean Scores Before and After Panginam*

Categories	Before Panginam (n=40)				After Panginam (n=40)				Mean Decrease
	f	%	Mean	SD	f	%	Mean	SD	
<i>Stress</i>									
High	3	7.5%	18	5.1	0	0%	12.1	4.5	5.9
Moderate	30	75%			16	40%			
Low	7	17.5%			24	60%			
<i>Anxiety</i>									
Moderate	6	15%	47.1	21.5	0	0%	32.4	24.1	14.7
Mild	12	30%			4	10%			
None to Slight	9	22.5%			17	42.5%			
Did not meet Criteria	13	32.5%			19	47.5%			
<i>Depression</i>									
Moderate	7	17.5%	59.3	18.7	1	2.5%	22.9	23.1	28.5
Mild	12	30%			0	0%			
None to Slight	7	17.5%			14	35%			
Did not meet Criteria	14	35%			25	62.5%			

#### *Comparison Of Participants' Levels of Stress, Anxiety, and Depression Before and After Panginam*

This study aims to determine whether there is a statistically significant difference between the participants' levels of stress, anxiety and depression brought by the intervention. Using pre-test and post-test results, mean differences of stress, anxiety, and depression levels were respectively compared using a paired-samples t-test. Significant difference at the levels of stress, anxiety, and depression of participants before and after Panginam (intervention) is presented in Table 19.

Table 19. *T-test findings*

		Mean	Std. Deviation	Std. Error Mean	95% CI of the difference		t	df	Sig. (2-tailed)
					Lower	Upper			
Pair 1	pre_stress - post_stress	5.900	6.476	1.024	3.829	7.971	5.762	39	0.000
Pair 2	pre_anxiety - post_anxiety	14.6875	36.2489	6.4080	1.6184	27.7566	2.292	31	0.029
Pair 3	pre_depression - post_depression	28.3552	33.2289	6.1705	15.7156	40.9948	4.595	28	0.000

Statistical results showed that stress levels of participants before the intervention ( $M = 18$ ,  $SD = 5.1$ ) was greater than their stress levels after the intervention ( $M = 12.1$ ,  $SD = 4.5$ ), showing a statistical mean decrease of 5.9, 95% CI [3.83, 7.97]  $t(39) = 5.76$ ,  $p = .000$ ,  $d = 0.91$ .

Their levels of anxiety before the intervention ( $M = 47.1$ ,  $SD = 21.5$ ) were higher compared to their anxiety levels after the intervention ( $M = 32.4$ ,  $SD = 24.1$ ), indicating a significant mean decrease of 14.7, 95% CI [1.62, 27.76],  $t(31) = 2.29$ ,  $p = .029$ ,  $d = 0.4$ .

Finally, their levels of depression before the intervention ( $M = 59.3$ ,  $SD = 18.7$ ) was also higher than their depression levels after the intervention ( $M = 22.9$ ,  $SD = 23.1$ ), thus a statistically significant mean decrease of 28.5, 95% CI [15.72, 40.99],  $t(28) = 4.60$ ,  $d = 0.85$ .

We can infer from these findings that Panginam intervention contributed to the decrease of the participants' levels of stress, anxiety, and depression.

Based on these findings, the following null hypotheses are rejected and their corresponding alternative hypotheses are accepted.

Ho: There is no significant difference in the effect of Intervention on the level of stress symptoms of participants.

Ho: There is no significant difference in the effect of Intervention on the level of anxiety of participants.

Ho: There is no significant difference in the effect of Intervention on the level of Depression of participants.

### ***The Effect of Panginam on the Levels of Stress, Anxiety, And Depression of Participants in Terms of Developmental Stage, Family Role, And Sex***

The effect of Panginam in the levels of stress, anxiety, and depression of participants in terms of developmental stages such as adulthood and adolescence; family roles such as being a mother, father, daughter, or a son; and sex being male, or female are presented below.

#### *On Stress*

There were three two-way mixed analysis of variance (ANOVA) that were used to determine if there was a significant difference between the participants' levels of stress as an effect of the intervention in terms of sex, developmental age, and family roles.

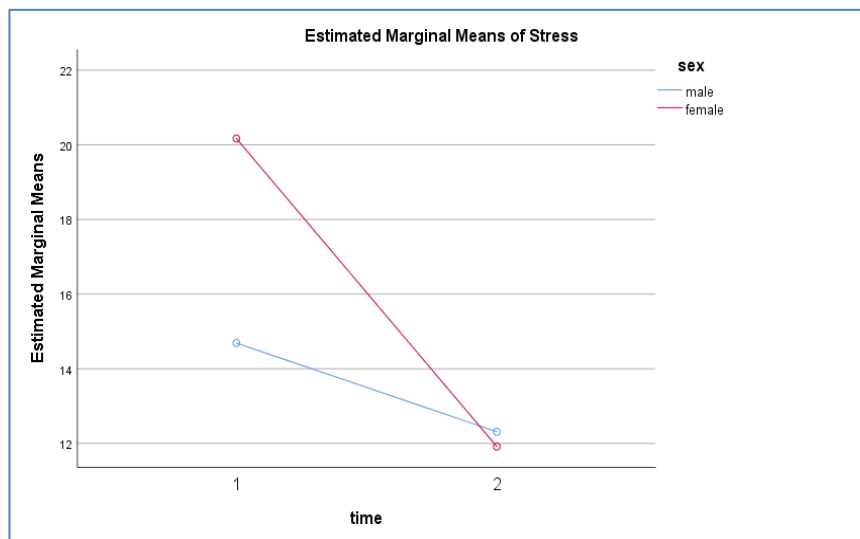


Figure 3.1. Panginam's Effect on Stress According to Sex

The first two-way mixed ANOVA was used to determine whether there was a significant difference between the participants' levels of stress as an effect of the intervention in terms of sex (See Fig 3.1). There were no outliers as assessed by boxplots. The data was normally distributed as assessed by Shapiro-Wilk's test of normality ( $p > .05$ ). There was homogeneity of variances and covariances, as assessed by Levene's test of homogeneity of variance ( $p > .05$ ) and Box's test of equality of covariance matrices ( $p > .001$ ). The two-way mixed ANOVA showed that there is a statistically significant interaction between time and sex ( $F(1, 38) = 9.65, p < .05, \text{partial } \eta^2 = .203$ ). Simple main effects showed that before the intervention, there was a significant higher stress levels among females ( $M = 5.48, SE = 1.49, p < .05$ ). But after the intervention, there was no significant difference between the two sexes in terms of stress levels ( $M = 0.40, SE = 1.486, p > .05$ ). Between-subjects comparisons also showed significant changes among females with lower stress scores after the intervention ( $M = 8.25, SE = 1.07, p < .05$ ).



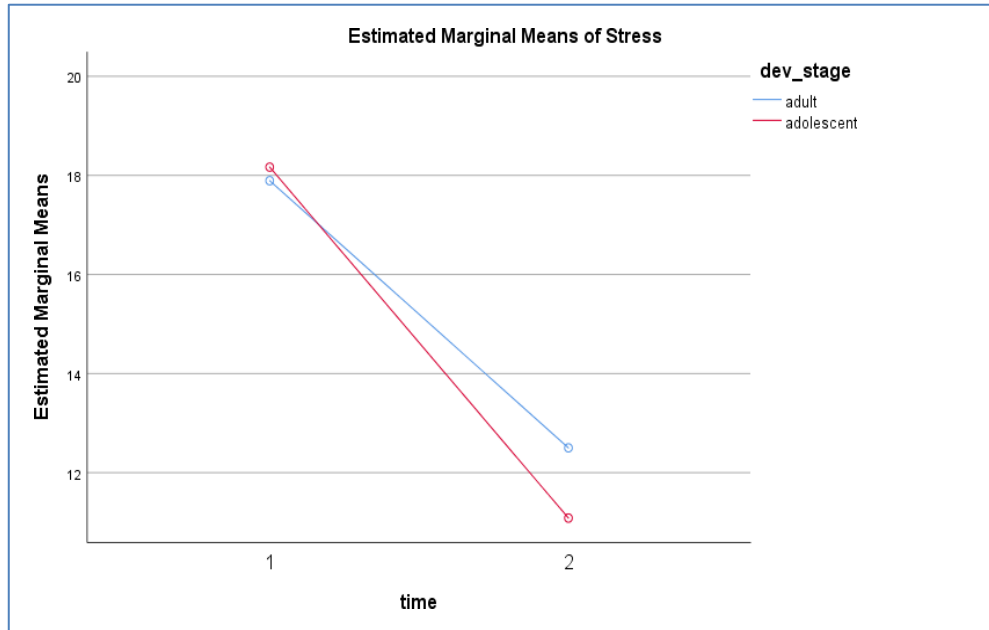


Figure 3.2. Panginam's Effect on Stress According to Developmental Stage

The second two-way mixed analysis of variance (ANOVA) was used to determine whether there was a significant difference between the respondents' levels of stress as an effect of the intervention in terms of developmental stage. There were four outliers detected from the boxplots. The data were normally distributed except for the stress scores of adults after the intervention ( $p < .05$ ). There was homogeneity of variances and covariances, as assessed by Levene's test of homogeneity of variance ( $p > .05$ ) and Box's test of equality of covariance matrices ( $p > .001$ ). Results showed that there was no significant interaction between the effects of intervention in terms of developmental stage ( $F(1, 38) = 12, p = .456, \text{partial } \eta^2 = .015$ ). Main effect on time showed statistically significant decrease between stress levels ( $F(1, 38) = 30.83, p < .05, \text{partial } \eta^2 = .448$ ).

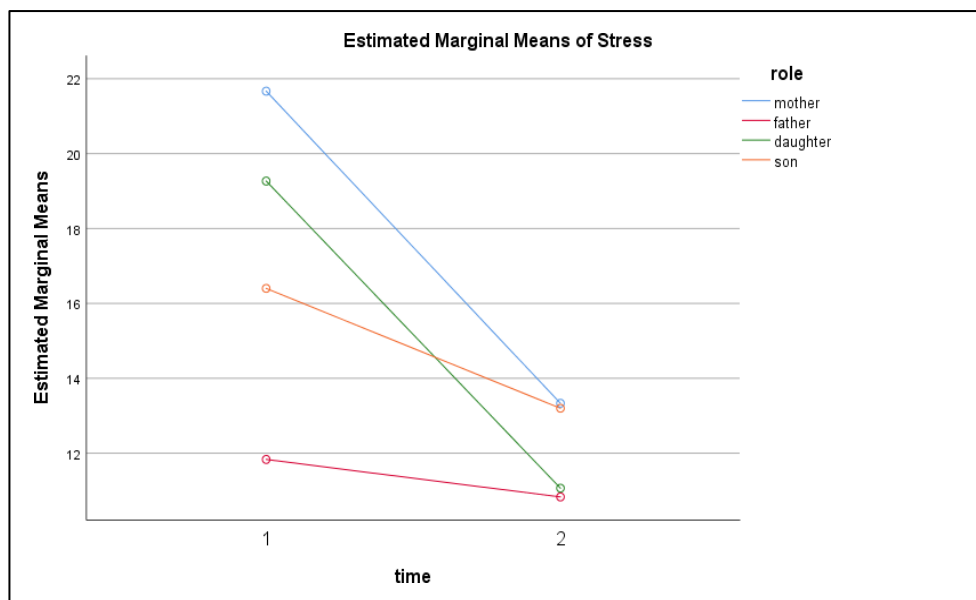


Figure 3.3. Panginam's Effect on Stress According to Roles

The third two-way mixed ANOVA used was to determine whether there was a significant difference between participants' levels of stress as an effect of the intervention in terms of family roles. There were no outliers detected from the boxplots. The data were normally distributed except for the stress scores of adults after the intervention ( $p < .05$ ). There was homogeneity of variances and covariances, as assessed by Levene's test of homogeneity of variance ( $p > .05$ ) and Box's test of equality of covariance matrices ( $p > .001$ ). Results showed that there is a statistically significant interaction between time and roles ( $F(3,36) = 3.26$ ,  $p = .032$ , partial  $\eta^2 = .214$ ). Simple main effects also showed that before intervention, fathers have significant lower scores compared with mothers ( $M = 3.83$ ,  $SE = 2.32$ ,  $p = .001$ ) and daughters ( $M = 7.43$ ,  $SE = 2.13$ ,  $p = .007$ ). After the intervention, there are no significant difference on scores between the family roles ( $F(3,36) = .817$ ,  $p = .433$ , partial  $\eta^2 = .064$ ). Moreover, between-subjects comparisons presents that there were significant changes of stress scores with mothers ( $F(1,8) = 17.241$ ,  $p = .003$ , partial  $\eta^2 = .683$ ;  $M = 8.3$ ,  $SE = 2.01$ ,  $p = .003$ ) and daughters ( $F(1,14) = 4.48$ ,  $p = .000$ , partial  $\eta^2 = .748$ ;  $M = 8.2$ ,  $SE = 1.27$ ,  $p < .05$ ) which was brought by the intervention. Fig 3.3 shows the summary of the findings.

### On Anxiety

There were three two-way mixed analysis of variance (ANOVA) used to determine if there was a significant difference between participants' levels of anxiety as an effect of the intervention in terms of sex, developmental age, and family roles.

The first two-way mixed ANOVA was to determine if there was an interaction between participants' changes of anxiety levels according to their sexes. There were five outliers detected on the pre-test. The data were not normally distributed, as assessed by Shapiro-Wilk ( $p < .05$ ). There was homogeneity of variances, as assessed by Levene's test of homogeneity of variance ( $p > .05$ ). There was homogeneity of covariances, as assessed by Box's test of equality of covariance matrices ( $p < .05$ ). Results showed that there is no significant interaction between the changes of anxiety levels with both sexes ( $F(1,30) = .215$ ,  $p = .646$ , partial  $\eta^2 = .007$ ). Main effect on time supports the t-test findings on anxiety ( $F(1,30) = 4.56$ ,  $p < .05$ , partial  $\eta^2 = .132$ ) and the significant decrease of participants' anxiety levels ( $M = 14.113$ ,  $SE = 6.6$ ,  $p < .05$ ).

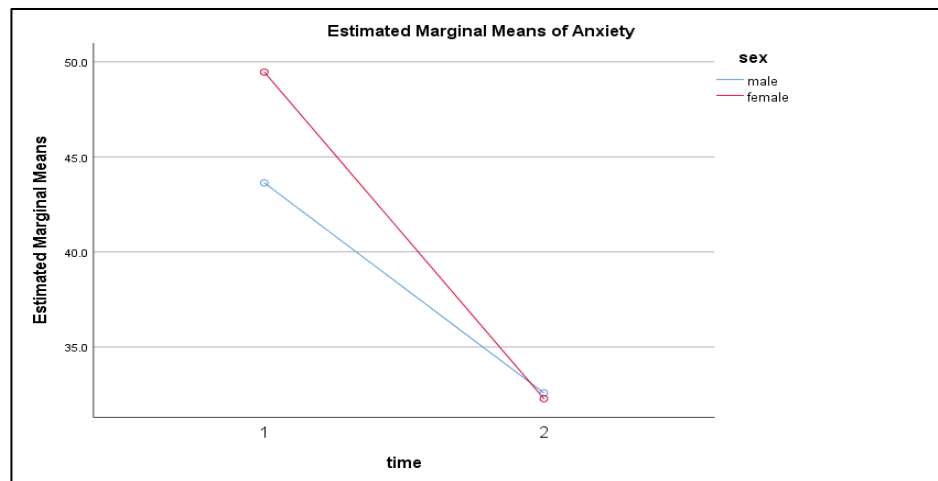


Figure 4.1. Panginam's Effect on Anxiety According to Sex

The second two-way mixed ANOVA was to determine if there was an interaction between participants' changes of anxiety levels according to their developmental stage. There were six outliers detected in the boxplots. The data were not normally distributed, as assessed by Shapiro-Wilk ( $p > .05$ ). There was homogeneity of variances and covariances, as assessed by Levene's test of homogeneity of

variance ( $p > .05$ ) and Box's test of equality of covariance matrices ( $p > .001$ ). Results also showed that there is no statistical significant interaction between the changes of anxiety scores over time and age ( $F(1,30) = .312$ ,  $p = .58$ , partial  $\eta^2 = .01$ ). Main effect on time supports the t-test findings on anxiety ( $F(1,30) = 5.41$ ,  $p < .05$ , partial  $\eta^2 = .153$ ) and the significant decrease of participants' anxiety levels ( $M = 15.88$ ,  $SE = 6.8$ ,  $p < .05$ ).

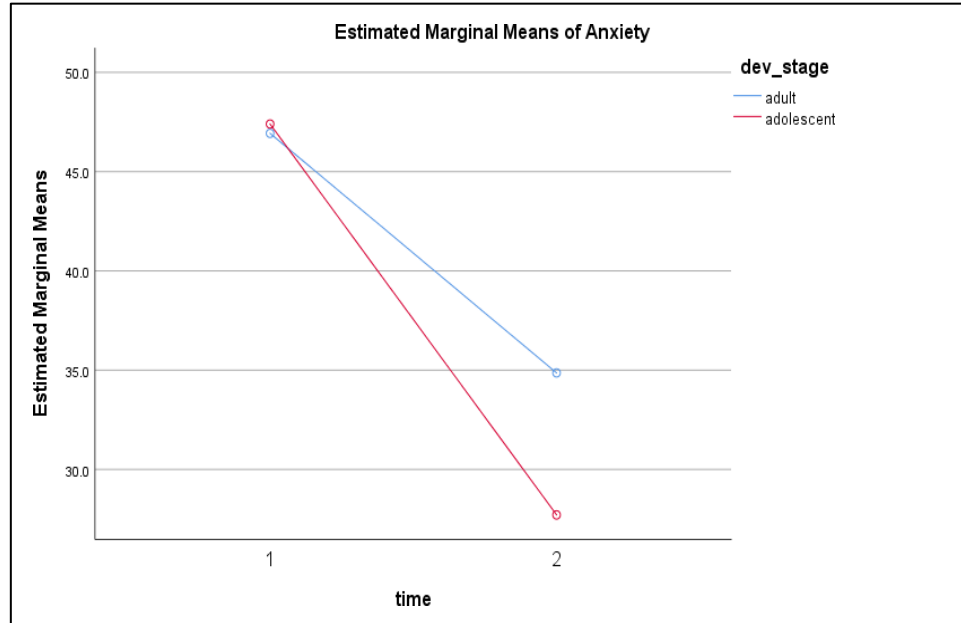


Figure 4.2. Panginam's Effect on Anxiety According to Developmental Stage

The third two-way mixed ANOVA was to determine if there was an interaction between participants' changes of anxiety levels according to their family roles. There were two outliers detected from the boxplots. The anxiety scores of the daughters before and after the intervention were not normally distributed as assessed by Shapiro-Wilk ( $p < .05$ ). Data scores after the intervention for each role were not normally distributed except for the scores from the fathers. There was homogeneity of variances and covariances, as assessed by Levene's test of homogeneity of variance ( $p > .05$ ) and Box's test of equality of covariance matrices ( $p > .001$ ). The results showed that there is no significant interaction between time and family roles in terms of anxiety levels ( $F(3,28) = .85$ ,  $p = .478$ , partial  $\eta^2 = .083$ ). Main effect on time supports the t-test findings on anxiety ( $F(1,28) = 5.83$ ,  $p < .05$ , partial  $\eta^2 = .172$ ), and the significant decrease of participants' anxiety levels ( $M = 16.2$ ,  $SE = 6.71$ ,  $p < .05$ ).

Main effects on time for the three statistical treatments were consistent with the t-test results where participants' anxiety levels have decreased after the intervention. Since there is no significant difference between their levels of anxiety regardless of their respective categories, their quantitative results can imply that participants have the same ways of dealing and managing their anxiety levels.

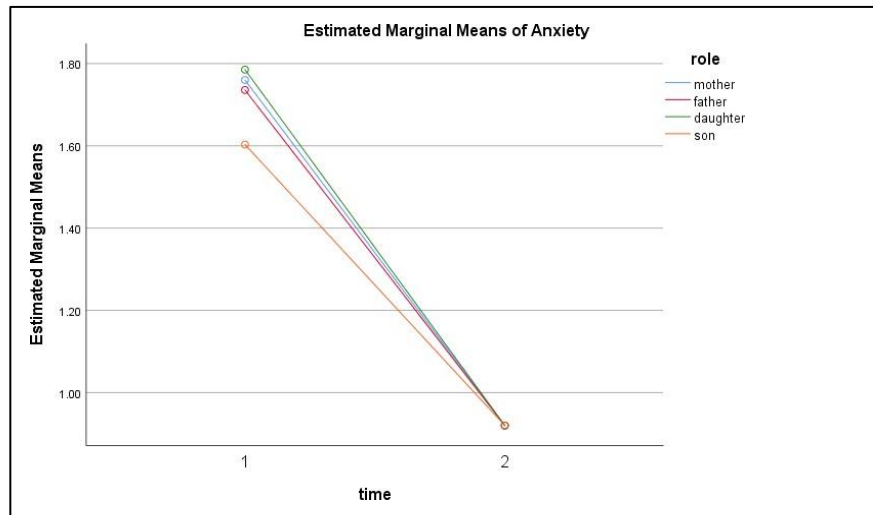


Figure 4.3. Panginam's Effect on Anxiety According to Role

### On Depression

There were three two-way mixed analysis of variance (ANOVA) used to determine if there was a significant difference between participants' levels of depression as an effect of the intervention in terms of sex, developmental age, and family roles.

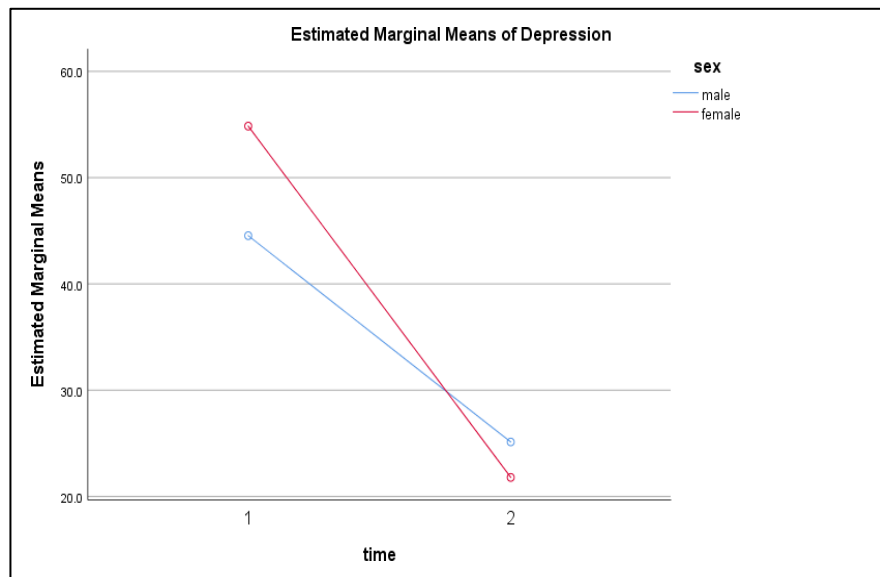


Figure 5.1. Panginam's Effect on Depression According to Sex

The first two-way mixed ANOVA was to determine if there was an interaction between participants' changes of depression levels according to their sexes. There were five outliers detected in the boxplots. Data scores were not normally distributed, as assessed by Shapiro-Wilk ( $p < .05$ ). There was homogeneity of variances, as assessed by Levene's test of homogeneity of variance ( $p > .05$ ). There was homogeneity of covariances, as assessed by Box's test of equality of covariance matrices ( $p > .001$ ). Results showed that there is no statistically significant interaction between the changes of depression levels over time and sex ( $F(1, 27) = 1.11, p = .302, \text{partial } \eta^2 = .039$ ). Main effect on time supports the t-test findings on depression ( $F(1, 27) = 16.4, p < .05, \text{partial } \eta^2 = .378$ ) and the significant decrease of the respondents' depression levels ( $M = 26.24, SE = 6.48, p < .05$ ).

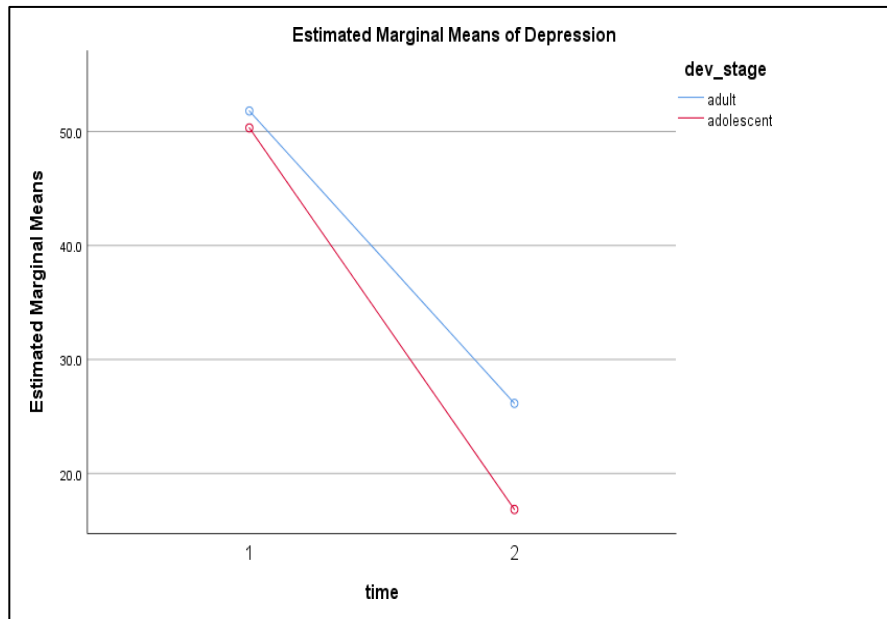


Figure 5.2. Panginam's Effect on Depression According to Developmental Stage

The second two-way mixed ANOVA was to determine if there was an interaction between participants' changes of depression levels according to their developmental stages. There were four outliers detected in the boxplots. Data scores were not normally distributed, as assessed by Shapiro-Wilk ( $p > .05$ ). There was homogeneity of variances, as assessed by Levene's test of homogeneity of variance ( $p > .05$ ). There was homogeneity of covariances, as assessed by Box's test of equality of covariance matrices ( $p > .001$ ). Results showed that there is no significant interaction between changes of depression levels over time and age/developmental stage ( $F(1,27) = .355, p = .556$  partial  $\eta^2 = .013$ ). Main effect on time supports the t-test findings on depression ( $F(1,27) = 20.27, p < .05$ , partial  $\eta^2 = .429$ ) and the significant decrease of participants' depression levels ( $M = 29.6, SD = 6.57, p < .05$ ).

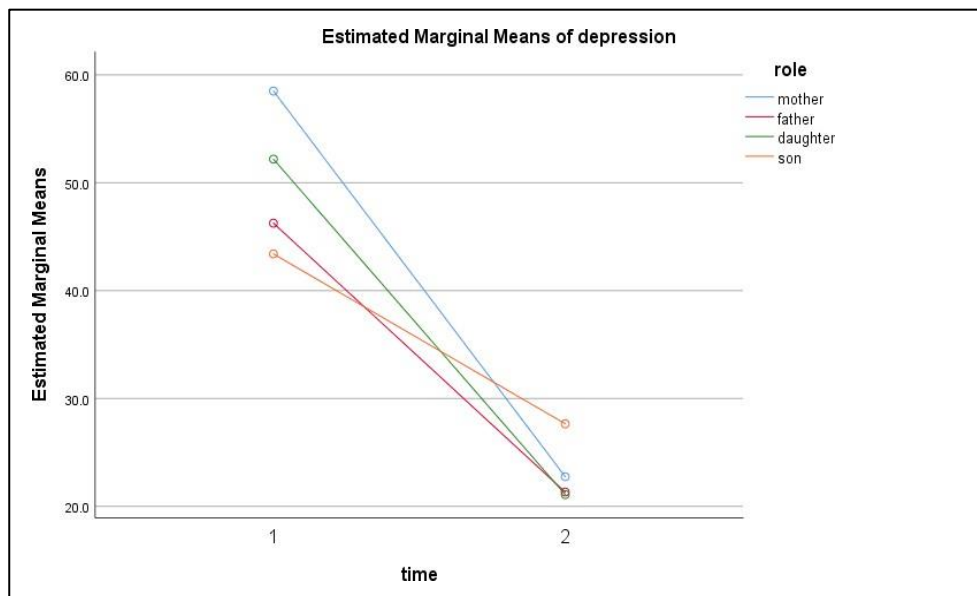


Figure 5.3. Panginam's Effect on Depression According to Role

The third two-way mixed ANOVA was to determine if there was an interaction between participants' changes of depression levels according to their family roles. There were three outliers detected from the boxplots. Most data were not normally distributed as assessed by Shapiro-Wilk. There was homogeneity of variances, as assessed by Levene's test of homogeneity of variance ( $p > .05$ ). There was homogeneity of covariances, as assessed by Box's test of equality of covariance matrices ( $p > .001$ ). Results showed that there is no significant interaction between time changes of depression levels and family roles ( $F(3,25) = .431$ ,  $p = .733$ , partial  $\eta^2 = .049$ ). Main effects on time showed a significant difference between the depression levels of the participants before and after the intervention ( $F(1,25) = 15.54$ ,  $p < .05$ , partial  $\eta^2 = .383$ ) and that depression levels have significantly decreased ( $M = 26.9$ ,  $SE = 6.81$ ,  $p < .05$ ).

Similar with the findings on anxiety levels, main effects on time for the three statistical analyses showed support to the t-test findings where depression levels of the respondents have decreased. Since there are no significant difference between their levels of depression regardless of their respective categories, there quantitative results can imply that respondents have the same ways of dealing and managing their depression levels.

Based on the results of conducted Analysis of Variance (ANOVA), the null hypotheses offered which states that there is no significant difference in the effect of Intervention between the levels of Stress of participants in terms of sex is rejected.

While the following null hypotheses offered

Ho: There is no significant difference in the effect of Intervention between the levels of Stress of participants in terms of developmental stages.

Ho: There is no significant difference in the effect of Intervention between the levels of Stress of participants in terms of roles.

Ho: There is no significant difference in the effect of Intervention between the levels of anxiety of participants in terms of sex.

Ho: There is no significant difference in the effect of Intervention between the levels of anxiety of participants in terms of developmental stages.

Ho: There is no significant difference in the effect of Intervention between the levels of anxiety of participants in terms of roles.

Ho: There is no significant difference in the effect of Intervention between the levels of depression of participants in terms of sex.

Ho: There is no significant difference in the effect of Intervention between the levels of depression of participants in terms of developmental stages.

Ho: There is no significant difference in the effect of Intervention between the levels of depression of participants in terms of roles.  
are accepted.

### ***Description of Family Survivors' Living Conditions Before and After Panginam***

There is marked positive changes from the *descriptions* on the situation of the family survivors before and after the *Panginam*. Summary of these changes are presented in Table 20.

Table 20. *Description Of Family Survivors' Situation Before and After Panginam*

Aspects	Before Panginam	After Panginam
Psychological	Hardship and difficulties in day-to-day living, fear, anxiety, worries, sadness, depression, pity (including self-pity), grief, startling, confusion, recurring memories, blank stares, inability to fall sleep and stay sleep, bad dreams, irritation, anger, uncontrollable shaking, body pains, Episodes of difficult breathing, stress	Peace of mind, learned stress management techniques, openness to the family, empowerment, and acceptance
Relationship	Increase in the frequency of arguments, bickering and quarrels within and among family members. Feelings of suspicions/doubts among themselves.	Developed order and unity, openness to each other, closeness, and cooperation in the family.
Communications	Awkward silence and limited to no communication.	The openness and closeness of the family improved communication within the family.
Health	Physical aches, pains, diseases, and a death are reported.	Less physical pains and infirmities.
Livelihood	There is loss of livelihood and income. There is no livelihood. The need to survive daily needs is a struggle.	Unchanged as they remained to have no livelihood. However, sense of hope, empowerment, and motivation to continue to strive to have and/or create means of livelihood is developed.
Social	Neighbors, friends and relatives, socialization venues and socializations agencies are changed and replaced.	Acceptance of changes, new social circle, gained understanding and improved engagements are positive changes in their social interaction.
Spiritual	Is the major coping strategy used. There is increase in the practice and observance of religious practices, activities, and rituals.	Enhanced. Panginam as a low intensity psychological intervention (LIPI) is appreciated because it is aligned and within the principles and teachings of Islam.
Environment	Uncomfortable and crowded	No marked changes as they remain in their respective shelters. Patience is prolonged, sacrificing is easier and adjusting became bearable due to the improved family dynamics.

### ***Family-Survivors' Description of The Meaning of Armed Conflict Before and After Panginam***

Similar to the section that it followed, there is positive changes reported by participants in terms of their description of the meaning of Armed Conflict after their experience of Panginam. These descriptions is based on their views as an individual, as a Mranaw, and as a follower of Islam. Data gathered covers descriptions before and after the conduct of *Panginam*. As mentioned, the term armed conflict refers to the 2017 Marawi Siege. Negative meanings are attributed to armed conflict before Panginam while after the conduct of Panginam it is changed to more positive meanings are attributed to the armed conflict that they lived through. Table 21 presents summary of these findings.

Table 21. *Description of the meaning of armed conflict before and after Panginam*

	Before Panginam	After Panginam
Meanings	War, Destruction, Hardship, Curse from God Change Anger	Acceptance, Close family, Empowerment, Hope, Strengthened faith. Learned stress management techniques

## Discussion

This research aimed to document descriptions of experiences of survivor-families of armed conflict. Marawi Siege is the armed conflict in the study. Pre-conflict, conflict, and post-conflict (after intervention) descriptions of experiences were collected. Mixed Method Design is used in this research. Thus, aside from the documentation of IDP families' experiences, the researcher also implemented *Panginam*. *Panginam* is a low intensity psychological intervention (LIPI) that addresses stress, anxiety and depression due to the experience armed conflict. This study also primarily measured the efficacy of *Panginam* in reducing stress, anxiety, and depression.

### *Impact Of Marawi Siege to The Living Conditions of Family Survivors*

Living conditions are the circumstances or factors affecting the way in which people live, particularly about their well-being. The term 'living conditions' is closely related to that of 'quality of life.' The latter is the degree to which an individual is healthy, comfortable, and able to participate in or enjoy life events. The term 'quality of life' then can refer to both the experience an individual has of his or her own life and to the living conditions in which individuals find themselves (<https://www.eurofound.europa.eu>). The standard of living varies between individuals depending on different aspects of life. The standard of living conditions consists of having at least the basics such as food, shelter, safety, education, and social interaction which all contribute to wellbeing. The Marawi Siege bore a negative impact in the quality of life of family survivors. Family survivors' well-being was negatively affected. Armed conflict challenged the physical, psychological, relationships, communication, health, livelihood, social and environmental aspects of family-survivors. It threatened life, damaged and destroyed properties, and caused severe psychological disturbances such as stress, anxiety, and depression to family survivors. Life prior to 23 May 2017 was perceived to be generally good. There were adequate and sufficient resources for the family to meet basic needs and provide for the children's schooling. Problems were managed and solved, and the family had time for bonding moments, ease in daily life, and a sense of contentment. There was a good quality of life. Days before the armed conflict, there was anticipation of joy and jubilation among the participants as Ramadan was to come. The thought of Ramadan preoccupied the participants at that time. Respondents were generally engaged with various activities and places involving preparation for the incoming holy month of Ramadan. Marawi Siege erupted on 23 May 2017. The scope of the armed conflict became far and wide. The government came in to secure the city. Government troops came. They fought against the terrorists. There were exchanges of gun fires and bombings. Martial Law was immediately declared in Mindanao by then President Rodrigo R Duterte. This armed confrontation between government forces and pro-ISIS militants in Marawi City has forcibly displaced 98 percent of the total population of the city, as well as residents from nearby municipalities (<https://www.unhcr.org>). The intense fighting and aerial bombing of the city led to a massive humanitarian crisis, displacing approximately 300,000 people leaving many of them homeless and without property. About 200,000 of those displaced went to



evacuation centers, while the rest opted to be home-based (<https://www.lowyinstitute.org>). Horror is the general description of participants' experiences and reactions to Marawi Siege. Fear was present among all members of the family - fear for oneself and family members was expressed by the fathers, mothers, daughters, and sons. Everybody was in disbelief with the prolonged indiscriminate firing, arsons and fires, killings, and dead bodies. It was chaotic, scary, and psychologically disturbing. Horror was expressed in the forms of fear, running away for safety, panic, confusion, nervousness, shaking, uncontrollable bodily reactions such as urination and fecal discharges, sudden various body pains, crying, startling, worries, sadness, memory lapses, thoughts of losses of life and possessions, and the urgent need to save the non-Muslims from ISIS. Hardship and suffering are the general themes gathered from the narratives of survival of family-participants. Accounts of long walks, danger, hunger, thirst, separation, fear, crying, lack of sleep, and hiding are the descriptions family-survivors' experiences as the armed conflict went full-scale. Accordingly, during armed conflict survivors often become anxious, depressed, and withdrawn and aggressive (Romenzi, 2017). It is undeniable that family survivors in an armed conflict experience trauma. Experiences are differing for each family and all families experience trauma differently. Traumas can cause traumatic stress responses in family members with consequences that ripple through family relationships and impede optimal family functioning (<https://www.nctsn.org/>). Further, trauma also impacts the broader community. Marawi Siege broke apart the community of Mranaws. Community trauma, also referred to as collective trauma, is defined as "an aggregate of trauma experienced by community members or an event that impacts a few people but has structural and social traumatic consequences." The definition for "community" can vary. "Community" can be defined geographically (e.g., a neighborhood), virtually (e.g., shared identity), or organizationally (e.g., a place of worship) (<https://icjia.illinois.gov/>).

Study participants collectively mentioned survival can be summarized to reliance. From the time that they left Marawi for safer grounds they started relying on relief goods and services from various government and non-government organizations and/or agencies. Armed conflict challenged the IDPs' psychological make-up. Psychological distress is marked. The overwhelming emotions since the start of the armed conflict generated stress, fear, worries, anxiety, sadness, hurt, depression, irritability, and anger. In surviving these psychological challenges, they engaged in various coping strategies and mechanisms. Problem-focused coping, emotion-focused coping, social support, religious coping, and meaning making were reported by family-survivors. Among these five general types of coping strategies; religious coping is the most common among all participants. This is specifically, Islam-based coping. More than majority of the respondents expressed various Islam-based coping mechanism such as the practice of *sab'r* (patience and acceptance), *tawakkal* (surrendering everything to the will of Allah swt), increased practice of faith such as *salah*, *dhikir* and *du'a*. These are mentioned by respondents across family roles, sex, and developmental stages. Problem-focused and social support coping are found among the off-springs of the family participants. Emotion-focused coping is not documented among the fathers of the family-participants. And lastly, meaning making coping is found only among the females of the family participants. Daughters of the family participants seems to have better options in terms of coping as they reported the most number and variety of coping strategies and mechanisms. Fathers of the family on the other hand reported the least coping strategy. They only reported religious coping as their coping strategy. Family-survivors' held on spirituality to address the impact of armed conflict specifically Islam. IDPs resort to faith to survive. They exerted more effort in practicing their religion and strengthen their belief in Allah (swt). They attended their religious obligations and rituals more than before, such as the performance of their five times a day *salah* (prayers), say their *du'as* more seriously, and *dhikir*.

Collectively, the participants' descriptions of their feelings that went with the armed conflict experiences are negative. It was highly stressful and brought to bear unfavorable psychological implications specifically on armed-conflict family survivors' mental health condition. Armed conflict

has significant negative impact to the living conditions and quality of life of family survivors. This confirmed the claims of “What are the Effects of War on People Lives” (2017) wherein it claimed that the effects of war are devastating in life. War has always displaced people, broken apart families, and, in many instances, erased the only homes people have ever known. The loss of property, destruction of the environment, and displacement of people are the most apparent effects. Survivors of the war suffer physical and psychological effects which could be long-lasting in nature. Post-traumatic stress disorder is one of the most common psychological conditions diagnosed with war victims. Other mental health conditions include depression, insomnia, and anxiety disorders. During wars, people suffer from poverty and malnutrition contributing to intense human suffering. The study "Mental Health Aspects of Prolonged Combat Stress in Civilians" by Hamblen and Schnurr (n.d.) reflected the result of this paper. Conducted among adult participants, the study discussed the types of traumatic events that civilians experience during war. The experiences are described as life-threatening, being bombed, shot at, threatened, or displaced; being confined to one's home; losing a loved one or a family member; suffering from financial hardships; and having restricted or no access to resources such as food, water, and other basic needs are also documented in this study.

### ***Levels Of Stress, Anxiety, And Depression of Family Survivors Before and After Panginam***

Levels of stress, anxiety, and depression before the administration of Panginam (intervention) is measured using selected adapted psychological measures of stress, anxiety, and depression levels. As reported qualitatively participants experiences stress, anxiety and depression. This is also confirmed quantitatively with the use of selected psychological tests. After the conduct of Panginam, data collected have shown that there is marked decrease in the levels of stress, anxiety, and depression of family survivors.

### ***Efficacy Of Panginam***

Using pre-test and post-test data results; mean differences of stress, anxiety, and depression levels were respectively compared using a paired-samples t-test to test the efficacy of *Panginam*. Findings have shown that in terms of comparison of levels of stress, anxiety, and depression before and after *Panginam* using paired T-test, there is significant difference in the effect of intervention on the levels of stress, anxiety, and depression of participants. There is significant decrease in the levels of stress, anxiety, and depression after *Panginam* based on the decrease in mean score. Panginam is efficacious in decreasing the levels of stress, anxiety, and depression of family survivors of armed conflict. In terms of details of significant difference of levels of stress, anxiety, and depression of participants before and after Panginam (intervention); statistic results showed that stress levels stress levels of the respondents before the intervention ( $M = 18$ ,  $SD = 5.1$ ) was greater than their stress levels after the intervention ( $M = 12.1$ ,  $SD = 4.5$ ), showing a statistical mean decrease of 5.9. Their levels of anxiety before the intervention ( $M = 47.1$ ,  $SD = 21.5$ ) were higher compared to their anxiety levels after the intervention ( $M = 32.4$ ,  $SD = 24.1$ ), indicating a significant mean decrease. Finally, their levels of depression before the intervention ( $M = 59.3$ ,  $SD = 18.7$ ) was also higher than their depression levels after the intervention ( $M = 22.9$ ,  $SD = 23.1$ ), thus a statistically significant mean decrease. It is inferred from these findings that Panginam intervention contributed to the decrease of participants' levels of stress, anxiety, and depression. Panginam as a low intensity psychological intervention for armed conflict survivors is efficacious. Panginam has demonstrated that as a low-intensity psychological intervention is an efficacious intervention for service users with mild to moderate levels of stress, anxiety, and depression in community settings. Additionally, this study shows that the delivery format of Panginam where in it is delivered by non-specialists matters and can be related to positive outcomes. A delivery design that is supported by World Health Organization as it is also the design of Problem Management Plus (PM+). Dawson (2019) have expressed in a study that the evidence for the

applicability of psychological interventions by non-specialists. Low-intensity psychological interventions can be effective for older adults with mild-to-moderate mental health problems (Cremers et al, 2019). This is also the claim of Castro et al (2015). Accordingly, low-intensity psychological interventions could be an efficacious and cost-effective therapeutic option for depression treatment. On effectivity, it should however be considered that despite the large amount of evidence backing the effectiveness of low-intensity psychological interventions comparisons between low-intensity psychological therapies are scarce (Palacios et al, 2022). Further, there is inadequate evidence to determine the clinical effectiveness or cost-effectiveness of low-intensity interventions for the prevention of relapse or recurrence of depression. Many uncertainties remain and further primary research is required. (Rodgers et al, 2017)

The efficacy of Panginam in the levels of stress, anxiety, and depression of participants in terms of developmental stages such as adulthood and adolescence; family roles such as being a mother, father, daughter, or a son; and sex being male, or female is measured through Analysis of Variance (ANOVA). In terms of stress, a three two-way mixed analysis of variance (ANOVA) that was used to determine if there was a significant difference between the participants' levels of stress as an effect of the intervention in terms of sex, developmental age, and family roles. The first two-way mixed ANOVA was used to determine whether there was a significant difference between participants' levels of stress as an effect of the intervention in terms of sex. The two-way mixed ANOVA showed that there is a statistically significant interaction between time and sex ( $F(1, 38) = 9.65, p < .05$ , partial  $\eta^2 = .203$ ). Simple main effects showed that before the intervention, there was a significant higher stress levels among females ( $M = 5.48, SE = 1.49, p < .05$ ). But after the intervention, there was no significant difference between the two sexes in terms of stress levels ( $M = 0.40, SE = 1.486, p > .05$ ). Between-subjects comparisons also showed significant changes among females with lower stress scores after the intervention ( $M = 8.25, SE = 1.07, p < .05$ ). The second two-way mixed analysis of variance (ANOVA) was used to determine whether there was a significant difference between participants' levels of stress as an effect of the intervention in terms of developmental stage. Results showed that there was no significant interaction between the effects of intervention in terms of developmental stage ( $F(1, 38) = 12, p = .456$ , partial  $\eta^2 = .015$ ). Main effect on time showed statistically significant decrease between stress levels ( $F(1, 38) = 30.83, p < .05$ , partial  $\eta^2 = .448$ ). The third two-way mixed ANOVA used was to determine whether there was a significant difference between participants' levels of stress as an effect of the intervention in terms of family roles. Results showed that there is a statistically significant interaction between time and roles ( $F(3,36) = 3.26, p = .032$ , partial  $\eta^2 = .214$ ). Results revealed that Panginam intervention has significant difference of participants' levels of stress in terms of sex. This reflects claims of studies evaluating gender differences in the use of coping strategies, and in associations between those strategies and stress. Result found out that women used slightly more social support seeking than men, but men and women did not differ in the use of problem-solving or avoidance. There were no gender differences in associations between stress and coping for problem-solving or social support seeking (Gary Felsten, 2007). In terms of developmental stage and roles in the family, it can be inferred from the findings that Panginam intervention has no significant difference on stress levels. Thus, the null hypotheses of the study stating that Panginam has no significant difference in the levels of stress in terms of developmental stage and roles in the family of the research participants is accepted and the alternative hypotheses stating that Panginam has significant difference in the levels of stress in terms of sex of the research participants is accepted.

On anxiety, there were three two-way mixed analysis of variance (ANOVA) that was used to determine if there was a significant difference participants' levels of anxiety as an effect of the intervention in terms of sex, developmental age, and family roles. The first two-way mixed ANOVA was to determine if there was an interaction between participants' changes of anxiety levels according to their sexes. Results showed that there is no significant interaction between the changes of anxiety

levels with both sexes ( $F(1,30) = .215$ ,  $p = .646$ , partial  $\eta^2 = .007$ ). Main effect on time supports the t-test findings on anxiety ( $F(1,30) = 4.56$ ,  $p < .05$ , partial  $\eta^2 = .132$ ) and the significant decrease of the respondents' anxiety levels ( $M = 14.113$ ,  $SE = 6.6.$ ,  $p < .05$ ). The second two-way mixed ANOVA was to determine if there was an interaction between participants' changes of anxiety levels according to their developmental stage. Results also showed that there is no statistical significant interaction between the changes of anxiety scores over time and age ( $F(1,30) = .312$ ,  $p = .58$ , partial  $\eta^2 = .01$ ). Main effect on time supports the t-test findings on anxiety ( $F(1,30) = 5.41$ ,  $p < .05$ , partial  $\eta^2 = .153$ ) and the significant decrease of the respondents' anxiety levels ( $M = 15.88$ ,  $SE = 6.8$ ,  $p < .05$ ). The third two-way mixed ANOVA was to determine if there was an interaction between participants' changes of anxiety levels according to their family roles. The results showed that there is no significant interaction between time and family roles in terms of anxiety levels ( $F(3,28) = .85$ ,  $p = .478$ , partial  $\eta^2 = .083$ ). Main effect on time supports the t-test findings on anxiety ( $F(1,28) = 5.83$ ,  $p < .05$ , partial  $\eta^2 = .172$ ). and the significant decrease of the respondents' anxiety levels ( $M = 16.2$ ,  $SE = 6.71$ ,  $p < .05$ ). Main effects on time for the three statistical treatments were consistent with the t-test results where participants' anxiety levels have decreased after the intervention. Since there are no significant difference between their levels of anxiety regardless of their respective categories, there quantitative results can imply that participants have the same ways of dealing and managing their anxiety levels. We can infer from these findings that Panginam intervention has no significant difference on participants' levels of anxiety in terms of sex, developmental stage, and roles in the family. Thus, the null hypotheses of the study stating that Panginam has no significant difference in the levels of stress in terms of sex, developmental stage, and roles in the family of the research participants is accepted.

Lastly on depression, there were three two-way mixed analysis of variance (ANOVA) that was used to determine if there was a significant difference between the respondents' levels of depression as an effect of the intervention in terms of sex, developmental age, and family roles. The first two-way mixed ANOVA was to determine if there was an interaction between participants' changes of depression levels according to their sexes. Results showed that there is no statistically significant interaction between the changes of depression levels over time and sex ( $F(1,27) = 1.11$ ,  $p = .302$ , partial  $\eta^2 = .039$ ). Main effect on time supports the t-test findings on depression ( $F(1,27) = 16.4$ ,  $p < .05$ , partial  $\eta^2 = .378$ ) and the significant decrease of participants' depression levels ( $M = 26.24$ ,  $SE = 6.48$ ,  $p < .05$ ). The second two-way mixed ANOVA was to determine if there was an interaction between participants' changes of depression levels according to their developmental stage. Results showed that there is no significant interaction between changes of depression levels over time and age/developmental stage ( $F(1,27) = .355$ ,  $p = .556$  partial  $\eta^2 = .013$ ). Main effect on time supports the t-test findings on depression ( $F(1,27) = 20.27$ ,  $p < .05$ , partial  $\eta^2 = .429$ ) ) and the significant decrease of participants' depression levels ( $M = 29.6$ ,  $SD = 6.57$ ,  $p < .05$ ). The third two-way mixed ANOVA was to determine if there was an interaction between the respondents' changes of depression levels according to their family role. Results showed that there is no significant interaction between time changes of depression levels and family roles ( $F(3,25) = .431$ ,  $p = .733$ , partial  $\eta^2 = .049$ ). Main effects on time showed a significant difference between the depression levels of the participants before and after the intervention ( $F(1,25) = 15.54$ ,  $p < .05$ , partial  $\eta^2 = .383$ ) and that depression levels have significantly decreased ( $M = 26.9$ ,  $SE = 6.81$ ,  $p < .05$ ). The same with the findings on anxiety levels, main effects on time for the three statistical analyses showed support to the t-test findings where depression levels of the respondents have decreased. Since there are no significant difference between their levels of depression regardless of their respective categories, there quantitative results can imply that respondents have the same ways of dealing and managing their depression levels. We can infer from these findings that Panginam intervention has no significant difference on participants' levels of depression in terms of sex, developmental stage, and roles in the family. Thus, the null hypotheses of the study stating that Panginam has no significant difference in the levels of depression in terms of sex, developmental stage,

and roles in the family of the research participants is accepted.

### ***Description Of Family Survivors' Living Conditions Before and After Panginam***

Comparison of descriptions living conditions before and after Panginam is marked by positive changes. Living conditions before Panginam is described to be negative while after Panginam it is described to be better than before. There are changes in the living conditions of participants is the qualitative evidence that Panginam as a low intensity psychological intervention is efficacious among armed conflict family survivors of Bangsamoro.

One distinct feature of Panginam that can be considered as attribute of its success is its contextualization of low intensity psychological intervention reflecting the language and culture of Mranaw and Islam. The need for cultural contextualization as essential in the design of LIPI is expressed in the study of Akhtar (2021), when he expressed that “given the increasing use of low-intensity psychological interventions in humanitarian mental health and psychosocial support work, more attention is needed to strengthen the intersection between evidence-based interventions and cultural contextualization. Undertaking the process of cultural adaptation ensures the appropriateness and acceptability of psychological interventions in these contexts”. *Panginam* in its entirety attempts to address the cultural context of Mranaw. There is conscious effort exerted in the design of this low intensity psychological intervention (LIPI) to be culture sensitive. Known and observed to be a close-knitted family wherein the sharing of family issues outside the family is a taboo, thus, as an intervention it is conceptualized to be a family intervention. That is to address cultural need and necessary cultural adaptation to address stress, anxiety and depression affecting the family caused by the armed conflict. Further, it also in a way improves family’s cohesion, unity, and reintegration. This are contributing factors towards the efficacy of *Panginam*. Akhtar (2021) also pinned that necessity of family engagement of the intervention which is a major attribute of Panginam as it considered the study of Benjamin Mitchell Wood and Per Kallestrup (2018). In their study “A review of non-specialized, group-based mental health and psychosocial interventions in displaced populations” emphasized that an inclusive approach to intervention makes it successful. Thus, the need to engage everyone in the family. This is a major argument that is considered by *Panginam*. Reviewed literature presented studies focusing on children, adolescents, and women but none on family as a single unit affected by armed conflict at personal and group levels. The study problematized that thus the design of Panginam focusing on family as one unit. Panginam as a LIPI addresses the entire family at personal and group levels making it inclusive. This makes Panginam efficacious. As seen in the result, there are positive changes in the processes and dynamics of the family that can be attributed to the inclusion of family members during the intervention. Yongmei, Hou, et al (2014) documented the same result in their study exploring the effect of cognitive behavioral therapy (CBT) in combination with systemic family therapy (SFT) on mild to moderate postpartum depression and sleep quality wherein improved family relationship is recognized as a factor in the improvement of symptoms of mild to moderate postpartum depression.

### ***Family Survivors' Description of Meaning of Armed Conflict Before and After Panginam***

With the purpose of documenting any change in view and perception of Marawi Siege after the conduct of Panginam, participants were asked again about their view of Marawi Siege. There is marked change in the meaning of armed conflict from their previously held views. The themes that emerged from the narratives of participants are acceptance, closer family, empowerment, hope, strengthened faith and learned stress management techniques. After the conduct of Panginam it is changed wherein more positive meanings are attributed to armed conflict. This result implied that there is cognitive restructuring on family survivors’ view of armed conflict after the *Panginam* as a form intervention. Cognitive restructuring, or cognitive reframing, is a therapeutic process that helps the client discover, challenge, and modify or replace their negative, irrational thoughts (Ackerman 2018). Panginam as a

low intensity psychological intervention (LIPI) contributed to the change of views of armed conflict among family members. It is facilitative of cognitive restructuring wherein there is change in perspective that leads to attitude and behavior change.

### ***Scope and Delimitation***

The study is conceived as mixed-method research. Thus, the need to draw its scope and limitations is a must. The qualitative phase gathered Marawi Siege narratives experiences of participants. The narratives are captured through focus group discussion covered participant's constructs of armed conflict. Their understanding, experiences, and accounts of survival. Since the phase is qualitative in paradigm, the research results generated is not necessarily leading to specific causes or impact. Generated results are inconclusive and cannot be used for generalizations. In consideration of the scope and limitations of this study's quantitative phase; sex (male and female); developmental stage (adulthood and adolescence) and family roles (mother, father, daughter, and son) are the independent variables, and the dependent variables are as follows: Stress, anxiety, and depression levels as measured by selected objective standardized assessment tools.

### **Conclusion**

Families and individuals exposed in armed conflict experiences hardships, difficulties, and sufferings. Armed conflict brings danger, distress, and dysfunction. Added to danger and threat to life; armed conflict causes holistic distress to the entire being of the affected. It inflicts feelings of stress, anxiety, depression, anger, and other negative emotions. Further, distress brought by armed conflict negatively changes family's dynamics. It disrupts daily living and functioning. It has negative impact to one's mental health. Armed conflict challenges family survivors' well-being and quality of life.

*Panginam* as a low intensity psychological intervention (LIPI) is efficacious quantitatively and qualitatively in addressing minor to moderate levels of stress, anxiety, and depression among family-survivors of armed conflict in Bangsamoro Region. This conclusion is documented and measured in this study involving nine (9) family-survivors of Marawi Siege. It is a researcher-made intervention envisioned to address stress, anxiety, and depression generated by armed conflict situations among family survivors. It is an indigenous and evolving low intensity psychological intervention that combines original works based on Islam and context-sensitive evidence-based cognitive-behavioral stress management techniques. It is composed of eight modules written and administered in Mranaw language. It encompasses orientation, catharsis, emotion awareness and processing; psychoeducation on stress, anxiety, and depression; stress management techniques, problem-solving, effective communication; and emotion regulation strategies to address stress, anxiety, and depression.

Quantitative data showed that it significantly decreased the level of stress, anxiety, and depression during the times of testing. Sex, developmental stages specifically adolescence and adulthood and roles in the family are found to bear no effect in the decrease of levels of stress, anxiety, and depression.

Qualitative data revealed that *Panginam* is efficacious. *Panginam* restored peace of mind leading to acceptance. It improved family processes and dynamics through catharsis; recognition of atrocities in one's life; accounting one's resources both internal and external; exploring, developing, attaining, and maintaining resources for oneself and others; identifying and working on solutions and actions; and renewing and strengthening relationships; improving family dynamics and processes, enhancing spirituality; and learning and practicing various stress management techniques.

In considerations of the findings and conclusions of the study, the following recommendations for stakeholders, program implementers at various levels, researchers, and specifically among Mental Health and Psychosocial Support (MHPSS) offices of Bangsamoro Autonomous Region of Muslim Mindanao (BARMM) Ministry of Health and the Department of Health (DOH):

1. As a pioneer context-based study and with the evidence of efficacy, it is strongly recommended to consider *Panginam* to be used as part of a holistic and integrated MHPSS emergency response in the areas of BARMM affected by armed conflict. Specifically, to be included at the third level intervention (focused, non-specialized services) of MHPSS service delivery as defined by United Nation's Inter-Agency Standing Committee on Mental Health (IASC).
2. Capitalizing on the proven efficacy of *Panginam*, it is strongly recommended that *Panginam* be a part of community mental health services as required by RA 10036 (Mental Health Law) to address mental health and psychosocial support (MHPSS) needs of Bangsamoros.
3. As *Panginam* is established to be qualitatively and quantitatively efficacious, it is also recommended to explore its utilization for other populations such as families caught in issues of gender-based violence (GBV).
4. Though found to be efficacious among family survivors of armed conflict and to address existing gaps and needs in other forms of emergencies and disasters; it is highly recommended that *Panginam* be replicated as a study involving family-survivors in other emergency and/or disaster situations such as flood, earthquake, and fire.
5. It is recommended that the study be replicated involving populations outside BARMM, and for individual and group intervention involving individuals-in-distress.
6. Lastly, either for service implementation, further study and/or research; it is recommended that any user should undergo training on *Panginam* as trainer and/or service provider to ensure cultural competence and sensitivity towards Bangsamoro in the provision and usage of *Panginam*.

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