

# Contributions of Islamic Belief and Spiritual Well-Being and Mental Health on Muslim Adolescents: A Literature Review

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## Abstract

The study aims to discuss how Islamic belief and spiritual well-being can help develop psychological health in Muslim adolescents. This study aims to understand how Islamic beliefs and spiritual well-being can help Muslim adolescents become more resilient and stable. The adolescents can balance their intensity to move forward with determination and dedication to living with Islamic values and beliefs. The study finds that the continuous Islamic belief system practice can help make their life easier and better; even their mental health and physical endurance can help each other to believe in the Islamic way. The primary sources of this article are databases, SAGE, ProQuest, International Journals, and Google Scholar. The literature explores the Islamic approaches to cultivating psychological well-being based on more precise and comprehensive Islamic guidelines for adolescents.

**Keywords:** Islamic Beliefs, Spiritual Well-Being, Muslim Adolescents, Islamic Approach

## 1. Introduction

Mental wellness is a comprehensive notion that incorporates mental health and the spectrums of mental states within and beyond this range. Mental health is frequently connected with optimal functioning inside individuals and their external environment, implying the absence of sickness and the relevance of social, psychological, and environmental forces in reserving balance [1,2]. The social and emotional competencies that develop from childhood form the foundation for ongoing health and well-being [3]. Through responsive and nurturing relationships, interaction, and experiences, young children learn to understand and regulate their emotions, attention, and behavior, equipping them to form pro-social relationships and engage in learning when they commence primary school [4]. Mental health is the most prominent matter now in the present world. Mental disorders are the predominant chronic diseases of youth (7%-29% of the population), accounting for more significant lifespan morbidity and mortality than physical diseases (Insel, 2009; Merikanges et al., 2010; Pennap et al., 2018). Religion is a powerful force in life, health, and death. Islam is the second most populous and fastest-growing religion in the world. In Islam, mental health is based on the premise that deviation from Islamic knowledge and teaching results in anguish and unhappiness. Suffering and misery in this life result from a struggle for man's spiritual mind to intervene and

restore equilibrium in human nature, while the physical body wants physical pleasure. Religious and spiritual development in youth is a growing area of scholarship [5-7]. The process of growing the intrinsic human capacity for self-transcendence, in which the self is embedded in something more significant than the self, including the sacred [5].

Religion plays a significant part in an individual's life. It can provide hope in despair. In daily life, people report that they can experience peace even in modest distress, such as psychosis, prejudice, self-esteem, and intelligence [8]. Prayer has been a self-enhancing intervention for centuries. It is inherently a religious affair and activity. Richards and Bergin (1997) have cited preliminary evidence suggesting different associations between effective coping and overall well-being and life satisfaction [9]. In a study, Poloma Pendleton suggested that colloquial prayers were associated with higher well-being and life satisfaction. Cotton et al. (2006) reviewed the literature examining spirituality and youth's mental and behavioral health sequelae [10]. Their review found support for the vital role of spirituality in influencing health outcomes in youth; those who endorsed more strongly held spiritual views and engaged in less risky sexual activity had fewer instances of violent behavior, had a lower risk for substance use, evidenced fewer symptoms of depression, and even demonstrated a decreased

risk of adverse circumstances compared to youth who endorsed low levels of spirituality. Prior research provides preliminary evidence for several factors that impact the relationship between spirituality and Muslim American adolescents' outcomes.

The study by Karimullah (2023) emphasizes how integrating Islamic principles into education can improve mental health and overall well-being. Integrating spiritual, emotional, and physical well-being provides a holistic foundation for mental health improvement in Islamic education. This approach minimizes individual potential, solves psychological problems, and promotes inner serenity by integrating Islamic ideas into occasional procedures. The study emphasizes the importance of using motivating techniques based on Islamic teachings and faith to support mental health and general well-being. According to Rosyada et al., 2022, the beneficial ways in which incorporating Islamic beliefs into contribution as counseling might help with adolescents' mental health difficulties. Through the integration of spiritual and psychological care, the Islamic counseling approach provides a complete framework for enhancing the mental health of adolescents.

## 2. Literature Review

### 2.1 Intrinsic and Extrinsic Religiosity and Psychological Well-Being

Individuals with an intrinsic orientation to religion have been described as living their religion and their religious beliefs, the influence of which is evident in every aspect of life [11]. Intrinsic religiosity has been related to several positive outcomes, including better self-reported health, decreased anger, hostility, and social isolation along with increased self-esteem [12-15]. On the other hand, extrinsic orientation has been related to neutral and negative health indexes such as depression, anxiety, identity diffusion, irrational thoughts, and failure to volunteer to help (Baston, Olesen & Weeks, 1989; Swanson & Byrd, 1998; Markstrom-Adams & Smith, 1996) [13]. The persons with intrinsic orientation have a greater sense of responsibility and internal control, are more self-motivated, and do better in their studies. Religious orientation can offer a sense of ultimate destinations in living and viable pathways for reaching these destinations, such as the effort to sustain themselves and their spirituality in stressful situations. Those with stronger religious frameworks may have greater access to various religious coping methods (Spiritual support, meditation,

religious appraisals), which may have been linked to better mental and physical health [16].

### 2.2 A Psycho-Spiritual Analysis, According to Prophet

The Prophet Mohammad said, "Whoever is afflicted with grief or anxiety, he should pray with these words, "Oh Allah, certainly I am your slave, the son of your male slave and the son of your female slave. My forehead is in your hand. Your judgment is assured, and your decree concerning me is just. I ask you by every name that you named yourself with, revealed in your book, taught anyone of your creation, or kept unto yourself in the knowledge of the unseen that is with you, to make the Quran the spring of my heart and the light of my chest, the banisher of my sadness and the reliever of my distress." (Musnad A, 1437).

### 2.3 The Islamic Concept of Servitude to God

The idea of servitude and submission is self-deprecating or humiliating. However, servitude and surrender to God are some of the most empowering concepts in the Islamic tradition. They constitute the source of our true freedom in this world and our escape from its shackles. The Quran references this reality with a beautiful parable, "Know that the life of this world is but amusement, diversion, adornment, boasting to one another and competition in increase of wealth and children the example of this is like a rain that results in plant growth, immediately pleasing the farmers (Quran, 57:20)

As the Quran mentions, everything in life that we are attached to will eventually leave us. Once they "turn yellow," we may freeze in time. Our conception of ourselves can be so anchored to this world that we can lose ourselves when it fades. When we submit and surrender to God, we become content with what we have lost and free ourselves from our psychological slavery (Zohair A., 2017). Psychological slavery manifests in an obsession with entertainment, illusion, and fantasy. Two decades ago, one author noted that the average American child watched more television by age six than the amount of time one speaks to one's father in an entire lifetime." (Zohair A., 2017).

Researchers found through analysis that the Islamic approaches to cultivating mental well-being are based on Islamic guidelines. The following approaches may be used:

No	Suggested Approach	Meaning of the Approach
1	Muraqada	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 of the Holy Quran aloud whether it is done from memory or directly from Allah's book.
3	Sadaqa	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 for prayer, with its varied positions has a calming impact of the body.

7	Remembrance of God (Zikr)	Contemplation in which words or dua 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	Ruqqayah	Dua or prayers based on hadith and Al-Quran, Syariah compliment for the primary goal of obtaining well-being.

*Sources : Maziah et al., 2022*

### 2.4 Mindfulness Techniques and Spiritual Counseling

Renowned Sufi scholar Shaykh Hakim Moinuddin Christi has frequently highlighted the close relationship between mental health and prayer. Among his noteworthy remarks on this topic are:

“Prayer is an important instrument for mental clarity and emotional stability, in addition to connecting with the divine. With its consistency and concentration, prayer eases mental tension and our thoughts and feelings into harmony, protecting our mental health and offering a haven from the stress of everyday life.”

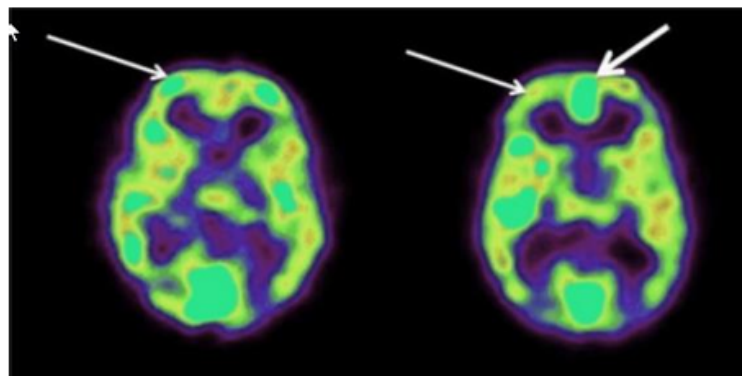
Islamic worship has a particularly beneficial effect on one’s bodily and emotional well-being (Andriyani et al., 2022). Stressing dedication, honesty, and perseverance in worshipping Allah SWT can improve the mental health of youth. Prayer and worship can help youth improve their mental health [17].

Spiritual counseling integrates beliefs and practices that can provide comfort and support to Muslim youths. A more successful

counseling process may involve incorporating the client’s spirituality into problem-solving and interacting with the rich spiritual understanding of Islam into the therapeutic process. Prayer, worship, patience, and gratitude are part of the regular spiritual practice of psychotherapy, and the impact of spiritual treatment on individuals has been validated by numerous investigations [18].

### 2.5 Neurophysiology of Islamic Belief Through Worship

Researchers show that the freedom and relief of surrendering one’s will to God has been found to profoundly affect brain biology—the preliminary-focused work investigating the neurophysiological effects of salah and dhikr. By conducting neuroimaging of Muslims performing both actions, the researchers demonstrated that they were associated with decreased frontal lobe activity, as measured by cerebral blood flow. The prefrontal cortex is thought to play a role in executive functioning, which includes willpower and decision-making. The authors suggest that the act of surrendering to God found in Islamic practices may underlie the decreased frontal lobe activity found in the study [19].



**Figure 1:** Radionuclide brain imaging (using Technetium-99m exametazime) provides a precise snapshot of regional cerebral blood over five minutes of uptake during Islamic prayer (salah). On the left, the brain activity when salah was performed in an automatic rote manner without khushu’ (spiritual focus), and on the right with khushu’. Activity decreases in the frontal cortex and increases in the anterior cingulate gyrus and basal ganglia. Image from Newberg et al. 2015.

The feeling of submission produced by *Dhikr* and *Salah* is significant to our discussion on mental health because of its association with hypofrontality. The transient hypofrontality hypothesis developed by Arne Dietrich in 2006 asserts that decreased activity in the frontal regions can reproduce a therapeutic effect in certain mental illnesses such as depression, anxiety, obsessive-compulsive disorder (OCD), and post-traumatic stress disorder (PTSD) [20]. The neurological study on salah correlated with increased blood flow in the caudate nucleus. This region is

involved in the reward system of the brain. It is associated with the satisfaction of feeling for believers who submit their will to God. The explanation of salah explains how the stances are physical manifestations of our spiritual spirit. It is a system that aligns the tongue, the limbs, and the spirit in perfect harmony. The bowing and prostration are physical manifestations of our spiritual submission to and reliance upon God. Our standing symbolizes the strength we gain from God when we turn to him. This harmony of the body and spirit through submission relieves the stress of the

mind and allows individuals to truly recognize their purpose in life and connection with all existence. Spiritually, submission produces intense relief and reliance on God (tawakkul). Biologically, this correlates to a decreased blood flow in the frontal region, resulting in the suspension of one's will to control and manipulate their environment.

### 3. Discussion and Conclusion

Mental health is a person's reaction to a situation and being able to adjust to that problem. Adolescents who are going through their teenage years also often experience mental disorders, which have an impact on their attitudes and behavior. The research studies show the development of spiritual well-being of adolescents with religious beliefs. Adolescents with religious thoughts develop spiritual well-being rooted in and established in their religion and religious practices, including prayers or meditation and going to religious groups. Cotton et al. (2006) reviewed the literature to examine spirituality and adolescents' mental and behavioral health sequelae. Their review found support for the important role of spirituality in influencing health outcomes in adolescents; those who endorsed more strongly held spiritual views and engaged in less risky activity had fewer instances of violent behavior, had a lower risk for substance use, evidenced fewer symptoms of depression, and even indicated a reduced risk of negative compared to adolescents who endorsed low levels of spirituality. A wide range of approaches must be employed to eradicate mental problems and, eventually, to ensure the achievement of the Islamic social development process in order to revive Allah's blessings. The Islamic practice is more towards the correction of internal and spiritual aspects. It is outlined in the Quran and hadith and has been proven effective in many ways. These aspects can be used to solve the problem of mental illness, which is increasing over time. Prior research provides primary evidence for factors that impact the association between spirituality and adolescents' outcomes. A person's religious experience will affect his mental health, and parents and teachers provide the best religious guidance for children and adolescents. Researchers expressed that adolescents with religious beliefs will positively affect their spiritual well-being and love for others, cultivating trust and respect, permitting them to respect others, facilitating favorable treatment by respecting their beliefs, and fostering their capability for forgiveness. Islamic beliefs impact the believer; love, harmony, and devotion are determined by the possible reasons for and effects of their religious beliefs in specific domains.

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