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Maziah Mahmud & Ramlan Mustapha

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Cultivating The Mental Wellbeing Using Islamic Approach: An Expert Approach and Suggestion

¹Maziah Mahmud & ²Ramlan Mustapha

¹Universiti Teknologi MARA Pahang, Jengka Campus, Malaysia, ²Universiti Teknologi MARA Pahang, Raub Campus, Malaysia
Email: ramlan@uitm.edu.my

Abstract
This article used the Nominal Group Technique (NGT) as a method to proposed solution for mental wellbeing issues. Researchers have used this strategy to address the issue of mental wellbeing by utilizing an expert's consensus and opinions. The overview of expert's recommendations suggested 9 solutions to mental wellbeing issues. The NGT approach also helped researchers gain element validation fast and readily since the elements were generated by reading literature and then debated and voted on by experts. Further research with the developers of specialized modules to cure mental disorders is advised.
Keyword: Nominal Group Technique, Mental Wellbeing, Islamic Approach.

Introduction

COVID-19 has a wide-ranging impact, with the most vulnerable populations bearing the brunt of the consequences. Many governments have implemented nationwide lockdown measures to prevent the spread of illnesses and preserve lives, limiting the movement of people and non-essential items (Iacobacci, 2020; Chan, 2021). Mandatory isolation raised worries about the effect on population mental well-being, the "trauma" involved with lockdown, and larger issues about the health implications of such confinement methods. The 2014 Ebola epidemic and SARS pandemic revealed long-term population anxiety, post-traumatic stress disorders, and other psychological damages resulting from encountering life-threatening events and social isolation (Koh and Sng, 2010; Shultz et al., 2015).

In a pandemic, lockdown exacerbates the importance of mental health as a public health issue. Various external and internal elements influenced mental well-being, including social and familial ties (or their absence); work alternatives, housing arrangements, childhood trauma, and socioeconomic determinants (stress) (Chan, 2021). Because mental health is a public health priority, improving population mental health necessitates collaborative efforts. Exploring these two key aspects allows us to analyze the variables that form the contours of mental wellbeing during a pandemic and beyond, as well as how care ethics and solidarity might offer good ethical solutions to the socio-spatial issues faced by mental wellness lockdown.

Mental wellness is a comprehensive notion that incorporates mental health as well as the spectrums of mental states that occur within and beyond this range. Mental health is frequently connected with optimal functioning inside individuals and their external environments, implying the absence of sickness and the relevance of social, psychological, and environmental forces in preserving the balance (Bhurga et al. 2013; Pilgrim, 2019). At its most basic, mental health entails an individualized creation of capacity for exercising choice in interacting with society (Manwell et al, 2013). This postulates a current bioethical notion of agency and autonomy in creating or disengaging from society or the outside world; a crucial component in defining a person's well-being in connection to fulfilling personal life objectives.

Islam and Mental Wellbeing

Religion is a global phenomenon. It has served as a powerful force in life, death, health, and sickness. Islam is the second most populous and fastest growing religion in the world. Islam, like other religions, has a plethora of components and perspectives. In some ways, Islam is like other religions, while in others it is different. Proper Islam, according to the great majority of its supporters, is related to and organizes all elements of human existence. Following Judaism and Christianity, Islam is the third and last monotheistic religion given to humanity (Mustapha et al, 2022). In Islam, mental health is based on the premise that deviation from Islamic knowledge and teachings results in anguish and unhappiness. Suffering and misery in this life are the result of a struggle for man's spiritual mind to intervene and restore equilibrium in human nature, while the physical body wants physical pleasure. The dynamic interaction of material and non-material forces that results in the psyche or *nafs* controls human awareness. As a result, when striving to create a knowledge of man, it is necessary to investigate both variables. Finally, consistent cleansing of mind and behaviors draws a person closer to God and maintains mental wellness (Haque, 2005; Mustapha et al., 2022)

The Islamic approach for promoting mental health and well-being is founded on the awareness of inherent human flaws and asks for systematic and constructive action to address them. In essence, the Muslim recites the beginning of the Holy Quran' five times a day and asks the Lord of the world to "show us the right way, and the route of those whom thou hast pleased, neither of those who earn thy wrath nor of those who wander astray." The Quran' a has also addressed some mental processes and actions (Hussain, 1998).

Current lay theories of mental illness in Muslim communities appear to be mostly based on cultural, pre-Islamic influences. For example, there is a widespread belief that mental diseases are caused by divine punishment, the "evil eye" ('ayn), whisperings (*wiswaas*), sorcery (*sihr*), jealousy (*hasad*), or supernatural beings such as *djinns* (Haque, 2004; Mitha, 2020). These concerns, such as djinn possession, a lack of faith or not being a "good Muslim," or a failure to pray, can also be perceived via a religious lens. Treatment, in turn, can be based on daily reading of religious literature (e.g., the Qur'an), *dhikr* (recitation or repeating of God's names and qualities), *ruqyah* (exorcism incantations), fasting, and so on (Dein et al, 2008; Sheikh, 2005).

Consequently, movements such as "Muslim mental health" and "Islamic psychology" have evolved, with intra-community organizations in the United Kingdom and the United States promoting courses on "Islamic psychology." While its broad goals are to address stigma and develop cultural competency for clinicians working with Muslim populations, Younis (2019) notes its emergence within a sociological movement of "revivalist Islam," with the "Islam-icising" of terms, essentially creating a "market" of "Muslim mental health."

Aside from the psychological element, mental health, according to Islam, is a condition of health that governs human behaviour. However, in Islam, the discussion of mental health is often centred on the spiritual. In Islam, mental health is linked to having a good heart. It entails faith in God, friendship, and collaboration with others (Muhamamad, 2012). According to prior research, mental health in Islam is a reaction of human psychology, emotions, and physically to their life experiences. According to another study, one's mental state and condition might react to societal impediments and values that may resist mainstream society, values, culture, and Islam (Hashim & Hassan, 2019).

According to prior research16, Muslim mental health is determined by one's traits, which include two mutually connected components: bodily and soul. The latter will respond to exert control over all bodily actions. As a result, he argued that if one's soul is good, one's bodily conduct will be excellent as well. Meanwhile, if one's soul is not in excellent shape, he or she may violate Islamic norms and restrictions. It is believed that the ability of one's comprehension and commitment to the soul-cleansing process, also known as *tazkiyah al-nafs*, determines one's ability to inspire human towards life welfare (Abdul Qadir, 2003; Hashim et al. 2019). *Tazkiyah al-nafs* is a process of soul enlightenment that takes the shape of inner purification and exterior development to suppress any evil intention or undesirable traits that might lead to mental and behavioural diseases.

The Role of Mental Wellbeing
The desire of emotional balance and anxiety dissipation is universal and continues to this day. Despite enormous scientific development and medical improvements over the previous few centuries, there appears to be a deterioration in mental health (Rahman, 2017). Depression rates in the United States climbed substantially between 1988 and 2008 (Smith, 2017). It was discovered that the population's use of antidepressants increased 400% throughout this period. Between 1950 and 2000, the suicide rate among young people (ages 15-24) quadrupled. Suicide rates in the middle-aged population increased by 40% between 1999 and 2016 (Rahman, 2017).

Surprisingly, suicide rates are substantially higher in richer countries than in impoverished countries. A cross-cultural study including 132 nations and over 140,000 participants discovered that, while wealthy regions had greater rates of reported happiness, poorer countries had substantially lower rates of felt significance in life. People in impoverished nations, such as Niger and Togo, reported higher levels of meaning but lower levels of happiness (Oishi & Diner, 2013). This shows that pleasure does not account for the discrepancy in suicide rates. The capacity of the populace to attain meaning and purpose in life was a major component that might explain the variation between countries. based on the literature highlights and phenomena above, we can see how important mental health is in human beings. in addition to Islam also sees this aspect as one of the threats in life if not taken care of properly. Therefore, the researcher tried to gather some methods that can be used to shape mental health from the Islamic point of view as well as the consensus of experts related to this issue. This matter will be explained in the following description based on the appropriate method used by the researcher.

Based on the above description, we can conclude that the mental aspect of wellbeing is a serious matter and needs to be thoroughly resolved. Serious matter as it relates to human choice and will be translated into their actions. If this matter is not resolved in the best way, then the well -being of the community will be affected. Bad things like self-indulgence, crime and other negative things will happen a lot in society. The need for a concrete solution is very

necessary. Therefore, we try to bring here, one of the alternative solutions that is through the Islamic approach.

The Objective of the Research
The research overall objectives were:
- The goal of this study is to find out what experts' consensus about how to curb with mental wellbeing.
- Draw conclusions and make recommendations about how to curb mental wellbeing problems based on methods that are used in Islam and on advice from experts.

Methodology
The NGT technique is the primary approach used in this investigation. The research consulted eight experts on student mental health and psychology. Due to the impossibility of convening specialists face to face at the moment, researchers conduct NGT sessions online through Google Meet. A two-hour session was conducted. Experts were assembled, and the NGT approach was used to generate ideas and solutions based on expert opinion. At the conclusion of the session, the researcher performed a particular calculation utilizing the NGT technique in order to acquire data that addressed the study's objectives.

Essentially, this study is divided into two parts: phase one, in which the researcher highlights the literature in order to develop treatment methods or ways to promote mental well-being, and phase two, in which the researcher synthesizes the findings. As a result, the researcher concluded that there are nine methods that can be used to achieve mental well-being based on Islamic methods. In addition, the researcher also refers to certain experts to confirm whether this method is suitable or not in building mental wellbeing. The NGT approach was used for the analysis in the second phase. Experts convened for a brainstorming session and voting by researchers. This session considers and evaluates the opinions of each expert. NGT-PLUS software was used to calculate session outcomes. Findings are discussed in the study's conclusions section.

Nominal Group Technique
NGT is a systematic approach for determining a group's shared viewpoints on a certain subject. Originally conceived as a "participation technique for social planning scenarios" (Delbecq, Van de Ven, and Gustafson, 1975), social planning scenarios were defined as exploratory research, citizen involvement, the employment of multidisciplinary specialists, and proposal assessment (Kennedy & Clinton, 2015). Since that time, the approach has been used to a number of group contexts, including empirical social science research. While it has been utilized in certain education research (O'Neil and Jackson 1983; Lomax and McLeman 1984), it appears to be more frequently employed in social science research on health issues. The method assists in issue identification, solution research, and priority setting. It is particularly effective in "stranger groups," where it is critical to strike a balance between group members' status and vocal dominance. Generally, NGT consists of four steps:
1. Brainstorming: Participants work silently and independently to write down their solutions to a stimulus question in writing.
2. Round Robin session: Each participant offers one idea to a giant flip-chart, which is subsequently recorded. Discussion of the concepts is not allowed here at this time. The completed sheets are taped to the wall for everyone to see. In order to ensure

that all ideas are captured, the group facilitator will continue to call on members until the group has created a sufficient number of ideas.
3. Each notion on the list is addressed by the participants to ensure that everyone knows what it means.
4. Voting: Participants vote on the flipchart and debate the voting pattern after identifying the most essential concepts and ranking their choices (optional).

Voting anonymously and according to the rules described above fosters genuine results and devotion. Finally, NGT offers a permanent record of the group process and outcomes by capturing all inputs and authorized modifications to them on flipchart pages. It's easy for groups to start up where they left off at a prior meeting, and it's a great way to inform individuals who missed all or part of a meeting if these papers are shown (Fox, 1989; Mustapha et al., 2022).

Sampling
Researchers disagree on the ideal sample size for investigations utilising NGT methods. NGT can be done on a single cohort or a big group (Lomax & McLeman, 1984; Dobbie et al., 2004; Muqsith et al, 2017; Mustapha et al.2022), but it can also be separated into small groups so that effective communication can be conducted based on the study's requirements. This is why previous studies have utilized the sample sizes listed in table 1 for this purpose:

Table 1: Experts sample

Author	Sample
Van de Ven dan Delbecq (1971)	5 – 9 experts/participants
Horton (1980)	7 – 10 experts/participants
Harvey dan Holmes (2012)	6 – 12 experts/participants
Abdullah & Islam (2011)	7 – 10 experts/participants
Carney et al (1996)	Min. 6 experts/participants

Sources: (Mustapha et al, 2022)

The researcher chose eight experts to participate in the NGT procedure of this investigation based on the aforementioned reference. This amount is deemed suitable for this study given the existing scenario, which restricts the number of contacts.

Finding
This section will discuss the study's findings in detail. After a thorough analysis of the literature, we propose some approaches or ways to cultivate mental well-being based on Islamic guidelines. The following approaches may be used:

Table 2: Suggested approach in Islam

No	Suggested approach	Meaning
1	Muraqaba	Protecting and keeping an eye out for any changes, special characteristics, or anomalies in a certain object
2	Reciting Quran	The act of reciting verses (ayat) of the Holy Quran aloud, whether it is done from memory or directly from Allah's book.
3	Sadaqa	Voluntary almsgiving or charitable donations
4	Tahajjud	Keep yourself awake for a period of time in the middle of the night by praying
5	Forbearance	The ability to endure adversity patiently and gracefully; the capacity to forgive or maintain self-control under pressure.
6	Praying	The physical part of prayer, with its varied positions, has a calming impact on the body.
7	Remembrance of God (zikr)	Contemplation in which words or prayers are recited many times in order to remember God
8	Patience and thankfulness	Capacity to bear or tolerate delays, inconveniences, or pain without getting irritated or agitated
9	Ruqyah	'Du'a or prayers based on hadith and al-Quran, Syari'ah-compliant for the primary goal of obtaining well-being

Table 3: NGT voting result

Item	Voter 1	Voter 2	Voter 3	Voter 4	Voter 5	Voter 6	Voter 7	Voter 8	Total item score	Average percentage	Ranking Priority	Result of consensus
Muraqaba	4	4	5	5	5	3	5	4	35	**87.5**	**4**	**Suitable**
Reciting Quran	5	5	5	5	5	5	5	5	40	**100**	**1**	**Suitable**
Sadaqa	4	5	3	4	5	4	5	4	34	**85**	**5**	**Suitable**
Tahajjud	4	5	4	5	5	5	4	5	37	**92.5**	**2**	**Suitable**
Forbearance	4	4	4	5	5	5	4	5	36	**90**	**3**	**Suitable**
Praying	4	3	4	4	4	5	4	5	33	**82.5**	**6**	**Suitable**
Remembrance of God (zikr)	4	5	5	4	4	5	5	5	37	**92.5**	**2**	**Suitable**
Patience and thankfulness	5	5	4	4	5	5	5	4	37	**92.5**	**2**	**Suitable**
Ruqyah	5	5	4	3	3	4	3	3	30	**75**	**7**	**Suitable**

Table 4: Prior Rank

Item	New rank	Previous Rank
Reciting Quran	1	4
Tahajjud	2	1
Remembrance of God (zikr)	3	5
Patience and thankfulness	4	2
Forbearance	5	3
Muraqaba	6	6
Sadaqa	7	2
Praying	8	2
Ruqyah	9	7

According to the expert's perspective, the total solution scores for mental health problems are shown in Table 3. It appears from the results of this study that all percentages of the elements examined are appropriate for use. As a result of these studies, a value of more than 70% has been required for the percentage (Deslandes, Mendes, Pires & Campos 2010; Dobbie et al., 2004; Mustapha et al.2022). researchers can conclude that all participants in the study agree that the model's main components are acceptable and can be used. Instead of going through multiple rounds of expert evaluation as is required by the Delphi method, the modified NGT technique allows researchers to quickly gather data.

Discussion
A mental illness is a condition characterized by alterations in one's thoughts, feelings, and actions, which can make navigating daily life challenging. Islamic societal progress may be negatively impacted by the spread of spirit diseases. The government is especially concerned about mental health because of its growing impact on national development. Islam's most important component is the human race. People's and societies' overall mental well-being is therefore essential if Islam is to advance as a society. A wide range of strategies must be employed to eliminate mental problems and, eventually, to assure the achievement of the Islamic social development process in order to receive Allah's blessings. Thus, these findings (refer table 3& 4) indicate an alternative that can be used to correct mental wellbeing. This proposed approach is the best option that can be taken in addition to the conventional approach or the psychological approach. The Islamic approach is more towards the correction of internal and spiritual aspects. This is outlined in the Quran and Hadith and has been proven effective in many ways. Therefore, this aspect can be used best in solving the problem of mental illness that is growing at this time.

Guideline for Further Research
This study can be further developed in the future in order to be better and more in -depth. Future researchers can conduct a qualitative study to see in more depth what methods are appropriate in addressing this issue. Future researchers can also construct specific modules using the constructs we have presented in these findings. this module can be used in more depth in addressing this problem in the future.

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