



Psychospiritual Interventions to Face The Challenges Of Post-Covid-19 Human Mental Empowerment

Intan Farhana binti Saparudin

Universiti Tun Hussein Onn Malaysia

Email : intan@uthm.edu.my

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Abstract :

This paper discusses Islamic psychospiritual-based interventions or rehabilitation measures in facing the challenges of human mental empowerment after the Covid-19 pandemic. Through library research and content analysis, the findings found that integrated intervention by including psychological and spiritual elements is a current need to provide treatment and recovery to mental conflict and mental crisis. There are several interventions through psychological methods, namely the method of motivation and interventions through the spiritual method, namely the method of tazkiyah al-nafs (purification of the soul). Thus, a combination of the two perspectives closely related to the human mental and emotional can make psychospiritual intervention is a reasonable step in facing the challenge of mental empowerment (empowerment), spiritual, spirit and human soul in particular face the post-Covid-19. The results of the discussions in this paper are expected to benefit the community's mental health, which is an essential topic in the world today.

Keywords : *Psychospiritual, Empowerment, Mental health, Covid-19*

INTRODUCTION

The declaration of the Covid-19 epidemic as a pandemic by the World Health Organization (WHO) on 11 March 2020 saw a local and global phenomenon. The increasing number of daily cases of infection and the high number of deaths impact the psychology and mental health of the people. The experience of being infected or seeing those who are infected and the suffering they go through while getting an infection further increases the stress and trauma. Pandemics that occur directly affect health and life as a whole but impact ecology, economy, education and society. Economic activity became sluggish and stalled due to restrictions on movement and minimal social interaction to curb the spread of the epidemic.

Similarly, limited human services and human resources due to widespread outbreaks and self-quarantine had to be done to prevent infection to a broader area. Due to the limited movement and communication space to prevent transmission, education and social systems are also prohibited to ensure every individual's life and safety. This phenomenon does not occur in some settlements or communities but the global situation worldwide until it is declared a pandemic. These factors lead to emotional, mental and psychological stress as individuals and communities have to deal with a disease that has yet to find a cure and cure, a violent epidemic infection, stalled daily, economic and social activities. There are even those to the point of losing family members, employment, residence and source of income. Hence this paper goes through Content analysis methods

attempt to answer the question of what interventions are appropriate to address post-Covid-19 mental problems and how psychospiritual plays a role in human spiritual empowerment in the face of this pandemic wave.

RESEARCH METHOD

The research method used in this research is using the ethnographic method because this research is a famous export centred on culture or culture. The main focus of this ethnographic method is to collect data utilizing observation, interviews, and documentation in collaboration with key informants. [1]. Ethnographic research is categorized using qualitative research methods because it is considered capable of exploring in-depth information with transparent sources. [2]. Qualitative research is a research method used to examine the object to be studied. Qualitative research is a type of research that does not use details or calculations. A *qualitative method* is a research process that can produce oral and written data from people and actors being observed in descriptive data.

FINDINGS AND DISCUSSION

Post Covid-19 Mental Health

The effects of the Covid-19 outbreak on the global population have been of concern to the entire world community. This is especially evident when mental health encompassing psychological, social and emotional well-being becomes a primary post-covid-19 consideration. This disaster not only poses a direct threat to health but dramatically changes the way of life, employment, education and functioning in almost every corner of the world. According to Dr. Firdaus Abdul Ghani from the Malaysian Psychiatric Association, the psychological impact of the identified epidemic is symptoms of depression, nervousness and stress. For example, due to concerns over the threat of disease, people began to panic about buying and buying face masks and hand sanitisers in large quantities above their needs so that they are difficult to find in the market. The anxiety that ensued has led to inappropriate acts and behaviours. According to him, some people experience nervous symptoms such as feeling anxious, having difficulty sleeping and feeling that their health has also been affected.

Evidence from several studies that have examined the effects of Covid-19 on people's mental health shows that the direct and indirect effects of Covid-19 include negative perceptions about the epidemic and its effects continue to be a stigma and doctrine in mind for a long time. Long. This affects mental health and self. Evidence of the effects of the SARS outbreak in 2003 shows that most communities continue to experience psychological stress for some time after the outbreak is brought under control. The symptoms of post-SARS stress, anxiety, and depression a few years ago are, in fact, still prevalent. This is expected to be seen in the post-Covid-19. After the covid-19 pandemic ended and the world began to enter an endemic phase, symptoms of stress and trauma,

The pandemic that occurred caused almost the entire world community to isolate themselves or isolate for an extended period, which affected their psychological well-being. Quarantine and social isolation are associated with psychological stress. Humans are unable to relate to other individuals naturally or live a social life as usual. Loneliness and social isolation negatively affect mental health, and even mortality rates increase significantly (Hawkley, 2010). Humans are social beings and need communication and interaction for the sake of their

emotional survival. Therefore Amoneeta et al. (2020) expect mental and social stress, including financial stress, will cause more symptoms of post-disaster anxiety. There has been a reported increase involving domestic violence in Malaysia since Covid-19 struck. Children and adults are at risk for domestic violence and other mental health issues. Among them is social isolation, consumption. Illicit substances, financial stress and abuse, symptoms of anxiety, stress and depression.

Similarly, increased psychological stress and worse mental health among healthcare professionals and frontliners. So much so that there has been a need to develop mental health modules to help the front lines cope with their psychological stress and fatigue (Benedict et al. 2020). Studies are examining the impact of covid-19 on the mental health of several ASEAN countries. The results of the study found that the top three countries with the highest DASS-21 stress score were Thailand (mean 21.94), Pakistan (mean 14.02) and the Philippines (mean 10.60). The top three countries with the highest DASS-21 anxiety scores were Thailand (mean 18.66), Pakistan (mean 8.23) and Malaysia (mean 7.80). The top three countries with the highest DASS-21 depression scores are Thailand (mean 19.74), Pakistan (min 11.33) and the Philippines (min 9.72). While study respondents with a high level of confidence in doctors who diagnose Covid-19 are very high in Malaysia (93.8%) and China (92.9%); Confidence levels are much lower in Iran (65.5%) and Pakistan (Cuiyan Wang et al., 2021). The World Health Organization (WHO) has also warned of this common situation. The pandemic effects of Covid-19 on mental health will last for a long time. Symptoms of restlessness and worry about viral transmission, the psychological impact of curfews and self-quarantine contribute to mental health crises, and the stress of unemployment, financial problems, social isolation, and separated families. The organization also called for better psychological support services in schools, universities,

The Ministry of Women, Family and Community Development Malaysia (2021) reported that most community sections faced tests and challenges throughout the pandemic and movement control orders. Among them is the test of loss due to death, loss of the source of income and employment, and loss of freedom to perform routine activities. All the things that happen cause stress, sadness and depression. Various possibilities can occur, whether it is emotional stress, anxiety, worry, cases of abuse, breakdown of family relationships, suicide and others.

Psychospiritual Intervention Islam

Looking at the mental problems, rehabilitation treatment and mental support are necessary because the crisis involves physical health and emotional and mental health. Many calls have been made for every government and country to pay attention to the people's mental well-being. The Ministry of Health Malaysia (2021), in its statement, explained that the Covid-19 pandemic had had a tremendous impact on the mental health of every individual around the world. Some individuals are at high risk for mental health problems, including depression, especially when in a state of extreme stress and isolation from the support network of family and friends. If this depression fails

Identified and treated well can increase the risk of suicidal behaviour. According to the Ministry of Health, sources from the Royal Malaysia Police found

an increase in suicide cases reported in 2020, 631 cases compared to 609 cases in 2019. As of March 2021, a total of 336 suicides were reported to the Royal Malaysia Police.

The growing mental health issues since this pandemic hit the world show the need to implement holistic and effective intervention measures. Intervention is a process of recovery, treatment, and guidance on something that needs improvement or a problem and conflict (Nugent, 2013). Elements in the intervention are intended to provide solutions, advisory services and remedial recommendations. In today's pandemic situation, intervention methods have become a necessity to address post-Covid-19 mental health problems. Psychospiritual intervention is the idea of recovery based on Islamic guidelines for dealing with soul and spirit conflict.

In psychology, psychology aims to understand and predict human behaviour, influencing them to the desired behaviour (Mahmood Nazar, 2001). Because of that, psychology has a role in changing or influencing individuals from one situation to another. The emphasis on self-concept, locus of control, and emotional and psychosocial management of the individual is essential. According to Smith (2012), psychological intervention is a rehabilitative intervention from the point of view of mental health supported and guided by psychological methods and theories. It aims to enhance an individual's biopsychosocial function and is delivered through a structured therapeutic relationship.

The spiritual approach in Islamic psychology tries to relate to the aspects and behaviours of the human soul to form a perfect self-quality and gain happiness in this world and the hereafter (Abdul Mujib & Jusuf Mudzakir, 2002). From one angle, the goal of psychology through spiritual guidance is to enhance the self's spirituality, form self-awareness, help to understand the self-expression, and lead to a better life with a pattern of divinity or rabbaniyyah (Ahmad Yasser 2009). When combined, these elements of psychology and spirituality intertwine to produce a balanced and holistic framework of intervention. Mohd Rushdan & Ahmad Bukhari (2015) stated that psychospiritual therapy is a therapy that combines psychological and spiritual elements that can be applied to various psychic and emotional conflicts. It serves to awaken the spiritual aspect of the individual so that he can be a natural healer. In treating mental and psychic conflicts, one's spiritual strength can be an ongoing treatment and recovery to the self.

Akbar Husain (2005) mentions psychospiritual emphasis on how one's spirituality is identified and enhanced through the paths of prayer, contemplation, meditation and various spiritual techniques adopted as restorative treatments. This definition suggests that religious guidance becomes a medium in shaping one's spirituality and identity. Psychospiritualism is constructed through an approach taken to the spiritual element, intellect and lust. The concept of psychospiritual can be attributed to early Islamic figures such as Imam al-Ghazali and Abu Talib al-Makki. Imam al-Ghazali emphasized the spirit as a spiritual element that needs to be cared for and cleaned as it relates to the inner health of man. Similarly, al-Makki's view of the psychospiritual method with the approach of Sufism plays a role in the prevention, treatment and purification of the heart. The process is through the method of Maqamat used by Sufis in treating human internal diseases (Khairul Hamimah, 2014). Western scholar Benner (2002) has highlighted the psychospiritual model that refers to the human spirit by not

isolating the psychological (mind) and spiritual (spirit and lust) aspects that are the internal elements (spirit and lust) that shape a human personality.

According to Che Zarrina (2019), a more straightforward definition, Islamic psychospiritual is a combination of the words psychological and spiritual, which means thought or study of mental processes and thoughts that are spiritual from an Islamic religious perspective. Spirituality is a gift of God in each individual through experience, appreciation and knowledge. Khamsiah Ismail (2008) mentions that Islamic psychospiritual has emotional strength in human beings as the subject of religious practitioners through three dimensions, first; beliefs and convictions which are faith, second; rituals namely worship and third; moral norms that are, everything that happens in life involves mental health or all efforts to find psychological aspects that do not conflict with Islamic law. Thus it can be formulated that the psychological and spiritual elements of a person if preserved and strengthened by strengthening the emotions, feelings, spirituality and identity, will be a form of recovery. The psychological and spiritual elements should be given attention collaboratively to achieve a comprehensive and more effective recovery.

Psychospirituality Towards Empowerment Mental

Psychospiritual intervention on the mental can be described in a recovery framework from a psychological point of view and a spiritual point of view. From a spiritual point of view, the emphasis is on the concept of purification of the soul or called tazkiyah al-nafs. Tazkiyah al-nafs means purifying oneself from shirk and its branches (riya', arrogance, etc.), instilling the values of monotheism and its branches and applying deeds following the names of Allah accompanied by the worship of Allah, based on sincerity to Allah and following the Sunnahs of the Prophet SAW (Sa'id Hawwa, 1995). Islam advocates the practice of purification of the soul by purifying oneself with noble deeds and abandoning vile practices such as the words of Allah in surah al-Taubah verse 103, which enjoins giving alms and zakat in order to obtain goodness and purify oneself from the attributes of mazmumah. The words of Allah SWT means:

Take of their wealth for charity so that you may purify them and purify them. Furthermore, pray for them, for verily thy prayer is peace for them. Furthermore, Allah is Hearing, Knowing. (Surah al-Taubah 9: 103)

Sa'id Hawwa (1995) has outlined some practices of soul purification that can be done, namely prayer, zakat, infaq, fasting, hajj, recitation of the Qur'an, remembrance, contemplation of the creation of Allah SWT, remembering the dead, muraqabah, muhasabah, mujahadah and other practices that bring one closer to Allah SWT. The approach of purification of the soul or tazkiyah al-nafs is an approach of purification of the soul to obtain purity of heart and spiritual peace and then deal with diseases of the heart and soul. The spiritual and personal wholeness of an individual through a steady spiritual filling with the practice of tazkiyah al-nafs can build the strength of the spirit and fend off soul conflicts.

From a psychological point of view, the emphasis is on the concept of motivation. *Motivation* is the process that drives and directs behaviour. It is a tendency or level of a person's desire to act at a particular time. When a person gets impulse, he has a strong desire to achieve the goal (Davey, 2005). In psychological interventions, the method of motivation is most suitable for

educating the soul so as not to stray from the moral path of a human being. In other words, human nature is purely pure, harmonious and not in a state of hiba, sadness and depression. Through motivation, individuals increase self-confidence, become mentally literate, seek advice, encouragement and guidance from family, friends and professional services.

In motivational methods other than delivering words of encouragement, stress and emotional management skills or mental health education must also be imparted from time to time. Among the methods that can be done, such as the recommendation of Firdaus (2020), is to identify the cause of concern and not rush to make decisions in uncertain matters. Controlling the information received and recognizing the problems that arise is essential so that individuals are sane and not easily attacked with anxiety and panic attacks. The second is to seek help from psychological and counselling services.

For example, a mental health team in the community, such as the Psychological First Aid (PFA) team, can help those under quarantine or find it challenging to seek psychological treatment. Improving self-motivation also increases self-confidence and morale with perfect self-management in terms of hygiene, nutrition, exercise and adequate sleep. Emotions will be happier and more stable coupled with traditional breathing techniques, relaxation exercises and stretching exercises for more comfortable self-movement. Thus the proposed psychospiritual interventions can be formulated as in the framework of the above model.

CONCLUSION

In conclusion, mental health care is the duty of every human being along with physical health care. Mental problems that are not treated and left to linger will affect the individual's functioning in daily life, whether in work, responsibilities towards the family and other social aspects. Thus spiritual and mental preservation must be given serious attention to lead to more severe crises that involve mental functioning and psychiatric interventions. It is hoped that interventions from both psychological and religious aspects encapsulated in the psychospiritual framework will be restorative and antidote to psychiatric conflict in the face of post-Covid-19 mental empowerment challenges.

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About the Author:

Chief Researcher
Intan Farhana binti Saparudin Universiti Tun Hussein Onn Malaysia
Researcher Member
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