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REVIEW ARTICLE

A MODEL OF ISLAMIC SPIRITUALITY: A SYSTEMATIC SCOPING REVIEW

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ABSTRACT

Introduction: The concept of spirituality can be found in the Quran explicitly by elucidatedly using items such as pure and good life (Hayate-tayyebah), (2017) and pure heart (Ghalbe-Salim) (2016). According to Quranic creeds a human being experiences a special life in his spirituality. **Methods:** Articles downloaded from Pub Med, Pro Quest and Google Scholar was reviewed. **Results:** The following categories: (1) spiritual health including performing prayer as a calmingtool, beneficence as a path to God; loss of psychological and spiritual support; faith as a wayto happiness; (2) Spiritual beliefs, with three sub categories including seeking help from Godin difficulties, God’s power over life and death, doing good deeds is the God’s will; and (3)Religious practice with three sub categories including performing prayer; reading Quran; and going to mosque, religious ceremonies and pilgrimage. **Conclusion:** According to Islamic literature, spirituality means the use of intellect, tendencies, and abilities to experience awareness of the origin of the universe, worshiping God, humility, submission, and trust, which is demonstrated by a man/woman in all of his/her actions.

Keywords: Model of Islamic Spirituality; Quran; Systematic Scoping Review

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INTRODUCTION

Over the past few decades, the question of how to perfectly define and realize the integration of Islam and psychology has gained much attention, culminating in what Kaplick and Skinner (2017) callan “Islam and psychology movement”. Eventhoughin 1979, Malik Badri cautioned Muslim psychologists against adopting Western theories and called for an Islamic paradigm of psychology, the majority of research efforts within this movement over the past 10 years have focused on cultural or religious adaptations of Western models (Haque et al.2016). A uniquely Islamic theoretical framework for an Islamic psychology has yet to be established. To do so requires that we understand at a foundational level how human beings are conceptualized within the cosmology that characterizes the Islamic tradition (2017).

Spirituality is not just about religion, but also about values, hope, and meaning. By exploring the spiritual domain allows a deeper understanding of the person, and spiritual care can contribute to healing (2017).

Various definitions of spirituality have been included in the previous research literature. ZsolnaiandIlles (2017), asserted the definition of spirituality as a complex concept, with many variations across different cultures and many dimensions. The different understandings and interpretations of spirituality are because of the differences in the viewpoints, sources, and considerations involved (2017).

In the light of this habit, Islamic spirituality is defined as a concept that has been included in the fearing (taqwa) of Allah. Taqwa has been clarified as putting a protective barricade between yourself and Allah’s penalty.

Practicing Islam is done by doing good deeds and being involved in society while representing good morals (2016).

In terms of the references to Islamic spirituality, the sources of spirituality in Islam are based on a solid foundation of Islamic law (Sharia) origins from the Muslims’ Holy book (The Holy Qur’an) and the habitual practice (Sunnah) of Prophet Mohammed (peace be upon him). These make up the fundamental sources of the curriculum of Muslims. Therefore, in terms of the source, spirituality in Islam is distinguished from spirituality in the Western perspective (2017).

It is obvious from the a forementioned literature that there is no consensus on the definition of spirituality. Although there is a degree of complexity and no agreement on the definition of spirituality, many of the definitions are centered in to two aspects: an individual's connection in order to transcend and how it is central in an individual’s life experiences

In fact, approximately 96% of adults in the United States expressed their belief in God, and 72% of identified religion and spirituality as having the most important influence in their lives. Saying prayers is a regular daily task for Muslims which begins at the age of puberty and continues throughout the life. It is a time for getting rid of the material world and approaching the world beyond, as well as, to the inner self. (Lee, Y.H., & Salman, A (2018). In Iran, elderly people are more religious than younger ones, and this is a norm of this culture. A recent national survey of the Iranians’ values and attitudes found that over 80% of the Iranians practice prayer regularly as a part of their religion. (REF) One might argue that this is a true reflection of individual culture where prayer and religious

beliefs are a part of people's everyday life. However, prayer can go beyond just performing a religious duty, and based on one's wishes, take different forms of formal and informal practices.

Old age and spirituality are themes that have long been far from the centre of interest of scientific discussions. Old age was considered only as the final stage of life and spirituality, the quest for the meaning of life; was always seen a something in the contrary direction to the rationality of science. WHO (2018) The recognition by the World Health Organization(2018) of the importance of spirituality for quality of life led to inclusion of these domains in the assessment and promotion of health at all phases and age.

Theoretical Frame work of the study:

The first theoretical framework or model of human nature with Islamic integrity shown in diagram 1 as Islamic Spirituality Model, (Muhammad1996). Beside the handful of studies, Keshavarzi and Haque (2013) developed the Islamic psychological framework, focusing on cultural attitudes and religious perspectives on mental health; related to four aspects of soul (the NAFS or lower self, the qalb or heart, the AQL or

intellect, and the ruh or spirit), which has also been elaborated by al-Ghazali (2015).

According to (Haque et al.2016); Kaplick and Skinner 2017) there is a dearth of literature and research on the psyche, the self, or the soul within the realm of Islam and psychology. With the comprehensive theory, (Payne2016) described four domains used in the theoretical framework. (Categories and subcategories) nature of the soul, structure of the soul, Stages of the soul and Development of the soul.

In their development of an Islamic psychology of personality, Haque and Mohamed (2009), ground their work in the concept of fitrah, which is defined as the “innate and natural disposition of man to believe and worship God”. Muslims discuss the religious shaping of personality (Dwairy, 2006), such as analyses of personality and cognitive change among Muslims whereby they provide some basis for understanding models of self in relation to God models that are of central importance to issues of spiritual attachment and mental health.

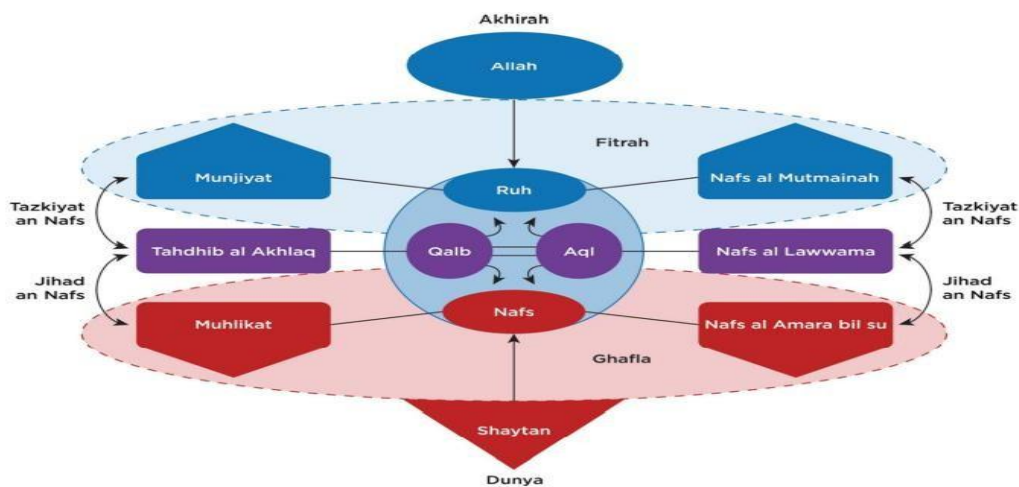


Fig. 1 An Islamic model of the soul

Proposed Islamic Spirituality Model: Sharing is Caring (SIC)

The Islamic Spirituality Model suggested by this study is shown in Diagram 1:

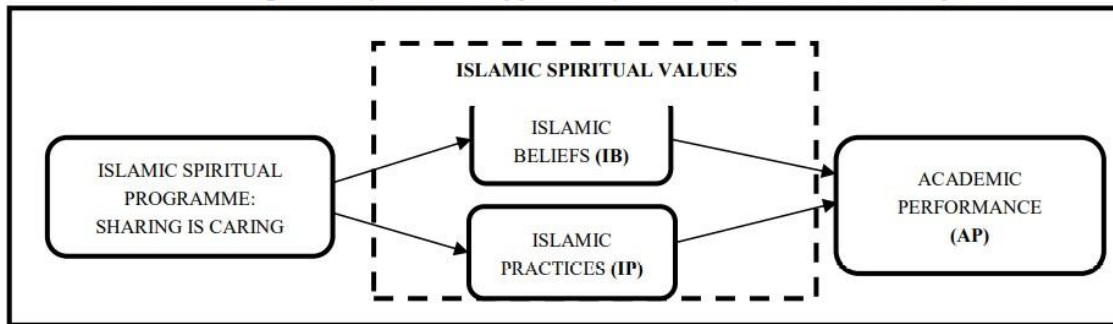


Diagram 1: Islamic Spirituality Model

The above Diagram 1 Shown Theoretical framework of an Islamic spirituality model

Religion and Spirituality:

Islam, the religion that Muslims follow, literally means submission to the Will of Allah. Religion is the starting point and spirituality as the destination, as well as the continuous and pervasive existence and interconnectedness of both religion and spirituality assists in making the journey more complete and fulfilling for a Muslim. To add to the elaboration of the benefit and importance of spirituality, (Hawa, 2004) explained that Islamic spirituality is capable of producing a complete Muslim who would worship Allah and also be a valuable member to his society through kindness.

METHODOLOGY

A search conducted in PubMed, ProQuest and Google Scholar produced articles for review. Keywords used are model, Islamic, and spirituality.

The reviewed literatures were selected based on the following criteria: full text, DOAJ, peer-reviewed articles published in English language, qualitative studies, randomized

clinical trial and quantitative studies. All studies were qualitative, randomized clinical trial and quantitative studies published between 2013 to 2019.

Theoretical phases of the study, the concept of Islamic spirituality was described based on a literature review of publications dealing with the Islamic viewpoint (years: from 2013 to 2019, Databases and search engines: Pubmed, SID, Magiran, Noormax, Google Scholar, Google and Iran Mex, Languages: English and Persian, Keywords: spiritual health AND (Islam OR Quran), spirituality AND (Islam OR Quran), complete human AND Islam, healthy heart (Galb Salim) AND Islam, healthy life (Hayattayebeh) AND Islam, calm soul (Nafs emotmaeneh) And Islam and healthy wisdom (Aghle Salim) AND Islam). The participants were selected using a purposive sampling technique.

Semi-structured interviews and observations were conducted periodically for data collection after obtaining informed consent. Observational, theoretical, and methodological notes were made. Then, using

MAXQUDA 7 software, the data were analyzed using qualitative content analysis.

RESULTS

The search produced 73 full text articles, when screened produced 6 quantitative studies; 2 mixed-method, and 10 qualitative researches, conducted between 2014 and 2019. Four (4) of the studies were carried out in Iran, one (1) in Brazil, two (2) in Australia, Seven (7) in Malaysia, One (1) in Indonesia, one (1) in India, one (1) in New Zealand and one (1) in USA.

The sampling method was varied; four of the studies selected their subjects by stratified random sampling, two applied cluster method, one by purposive sampling method and one used systematic method.

Ten (10) of them conducted qualitative studies and thematic was used to come up with codes. Data were extracted by studying the Quran and hadiths, and then coded and categorized. The categories were re-examined and refined, and the main themes were discovered afterward. This study is an analytical descriptive study. An explicit and implicit content analysis was done to analyze the data.

The sample size was diverse, ranging from 50–450 participants. The studies were conducted among male and female Muslims aged between 16–65 years. Participants sought were expected to be academic or religious expertise Islamic conceptions of human psychology and who could therefore act as 'key informants' sharing their own views and commenting from their informed position on the views of others in their field.

Result and Discussion on their view of the Literature:

The relevant literature in the theoretical phase uncovered the attributes of the concept of spiritual health, including love of the Creator, duty-based life, religious rationality, psychological balance, and attention to afterlife. These attributes were explored in depth in later stages. Finally, the definition of spiritual health was developed.

Thirty-five instruments were retrieved and classified into measures of general spirituality (N = 22), spiritual well-being (N = 5), spiritual coping (N = 4), and spiritual needs (N = 4) according to the conceptual classification. Instruments most frequently used in clinical research were the *FACIT-Sp* and the Spiritual Well-Being Scale. Data on psychometric properties were mostly limited to content validity and inter-item reliability. According to the functional classification, 16 instruments were identified that included at least one item measuring a current spiritual state, but only three of those appeared suitable to address the need for spiritual intervention.

The respondents included 59 final semester accounting students. Most of the students were female 69%, 50.8% and those who have scored the CGPA of 3.50 and above. 61% of the respondents have been from non-religious schools while the remaining 39% were from religious schools. As for the obligations in performing their five-time daily prayers, 52.5% of the respondents have been found to perform their prayers fully

The present study aims to address the wellbeing of the ever-increasing population of older adults by aligning with objectives of the eleventh Malaysia plan (2016-2020) in materializing Vision 2020. The result of the present study showed that only spirituality

significantly predicted the quality of life (QOL) among the older adults.

Qualitative focus groups with 14 older adults living in West London explored the role and importance of religion, spirituality and/or belief held in their everyday lives and how this could be incorporated into the idea of positive ageing. Results: Religion, spirituality and/or belief were found to play several roles in the everyday lives of the older adults, including being a source of strength, comfort and hope in difficult times and bringing about a sense of community and belonging.

Islamic spirituality:

Islam recognizes that human being is made up of two parts. The first part is the body which is the physical dimension. The second part is the spirit, which is called "nafs" (in Arabic language) while the human is living and "ruh" (soul) when the human dies. Al-Gazzali (2004) indicated that human beings have four distinguished classes of characteristics: animal characteristics, evil characteristics, wild characteristics, and spiritual characteristics. Spirituality is rooted in faith (Iman) demonstrated by the Islamic rituals of prayer, fasting, pilgrimage to Mecca (haj) and charity (zakah). These rituals according to Nasr (1987) are the means by which Muslims get closer to the Creator. Al-Gazzali (2004) stated that Ibadah such as prayers (salat), fasting (saum), charity (zakah), and pilgrimage to Mecca (haj) should improve a person's relationship with Allah and people, otherwise humans then become just empty rituals with no value. In all the rituals, Allah instructed the believers to carry out activities such as fasting and prayer which in turn will benefit them so that they could reach to the highest state of spiritual and physical fitness (Ibrahim, 1997). In line with this contention, Hawa (2004) posits that

spirituality could not be maintained unless all rituals (Ibadah) of fasting, pilgrimage to Mecca (haj) and charity (zakah) are observed regularly. Allah had imposed these rituals (Ibadah) on Muslims to provide them with daily, weekly and yearly meals for their spirits, which can strengthen and renew their beliefs and cleanse their hearts from stains of sins and impurity.

In view of the contention by Hawa (2004) and Al-Gazzali (2004), it is worth noting that spirituality does not depend on facial looks or wealth, personal backgrounds, or race, but depends on how clean one's heart is from stains of sins and disobeying Allah's commands. In strengthening this position, Hawa (2006) also captured that purification of soul is achieved through performing rituals (Ibadah) such as prayers, charity (zakah), pilgrimage to Mecca (haj), reading Qur'an and fasting. Recitation of the Qur'an is a significant way to enlighten the spirit and it complements what prayer, charity, fasting and haj do in realizing the spiritual potential of human beings. In much the same way, Al-Helali (2000) mentioned that spending in Allah's ways gets a person closer to Allah as in the following verse "And of the Bedouins there are some who believe in Allah and the Last day and look upon what they spend (in Allah's cause) as means of nearness to Allah, and a cause of receiving the Messenger's invocations. Indeed, the expenditures are a means of nearness for them"(Qur'an,9:99).

To add to the elaboration of the benefits and importance of spirituality, (Hawa, 2004) explained that Islamic spirituality can produce a complete Muslim who would worship Allah and be a valuable member to his society through kindness. Ali(2005,p.34) also captured that "Spiritual and mental needs

strengthen the quest for perfection and actualization of one's potential in serving the community and organization, while pursuing his/ her activities". Spiritual people enjoy minds that are motivated towards good deeds and complete satisfaction and self-actualization"(Ali,2005,p.28).

The Australian National Guidelines for Spiritual Care in Aged Care (Meaningful Ageing Australia, 2016a) recognize changes that will take place in the provisions for an Australian aging population by addressing spiritual implications of older people receiving care and support through home care packages for aging people as well as those living in aged care facilities. The older population in many nations will increase over the next few decades (Sytsma et al., 2018). This increase will also occur in Australia (de Boer, 2016). Population projections are that the proportion of people aged 65 years or over in the total population will increase from 15% as at 30 June 2017 to between 21 and 23% in 2066 (Australian Government, 2019). People aged 85 years or over will then make up 5% to 7% of Australia's population, compared to only 1.6% in 2007 (Australian Bureau of Statistics, 2016).

Attachment to God in Islamic Spirituality:

Within the psychology of religion, attention has been directed to attachment to God as an important new field for investigating individual differences in spirituality (Hill, 2005). Attachment theory is claimed to be a powerful integrative frame work that contributes to the understanding of spiritual phenomena (such as conversion and prayer), the consequences of spirituality (such as interpersonal relationships and coping; Kirkpatrick, 1992a, 2005), and greater mental health (See Granqvist & Kirkpatrick, 2008 for a

review). Whereas attachment to God has been studied with respect to Christians' relationship experiences, some authorities (e.g. ,Glaser, 1986) question the applicability of attachment theory to Islamic spirituality. Thus, it is important to examine the relevance of the attachment construct for Muslims if it is to contribute to greater understanding of Muslim spirituality and mental health.

Islamic spirituality is defined as the presence of a relationship with Allah that affects the individual's self-worth, sense of meaning, and connectedness with others and nature (Nasr, 1997). The relational quality of spirituality is understood to be a core theme of Islamic religion that comprises beliefs, rituals, daily - living behaviors, and knowledge. Hence, central beliefs of the Islamic religion-such as belief in Allah and His prophets, judgment day, etc. are lived out daily in spirituality, ways of relating to Allah, others, nature, and the self. Similarly, in following the set of rituals and codes of Islamic religion, an individual is striving to become closer to Allah and to find personal worth and actualization (Khodayari-Fard et al., 2008). Hence, spirituality is depicted as the individual, motivational, and relational 'face' of religion.

Since relation to Allah is a central theme in Islamic spirituality and Islamic religion, in the context of attachment to Allah, Islamic spirituality and religion point to the same construct. However, the term "Islamic spirituality" is preferred in the context of attachment theory because it emphasizes the core of Islam and highlights the psychological reality of religion for Muslims.

Spirituality from Islamic perspective:

Islamic religion has its own view of spirituality that differs from that of other religions. According to Nasr (1987), the distinction between religion and spirituality does not exist. Rassool, 2000 said, spirituality is an integral part of religion for Muslims, but Pahlevan and Ong (2018) agreed spiritual dimension would be a fundamental characteristic for the Muslim society and it is important in Muslim life. Sani and Ekowati (2019) reveal that spirituality in Islam ensures that every action carried out is in accordance with Allah's pleasure.

Based on Altareb (1996), Islamic spirituality provides the instructions and directions needed to Muslim spirituality. In Islamic context, religion is a Muslims way of life (Mahudin, Noor, Dzulkifli & Janon, 2016). Mahudin et al., 2016 reveal that this is the highest level of spiritual distinction among Muslims individuals. The sources of spirituality in Islam are based on a solid foundation of Islamic law (Sharia) which originates from the Muslims Holy Book (The Holy Quran) and the habitual practice (Sunnah) of Prophet Muhammad (peace be upon him).

Spirituality and Quality of Life (QOL):

This study echoes the importance of spirituality in quality of life (QOL), like several other studies (Daaleman, Perera, & Studenski, 2004; Lee & Salman, 2018). The concept of spirituality defined in this study is in line with the common notion of previous studies, which emphasized the importance of meaningfulness in life and self-efficacy from spirituality, rather than the involvement of religion. Spirituality is commonly associated with meaning and purpose in life (Sawatzky,

Ratner, & Chiu, 2005). Moreover, the finding of this study resonates with the meta-analysis by Sawatzky et al. (2005), showing that a stronger level of spirituality significantly contributes to a better quality of life. The majority of the participants in this study acknowledged that they are cognizant of their own identities and showed acceptance towards their fates in life. Furthermore, self-efficacy would enable the participants to cope with their present and future situations (Çetin, Aylaz, & Kargin, 2018), which is increase in physical fragility, living dependency, and liability of diseases. The meaningfulness in life and self-efficacy from the concept of spirituality allows these participants to have a higher quality of life (QOL). The distinguishing of spirituality and religiosity is able to give specific contents that contribute to healthcare related implications (Traphagan, 2005).

Instruments identified in this systematic review assess multiple dimensions of spirituality, and the proposed classifications should help clinical researchers interested in investigating the complex relationship between spirituality and health. Findings underscore the scarcity of instruments specifically designed to measure a patient's current spiritual state. Moreover, the relatively limited data available on psychometric properties of these instruments highlight the need for additional research to determine whether they are suitable in identifying the need for spiritual interventions.

CONCLUSION

In conclusion, the study was an attempt to propose a new model to define and illustrate the concept of spirituality in Islam by

introducing the construct of Islamic perspective of spirituality and resilience with paying particular attention to their effects in achieving the creation of the model of spirituality. Furthermore, most previous spirituality studies have addressed spirituality from a western point of view, which is different from the Islamic view of spirituality.

Consequently, this study attempts to fill the literature gap on spirituality from the Islamic perspective and proposes a new conceptual frame work to enrich the understanding of the Islamic spirituality and resilience and its contribution to achieving motivation. This study will also help Muslims to improve their Islamic spirituality and resilience. Further theoretical clarification based on the current conceptual framework may provides western researchers with deep knowledge of the Islamic spirituality in a Muslim society with particular emphasis on the soul as a source of happiness. Additionally, the present study calls researchers to develop models of Islamic spirituality that are appropriate in Muslim countries.

For Muslims, religion and spirituality are neither mutually exclusive or a stand-alone concept. Religion is the road that needs to be travelled to achieve spirituality. As the proposed model is under pinned by Qur'anic verses, it may largely be applied to Muslims of any age. Although it is framed in the context of ageing, the model does not espouse late life spirituality. It brings together the different functions that Islamic spirituality can perform for Muslims who seek inner peace in this world and reward in the Hereafter. This model also underscores the relevance of spirituality as a mean to achieving the maximum satisfaction in this world and in the next and not as a tool simply to be used to feel

empowered during adversity. In other words, the model emphasizes that religious coping must not be the only reason to walk on the path of spirituality. With the concept of Islamic spirituality rooted in the creed of absolute monotheism and its essence being the seeking of Divine Pleasure, practicing Muslims would likely engage in reappraisal of life through introspection and move from preoccupation with self and the material world to a new or broader engagement with spiritual and religious matters.

It is suggested that complementary studies should be carried out, to provide a wider and deeper understanding on this subject; meanwhile a conclusion is that it is particularly important for health professionals to give value to Spirituality as part of a holistic care that will promote the health and quality of life for the elderly people.

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