The Psycho-Spiritual Therapy on Mental Illness: An Islamic Approach

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ABSTRACT
Islamic therapy has developed since ancient since the days of the Prophet pbuh and continued to be practiced until now even with the traditional equipment. The purpose of this study is to explore the extent of Islamic psycho-spiritual therapy for mental illness i.e. juvenile delinquency. This mental crisis generally found as a teenager problem who seeking self-identity in unfavourable environment. Typically teens often unable to manage emotions and thoughts so they mostly fell into a situation that is contrary with moral standard in the society. This paper uses qualitative method with case study to three teenage girls who undergo process of Islamic psycho-spiritual therapy. The findings shown that they get enlighten mind, self-awareness and reflections, and self-confidence and persistence domains after go through a period of recovery process. Some aspects of psycho-spiritual are also discussed in this study.

Keywords: Psycho-Spiritual, Islamic Therapy, Mental Illness, Juvenile delinquency, Qualitative

INTRODUCTION
In the recent investigation on spirituality suggested that religious beliefs and behavior may play a role in promotion of positive adjustment in adolescents, especially through reductions in risk behavior (Marie Good, 2006). Religious adolescents are considered less likely to display delinquent behavior (Regnerus et al., 2003), use drugs and alcohol (Nonnemaker et al., 2003; Regnerus, 2003, Youniss,1997), and delay the onset of sexual activity (Holder et al., 2000).

However, there are some problems when conducted study on spirituality and adolescent behavior, initially there is no exact variables within spirituality because it tends to be conceptualized and measured inconsistently across studies (Denelson, 1999). Some studies use of frequency of attendance at religious services, internal religious devotion spirituality (i.e., personal importance of one’s religious beliefs, private Bible-reading, prayer, etc.), and the others conducted by using report of religious attendance alone to assess spirituality (Martin et al., 2003). Therefore, the impact of spirituality toward
adolescent behavior cannot exactly conceptualize in the whole manner of religion itself.

Elkind (1999) found that spiritual involvement has different significance for adolescents from different racial backgrounds. Also, McKinney (2002) found that spirituality is an intensely private activity into which psychologists might be reluctant to intrude. These results provided example and evidence of the usefulness of spirituality as a means of investigating facets of adolescent identity and personality development.

Unfortunately, the role of spirituality toward adolescent well-being based on Islamic perspective not explore in literatures widely. The researcher found several study conducted in the Islamic spirituality toward mental health (i.e Ghorbani, 2000), mental health and psychopathology (i.e. Khalek and Lester, 2007), well-being and depression (i.e Khalek, 2009), delinquency (i.e, Sarajzadeh, 1998) and social problems (i.e. Ta’zim, 2002). This complementary study has scientific evidence to improve the roles of Islamic spirituality on mental health aspects.

Indeed, the purpose of this study is to explore the factor from Islamic spirituality that contributes toward conditions of delinquent behavior. This paper seeks to find evidence from case studies to know the psycho-spiritual condition of adolescents who undergoing the treatment in rehabilitation centre. Furthermore, this study wants to portray the Islamic spirituality with correlation to mental healing processes. This is an attempt to understand the issue of delinquent behaviour and treatment as an array and dynamic interaction between spiritual, psychological, and social approaches.

The spiritual approach might possibly to increase the intention factor for successful treatment. Therefore, the researchers hope that the findings of this study may help enlighten those committed to the work of alleviating the delinquent behaviour, and those who are involved in the work of building characters in the rehabilitation centre. According to Sussman and Ames (2001) more work is needed to understand what elements of treatment modalities that provides several approaches and techniques for risk behaviour rehabilitation. Therefore, this study may provide some understanding to the therapeutic community modality based on Islamic spirituality.

THEORETICAL FRAMEWORK

The social psychologists such Hall (1891), Starbuck (1899), and Leuba (1912) have generally recognized the distinctions between spiritual beliefs (cognition), spiritual feelings (affect), and spiritual works or practices (behaviour). The cognitive component is the belief or orthodoxy component, Glock (1962) called this dimension “ideology”. The affective component is the feeling dimension and encompasses feelings toward religious beings, objects, or institutions. And the behavioural component is “acted out”, such as ritual attendance, financial
contributions, frequency of personal prayer and scripture study, and ethical behaviours are all included in the behavioural component of spirituality.

According to Herbart Benson (1989) every aspect of spirituality has exercise to improve mood, thought and behaviour. Indeed, spirituality exercise improves the quality of life, induces greater sense of well-being and energy, reduces anxiety and depression, influences mood favourably and contributes to self-esteem and an aura of confidence; improves memory especially a "relaxation response".

From Islamic perspective, spirituality has been informed clearly, the concept of spirituality could be realizing human nature at once and also show the quality of human life in society. The relationship between divinity and humanity is running in tandem and cannot be separated. The Prophet Muhammad (pbuh) said which means, “The best among you is who have the best characters” (Hadits :riwayah Turmudzi).

Indeed, the concepts of spirituality from Islamic contents beliefs, ritual and social activities, for example tauheed, aqidah, ibadah, and syariah, and mu’amalah. These concepts are interrelated and reach the goal of the human life as servant of God (Ibadullah).

In fact, the Islamic spirituality has great impact toward building characters, personality, and morality in the Muslim society (show in figure 1). This spirituality consists of beliefs and thoughts (aqidah), practices (ibadah), morality (akhlak). All categories of spirituality associated with characters building with eliminating bad habits behaviours, increasing self-confidence, and personal insight strength to change the life with a good spiritual practice in the community. That spiritual beliefs related with cognitive domain, spiritual practice related to affective domain, and morality spiritual associated with psychomotor domain.

Hence, this study aims to investigate the students’ perceptions toward spirituality to the following questions:

i. In what way the Islamic Spiritual therapy helps the adolescent delinquency?

ii. What are the factors in Islamic Spiritual contributed to recover delinquency?

iii. What are the roles of Islamic Spiritual therapy for recovery process of delinquency?

PREVIOUS RESEARCH

In most studies on spirituality, the assumption is made that people from all religious traditions express their faith in three ways: through behaviour (e.g. rituals), belief (e.g. belief in the supernatural) and experience (e.g. mystical
Practicality of Islamic Alternatives: Issues and Challenges

Despite such assertions of the universality of religion according to these three constructs, a single definition of ‘spirituality’ itself remains elusive for psychologists of religion.

The research has examined the outcomes of religious or spiritual that generally found that spirituality among samples is linked to enhanced development of adolescents. For example, Rabins and colleagues (1999) found that strength of religious belief at baseline was associated with better emotional adjustment among participants at two-year follow-up, not only personality variables, family functioning, but also levels of anger and guilt were well controlled.

In another study, Chang and colleagues (2000) found that patients who used religious or spiritual beliefs had a better relationship with care recipients, lower levels of depression, and better self-care for example, less “submersion” in the care giving role. Although the generalizability of these results is limited by cultural context, these findings highlight the prevalence and potential benefits of spirituality among persons with serious mental illness.

From Islamic worldview, this is totality about the eternal divine principle of unity that pervades and rules all things. It is expressed in the metaphysical world of the hereafter and the Day of Judgment, in the external world of the cosmos and nature and in the inner world of the mind and spirit. Everything has a purpose, which is the realization of the essence of the divine nature developing within it. This is the essence of it should be understood properly by all those who embraced Islam. (Al-Attas, 2001)

This paper reviews the current state of spirituality’s roles on adolescent stage both in western and Islamic perspective about underlying beneficial concept for eliminating risk behaviour. The importance of the spirituality on adolescent development is emphasised at all levels of this study, with the state of the impact of it on personality and problems solving of bad behaviour in the society. Indeed, the study also highlights adolescents understanding of the complexity of spirituality and likely importance their life, especially during their process of recovery in the rehabilitation centre.

Method

The study adopted a qualitative approach. Shank (2002) defines qualitative research as “a form of systematic empirical inquiry into meaning”. Denzin and Lincoln (2000) claim that qualitative research involves an interpretive and naturalistic approach. It is means that qualitative researchers study things in their natural settings, purpose to make sense, and to understand the phenomena of the meanings people bring to them.

The researcher uses the qualitative research for a number of reasons. Firstly, the research was concerned with understanding of meanings on spirituality and personality phenomenon. Secondly, the research pursued an exploration stated of objective which was not formulated at the start of the research process. Thirdly, flexibility to follow unexpected ideas during research
and explore processes effectively and deeply meaning. Finally, ability to study symbolic dimensions and social meaning to develop empirically supported new ideas and theories.

This study takes phenomenological approach to 3 (three) adolescent through focus group interview. According Leedy (2005) a small group of participants increases the understanding of the cases but reduces generalizability. Each element of adolescents’ personality and spirituality will explore deeply.

Participants
The participants (interviewees) of the study were selected purposefully among students (patients) at the rehabilitation centre of Inabah Suryalaya Tasikmalaya Indonesia. The total number of participants were 3 (three) students from different region of Indonesia namely Jakarta, West Java, Central Java. They were undergoing the rehabilitation program for at least 1 year and they also seat in the school program at secondary level.

Data collection instrument
A semi-structured interview schedule consisting of 9 (nine) open-ended questions was designed by the researchers in the light of a comprehensive literature review. The content of the interview questions was built around the three specific research questions. The first until third interview questions were about understanding, practicing, purpose, and role of spirituality in the rehabilitation centre. The rest of the interview questions were about challenge of practicing, feeling, and impact of spirituality in their life.

Data collection procedures
Before starting the interview process, researchers introduced the purpose of the study, and prepared an interview time table in cooperation with each participant. Then, each of the individual interviews was conducted in a group discussion and trusting atmosphere, which was believed to result in reliable and comprehensive data (Jarvinen and Kohonen, 1995). All interviews were tape-recorded during discussion, it was lasted about 45 min.

Data analysis
In the present study, similar to Schloss and Smith’s (1999) approach, the qualitative data analysis process was carried in four steps (show in Fig. 1). The recorded interviews were firstly transcribed verbatim. Then, in order to ensure reliability of the data, one randomly selected transcript was coded by three educational specialists independently. Nearly all of the codes emerged were consistent. This process ensured the reliability among the coder, called also as inter rater reliability (Yildirim and Simsek 2005).
FINDINGS

The results of the study were discussed under three main concepts. The subsequent sub-titles were constructed by considering research questions, the items in the interview schedule and the codes emerged from the interview transcripts. Based on analysis of studies, researcher conducted three themes, i.e. reflection domain (RD), expression domain (ED), and persistence domain (PD).

Reflective Domain (RD) of Spirituality
Reflective domain explained the understanding, motivation, opinion, and concept of spirituality of participants. Based on study, RD in understanding of spirituality, the participants known spirituality as main part of their life. They also perceived the philosophical views and intentions to conceptualize the spirituality in a proper manner. This RD maintains their motivation and spiritual reaction toward challenge of their spirituality in the centre.

All of participants had explained the background of their spirituality, in term of family, schools, and formal education. In general, there are some ideas and paradigms about spirituality before they were grow up into adolescent stage. Some of the participants have a good understanding about spirituality since childhood and others were not really good in term of previous religious or spiritual education. This RD of participants portrayed the feeling dissatisfaction toward their religious or spiritual background.

Based on their background of religious education, the participants have different angle about understanding of spirituality in their life. P1 (participant 1) understood that spirituality is the compulsory part of human life and she beliefs that it should be practiced continuously in daily life. For her, this RD teaches the relationship between human and God, she stated,

From what I understand about spirituality is a part, compulsory part of human life, especially islam when teach all about practical within one life, with human relationship other human and also relation human and God (Discourse Unit 193)

Other participants (P2 and P3) understood their spirituality as the gradual process, God awareness and routine activities related with teaching of Islam. P2 said,

I learn from essence of Islam from basic things such as reading Qur’an, perform prayers, and fasting... basically I have manage to be more pious and active in religious or spiritual activities, then...I have learn to differentiate between good and bad (Discourse Unit 176)
P3 said,

Since am here, for me spirituality is very important because it is actually has many activities related to God awareness, such as Dzikr, prayer, fasting, and others.....actually it will develop our self....(Discourse unit 183)

Expressive Domain (ED) of Spirituality
This study explored expressive domain (ED) of participants' spirituality in term of feeling, tension, willingness and reaction of spirituality in the centre. There were many problems faced in the centre such as lack of time for rest, a huge number of prayer and dzikir practices, and relationship between students (patients) and therapist. That situation faced by P1 she in the centre, she mentioned that,

...then we take some rest until 10.30 am, afet 11 am we must get up to taking bath and prepared our self to perform dhuhur prayer, then reciting dzikir for almost half an hour before we take our lunch...in the afternoon session, we have to perform prayer and reciting dzikir until before we sleep. But for me...the most dominant effected to me was dzikr and taking bath in early morning...(Discourse Unit 318-320)

Another case, P2 has tried to manage her self to be consistent of doing spirituality even though it was very difficult to her considering a huge number of dzikir and prayers in the centre, and in the same time, she also has to manage her study in the school. She said,

For me environment in the centre has influenced my self to improve my spirituality, but I think it very hard for this practice of spirituality....but I has a regret feeling to not going back with my past and I need to focus with my study....(Discourse unit 332-336)

In the case of P3 which has problem with the willingness of doing spirituality in the centre but actually she wants to improve herself to be more religious person both in the future. She mentioned that,

..the environment is good for me but still I need to adjust my spirituality since it was very difficult for me to follow all the ritual activities....i think it will become my habit in the future and really I feel more healthy....(Discourse Unit 321-326)
Persistence Domain (PD) of Spirituality

Persistence Domain contained the practice of spirituality and its impact toward others aspect in life. All participants have explained the impact of spirituality deeply base on their experiences, especially toward their behavior in life. They gave the example of PD with comparison between past and current situation of their situation in the centre. Basically, their morality and awareness improved after they understood and practiced the spirituality with strict control.

Regarding the practicing of spirituality in the centre, a situation of there was being the key factor since all participants have to ‘enjoy’ the situation even though it was very tight schedule. However, they agreed that the impact of those activities of spirituality were significant to make them realize on their weaknesses and errors in the past. In fact, they belief those activities become more important for their life.

The beliefs, feelings, and practices of spirituality are interrelated as therapy factor for their behavior in the past. They beliefs of reward from Allah made them easier to develop reflective domain (RD) of spirituality, they feelings that Allah will help them from any challenges in their expressive domain (ED), and the practices of ibadah shaped their behavior to make them more persistence in the life.

P1 said,

*Actually, it is depending of the person, for me with zikr and prayers; I felt that spirituality can make me the better person... From my experience, the spiritual practices make me more religious and more motivated to my therapy process... I don’t want to be like my previous condition, I want to make my parent proud to me, and I want to be a success in my life... *(Discourse unit 330-336)*

P2 said,

*From spirituality I become motivated and it’s not just my practice in Islam but also my behavior as well. I really do not want to repeat my mistakes for the second time...I want to continue my study to make my parent happy to me... *(Discourse unit 332-338)*

P3 said,

*I think because I felt that by knowing the religion was very little...so I have to be able to practice and learn more seriously, because I think the spirituality can help me a lot to improve my life, in a way actually to get closer to Allah Ta’ala. I really want to make change in my life with continuing my practices in the spirituality such as dzikir and prayers.... *(Discourse unit 136-139)*
Base on the data analysis, table 1 concluded that impact of spirituality therapy toward adolescents who have delinquent behavior.

<table>
<thead>
<tr>
<th>Participant</th>
<th>Themes</th>
<th>Evidence</th>
<th>Therapy Aspect</th>
</tr>
</thead>
<tbody>
<tr>
<td>P1</td>
<td>Spirituality as important part of life</td>
<td>Feeling of istiqamah (consistent)</td>
<td>“Spirituality can make me the better person”</td>
</tr>
<tr>
<td></td>
<td>Reflective Domain (RD)</td>
<td>Expressive Domain (ED)</td>
<td>Persistence Domain (PD)</td>
</tr>
<tr>
<td>P2</td>
<td>Spirituality as obligation</td>
<td>Istiqamah</td>
<td>Manage self and time, hardworking</td>
</tr>
<tr>
<td>P3</td>
<td>Spirituality as Motivation concept</td>
<td>Feeling close to God, more motivated</td>
<td>Focus to recover from illness</td>
</tr>
</tbody>
</table>

DISCUSSION

The first and second purpose of this study was to explore the participant’s spirituality in the centre. There were some comments that contribute to this study; firstly, the spirituality is the compulsory part of human life which related with relationship between God and human. Secondly, spirituality is the basic of human life which related with intellectual, mental, and emotional. Thirdly, spirituality has gradual process of understanding. By understanding the nature of spirituality, the lives of adolescents is positively improving in term of psychological functioning, self-esteem, emotional, and morality in their environment.

The findings are in the line of the previous studies which mentioned about association between spirituality and adjustment in life of adolescent. The spirituality was greatly associated with higher self-esteem and better psychological functioning (e.g. Benson et al., 1989; Ellison, 1993; Blaine & Crocker, 1995; Donahue & Benson, 1995; Evans et al., 1995; Gartner, 1996; King et al., 1997).

This finding also suggests that the understanding and the practicing spirituality can contribute to improve adolescent attitudes and performance in their life to overcome the risk behaviour, especially delinquent. Thus, the study had shown the consistent direction with earlier works.
CONCLUSION

In summary, this study has explored the understanding and practicing of adolescents’ spirituality in the rehabilitation centre as the main source of therapy. It was portrayed the direct impact of practicing spirituality toward behaviour changing in the life of adolescent who has a problem with mental illness. The spirituality has interrelated factors i.e. aqidah (beliefs), ibadah (practices of ritual), and akhlak (morality) which become key important factors of Islamic Psycho-therapy toward mental illness. The three dimension are explored in this study i.e. reflective domain (RD), expressive domain (ED), and persistence domain (PD) as the generate themes to explain the influence of Islamic psycho-therapy to recover adolescent delinquencies.

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