

The Psychospiritual Necessity for Flood Victims by Al Muhasibi

Norhashimah Yahya*, Syed Hadzrullathfi Syed Omar, Siti Hajar
Mohamad Yusoff, Mohd Sani Ismail, Akila Mamat, Wan
Marfazila Wan Mahmud, Zuraidah Juliana Mohamad Yusoff
Universiti Sultan Zainal Abidin, Gong Badak Campus, 21300 Kuala Nerus, Terengganu,
Malaysia

*Corresponding Author Email: nhashimahyahya@unisza.edu.my

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Abstract

The severe floods that struck Terengganu in 2022 brought to light these ongoing difficulties, resulting in significant casualties and displacement. Flood victims suffered not only material losses but also endured deep psychological trauma and emotional distress. A prominent issue following such disasters is the struggle of victims to accept their circumstances, often blaming external forces or fate, which can impede their coping mechanisms and strain personal and familial relationships. This study adopts a qualitative approach, involving documentary review and interviews, to investigate the importance of a psychospiritual approach in supporting flood victims. Data analysis will be conducted through content analysis using ATLAS.ti version 25 software. Psychospiritual approach is an important thing that needs to be given attention to flood victims. The necessity are not only from the material aspect, but their emotions and mental health also need to be recovery. The findings showed, psychospiritual approach according to Al Muhasibi is one of the best approaches that can be applied to flood victims. The elements of *muhasabah al-nafs*, *mujahadah al-nafs* and *riadah* are structured approach by Al Muhasibi for flood victims.

Keywords: Psychospiritual, Approach, Flood Victims, Necessity

Introduction

The combination of psychological and spiritual concepts is very effective in applying spiritual elements to individuals facing stress. Psychology is a scientific discipline that involves mental processes and human behavior. Knowledge about various human activities including problems encountered in daily life and treatment of these problems. Meanwhile, spiritual is spiritual and soul in nature, not physical or bodily (Dictionary, 2020). According to John Watson, psychology is objective, allowing it to study various human behaviors (Watson, 1919). This can be explained by the meaning of entire spiritual potential in humans which must manage to the provisions of *Syarak* in seeing all forms of reality whether related to the

external world or the inner world. Islamic psycho spirituality is among the new disciplines of knowledge that resulted from the development of knowledge that is based on the field of Sufism or spirituality in religion. The combination of spiritual knowledge and psychology began to be widely accepted because it connects physical, emotional, mental, and spiritual and also encompasses aspects of the soul and the spiritual. It is unique because the strengthening of the relationship between practical and theoretical in the context of worship to Allah SWT is also seen as a result of the combination of these two disciplines of knowledge.

Material and Methods

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.

- a. Document analysis is conducted to gather and analyse both primary and secondary data. To fulfil 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.
- b. Data interviewed from flood victims. Researchers interviewed twenty families affected by the floods at the Besut. They shared the experiences they faced at that time and said that psych spirituality approach is one of the important needs to be applied to flood victims so that they can deal with self-resilience.
- c. 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.

Findings

Most of the needs donated to flood victims are in the form of basic needs such as food, clothing, household cleaning supplies, and others without attention being paid to psychospiritual necessities. Psychosocial elements can encompass mental, emotional, and spiritual support that helps individuals face challenges after a disaster (Interview, 2024). This study shows the flood victims believe that the psychosocial element is an important need that should be prioritized in addressing the resilience of flood victims. Respondent said:

“Psychospiritual elements are very necessary, especially for flood victims who have lost property or lives. This element is very important to give victims self-strength and emotional stability”

Besides, psychospiritual approach can also give peace of mind to recover the flood victims and can think more positively about what is happening. Others said:

“Yes, it is important to provide mental and emotional resilience to flood victims to help them accept their circumstances more calmly and positively. That because the flood victims really need words of encouragement and motivation. They need mental and physical support”.

The Flood victims not only lose their loved ones and property, but they also lose the spirit to continue their life. A psychospiritual approach is an important element that can be applied to help them regain their spirit and strength. Others said:

"The combination of psychological and spiritual support can help victims overcome trauma, restore self-confidence, and reduce mental stress. This holistic approach addresses not only physical aspects but also emotional ones, thereby accelerating the recovery process and promoting overall well-being. We are also taught to be grateful for what we have."

In fact, the importance of psychospiritual-based treatment and training is very effective because it can strengthen the heart, strengthen the spiritual and spiritual aspects, and restore the stability of an individual's soul. Based on the quotation of Al Muhasibi in his book *al-Ria'yah li Huquq Allah* which explains the concept of *muhasabah al-nafs* which is a very suitable element to be applied to individuals who are facing stress. This is because human enemies who are the driving force and cause of the human soul in evil and negligence are also presented by al-Muhasibi in the concept of *muhasabah al-nafs* (al-Muhasibi, 1990).

Muhasabah al-nafs which is highlighted according to al-Muhasibi is as *muhasabah* of the soul which can be done through two situations, namely *muhasabah* in past actions and future actions (al-Muhasibi 1990: 45). *Muhasabah* in future actions is observing and reflecting on behavior (Abdul Rahman, N and Stapa, Z.). Someone who always strives to reflect on their soul and immediately repents, feels remorse and the sins they have committed will not be repeated again is a good action as a servant who always seeks forgiveness and the pleasure of Allah s.w.t.

The next element of Sufism that can be applied to individuals facing stress is *riyadah* and *mujahadah al-nafs*. *Riyadah* is a training while *mujahadah* is fighting the nature of the soul that directs one to always resist the whispers of Satan and the desires of the desires that are in it. Humans will neglect remembering Allah s.w.t. and love worldliness more when enveloped by these two elements (al-Muhasibi, 1990). Al Muhasibi also explains that there are several steps to combat the soul. This is very suitable to be practiced by individuals experiencing stress. Among them is, getting used to silence (*al-sumt*). Whenever an individual is in a state of silence, he has a lot of space to evaluate and realize his mistakes or negligence so far (Al Muhasibi, 2003). In addition, things that preoccupy him towards worldliness also need to be prevented so that the soul does not lead solely to worldliness. In addition, it is necessary to regret all the evil deeds and curse his lust that encourages him to commit evil. In addition to the need to present a prolonged sense of regret. In this situation, sadness will be present in the soul and the tongue will be forced to ask forgiveness from Allah s.w.t and resolve not to repeat past sins and repent by immediately asking for forgiveness from Allah (Abdul Rahman, N and Stapa, Z., 2013).

These three elements, namely *muhasabah al-nafs*, *riyadah* and *mujahadah al-nafs*, can be applied to an individual who is facing stress (al-Muhasibi, 1983). This is because those who are in a stressful situation will act out of control and may do unexpected things and may hurt themselves or those around them. Therefore, these elements can be linked to psych spirituality as a preventive measure in overcoming psychological stress and trauma. This approach are very suitable for flood victims because the bad experiences they have gone through are very difficult to forget.

Among the practices that can be implemented to further strengthen *riyadah* and *mujahadah al-nafs* are by increasing *zikrullah*, reading and pondering over the verses of the Quran, appreciating the essence of the hadiths of the Prophet s.a.w and striving to increase knowledge

as a fortress in facing the pressures that are experienced. In addition, humans also need to return to Allah s.w.t., complain about the entanglements of the soul to Him and ask for forgiveness with full hope and regret. This is because the lust has its own agenda to lead humans towards evil and thus neglect Allah s.w.t. and return to the traitors (Abdul Rahman, N and Stapa, Z., 2013).

Therefore, human resilience needs to be restored, especially from a spiritual perspective, through the application of Islamic psychospiritual approach (Yahya, N., et al 2023). This is because, well-being of the soul and spiritual harmony lead to physical intelligence and happiness in life in this world and in the hereafter (Ferdaus,2022).

Conclusion

Psychospiritual approach is an important thing that needs to be given attention to flood victims. The needs are not only from the material aspect, but their emotions and mental health also need to be recovery. Based on the research that has been conducted, psychospiritual approach according to Al Muhasibi is one of the best approaches that can be applied to flood victims. Besides, provide counselling sessions with experts to help victims express their feelings and stress they are experiencing, build the community activities to encouraging group activities where victims can gather and share experiences, including peer support programs and supporting religious or spiritual activities together can provide peace and hope to victims.

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Conflicts of Interest

The authors declare that they have no conflicts of interest to report regarding the present study

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