

## Concept Analysis of Mindfulness Based on Islam Religion

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### Abstract

Mindfulness practice is one part of the holistic nursing has a concept that can be changed according to the needs, culture and customs of a society. It's been a lot of development of the concept of mindfulness which is adapted to the cornerstones of a religion like Buddhism, Christian and Hinduism however mindfulness based on Islam religion still very lack of concept development. The aim of this study were to expand the understanding and clarify the concept of mindfulness based on Islam Religion. Walker and Avant's concept analysis procedure was used as method in this concept analysis consisted of nine steps. A literature review was conducted using online database such as Proquest, PubMed, Science Direct, and EBSCO (MEDLINE & CINAHL). Inclusion criteria included article written in English, with no limitation on publication date. The concept of mindfulness based on Islam Religion has a lack definitional identifying and clarification related to mindfulness for moslem people which often face confusion with how to apply mindfulness in accordance with the religion of Islam. Defining attributes to mindfulness based on Islam Religion were awareness, God and human relationship, and healing process. Antecedents to mindfulness based on Islam Religion included Islamic culture of praying characterized by God and human relationship derived from the strength of faith, shalat and belief to God. This review identified awareness, God and human relationship, and healing process as the defining attributes of Mindfulness based on Islam Religion. The closeness of relationship between God and human was expanded by implementing mindfulness with Islamic culture. Future research should explore the effect of mindfulness based on Islam Religion on psychiatric and mental disorder problems among moslem people especially Indonesian society.

**Keyword:** Concept Analysis, Islam Religion, Mindfulness

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## **INTRODUCTION**

Spiritual is a part of the critical components beside physical, emotional and social in health term which defined as a holistic (Vaineta, 2016). Currently, health service system rarely considers spiritual aspect and become controversy over the precise usage of the term spirituality (Koenig, et al. 2001). Mindfulness offers a method cultivating spirituality, interconnectedness between individual and the sacred, God (Kornfield, 1993). Mindfulness also used by Buddhist as an effort to increase spirituality along with faith, concentration and wisdom (Goldstein and Kornfield 1987). Kabat-Zinn (1999) and Kristeller (2007) stated psychological perspective about an awakening process as developmental process realizing interconnection between all dimensions of experience, include spiritual, which occurred when individuals practice mindfulness in the daily life. Mindfulness practice is one part of the holistic nursing which has a concept that can be changed according to the needs, culture and customs of a society. It's been a lot of development of the concept of mindfulness adapted to the cornerstones of a religion like Buddhism, Christian and Hinduism, however mindfulness based on Islam religion still very lack of concept development. The aim of this article is to describe of a rigorous methodology, concept analysis, to clarify the meaning of mindfulness based on Islam religion.

## **METHODOLOGY**

We used concept analysis methodology because its stated purposes to expand the understanding and clarify the concept of mindfulness based on Islam Religion. The Walker and Avant's concept analysis was employed as it is clearly explain the clarification, identification, and meaning of the concepts. The Walker and Avant methodology includes of nine steps: (1) select the concept for analysis; (2) determine the aims of the analysis; (3) identify all uses of the concept; (4) determine defining attributes based on the literature review; (5) construct or identify a model case; (6) identify contrary, borderline, related, invented, and/or illegitimate cases; (7) identify antecedents and consequences related to the concept; (8) define empirical referents; and (9) create a final definition of the concept. A literature review was conducted using online database such as Proquest, PubMed, Science Direct, and EBSCO (MEDLINE & CINAHL). Inclusion criteria included article written in English, with no limitation on publication date.

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## **USE OF THE CONCEPT**

Mindfulness was originally an activity in the religious and secular traditions of Hinduism teachings, Buddhism to yoga and non-religious meditation. Mindfulness has been

studied for thousands years either used self-training or as part of a larger tradition. The term mindfulness is derived from the word "Sati" from the Pali language which means awareness, attention and memory (Monier-Williams, 1872; Rhys Davids & Stede, 1999). Sati is a technical term for the mapping process, developing a healthy mind that comes from the Buddha. T. W. Rhys Davids in 1881 for the first time gave the word "Attention" as an English translation of Sati and accepted by the community in 1910 (Gethin, 2011). Initially, the term mindfulness is a term derived from the teachings of Theravāda Buddhism, but in the following century, the term gradually absorbed into the vocabulary of the English language, and then developed throughout the world including the broader secular group. The adoption of the word Sati the Buddha in Western culture led to the evolution of the word Sati into mindfulness which characterized as a contemporary awareness-based intervention (MBIs) in the field of psychology and other related fields (Hwang & Kearney, 2015).

Mindfulness is the work of ancient traditions using the first person phenomenological approach, systematic analysis of human development and the cultivation of various levels of consciousness that have normally been used as a consideration by Western psychology (Grossman, 2010). The concept will provide a work plan concept that allows to provide a clear view of the relationship between the classic Sati concept and its evolution in modern periodic as mindfulness. Mindfulness as modern views

was established at 1910 when it had become settled translation of *Sati*. Mindfulness concept was popularized through the work of Nyanaponika Thera (1901–1994) one of German scholar monk who was a student of the Burmese meditation master MahāsīSayādaw (Houtman, 1999).

Nyanaponika Thera used the context of the modern Burmese insight movement to restore the function of meditation practice from monasteries. He spread meditation practice through the general population, include Burma. This movement began around the mid-nineteenth century and developed throughout the twentieth century. There is a member of the international Buddhist meditation project include The Heart of Buddhist meditation book which was published in English 1954. Nyanaponika Thera presented mindfulness and practice as the essence of the Buddha's path to liberation, as already existed among Buddhists. Nyanaponika Thera describes the purpose of mindfulness as an attempt at present mindfulness in its role as right mindfulness and serves as an inseparable aspect of the broader system which is a Buddhist virtue in the Buddha's noble eightfold path. Thus, mindfulness must be accompanied and supported by seven other noble eightfold path components so that in practical terms means that when all these components can be practiced correctly, it will produce a calm, acceptance and kindness (Houtman, 1999).

### **Mindfulness Concept Based Islam Religion**

Islam views aspects of religiosity and spirituality as an exclusive entity and we cannot have one aspect without another aspect. The concept of Islam aids in one's medication adherence by encouraging a Muslim to maintain their health by seeking medical advice and receiving treatment, because health is a gift from God, which must be appreciated. Prophet Muhammad PBUH said that "There are two blessings which many people do not appreciate: Health and leisure (Niazi, Assad, & Assad, 2013).

Mindfulness in Islam is a value of *muraqabah* (watching, observing, paying attention attentively). The etymological and linguistic closeness between mindfulness and *muroqabah* is evident. *Muroqabah* is a constant knowledge of one's servants and beliefs in the supervision of truth and glory for God. A Muslim who is in a state of *muraqabah* has continuous full knowledge that Allah is the Knower of him, both inside and outside. This condition is a state of full self-awareness and awareness, especially in one's relationship with God both in heart, mind and deed (Parrott, Studies, Studies, & Dhabi, n.d.).

Allah always supervises at all times and consequently a Muslim will have great attention to the actions, thoughts, feelings, and inner state of the Muslim himself. "Remember that God knows what is in your soul, so be careful of Him". *Muraqabah* is the true effort of worshipping God by

understanding the beautiful names (*asmaul husna*) which show the mighty power of God. *Muraqabah* always includes mindfulness towards one's intentions, thoughts, emotions and inner states. *Muraqabah* is manifested in four aspects of life which include knowledge of Allah, knowledge of the enemies of Allah, namely devils and demons, knowledge of the capacity of the soul to do evil and knowledge of actions to be done for Allah's sake (Azeemi, 2005).

Shaykh 'Abd al-Qadr al-Jilani. The aspect of knowledge about the capacity of the soul to do evil is a form of awareness of the heart and mind of someone who is always trained in the framework of Islam to help a Muslim knowing the character of himself, his desires, his requests and obligations. This exercise trains the identification, way of thinking and feeling of a Muslim in behaving according to himself, which aims to increase control over themselves and enrich their mental and spiritual health (Niazi et al., 2013).

Non-religious mindfulness training based on psychological therapy has the same focus as the *muraqabah* concept, namely awareness of one's heart and mind. The concept of non-religious mindfulness provides a broader appeal to the diversity of populations and the diversity of society in general. The concept of non-religious mindfulness sometimes implements practices originating from Buddhist or Hindu traditions, but ontologically secular from their own religion. This non-religious mindfulness approach produces health and benefits the lives of

people, because there is no doubt that the mind is a power that can be used for good and evil.

## **DEFINING ATTRIBUTES OF MINDFULNESS ON ISLAM RELIGION**

### **Awareness**

Awareness is the output of the interaction of the nervous system (including the sensory system) with the surrounding environment which will produce an ability to respond to stimuli from the environment. Awareness is largely determined by feelings, perceptions, feelings and cognitions Awareness is the interaction of the association area in the brain, such as the parieto-temporal cortex, limbic system and refers to a person's capacity to interpret their own personalities as a person who experiences periodic moment of the past, present and future, including reflection as environmentally conscious beings around it (Smart, 2004).

Awareness is a knowledge of what is and is happening now (here and now). Sensory stimuli are well received by the body in the absence of a process of thinking or analysis, discrimination or using the conscious mind's efforts first or can also be described as an effort when we see, we only see, when we hear, we only hear. Bahiya Sutra.

Mindfulness is a term used to refer to the condition of psychologic awareness, the moment by moment awareness through the information process and the characteristics of a person's character (Katz, 2014).

Mindfulness Based on Islam Religion has the concept of consciousness as a condition that is continuously maintained and believed to be a basic concept as a creature of Allah.

### **God and human relationship**

Every human being has the right to a decent life with dignity and honor as a human being, regardless of race, religion, gender, ability, age or economic status. Islam unambiguously declares in the Qur'an: (al-Isra, 17:70)

"We have the bestowed dignity on the progeny of Adam [...] and conferred on them special favors, above a great part of Our creation."

Islam explains that human dignity is given by God so that humans have a special place and rank among other God's creatures. Human dignity is not obtained in line with one's status, but it is a message from God. The Quran declares: (Al Baqarah 2: 30)

"And [mention, O Muhammad], when your Lord said to the angels," Indeed, I will withyou?" Allah said, "Indeed, I know that which you do not know."

God gives trust to humans to be a caliph as a form of very high appreciation given to humans with all the incredible trust and responsibility. This concept makes humans as creatures have a close relationship with God as something very special.

The word Islam means "surrender," and Muslims are people who are involved in Islam. Everything that happens to a Muslim

is the will of God as expressed in the Qur'anic text. Everyone must believe and have an attitude of obedience and surrender to the power and majesty of God. Obedience in worship such as prayer, fasting, pilgrimage or avoiding all that is forbidden is the most common concept understood as an expression of one's servant status on the will of Allah. Humans are also given authority over all that God has created. The concept explains briefly that humans are simultaneously servants and representatives of God on earth. Humans are commanded to surrender completely to the will of God but on the other hand humans are also God's representatives in the world as khalifa. (Press & Johnston, 2013)

### **Healing process**

Healing is a form of holistic description as a process of facilitating health and restoring harmony and balance of mind and body. Healing is also interpreted as an ability or strength, energy and effort to eliminate sadness, problems and diseases that occur both physically and non-physically (McGlone, 1990).

Conventional models of physical healing are done as well as in the case of wound healing. This condition is a special action, the sequence of actions regularly restores network integrity. When recovery is not possible to occur, the body will adapt and try to create a balance against the effects of adverse damage. Physical healing process begins with or without treatment which is influenced by factors of cleanliness, rest,

nutrition, blood supply, innervation and individual health status (McCarthy & Ouimet ME, 1991)

Non-physical healing is a healing process that is labeled as spiritual, religious or psychic and is able to explain identical events as mysterious or magical. This healing process has long been closely linked to being part of religion. Just as in the religion of Islam, which the value of Islam will influence the practice of prevention and governance of Islamic healing. Islamic healing is based on aspects of knowledge and common sense structures that are manifested about the nature of the body. These conditions will create a spiritual connection to God, a humoral balance in the body and a harmonious social relationship as a goal to be achieved (MacPhee, 2003)

### **MODEL CASE**

A nurse working in a maintenance room at a hospital to handle a patient woman who suffered complications and pain. She was a strong faith of the religion. The patient's condition was quite critical. When the nurse examined the patient, the nurse tried to examine the spiritual condition of the patient using the stages of spiritual based on mindfulness of the Islam Religion.

The first phase, patient was taught to soothe themselves with the technique of deep breathing and asked to focus on breathing, feeling the air flow coming in, as well as that the air was given by God's favor. Then, the nurse guided the patient, asked her to do a deep breath until feeling relaxes while

closed her eyes. Dhikr could be performed while feeling the breathing. After it was done some time, patient was asked whether already feeling the pulse that is on hand, if it is, then the patient could open her eyes. The second phase is body scan, in this phase patient was asked to do deep breathing again then identifying the areas in her body that feeling uneasy or pain.

The patient then continuing the third phase, she was asked to touch the pain area and said *istighfar*. In this phase, the nurse brought the patient to be aware with all the sins and mistake that had been done in the past. The patient reaction was crying and told the nurse that she had so many mistakes and done many sins, she also told that she often got angry with her children, husband and family. She wanted to apologize to all of people that she had been hurt. She also wanted to apologize to God for all of sins that she had been always done. The patients said *istighfar* numerous times.

The nurse soothed the patient, asked her to take deep breath and relax. The nurse said that all her uneasy feeling could be the source of her disease right now, because she couldn't control her emotions, easy to get angry. Allah, the Almighty, will forgive her if she admitted her sins, beg Allah for forgiveness, and fix herself in front of God. She then said that she will do it.

All the families said that they had forgiven her whole-hearted, her children and husband hugged her and they looked so happy. This condition referred as a healing

process, her pain or uneasy feeling was gone, only happiness. Unexpectedly, an hour later she died in a state of forgiveness and repentance to Allah. May Allah forgive her and accept all of her deeds in *dunya*.

The borderline of this case is she had complicates diseases, she had strong faith in God on her religion. She cried and wanted to apologize to her family and repent to Allah. Then the negative case was seen when she admitted that she had so many mistakes, done many sins and often got angry to her family.

#### **ANTECEDENTS OF MINDFULNESS SPIRITUAL BASED ON ISLAM RELIGION**

Islamic culture of praying characterized with God-human relationship derived from the strength of faith (*imaan*), *shalat* and belief to God. Faith have been defined as "believe with heart and proclaim with the tongue, act with the body". 'ubayd al-Qasim ibn Salam said that faith is to have sincere devotion to God with the heart, to testify this with the tongue, and to act on it with the body. Islam taught every souls to have faith in God Almighty, the angels, the revealed scriptures, the messengers and prophets, the resurrection and the Last day and Providence, the good of it and the evil of it (Al-Jifri, 2012). Strong faith bring people become more aware that Allah sees everything they do and done. This make them always present good deeds and repent to Allah for the sins. Good deeds include do everything God has been instructed and avoid all the bad actions. *Shalat* is one of

instructions by God that must be done by moslem, if they want to get *jannah* and do not want to be punished. People who feel God presence and aware that God always monitor on them, they will always fix their relationship and behavior in front of God. They put their belief to Allah, every lives has been written by God, and Allah is the one and only God.

## CONCLUSION

Mindfulness based on Islam Religion is defined as a practice involving Allah as the Almighty God in each process (remembering God) with purpose helping individuals to consciously understand a condition or experience they face not as a coincidental but an event created by Allah. One accepts the condition experienced sincerely in order to discover the intentions or targets and a way to solve problems being faced due to Islam rules. Being mindfulness makes individuals on acting with awareness and increase their ability to resolve the problems. God and human relationship, awareness and healing process as the defining attributes of Mindfulness based on Islam Religion. The closeness of relationship between God and human was expanded by implementing mindfulness with Islamic culture. Future research should explore the effect of mindfulness based on Islam Religion on psychiatric and mental disorder problems among moslem people especially Indonesian society.

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