

Psychospiritual Approach to Addressing Self-Resilience in Flood Victims: A Skoping Review

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Abstract

Annually, the coastal states in the east contend with floods, especially during the monsoon season. Despite residents' early preparedness, the unpredictable nature of the disaster presents a significant challenge. In 2022, Terengganu experienced a severe flood, incapacitating several districts. The flood victims not only lost loved ones and possessions but also endured profound trauma and emotional stress (Harian, 2022). A notable issue arising from this catastrophe is the difficulty in achieving acceptance and the inclination to attribute blame to fate and external factors. Without internalizing these qualities, individuals may struggle to endure such challenges, ultimately disrupting personal and family harmony. This study utilizes a qualitative research approach, employing documentary analysis and interviews to gather information for synthesizing an effective psychospiritual approach. The collected data will undergo content analysis using ATLAS.ti version 7.5.6 software. In conclusion, psychospiritual therapy holds the potential to fortify individuals' psychospiritual facets by underscoring the importance of physical, emotional, mental, and spiritual well-being. This aligns with the holistic efforts outlined by the ministry in the National Philosophy of Education in 1987 to nurture the well-being of individuals and communities.

Introduction

The flood disaster that struck Terengganu in 2022 resulted not only in property destruction and loss of lives but also left the flood victims grappling with lingering trauma due to the unprecedented and unforeseen nature of the disaster (Berita Harian, 2022). As this annual disaster phenomenon persists, the involved parties must orchestrate comprehensive post-flood management (Irwan et al., 2016). However, attention must also be directed towards the psychological, emotional, and resilience repercussions on flood victims. Studies indicate

that female flood victims, in particular, consistently experience feelings of stress, anxiety, and fear (Norizan, 2016). Furthermore, mental responses observed in female flood victims often include disrupted thoughts, reflecting worries about the future and a sense of aimlessness and purposelessness in life post-flood.

This aligns with the findings of the Division of Mental Health (2008), which enumerates mental responses experienced by disaster victims, including disturbed thoughts, depression, trauma, sleep disturbances, heightened anxiety, and a proclivity to easily lose hope. This substantial decrease in the resilience of flood victims leads some to contemplate giving up on returning to normal life. Therefore, human resilience needs to be restored, especially from a spiritual perspective, through the application of Islamic psychospiritual elements, which are essential for cultivating a peaceful and serene well-being in life.

Methodology

Research Design

This study employs a qualitative approach, conducting an exploratory investigation to assess a novel aspect – specifically, delineating psychospiritual elements as an approach to address the observed self-resilience in flood victims.

Data Collection Methods

The method is employed for data collection in this study by document analysis.

a. Document Analysis

Document analysis is conducted to gather and analyze both primary and secondary data. To fulfill the research objectives, references from reputable scholars, academic literature, journal articles, conference papers, and authoritative websites will be used. The data gathered from these documents include information concerning psychospiritual elements and the manifestations of self-resilience demonstrated by flood victims.

Data Analysis Method

The acquired data will be systematically organized around specific themes related to the studied issues. This data analysis method is known as thematic analysis.

Discussion

Based on the literature review, five articles and thesis related to psychospiritual aspects, mental well-being, and self-resilience of flood victims were identified, as outlined in the following table:

Table 1.0

Literature Compilation: Psychospiritual Approach for Flood Victims' Self-Resilience.

Title	Authors, Publication Year	Study Objectives	Research Design
Psychospiritual Reinforcement: A Study of The Importance of Prayer	Ferdausa, Hamdi Ishaka , Mohd Manawi Mohd Akiba (2022)	To explain the concept and importance of prayer in strengthening the psychospiritual of a Muslim	Qualitative Approach – content analysis method.
Models of Mental Well-being from an Islamic Perspective: A Literature Review.	Rohaya Sulaiman, Fairuzah Basri & Mahfuzah Mohammed Zabidi (2021)	Presenting various models proposed by scholars related to mental well-being from an Islamic perspective.	Qualitative Approach - Library research and document analysis.
Relationship between the Concept of Fate and Post-Traumatic Stress Disorder: A Study from the Islamic Psychospiritual Perspective.	Muhammad Hazim Mohd Azhar, Master's Thesis (2018)	Analyzing the relationship between the role of the concept of fate as a psychospiritual approach and Post-Traumatic Stress Disorder.	Qualitative Approach - Documentation and document analysis.
Development of a Psychospiritual Treatment Model to Enhance the Characteristics of Rehabilitation for the Under Supervision: A Literature Review.	Mohd Hefzan Azmi & Muhammad Nubli Abdul Wahab (2019)	Implementing a psychospiritual treatment and recovery module, namely the ISRA (Islamic Spiritual Rehabilitation Approach) module, emphasizing spiritual and religious elements.	Qualitative Approach - Conceptual analysis based on literature review, grounded in ontology and epistemology.

<p>Management of Psychological Elements as Preparation for Facing Disasters: A Qualitative Study on Flood Victims in Kelantan</p>	<p>Yusof (2016)</p>	<p>Strategically, tactically, and operationally managing psychological safety aspects should be the core of assistance and management of flood victims.</p>	<p>Qualitative Approach - Intrinsic case study method.</p>
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From an academic perspective, reinstating the significance of psychospiritual elements in Islamic scientific disciplines, psychospiritual debate also leads to the concept of devotion and submission

self to Allah s.w.t.. The goal is to treat psychiatric or spirituality based on divine resources capable of producing self-stability and the human soul. Thus, Islamic psychospirituality is defined as a concept and method in soul, spiritual, mental, emotional care and moral behavior (Farah et al., 2022). Besides, the spiritual well-being of individuals through the application of Islamic psychospiritual principles is deemed imperative for cultivating a life characterized by tranquility and peace. The psychospiritual approach involves implementing therapeutic methods grounded in the sources of the Quran and Sunnah, as well as the practices of the pious predecessors (Norfadilah & Stapa, 2013).

Suriani et al (2016) highlight substantial differences in the concept of spiritual intelligence between Islamic and Western viewpoints, particularly concerning the direct connection of spirituality with Allah s.w.t. in Islam. The goodness of an individual is posited to commence with the goodness of their spirituality, emphasizing that the key to acquiring spiritual intelligence lies in a heart filled with faith. Additionally, the resilience of flood victims demands significant attention, especially considering the recent unprecedented flood incident in Malaysia.

The aftermath of this event has resulted in widespread property damage, loss of lives, and a noticeable decline in the resilience of flood victims each time they face such a natural disaster. It has deeply impacted the victims, giving rise to psychological challenges such as trauma, depression, and a loss of motivation (Yusof, 2016). Consequently, the application of psychospiritual elements emerges as a fitting therapeutic intervention to restore the affected souls of flood victims.

Meanwhile, the series of studies conducted by Hefzan & Nubli (2019) on psychospiritual elements implemented through the Islamic Spiritual Rehabilitation Approach (ISRA) as a method of treatment and recovery has yielded positive feedback and outcomes. Thus, the application of spiritual and religious elements needs to be maintained and emphasized further within society, especially when addressing the escalating issue of drug abuse in the country. This requires significant attention, as the restoration of mental health treatment is crucial to prevent individuals involved in drug abuse from relapsing into the pitfalls of substance abuse following their treatment.

Hazim (2018) illustrates the effectiveness and practicality of incorporating the concept of fate as a psychospiritual approach in treating post-traumatic stress disorder. Furthermore, understanding and internalizing the concept of fate influence the personality and behavior of

individuals or communities. It is crucial to rectify misunderstandings about the concept of fate, as these misconceptions lead individuals to feel vulnerable, easily disheartened, or excessively proud and arrogant about their abilities, without acknowledging the supremacy of Allah s.w.t.. Simultaneously, cultivating an awareness of *'ubūdiyyah* is achievable, as every trial and tribulation can be accepted with resignation to the divine decree of Allah s.w.t.. This aspect is also well-suited for implementation as psychospiritual therapy to enhance the resilience of flood victims.

Psychospiritual therapy possesses the capability to generate positive impacts on the mental well-being of individuals. A well-maintained mind naturally leads the soul towards goodness, and mental treatment has demonstrated the necessity of addressing the spiritual aspect too. Failure to attend to the needs of both the body and soul will result in the human soul being controlled by carnal desires, subsequently leading to mental illnesses and behaviors deviating from religious principles. As a result, fostering a true and resilient Muslim individual requires a strong faith, dedication to perfect worship, and active participation in Sufism practices, addressing both external and internal aspects (Rohaya et al., 2021)

Conclusion

Islamic Psychospiritual Therapy constitutes a form of mental and spiritual treatment grounded in the Quran, Sunnah, and the practices of the pious predecessors, aligning with *Shari'a* principles. Therefore, continual emphasis on psychospiritual elements is essential, encompassing consistent engagement in obligatory prayers, the practice of *dhikrullāh*, active participation in knowledge-sharing sessions, and fostering connections with righteous and beneficial companions. This commitment to goodness should persist throughout the ongoing and effective recovery process. In terms of resilience, psychospiritual therapy has demonstrated enhanced effectiveness, illustrating that flood victims can approach challenges more positively and manage trauma more effectively through the application of psychospiritual elements. Additionally, maintaining mental health requires steadfast faith in Allah s.w.t., establishing a connection with Allah s.w.t., adhering to His commands, and achieving optimal spiritual well-being.

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