

PSYCHO- SPIRITUAL TREATMENT: AN EXPLORATORY STUDY ON ITS PRACTICES

Nurul Sakinah binti Aziz¹, Rafeah Saidon^{2*}, Siti Khadijah Ab. Manan³, Rosilawati Sueb⁴

^{1,2,3}Academy of Contemporary Islamic Studies, Universiti Teknologi MARA (UiTM), Malaysia

⁴Faculty of Education, Universiti Teknologi MARA (UiTM), Malaysia

E-mail: ^{2*}rafeahs@uitm.edu.my/rafeahsaidon@hotmail.com

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Abstract

The combination of spiritual and psychology terms referred as psycho-spiritual is employed globally. The literature has acknowledged the criticality of the spiritual role since it mirrors an individual's lifespan. Hence, the relationship of this spiritual role with an individual's well-being has been consistently examined in the literature. Nevertheless, no research has identified the current methods of psycho-spiritual treatment across different practices. Thus, this research aims to identify the current practices employed in this combined element and investigate the methods used. The emphasis of this study is the important influence of the spiritual role on the formation of human spirit. Content analysis is employed in this study to examine the relevant literature. The results determined several important psycho-spiritual methods in the healthcare and rehabilitation treatment processes. This stresses the criticality of a psycho-spiritual method to minimize spiritual illness which could influence the psychology of an individual. Thus, the study has contributed by offering a new perspective on the criticality of spiritual involvement in curing physiological disturbances,

Keywords--Psycho-spiritual, psycho-spiritual practices, psycho- spiritual treatment.

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INTRODUCTION

Spirituality is a holistic concept as it includes mental, physical, social, spiritual, and emotional characteristics of a human. World Health Organization (WHO) also emphasizes on spiritual dimension in defining the health status of an individual (WHO, n.d). This is a great and unique specialty endowed by our God towards humans. The term of psycho-spiritual has been used widely by many researchers which illustrate the meaning of integration between spiritual and psychology. In defining psycho-spiritual, McMahon (1994) explained that it involves adding psychology to things spiritual whereas Nor Azah Abdul Aziz (2009) described psycho-spiritual as a combination of words psychology and spiritual which denotes study thinking and mental process.

Nowadays, the element of spiritual being has been extensively explored. This is evident where many studies have acknowledged that this element is crucially important and regarded as the main key that influences the human life. For example, studies proved that there are positive relationship between spirituality and quality of life (Bernard et al., 2017; Lau, Hui, Lam, Lau, & Cheung, 2015; Matheis, Tulska, & Matheis, 2006).

Studies also found an important relationship between spirituality and health (Aldwin, Park, Jeong, & Nath, 2014; Kidwai, Mancha, Brown, & Eaton, 2014; Lau et al., 2015) and a good relationship between spirituality and positive behaviour (Kidwai et al., 2014; Rego & Pina e Cunha, 2008). Thus, having recognise the importance of spirituality, it would knock the door for the researcher and practitioner to discover the appropriate intervention or approach in their fields. Recently, numerous studies have vigorously discovered the concept of spirituality on its implementation. Thus, this article will focus on the existing psycho-therapy in medical practices as well as in rehabilitation process.

LITERATURE REVIEW

Psycho-spiritual is an integrative practice aiming to transform consciousness and all aspects of life. It also defined by Gleig (2010) as:

"A wide range of therapeutic systems which embrace a spiritual dimension of the human being as fundamental to psychic health and full human development and which utilize both psychological and spiritual methods (such as meditation, yoga, dream-work, breath work) in a holistic, integrated approach to healing and inner growth". (Wall, Nye, & Fitzmedrud, 1984).

Martin (2018) used the word transpersonal psychology as an area of study in which psychology and spiritual experience overlap. He also highlights the study of consciousness as the essence. In addition, psycho-spiritual well-being is an idiosyncratic experience that integrates meaning-in-life and emotional health. Psycho-spiritual well-being encompasses stress management, self-awareness, sense of faith, creating relationships and connectedness, living a meaningful life, and confidence and empowerment (Hung & Susan, 2003). Various psycho-spiritual-integrated practices are introduced by the existing literature.

For example, in occupational setting (Kang, 2003), treating anxiety (Zarrina, 2001), process of rehabilitation for addiction (Mohammadi, 2017), palliative care (Rosenfeld et al., 2017), counselling practice (Barid, Wajdi, Mifahul, & Nganjuk, 2016) and chronic illness treatment (Ratnasari, 2017). On the other hand, the inclusion of spiritual in many practices indicates positive significant. A study found that spiritual coping strategies may enhance self-empowerment, leading to finding meaning and purpose in illness (Baldacchino & Draper, 2001). Moreover, multidisciplinary intervention which inculcate spiritual component effectively contribute to quality of life (QOL) of patients with advanced cancer (K.M. et al., 2014).

Che Haslina et al. (2012) made a comparative study between the Western and Islam relating to the method of treatment of Generalized Anxiety Disorder (GAD). Interestingly they claimed that an explicit treatment to aid GAD was not detailed by Islam, several techniques were utilized by past Islamic theologians and scholars to cure mental illness through the practice of Al-Quran and Hadith. These treatments were successful as documented by scholars throughout the golden Islamic civilization. Several methods that were employed performing prayers, being faithful

to God, practicing certain chants and prayers, persevere with God's will, and being happy. It is apparent that religious mechanisms incorporated with spiritual elements demonstrate positive influence in comparison with treatments from Western countries that focuses on healing patients physically.

With regard to counselling as a good solution in treating depression, study by Shadiya(2011) and Aisha(2008) proposed an Islamic counselling skills and techniques by using the Quran and the Sunnah. Amazingly, Aisha (2008) had successfully demonstrated the effectiveness of the integration of spirituality into psychotherapy. She discussed various beliefs in the Islamic faith that may be incorporated into the counselling process by focusing on a cognitive restructuring model. Interestingly, in addressing depression in Muslim Communities, Shaista (2012) found that clients were interested for religious beliefs to be incorporated into therapy.

In conclusion, it is to be noted that the reviewed literatures are useful in understanding the general features of psycho-spiritual practices and its implementation. However, there are some other criteria that should be taken into consideration.

RESEARCH METHODOLOGY

This research aims to illustrate the current practices of psycho-spiritual approach. To achieve such objective, the appropriate method adopted in this research is an exploratory qualitative approach using library research. Relevant literatures from the existing texts and previous studies were reviewed to analyse the form and structure of the existing psycho-spiritual intervention. Writings in journals, books, reports and other reliable sources were scrutinised to find out the various form of it practices. The scope of this study revolved around the existing psycho-spiritual practices by both local and international practice.

RESULT AND DISCUSSION

Findings of the research is explained in the following discussion:

Psycho-spiritual practices in healthcare

Spiritual involvement is effectively helpful in recovery process for cancer patient. A study on improving the quality of life for a woman suffering from breast cancer showed that after spiritual therapy session conducted to the patient, it gave significantly positive changes to the quality of her life (Coleman, McKiernan, Mills, & Speck, 2002; Jafari et al., 2012; Vallurupalli et al., 2012). Another study conducted showed that patients which did rely on spiritual or religious were less depressed and had higher life satisfaction in which they believe that it is time for change and self- reflection (Büssing et al.,2009).

Mathews, Lannin, & Mitchell (1994) in his in-depth interviews with 26 black women with late-stage breast cancer at two hospital-based Clinic in North Carolina found that they constantly spoke of God's role during the treatment, diagnosis and process of healing. In parallel with this study, Lackey NR, Gates MF (2001) also conducted in-depth interviews with 13 African-American women with breast cancer at two clinics in the mid south Africa and found that their main coping strategies are spirituality and prayer. This type of coping is also similar with a study conducted by Tate (2011) in which prayer is a medium for patient to communicate with God and empower the relationship. When questioned, it was proven that prayers performed by the breast cancer patients have resulted them with strength, tranquil, guidance and healing.

In addition, according to Islamic teachings, prayer performed at the end of quiet night called tahajjud can bring a state of calmness to people. In achieving the calm stage, it will activate immunologic body resistance, minimize the risk of heart disease and increase life expectancy. Thus, tahajjud prayers according to researchers are advocated to stress-related problem, infections

and cancer (Chodijah,2017).

Additionally, cancer patients who belief in engaging to God have positively increased their psychological well-being, decreased psychological distress, and decreased concern about the recurrence (Schreiber, 2011). Besides, reliance on spirituality are considered an important process in regard to surrender among women suffering from breast cancer (Rosequist, 2009). Breitbart (2002) on the other hand had introduced "Meaning Centered Group Psychotherapy" for advanced cancer patient by sustaining and enhancing a sense of meaning, peace, and purpose in life.

Corwin, Wall, & Koopman (2012) in their study have applied Psycho-Spiritual Integrative Therapy (PSIT) which incorporates principles of third-wave Cognitive behavioural therapy, mindfulness, and passage meditation. Such an intervention for women with breast cancer addresses both psychological and spiritual needs. Exceptionally, this integration intervention is universal for all religious believers or non-religious believers in clarifying their values and re- defining meaning in their lives through the process of creating and refining an aspiration or life purpose. In meditation practices, mindfulness meditation are proven to be effective in treating various health condition such as anxiety, bipolar disorder, depression, sleep disorder and substance use disorders, to HIV, coronary heart diseases, fibromyalgia, chronic pain and cancer (Shonin, Van Gordon, & Griffiths, 2014). In clinical psychology, mindful meditation is predominantly focused (Shonin et al., 2014). According to Sutras (2012):

Three primary components are integrated into Buddhist psychotherapy practice. The first component is interpersonal dialog intended at identifying fundamental problems and blind spots according to a patient's identification with their traumatic narrative. The second component is role-modeling designed at offering a corrective emotional experience within the long-term development of re-parenting. The third component is individual meditation training yoked with wisdom and ethics, encouraging patient in their conscious self-correction process.

In child birth cases, interestingly, study on the experiences of Iranian women during child birth indicates that their spiritual development is very important during the critical labour pain. Women with positive spiritual believed that pain is a process of forgiveness and a purification of sins by God which lead them to have a smooth process in delivery. (Taghizadeh, Ebadi, Dehghani, Gharacheh, & Yadollahi, 2017).

In serious mental illnesses, Spirituality-Infused Cognitive Behavioural Intervention for individuals affected indicates that participant and providers were accepted and valued after having gone through this intervention. Moreover, this intervention with 10 modules did not trigger any psychiatric disturbance but the spirituality-based distress coping instruments have assisted respondents to manage their psychological challenges in the society.

The 10 modules include are:1) Introduce to spiritual strategies for psycho- social recovery 2) Spiritual beliefs and strategies 3) Spiritual recovery goal planning 4)Spiritual thought replacement 5)Diffusion 6) Expansion 7) Spirituality coping techniques 8 & 9) Spiritual social skills training 10) Goal review and debriefing. With Serious Mental Illnesses studied by Subica, Yamada, Subica, & Yamada (2017)

Psycho-spiritual practices in Rehabilitation process

Psycho-spiritual practices has effectively aided people suffering from addiction. An interesting study by (Khalid, 2008) on psycho- spiritual theoretical approach for drug addiction described three basic concepts for helping drug abuse:1)get a clear and true concept of god 2) get a clear and true concept of

self 3) get a clear and true concept of life and death. In fact, researchers have emphasized that praying to God is the most important concept in this approach.

As person who is deeply involved in drug abuse taking drug is prohibited and sinful in Islam hence preventing him from remembering God. Thus, performing prayer and zikr (remembrance of God) are helpful for a person with drug addict as this approach will revert the person back to his origin. This study is also supported by another study by Mohd Rushdan & Ahmad Bukhari (2015) which introduces Islamic psycho-spiritual into therapeutic community (TC) in helping a person with drug addiction especially during the relapse phase. In this phase, researchers highlighted the inner strength of a person should solely depend on believing the strength of God in order to change.

Another same study in treating drug addiction conducted by Rajab (2014) had applied Sufism-based approach. Sufism is a way to be closer to God in which it emphasizes the realization of God- answering prayer through worship resulting in lessening the sense of sinfulness and guiltiness. In fact, spiritual dimension in Islamic psychology is mainly referring to the Ruhorsoul.

The fulfillment of the Islamic teachings is vital to suit and satisfy the needs of the individual's human nature without neglecting the biological and psychological components. Al-Quran and the traditions and sayings of prophet Muhammads.w.t are primary sources of Islamic teaching which contain numerous psychological and therapeutic component (Assar, 2017). Besides that, Islamic psychotherapy focuses on the prevention, treatment and construction of a person's soul especially for those who have weak connection and faith in Allahs.w.t.

Wyker(2002) in his book proposed Joy-based psychotherapy, particularly Abraham, discovered a system which integrates the spirit-emotion- mind-body model. This system educates that joy is the ultimate object of life and freedom is the foundation of life, and growth is the fruit of life, providing us diverse methods of comprehending illnesses, how they evidenced themselves, and how to cure them. Lackey NR, Gates MF (2001) supported this approach that positive religious coping mechanisms could help patients with HIV/AIDS. Therefore, individuals who utilize religious resources should be given support and encouragement in their religious coping efforts.

On the other hand, spiritual activities like prayer, meditation, affirmations, physic healing and visualizations were found to be at a reduced risk of death among nine hundred one HIV+ adults living at the United States for whom have participated one-year spiritual activities programs (Trevino et al., 2010). In treating addiction to drugs and alcohol, a doctor's team from Al-Amal Hospital, Saudi Arabia has successfully come out with a holistic approach using bio-psycho-socio-spiritual model which focuses more on psycho-spiritual approach. In this fantastic approach, it involved individual and group intervention. The five individual interventions are: 1) Spiritual guidance 2) Self-help 3) Acupuncture and Relaxation Sessions 4) Individual Eclectic Psychotherapy whereas three interventions for group interventions are: 1) Community meeting 2) Recovery groups 3) Religious group activities (Trevino et al.,2010).

The effectiveness of religious approach and psycho- spiritual health are proven by (Mohamad Jodi, Mohamad, & CheSeman (2014a). In their studies, results have demonstrated that among 33 residents rehab Centre of female teenagers at Kompleks Dar As-Saadah (KDS) agreed that the religious-based modules/approaches provided area turnover in their life to become more positive.

This module is conducted in three phases: 1) Orientation phase-

in which fundamental Islamic teaching are introduced to dwellers 2) strengthening phase-in which the formation of discipline and morals are required by implementing the Islamic teaching 3) In-depth phase- focuses to understand more in-depth of the Islamic teaching. Their findings implied the need to incorporate both psychology and spiritual approaches as it was helpful for those whom are involved in negative activities. They strongly recommend to adopt this module as an alternative.

CONCLUSION

In conclusion, providing psycho-spiritual intervention are a crucial element to mitigate any long-term adverse psychological impact on a problematic person. From the exploratory studies, researchers believe the importance of a connection of religion and spirituality with that of health and wellness of an individual life. They are significant in achieving a sense of personal control in a situation that causes vulnerability and helplessness. Various religion traditions are helpful in an individual spiritual formation. Unfortunately, despite the importance of religion, this exploratory study on the existing of psycho-spiritual intervention finds that the practices are not widely recognised especially in the medical field.

This study further submits that this scenario might due to the fact that it is upon the discretion of the practitioners to believe on the role of a spirituality element. Deficiency of the empirical evidences on its effectiveness is another reason for the lack of recognition amongst them. Due to this reason, this study further suggests that holistic efforts towards the awareness and empirical evidence of psycho-spiritual practices should be conducted in providing better human flourishing. Further experimental research on the significant of the role of spirituality towards human's quality of life should be conducted in other fields. It is believed that its roles could mitigate the spiritual illness that might otherwise arise and affect psychological disturbances.

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