

## DEVELOPMENT MODULE OF POST-FLOOD ISLAMIC PSYCHOTHERAPY BASED ON THE MAQASID SYARI'AH CONCEPT

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### Abstract

Flooding is a major contributing factor in the increment of the emotional and psychological problems such as fear, trauma, loss of property and lives having both short and long term effects. Several measures have been identified as an approach to overcome these problems which are through emotional support, positive evaluation and self-reflection, religious approach and acceptance of reality comprises coping strategies and social support. This paper aims to expose the concept, significance and proposals for the post-flood Islamic psychotherapy development module based on the maqasid syari'ah concept. It started with the production model of post-flood Islamic psychotherapy that will be applied to become a module for the usage of local community in Malaysia.

**Keywords:** *development; module; Islamic psychotherapy; post-flood; maqasid syari'ah*

### 1.0 INTRODUCTION

According to the National Security Council for Disaster Portal (2015), disaster is defined as an event that causes disruption to the activities of public and state affairs, involving loss of life (Kouadio, Ghazi & Aljunid, 2012; Nasir, Zainah & Khairudin, 2012), property damage, economic losses and environmental damage that goes beyond the people's ability to overcome and require extensive resource mobilization measures, especially floods (Mustaffa et al., 2014). According to Lamond, Joseph & Proverbs (2015), long-term effects on the psychology of victims such as emotional stress and trauma caused by the memory / memories of loss, damage and loss caused by flood. The much greater risk and severity will be sustained by children, adolescents, adults and the elderly who suffer from depression, anxiety (Mohd Radzi et al., 2015) and psychological problems that are already in existence within themselves (Warchal

& Graham, 2011). These make it difficult to treat them since they are facing an even greater emotional and psychological stress as compared to normal people. In addition, the flood victims' psychological stress is not only caused by psychological complications alone but it can also be triggered by physical illness due to floods such as hepatitis E, gastrointestinal disease and leptospirosis, especially in areas with poor hygiene (Saleem, et al., 2014; Alderman, Turner & Tong, 2012). Emotional stress and anxiety due to floods are the contributing factors that prompted the occurrence of depression, trauma, as well as affecting the victims' quality of life (Eriega et al., 2014). This paper aims to expose the concept, significance and proposals for the post-flood Islamic psychotherapy development module based on the *maqasid syari'ah* concept.

## 2.0 EMOTIONAL STRESS RECOVERY OF THE FLOOD VICTIMS IN MALAYSIA

The demographic study of flood victims that has been implemented by Mohd Radzi et al. (2015) found that majority of the flood victims in Malaysia consisted of Malay Muslims with low incomes (RM 1000- RM 2500) and those with no fixed income. In addition, it is also revealed that the limited knowledge on Islam among the flood victims is the primary reason as to why religious approaches are not being used to address their emotional distress based on the results of the study that were not significant when analyzed through MRPI (Muslim Religiosity Personality Inventory). Moreover, according to the study done by Riaz, Riaz & Batool (2014), the source of positive psychology (Positive Psychological Capital) involves physical assets such as hope and meaning of life which are significantly correlated with spiritual health and depression and is known as *qada'* and *qadar* in Islam. Both of these studies play a huge role in providing evidences in showing the weaknesses and shortcomings of conventional psychotherapy such as cognitive-behavior therapy (Lopes et al., 2014) that was practiced before. Yet, since majority of flood victims are Muslims, then the Islamic psychotherapy based on *maqasid syari'ah* concept is the best and most appropriate approach to be implemented in the future. According to (Abdullah et al., 2015), several measures have been identified as an approach to solve this problem, namely: -

- i) Emotional support
- ii) A positive assessment and self-reflection
- iii) Religious approach
- iv) Acceptance of reality

Based on the recommendations above, it was found that the religious approach is one of the most appropriate approaches to be used in handling emotional distress of flood victims, known as Islamic psychotherapy. According to Amiruddin (2015), Islamic psychotherapy is divided into three (3) primary models, which are: psychotherapy through faith and sense of security, psychotherapy through *ibadah* and psychotherapy through patience. In our lives, especially for Muslims, they believe that theological faith (divinity) has huge effects in treating emotional and mental stress (Skinner, 2010). It is holistic in nature, involving the heart (*Qalb*), intellect (Shehu, 2015), lust (*Nafs Amara*), spirit (Laher, 2014) and the body that have specific functions. By believing in God can heal physical and mental illnesses indirectly as self-healing through *salat*, *dhikr* and reciting the *Quran*. It helps to lower blood pressure, heart rate, respiration and metabolism of the body, thus reducing the risk for illness. The use of *al-Quran* and *al-Hadith* is an Islam psychological therapy that greatly benefits the Muslims in the face of disaster and catastrophe. Sulaiman & Gabadeen (2013) added a few Islamic psychological methods to cure the disease which are through *tawakkal*, *du'a* (Salhah, 2012), *rukayah* and *tib Nabawi* (healing with the medicine of the Prophet SAW). *Tawakkal* to Allah SWT may have incredible power that can prevent a variety of psychological diseases from attacking the human's mind and soul. Therefore, a complete sincere resignation to Allah's will may in return be rewarded with His blessings along with a sense of ease (Mohd Radzi et al., 2014).

### 3.0 SIGNIFICANCE OF THE PSYCHOTHERAPY MODEL FOR FLOOD VICTIMS BASED ON THE *MAQASID SYARI'AH* CONCEPT

The Prime Minister of Malaysia, Datuk Seri Najib Tun Razak has launched Malaysia's Shariah Index in conjunction with the *Perdana Ulama Umara* 2015 ceremony conducted at the Putrajaya International Convention Centre (PICC) on February 10, 2015 as the result of the development by Department of Islamic Development Malaysia (JAKIM) and the International Islamic University Malaysia (IIUM) and Islamic Dakwah Foundation Malaysia (Yadim). It is intended to measure and evaluate the performance of Malaysia in implementing the demands of *syarak* based on the *maqasid syari'ah*'s five objectives that is to protect the religion, *a'qal*, one's life, lineage and property (Jabatan Kemajuan Islam Malaysia [JAKIM], 2015) involving eight main areas, namely regulations, politics, economy, education, health, culture, infrastructure and the environment, and social (Jabatan Kemajuan Islam Malaysia [JAKIM], n.d). The existence of Malaysia's *Syari'ah* Index shows that the Malaysian government is determine and honest in measuring efforts and *iltizam* that have been implemented based on the concept of *Maqasid Syari'ah*. It also portrays that our government uplifted *syi'ar* and Islamic *syari'at*, developing the economy and nation, covering the progress of each sector, along with the components that make up a well-developed country with high incomes and progressive by year 2020. In line with the government's commitment People First (*Rakyat Didahulukan*), it has implemented the NKRA (*Bidang Keberhasilan Utama Negara*) Raising the Living Standards of Low-Income Households, which aims to help those in need (Pusat Maklumat Rakyat, 2008.) The government also aims to help reduce the economic gap, nevertheless, the country's income level is still not up to par to undergo this initiative. NKRA's objective is divided into two:-

- i) To provide immediate assistance to those in need.
- ii) To ensure the poor and poverty-stricken masses get to develop themselves by giving support that enables these people to be independent.

Both of these goals can be achieved with good mental and physical health, as well as when those affected by the floods are given contribution and support by the Malaysian government to survive, especially for those who are underprivileged and extremely poor. Their bleak situation worsens with the occurrence of flood, which then causes emotional and physical stress to survive after the floods. Therefore, the preparation of Islamic psychotherapy model based on *maqasid syari'ah* concept on the victims is seen as a benchmark for NKRA.

This model emphasizes the preservation of *a'qal* as the main objective out of four *maqasid shari'ah* as control measure for the emotions of flood victims in Malaysia, especially those at the East Coast flood-prone areas. It also indirectly increases the feeling of self-confidence, belief in *qada'* and *qadr* of Allah (SWT) and urges to strive in improving the quality of life for future survival.

### 4.0 PROPOSAL OF THE DEVELOPMENT FOR POST-FLOOD ISLAMIC PSYCHOTHERAPY MODULE

The psychotherapy module for flood victims based on the *maqasid syari'ah* concept produced will be used as a module for the benefit and use of the rescue teams, especially the Ministry of Health Malaysia, counselors and the victims themselves in order to cope with emotional stress after the flood. This is consistent with previous studies related to psychotherapy and psychology in producing modules for the use of parties concerned such as Hickey & McAleer (2015); Dagöo et al. (2014); Cardenas et al. (2014).

#### 4.1 Research Questions

- i) Why is the psychotherapy based on *maqasid syari'ah* concept more important as compared to the conventional psychotherapy methods in dealing with the emotional stress of flood victims in Malaysia?
- ii) How can the Islamic psychotherapy based on *maqasid syari'ah* concept able to handle the emotional stress of flood victims in Malaysia?

#### 4.2 Objectives

- i) To recognize the importance of Islamic psychotherapy based on *maqasid syari'ah* concept as compared to the conventional psychotherapy in coping with emotional stress of flood victims in the East Coast of Peninsular Malaysia.
- ii) To review the approach of the Islamic psychotherapy based on *maqasid syari'ah* concept in addressing emotional distress of flood victims on the East Coast of Peninsular Malaysia.

### 5.0 METHODOLOGY

The study's design is a sequential exploratory mixed methods (qualitative and quantitative) involving field research, adopting structured interviews and survey research using questionnaires. The sampling technique on the other hand involves purposive sampling focusing on the victims on the East Coast of Peninsular Malaysia. The purposive sampling is a type of sampling that geared the interest of stakeholders in this study and is often used in qualitative research. In addition, it is useful in the assessment context of research and policy analysis involving strategies of identifying the key stakeholders involved in the design, giving, receiving, or administering programmes or services that are judged or otherwise. The composition of the population in the study area is as follows (Jabatan Perangkaan Malaysia, 2015):

- i) Kuantan, Pahang : 450, 211 people in year 2010 census
- ii) Kemaman, Terengganu : 167, 824 people in year 2010 census
- iii) Kuala Krai, Kelantan : 101, 370 people in year 2010 census

The total population of the three regions of the study is 719,405 people. Therefore, the appropriate sample size for this study is 210 respondents. The average respondent is 70 people per district. A pilot study will be conducted to survey the flood victims in the state of Perak especially around Kg. Gajah involving 20-30 respondents due to its location which is close to the researchers' workplace, at UiTM (Perak) Tapah campus. Interviews will be conducted with the academician/ psychologists who are working at the Public Universities (UA) around Kuala Lumpur / Bangi. The interview is the best method when a researcher needs to get information regarding perceptions of the public, behaviors and understanding (Menter et al., 2011). Interview's data is the primary data for this study based on the fact by Sulaiman (2009), who claims that the primary data is a key data which is obtained directly from the respondents (interview or questionnaire), observation and experimentation. Furthermore, secondary data is the additional facts found by the researchers through resources such as from books, magazines, newspapers, thesis references, dissertations, conference papers and journals. In addition, secondary data also involves data collected by other researchers that are made as important foundation for the starting point of a study to be developed as its conceptual framework. The use of certain computer software to analyze the data is becoming popular nowadays and is seen as an alternative other than the method that analyzes data manually. Nvivo10

software will be used for qualitative data analysis, while quantitative data will be analyzed using SPSS, 21.0 version.

The methodology proposed for the production of modules, involves library studies which is information obtained from books written by authors in connection to Islamic psychotherapy and journals related to the results of scientific studies that were done by previous researchers. In addition, observation methods will be used to observe the emotional distress suffered by the flood victims. Thus, the researchers have made plans to reside in evacuation centers for a week for this purpose in several states that would be flooded during the review period.

### **5.1 Specific or Potential Applications**

The *maqasid syari'ah* based psychotherapy model has been made as the basis for the production of Islamic psychotherapy modules to address emotional distress of flood victims in Malaysia. These modules will be produced with the Division of Psychology and Counselling from the Malaysian Ministry of Education which can be applied through counseling services, consultation, advocacy and a range of research programmes, organizing conventions, seminars, courses, workshops and lectures; to publish *risalah*, modules and journals on the research findings; establish monitoring programmes and strengthening competency counselor organizational training; provide distress center and develop data related to those working under MOE, on psychological and counseling services. It is also in line with the main focus of the Counseling and Psychology Division's delivery system along with the needs of Key Performance Indicators (KPI), which emphasizes the significant impact on result and quality to its customers based on our national vision "1 MALAYSIA, PEOPLE FIRST, PERFORMANCE NOW". In addition, the module will be contested in the innovation competition at the national level, especially the Malaysian Public Universities (UA).

### **5.2 Impact on Society, Economy, & Nation**

Addressing flood victims' emotional stress with the Islamic psychotherapy approach based on *maqasid syari'ah* in accordance compliance with Malaysian *syari'ah* index. Other than that, it can also help reduce the gap between the economy's advantages and disadvantages through the NKRA targets i) To provide immediate relief to the needy and ii) ensure that the poor and poverty-stricken masses get to develop themselves by giving support that enables these people to be independent. Both of these goals can be achieved with good mental and physical health, the people affected by the floods get to prolong with their lives as the result of Malaysian government's contribution and support. The level of poverty that they experience coupled with flood disasters have caused emotional and physical stress on them to survive the post-flood. This is where the module plays its part in expending these victims' confidence level, to move on in accordance to the teachings of Islam, thereby improving the economy of flood affected areas. It is in check with the government's commitment 'People First', where it has implemented NKRA Raising the Living Standards of Low-Income Households, which aims to assist those in need.

## **6.0 CONCLUSION**

This paper is a preliminary study and planning designed by the researchers to conduct research in the future the concept and approach to psychotherapy is applied to the flood victims in Malaysia next module of the proposed development. The development of Islamic psychotherapy module based on *maqasid syari'ah* suggested, could be an alternative for the flood victims in Malaysia to address their emotional stress, as well as an effort to increase their level of self-confidence and strength to survive the post-flood.

In addition, the module can be used to guide and reference to the relevant parties with a national disaster such as the National Security Council (NSC), Disaster Management Agency State (DMA), Prime Minister's Department and other agencies to improve service quality management of floods mentally, emotional and spiritual victims themselves.

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