

Developing the Ihya Child-Centred Counselling Model (ICCCM): An Islamic Therapy Framework Based on Al-Ghazali's Ihya Ulumuddin for Abused Children in Brunei

Nurrawiah Haziyah Binti Jumat, Norhazlin Muhammad, Roslinawati Roslan

Sultan Hassanah Bolkiah Institute of Education, University Brunei Darussalam

DOI: <https://dx.doi.org/10.47772/IJRISS.2025.905000482>

Received: 15 May 2025; Accepted: 23 May 2025; Published: 24 June 2025

ABSTRACT

This paper presents the development of the Ihya Child-Centred Counselling Model (ICCCM), a therapeutic framework rooted in Al-Ghazali's Islamic personality, designed to support abused children in Brunei and address the need for culturally and spiritually grounded interventions for trauma recovery among Muslim children. Drawing from Al-Ghazali's concepts of soul (*nafs*), heart (*qalb*), spirit (*ruh*) and mind (*'aql*), the model aims to provide a holistic approach to healing, combining Islamic principles with the modern therapeutic process. The development process involved a book analysis of the Arabic version of volume three of *Ihya Ulumuddin*, extracting the key concepts of Islamic personality and finally structuring them into a counselling therapy model. The ICCCM is structured to be conducted in six days, focusing on building a relationship with Allah, other human beings, oneself and one's natural disposition (*fitraa*). Each day of counselling sessions incorporates reflective, relational and spiritual activities tailored to children's developmental and emotional needs. The paper outlines the methodology, theoretical framework, and model development. It further discusses its relevance within Brunei's socio-religious context and explores its potential application in other Muslim-majority settings. The ICCCM offers a novel contribution to Islamic counselling by providing a structured, faith-based model for the psychosocial, spiritual and behavioural rehabilitation of children who have experienced abuse.

Keywords: abused children, Islamic counselling, Ihya-Child Centred Counselling Model, Al-Ghazali, Brunei, holistic healing

INTRODUCTION

Child abuse continues to be a serious concern in many societies, including Brunei (Sulaiman et al., 2024), where cultural sensitivities and limited access to specialized child therapy pose challenges in addressing the psychological and emotional needs of affected children. Conventional counselling models often lack alignment with the cultural and spiritual values central to Muslim communities (Mir et al., 2019), thereby reducing their effectiveness and long-term impact. There is a growing recognition of the need for therapeutic frameworks that adopt a holistic approach, integrating psychological healing, emotional well-being, spiritual awareness, and behavioural development, particularly within the context of Islamic values (Abidin et al., 2022). Conventional therapeutic models, while effective in many respects, often emphasize individual pathology (Idris, 2023) and may overlook the cultural, spiritual and moral perspectives that are central to many clients' lived experiences. In Islamic contexts, where faith, community and ethical conduct are deeply interwoven with personal identity, therapeutic interventions that align with these principles are increasingly seen as essential for meaningful and sustained recovery (Rassool, 2021). Incorporating Islamic teachings on educating (*tarbiyya*) and purification (*tazkiyya*) can offer culturally relevant pathways for healing that resonate with clients' spiritual and moral development needs. As such, a holistic, culturally sensitive approach not only respects the client's belief system but also enhances the therapeutic alliance and outcomes for diverse Muslim populations, as the majority of Muslims use religion as their positive religious coping (Abu-Raiya, 2018). Therefore, this paper introduces the development of the Ihya Child-Centred Counselling Model (ICCCM), a therapy model rooted in the classical Islamic personality thoughts of Al-Ghazali. Based on the foundational concepts of the self; soul (*nafs*), heart (*qalb*), spirit (*ruh*) and mind (*'aql*), the model aims to provide a holistic

approach to healing for children who have experienced abuse and the trauma that they endured as a result of the abuse. Hence, the model seeks to bridge traditional Islamic thought and contemporary counselling settings, thereby offering a culturally and spiritually responsive therapeutic approach. The objective of this paper is to document the systematic development of the ICCCM, including the methodology, theoretical framework, model development, and discuss its relevance within Brunei's socio-religious context and explore its potential application in other Muslim-majority settings. The application of this model will be discussed in a separate paper.

METHODOLOGY

This qualitative study employed an in-depth document analysis of the Arabic version of *Ihya Ulumuddin*, volume three. The researchers utilized the original Arabic text published by Darul Fikr Lubnan, in the third edition and printed in 1991, as the primary source to ensure the accuracy and authenticity of Al-Ghazali's original meanings. The richness of the Arabic language, particularly in classical Islamic texts, conveys deep spiritual and ethical meanings that are often difficult to express fully in translation. Engaging directly with the Arabic version enabled the researchers to preserve the integrity and authenticity of Al-Ghazali's concepts, which are foundational to the development of a religiously grounded counselling model.

The study was conducted in three key phases to develop the ICCCM systematically. In phase one, the researchers carried out a close textual analysis by meticulously reading and examining the Arabic text to extract Al-Ghazali's intended messages about human personality and spiritual development. In phase two, key concepts related to Islamic personality development were manually extracted from the text. Through repeated readings and reflective engagement, the researchers identified recurring deeds such as performing prayers and values such as forgiveness (*'afwu*) and patience (*ṣabr*). These values were not coded thematically using software; instead, they were conceptually grouped based on their frequency, contextual relevance and potential application in a therapeutic setting. This interpretive approach ensured that the selected concepts reflected Al-Ghazali's core spiritual teachings while remaining suitable for adaptation in a counselling context. The third phase focused on translating the extracted Islamic personality concepts into a structured counselling model specifically designed for children who have experienced abuse. The aim was to develop a spiritually grounded, developmentally appropriate therapeutic approach dedicated to promoting psychological well-being, fostering emotional healing, guiding spiritual growth and supporting behavioural development of abused children within an Islamic framework.

The ICCCM was systematically structured into six components to be done in six days, each representing essential stages in the child's therapeutic journey. These components were derived from Al-Ghazali's teachings and informed by the dual Islamic principles of educating and cleansing (*tarbiyaa* and *tazkiyaa*). *Tarbiyaa* and *tazkiyaa* constitute a comprehensive paradigm of personal development rooted in the Islamic dimension, wherein the cultivation of the mind (*'aql*), the cleansing of the soul (*nafs*), and the embodiment of ethical conduct (*akhlāq*) are viewed as interdependent components of holistic well-being. This integrated approach highlights the interconnectedness between acquiring knowledge, nurturing spiritual awareness and practicing moral integrity. When applied within therapeutic and counselling contexts, particularly in interventions aimed at supporting abused children, these principles offer a culturally and spiritually congruent framework. By addressing not only the psychological trauma but also the inner spiritual needs of the child, the incorporation of *tarbiyaa* and *tazkiyaa* can foster a deeper sense of purpose, resilience and moral grounding, thereby contributing to more sustainable pathways of healing and personal personality development.

The counselling sessions were designed to be age-appropriate and child-friendly, using simplified language and engaging methods such as storytelling and light reflective activities. These techniques were used to convey and internalise core Islamic values such as self-awareness (*muraqaba*), repentance (*tawba*) and patience (*ṣabr*). Each value was presented with a focus on helping children understand their emotions, restore self-worth, regulate behaviour and reconnect with their spiritual consciousness. The model is particularly attuned to the needs of abused children, who often face challenges related to trust, fear, emotional dysregulation and disrupted moral development. By delivering spiritually grounded content in a nurturing and structured format, the ICCCM fosters a therapeutic environment that addresses the emotional, psychological, spiritual and behavioural dimensions of healing. Ultimately, this phase ensured that the model is not only

theologically sound but also therapeutically applicable to contemporary child counselling practice, particularly for those working with abused children.

In addition, the researchers acknowledge the supplementary use of English translations, particularly for clarifying titles, subtitles and selected references while ensuring that the core analysis remained grounded in the original Arabic text. The English translation referenced was by Al-Haj Maulana Fazal Karim (1963), and an additional source titled *Essential Ihya Ulum al-Din: The Revival of Religious Sciences - Revised Edition* of Fazlu Karim's Translation (2015), published by Islamic Book Trust Malaysia, was also consulted for cross-verification.

THEORETICAL FRAMEWORK

The ICCCM is grounded in classical Islamic thought as presented in *Ihya Ulumuddin*. In Al-Ghazali's framework, human well-being is a dynamic interplay between four inner components: the mind (*'aql*), soul (*nafs*), spirit (*ruh*) and heart (*qalb*). Each of these components plays a distinct yet interconnected role in shaping an individual's moral character, psychological health and spiritual awareness. Within the ICCCM, these internal elements are developed and healed through four relational domains: relationship with Allah, relationship with the *fitraa*, relationship with other human beings and relationship with oneself.

The spirit (*ruh*) and the relationship with Allah

The spirit (*ruh*), in Islamic psychology, is understood as the divine essence breathed into every human being, serving as the innermost link between the individual and Allah as the Creator. For abused children, this sacred connection is often obscured by trauma, neglect and emotional suffering. Such adversity may lead to a diminished sense of purpose, spiritual insecurity and feelings of abandonment, all of which weaken the spirit's awareness of divine presence and love. The ICCCM addresses this by rebuilding the child's relationship with Allah, a foundational step for restoring the spirit. Through structured *tarbiyaa*, or the educational nurturing of the spiritual dimension, children are gently introduced to practices such as performing prayers and reading of Qur'anic parables that highlight four core themes: patience (*ṣabr*) in the face of hardship, recognizing trials as tests from Allah, seeking strength through divine support and embracing forgiveness as a path to spiritual healing. These themes are conveyed through reflective discussion rich in moral guidance, helping children to make sense of their pain within a compassionate divine perspective. The integration of performing prayers and reflection on the parables of the Qur'anic texts can serve as both a therapeutic and spiritual intervention for abused children. Hence, the approach of *tarbiyaa* in performing prayers and reading parables of the Quran not only addresses the emotional and psychological dimensions of healing, but it also extends to the moral and spiritual development of the child. Through *tarbiyaa*, the model encourages children to see that their suffering does not define them but can be a source of inner strength, spiritual insight and moral development. Concurrently, these practices contribute to *tazkiyaa*, the purification and strengthening of the soul by helping abused children release internalized fear, anger and trauma, thus replacing them with virtues such as patience, trust and hope. When delivered within a safe and supportive environment, this combined approaches not only facilitates spiritual growth but also enhances emotional resilience and ethical awareness, offering abused children a deeply rooted pathway to healing, allowing them to anchor their wounded hearts in the embrace of divine love and to rediscover a sense of purpose, dignity and sacred meaning.

The soul (*nafs*) and the relationship with *fitraa*

In Islamic psychology, the soul (*nafs*) represents the inner self, home to one's desires, impulses and moral inclinations. For abused children, trauma can disrupt the balance of the *nafs*, leading to emotional turmoil, behavioural challenges and disconnection from their *fitraa* or their natural state of purity, goodness and spiritual orientation towards Allah that every human is born with. The ICCCM aims to restore this disrupted inner balance by rebuilding the child's relationship with their *fitraa* using *tarbiyaa* and *tazkiyaa*. In this model, *tarbiyaa* is applied by teaching children the recitation of *dhkr*. Through learning and regularly reciting *dhkr*, children can be gently guided back toward their innate spiritual awareness and moral clarity. This educational engagement helps reintroduce the children to the values of humility, gratitude and divine consciousness,

reinforcing their sense of identity and worth. Together, these two processes work to realign the child with their *fitraa*, calming the soul and promoting resilience. This reconnection enables the child to regain their sense of inner dignity, moral direction and spiritual comfort, which are the foundational aspects of holistic healing in the ICCCM framework.

The heart (*qalb*) and relationship with other human beings

Al-Ghazali outlined that the heart (*qalb*) is not merely an emotional centre but the seat of sincerity, moral consciousness and spiritual receptivity. It is where intention resides and where one's connection to truth and ethics is nurtured. In the context of abuse, the heart can become spiritually clouded and emotionally hardened. Abused children often experience deep emotional wounds stemming from betrayal, fear and rejection that lead to mistrust, detachment and emotional suppression. This disconnection can hinder their ability to form meaningful relationships and to respond to others with empathy or vulnerability. The ICCCM addresses these disruptions through *tarbiyaa* and *tazkiyaa*, focusing particularly on rebuilding relationships with others as a therapeutic means to heal the heart. Based on Ihya Ulumuddin, the model introduces children to the Prophet Muhammad's ﷺ virtue of patience through storytelling, guided reflection and behavioural modelling. These educational activities serve as *tarbiyaa*, planting seeds of moral awareness and emotional literacy. Simultaneously, *tazkiyaa* takes place as children begin to release emotional burdens such as anger and hatred. By internalizing the character and conduct of the Prophet Muhammad ﷺ, who showed extraordinary patience and kindness even in adversity, the heart is gradually purified and softened. This process dissolves emotional barriers formed by trauma and restores the heart's capacity for sincerity and connection. In practice, this relational healing encourages the development of empathy, enhances emotional regulation, and fosters a renewed ability to trust others. As children witness and embody these values in a safe therapeutic environment, they feel emotionally supported and gradually reintegrate into their social worlds with a restored sense of connection and security. This spiritual-emotional transformation is essential for returning the heart to a state of openness, integrity and moral clarity.

The mind ('*aql*) and relationship with oneself

In Islam, the mind ('*aql*) is regarded as the faculty responsible for reason, reflection and discernment. It enables individuals to differentiate right from wrong and to make informed and ethical choices. In the context of abused children, however, the mind may become a repository for distorted beliefs, internalized guilt, feelings of worthlessness or cognitive confusion resulting from the trauma. Such negative thought patterns can inhibit a child's ability to process their experiences healthily or to view themselves as worthy of healing and care. The ICCCM addresses this by nurturing the child's cognitive dimension through *tarbiyaa* or educational activities that are deeply rooted in Al-Ghazali's philosophy. These activities are not merely academic in nature but are intentionally moral and spiritual, aiming to shape the mind with Islamic principles, particularly those of forgiveness, divine justice, patience and self-reflection. Al-Ghazali emphasised that the mind must be fed with meaningful knowledge ('*ilm*) to guide the soul towards virtue. In the ICCCM, this is operationalised by introducing children to stories, parables and teachings from Ihya Ulumuddin, the Quran and the hadith, which promote cognitive restructuring and *tazkiyaa* (purification) of the mind. The purification is not merely intellectual; it is spiritual, aiming to cleanse the child's thoughts from internalised guilt, anger and distorted self-beliefs. For example, the concept of forgiveness is taught not as passive acceptance of harm but as an act of strength and spiritual growth, thus helping children to release internalised anger and blame. As children internalise these lessons, their mental narratives begin to shift. They start to see themselves not merely as victims of abuse but as individuals with dignity and divine purpose. This restructuring of self-concept is critical in reducing self-destructive behaviours such as anger, hatred, negative self-talk and withdrawal, which are common among abused children. By re-engaging the mind with spiritually enriched knowledge, the ICCCM lays the cognitive foundation for healing. This not only fosters a healthy relationship with oneself but also strengthens the child's ability to engage meaningfully in the other three relational domains (with Allah, with others and with their *fitraa*), ultimately promoting holistic well-being.

Although the soul (*nafs*) is primarily associated with one's *fitraa*, the mind ('*aql*) with the self, the heart (*qalb*) with other human beings and the spirit (*ruh*) with Allah, these inner dimensions are not separate entities; they function as an integrated system. In Islamic psychology, particularly within Al-Ghazali's framework, these components are interdependent and mutually reinforcing. Healing and development in one domain often

initiate or support healing in another. For example, nurturing the mind through *tarbiyaa* by teaching concepts such as forgiveness helps a child develop self-awareness and self-worth. This cognitive clarity contributes to the purification (*tazkiyaa*) of the soul (*nafs*), making it more receptive to moral guidance and spiritual healing. Similarly, reciting *dhkr* to purify the soul not only restores a child's connection to their *fitraa*, but also calms the heart, enhances emotional regulation and strengthens the spirit's awareness of Allah. When a child learns to trust and relate to others through the virtues of patience and kindness, the heart softens, allowing for deeper emotional connection. This relational healing also uplifts the soul, increases empathy in the mind and inspires gratitude in the spirit. Thus, although each relationship is anchored in a specific internal faculty, the processes of *tarbiyaa* and *tazkiyaa* operate holistically, ensuring that all aspects of the child's being - spiritual, emotional, psychological and behavioural - are developed in harmony. This interconnected model reflects the comprehensive nature of Islamic counselling as envisioned in the ICCCM, where healing is not fragmented but fully integrated across the dimensions of the self. The following Fig. 1 presents a simplified visual summary of the detailed theoretical framework.

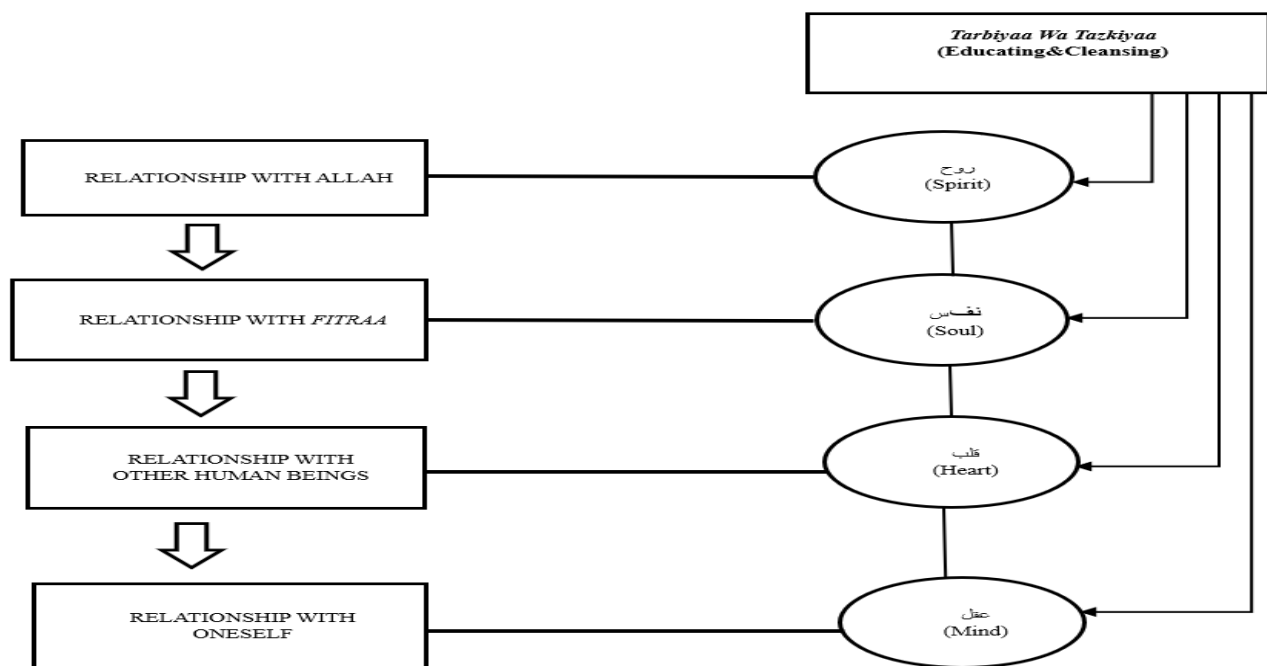


Fig. 1 Theoretical Framework

Model Development

The name Ihya Child-Centred Counselling Model (ICCCM) was deliberately chosen to reflect both the spiritual and psychological foundations of the framework. The term “Ihya” is derived from Ihya Ulumuddin or Revival of Religious Sciences by Al-Ghazali, which forms the philosophical basis of this model. It symbolizes the revival of the child's spiritual, emotional, psychological and moral self following the damaging effects of abuse. Central to this concept is the restoration of the heart (*qalb*), spirit (*ruh*), mind (*aql*) and soul (*nafs*) through processes of *tarbiyaa* (educating) and *tazkiyaa* (purification). The phrase “Child-Centred” denotes the therapeutic commitment to honoring the child's voice, developmental needs and emotional pace throughout the counselling journey, drawing upon principles of person-centred and trauma-informed care. Meanwhile, “Counselling Model” positions ICCCM as a structured and theory-driven approach that integrates Islamic spirituality with psychological interventions to offer a comprehensive framework for healing.

Collectively, the name encapsulates a holistic approach that nurtures emotional resilience, fosters spiritual connectedness, promotes psychological well-being and supports moral development. Grounded in Islamic tradition, the ICCCM is thoughtfully tailored to meet the emotional, psychological, spiritual and moral needs of abused children, particularly within culturally Islamic contexts where faith-based frameworks are both relevant and deeply valued.

Based on the extracted theoretical framework, the Ihya Child-Centred Counselling Model (ICCCM) was thoughtfully and systematically designed to be child-friendly, age-appropriate, and sensitive to the emotional and psychological needs of children who have experienced abuse. The model aims not only to provide psychological support but also to offer spiritual and emotional healing through practical methods that can be easily applied in counselling settings. Drawing from Al-Ghazali's insights in Ihya Ulumuddin volume three, the ICCCM was developed to address trauma while remaining rooted in Islamic concepts. The model specifically focuses on four key relational domains: the relationship with Allah (*ruh/spirit*), the relationship with *fitraa* (*nafs/soul*), the relationship with other human beings (*qalb/heart*) and the relationship with oneself (*'aql/mind*). These domains are addressed through dual processes of *tarbiyaa* (nurturing through knowledge and education) and *tazkiyaa* (purification) to promote healing and personal development of abused children. The following outlines the six-day implementation of the ICCCM, with each session conducted in no more than two hours:

Introduction: Exploring Background and Building Rapport

The first session functioned as an introductory phase aimed at establishing a foundational connection between the counsellor and the child. Recognizing the sensitivity and vulnerability of abused children, this session adopted a gentle, open-ended and child-centred approach. The counsellor initiated informal, age-appropriate conversations designed to make the child feel at ease to create a safe and trusting space. Through these conversations, the counsellor explored key aspects of the child's background, including their history of abuse, family context, and current emotional, psychological, spiritual and behavioural state.

Importantly, this session did not involve the use of formal diagnostic tools or quantitative assessment instruments of scores and matrices. Instead, the counsellor employed a qualitative, narrative-based approach, allowing the child to express themselves at their own pace. This method honoured the child's autonomy and emotional readiness while enabling the counsellor to gather valuable insights into the child's lived experience and immediate therapeutic needs. To guide this conversational process and ensure consistency across sessions, a set of open-ended interview questions was developed. These questions were carefully designed to explore the child's internal world in a gentle and developmentally appropriate manner. The full list of interview questions is provided in Appendix A. The focus throughout the session was on listening with empathy, observing non-verbal cues and identifying any signs of distress, fear or detachment that might require special attention in subsequent sessions.

Following the initial exploration of the child's background, the first session also incorporated a rapport-building activity designed to foster trust and emotional safety. This activity, named the Candy Fact Game, was a light, engaging exercise that encouraged self-expression in a non-threatening and playful manner. The counsellor invited the child to select several coloured candies from a small bowl, without initially disclosing the purpose of the activity. Once the child had made their selection, the counsellor explained that each candy colour corresponded to a specific question the child would be invited to answer. This element of surprise, combined with the simplicity of the task, helped ease the child into the therapeutic process while gently prompting self-disclosure. The questions associated with each candy colour were carefully designed to elicit meaningful yet manageable reflections about the child's emotional state and preferences. The colour-coded questions were as follows: green candy - "Tell me what makes you sad or cry these days"; pink candy - "Tell me what you do when you're sad"; purple candy - "Tell me what your main concern is now"; and orange candy - "Tell me about yourself example, what you like/dislike". The Candy Fact Game served as both a therapeutic icebreaker and a subtle implementation of *tarbiyaa* in introducing the child to reflective thinking and emotional awareness. At the same time, it contributed to *tazkiyaa* by allowing the child to release emotional burdens in a safe, supportive setting. This rapport-building exercise was essential in establishing the trust and openness required for deeper therapeutic work in the subsequent sessions.

By the end of the session, the groundwork for a therapeutic alliance had been carefully established through empathetic, explorative engagement and play-based interaction. These strategies were instrumental not only in reducing initial anxiety and resistance but also in introducing the principles of *tarbiyaa* (nurturing the child's emotional and cognitive readiness through supportive communication). Simultaneously, the creation of a safe and compassionate space marked the beginning of *tazkiyaa*, offering the child an early sense of emotional

relief, comfort and openness. This initial encounter served as a vital foundation for trust-building, setting the tone for deeper therapeutic work in the following sessions and ensuring that the child felt seen, heard and secure as they embarked on their healing journey.

Day Two: Relationship with Allah Therapy: Nurturing the Ruh/Spirit

Day two of the counselling session focused on restoring the child's relationship with Allah, with particular attention to nurturing the *ruh* as the innermost divine essence that connects the individual to Allah as the Creator. Abuse can deeply fracture this connection, leaving children with feelings of abandonment, hopelessness and a lack of purpose. Therefore, this session aimed to reawaken the child's spiritual consciousness (*taqwa*) and reaffirm the understanding that Allah is always near, caring and responsive to their emotional and psychological needs. The therapeutic relationship with Allah can be nurtured through two key spiritual techniques: performing prayers (*salaat*) and reading parables of the Al-Quran.

Performing Prayers (*salaat*) technique: the Performing Prayers technique comprises two key components: the observance of compulsory prayers and the incorporation of non-compulsory prayers of *salaat tawbaat* (prayer of repentance) and *salaat hajat* (prayer of need). This is not merely a discussion about *salaat*, but a practice-based intervention. In the ICCCM, the counsellors either performed the prayers alongside the child in a congregational format, with the counsellor assuming the role of *imam* and the child as *ma'mum*. For example, when the counselling session aligns with the time for *zhr* prayer, the counsellor performs the prayer together with the child, followed by the non-compulsory prayers as an extension of spiritual engagement. A detailed, step-by-step manual outlining the Performing Prayers technique is provided in Appendix B. The manual is provided in Malay, as Brunei's first language is *Bahasa Melayu*.

This hands-on, congregational approach not only facilitates guided spiritual practice but also reinforces a sense of belonging, trust and emotional safety. The shared act of worship serves as both a relational and spiritual bridge, modelling correct practice while fostering connection through the collective experience of prayer. Rooted in the principles of *tarbiyaa* and *tazkiyaa*, this method nurtures both the moral education and inner purification of the child. Through *tarbiyaa*, the child received gentle instruction, encouragement and structure, while through *tazkiyaa*, the prayer becomes a means of cleansing the heart from emotional burdens such as fear, shame and anger, thus replacing them with spiritual virtues like patience, humility and hope. Furthermore, for children who have never performed prayer before, this practice acts as a gentle and structured introduction to spiritual worship, helping to normalize and integrate it into their healing process. For those already familiar with prayer, it serves as encouragement and reinforcement, deepening their sense of connection and consistency. To ensure flexibility within the therapeutic process, when congregational prayer is not feasible, the counsellor may instead adopt a supportive observational role (respectfully witnessing the child's performance of prayer during the session). This hands-on approach, whether through active participation or mindful observation, the counsellor's involvement affirms the sacredness of the act and reinforces the therapeutic alliance, allowing the child to feel gently anchored in spiritual guidance and emotionally supported within a safe and compassionate therapeutic environment.

Reading the Parables of the Quran technique: The use of Qur'anic parables represents the second technique within the relationship with Allah therapy to nurture the *ruh*. This technique involves four structured steps, each aimed at fostering resilience, meaning-making and self-reflection through spiritual engagement. Firstly, the counsellor introduces selected parables of the Quran that encapsulate themes such as patience in adversity, divine trials, the strength bestowed by Allah and the value of forgiveness. These parables are carefully chosen to resonate with the psychological and emotional challenges often faced by abused children, offering spiritual metaphors for endurance, hope and healing. Secondly, after the reading, the counsellor facilitates an open discussion in which the child is encouraged to share their thoughts, feelings and interpretations of the parables of the Quran. This stage of the intervention is critical, as it provides a platform for children, many of whom may struggle with trust, self-expression, or emotional regulation due to their history of abuse, to begin engaging in dialogue within a safe and non-judgemental environment. The counsellor employs open-ended, developmentally appropriate questions to stimulate reflection, allowing the child to explore what the parables mean to him/her on both a moral and emotional level. Thirdly, the counsellor assists the child in drawing meaningful parallels between the messages conveyed in the Qur'anic parables and their own lived experience

of abuse. This reflective step plays a vital role in helping children process their trauma through a framework that fosters hope, resilience and spiritual understanding. For example, *Ṣuraat al Baqaraa* verse 286: (لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا), English translation: (Allah burdens not a person beyond his scope). This verse conveys the message that every difficulty faced is within the capacity of the individual to endure and that no burden is placed on a person without the corresponding strength to bear it. For children who have experienced abuse, these messages can be profoundly reassuring. It helps them to recognize their suffering, though painful, does not reflect weakness or failure. Instead, it affirms their inner strength and dignity, reassuring them that their capacity to survive and continue is acknowledged by divine wisdom. By internalising this concept, children begin to recognize their own capacity to endure hardship with patience, reinforcing their sense of inner strength and promoting emotional healing. The therapeutic approach, grounded in such spiritual insights, provides children with the tools to move forward with a sense of hope and resilience, knowing that their struggles are not beyond their ability to bear.

Finally, the counselling session culminates in a structured reflective dialogue, during which the child is invited to express any changes in their thoughts, emotions or spiritual understanding resulting from their engagement with the Qur'anic texts. This concluding stage is designed to allow children to process and consolidate what they have internalised throughout the session. By giving them voice to their reflections, children begin to make sense of their experiences in a more coherent and constructive manner, which is especially important for those whose trauma may have left them feeling confused, isolated or disconnected. The counsellor facilitates this dialogue by asking "What did you learn about yourself or about Allah from today's session?". This question guides the children toward deeper self-awareness and encourages them to identify any emotional or cognitive shifts they may have undergone. For some, this may include a growing sense of patience, hope or the realisation that they are not alone in their suffering. For others, it may involve developing a sense of meaning or purpose in their hardships, anchored in their spiritual beliefs. Through this process, the therapeutic model extends beyond cognitive and emotional support to encompass key Islamic principles of *tarbiyaa* and *tazkiyaa*. *Tarbiyaa* is facilitated as children begin to internalise values such as patience and trust in Allah. *Tazkiyaa* is initiated as children reflect on their experiences through the lens of divine wisdom and begin to let go of internalised shame, anger and hatred associated with their trauma. This final reflective step also reinforces the development of positive coping strategies by helping children link their personal struggles to the values and lessons conveyed in the Qur'anic texts. It provides a safe and affirming environment where they can begin to rebuild their sense of trust, both in themselves and in their relationship with Allah. For children who have experienced abuse, such spiritual and emotional reconnection can be profoundly healing. It fosters a sense of divine support and personal resilience, contributing to a more integrated recovery process that addresses both psychological and spiritual dimensions of trauma.

In sum, the Relationship with Allah therapy to nurture *ruh*, through its integrated use of performing prayers and engaging with Qur'anic parables, offers a spiritually grounded and psychologically sensitive approach to healing for children who have experienced abuse. The act of performing prayers instils routine, emotional regulation, and a sense of divine closeness, while the reflective engagement with Qur'anic parables nurtures moral insight, emotional expression and personal meaning-making. Together, these techniques embody the principles of *tarbiyaa* and *tazkiyaa*, nurturing the child's spiritual growth and facilitating the purification of inner wounds. By fostering a safe space for children to reconnect with themselves and with Allah, the ICCCM not only supports emotional recovery but also promotes a deep, transformative healing process rooted in faith, resilience and spiritual empowerment. It lays a foundation for a more holistic well-being where children can move beyond trauma with a strengthened identity, renewed hope and a heart anchored in divine trust.

The full list of the selected Qur'anic parables utilized in this therapeutic technique is presented in Appendix C. By including this appendix, the study ensures transparency in the intervention process, allowing readers and practitioners to understand the scriptural basis of this technique and how these sacred narratives were integrated into structured counselling sessions to promote emotional healing, spiritual growth and a renewed sense of self-worth among the abused children.

Day Three: Relationship with Fitraa Therapy (Nurturing the Nafs/soul)

On the third day of the intervention, the focus shifts to the Relationship with *Fitraa* Therapy, aimed at nurturing the *nafs* (soul) through the practice of *dhkr* (remembrance of Allah). *Dhkr* is introduced as a spiritual technique that fosters inner peace, strengthens faith and reconnects the individual with their innate disposition (*fitraa*). For children who have experienced trauma, engaging in *dhkr* can promote emotional stability and a sense of spiritual refuge, filling the heart with hope and comfort during distressing times. It also supports the development of positive character traits, aligning with the broader objectives of *tarbiyaa* and *tazkiyaa*.

To begin the session, the counsellor gently explains to the child that *dhkr* is a form of ibadah (worship) intended to help one remember Allah and feel close to Him. The counsellor provides simple and familiar examples of *dhkr* such as “*Allahu Akhbar*” (Allah is the Greatest), followed by an introduction to the *Asma’ al Husna* (the 99 beautiful names of Allah). For this session, two divine names are selected for their thematic relevance: *Al-Qawiy* (The All-Strong) and *Al-Şabur* (The Patient). The meanings of these names are explained in a child-friendly manner, emphasising how calling upon *Al-Qawiy* can inspire strength during times of weakness, while invoking *Al-Şabur* can help cultivate patience through adversity.

The session continues with a guided *dhkr* exercise. First, the counsellor and the child recite “*Ya Qawiy*” and “*Ya Şabur*” 33 times together. This shared experience establishes a rhythmic, calming space conducive to reflection. The child is then gently invited to recite each name independently, “*Ya Qawiy*” 99 times, followed by “*Ya Şabur*” 99 times, allowing the child to internalise the practice and engage more personally with the meanings behind the names. To conclude, the counsellor invites the child to reflect on the child's emotional and spiritual state after the *dhkr*. Open-ended questions such as “How did you feel after reciting the names of Allah?” are used to initiate a reflective dialogue.

The child is encouraged to continue the practice of *dhkr*, particularly the recitation of these divine names, during times of emotional distress or when confronted with the ongoing challenges that often follow experiences of abuse. Children who have endured abuse frequently struggle with long-term emotional consequences such as fear, low self-worth, a fractured sense of trust and feelings of helplessness. These internal struggles can disrupt the child's *fitraa* which is inherently inclined towards peace, trust and recognition of Allah. Trauma distorts this innate purity, often leaving the child feeling disconnected not only from others but also from their own sense of identity and purpose. Hence, in ICCCM, *dhkr* offers more than spiritual comfort; it becomes a restorative practice that helps realign the child with their *fitraa*. Through the practice of *dhkr*, the child is gently guided back to their original state of spiritual clarity and emotional equilibrium. The meditative rhythm of *dhkr* calms the nervous system, while the meanings of Allah's names, “*Ya Qawiy*” and “*Ya Şabur*”, invite the child to reconnect with the intrinsic qualities like strength, patience and resilience that are part of the *fitraa* but may have been suppressed by trauma. By integrating *dhkr* into daily life, the child is given a faith-based tool to manage the emotional aftermath of abuse while restoring a connection to their inner spiritual compass. Over time, this practice contributes to the cultivation of inner resilience, helping the child to reinterpret their suffering not as a mark of brokenness but as part of a journey of return to their true, God-given *fitraa*. In this way, *dhkr* functions not only as a coping mechanism but as a vital component of spiritual reorientation and identity rebuilding. It supports *tarbiyaa* by nurturing the child's moral and spiritual development, instilling values such as patience, gratitude and trust in Allah. Simultaneously, it facilitates *tazkiyaa* by enabling the child to release feelings of shame, anger or despair and instead embrace emotional clarity, forgiveness and divine love. This dual process of nurturing and cleansing reflects the holistic intent of the Relationship with *Fitraa* Therapy to help the child heal from trauma while restoring harmony with their innate disposition and re-establishing a spiritually grounded sense of self.

Day Four: Relationship with Other Human Beings Therapy (Nurturing the Qalb/Heart)

On day 4, ICCCM shifts the focus to interpersonal relationships with the goal of nurturing the heart (*qalb*) and cultivating the virtue of patience, which is the core of the prophetic trait. This session also introduces an experiential approach to emotional regulation, particularly for children who have suffered from abuse.

To begin the session, the counsellor introduces the concept of patience using simple, age-appropriate language, explaining that patience means “staying calm and strong when something upsetting happens”. The counsellor shares short, relatable stories from the life of Prophet Muhammad ﷺ that exemplify his unwavering patience in the face of hardship, such as his response to rejection, loss or insults, emphasising how he remained kind and calm despite adversity. Next, the counsellor provides the child with a piece of paper and some coloured stationery. The child is invited to draw something meaningful intended as a gift for someone special in their life. The counsellor gently asks who the drawing is for, encouraging verbal expression of love, trust or longing. The child is given ten minutes to complete the drawing. Once the drawing is completed, the counsellor first acknowledges and compliments the artwork, reinforcing the child’s effort, creativity and emotional expression. Compliments serve to affirm the child’s value and increase engagement in the session. Then, in a carefully controlled moment designed to stimulate emotional disruption, the counsellor slowly crumples the drawing while saying something like, “Now I’m going to crumple the drawing you made for your mother”. This act is done gently and with close observation of the child’s facial expressions and body language, which often reveal immediate emotional responses such as shock, sadness or anger. The counsellor then invites the child to share how he/she felt when his/her drawing was crumpled. All emotions expressed are validated and acknowledged without judgement, reinforcing that it is normal and acceptable to feel upset when something meaningful is mistreated. The counsellor then explains with warmth and clarity that the drawing was crumpled not to make him/her angry, but rather as a way to understand how strong emotions work and how they can be managed. At this point, the counsellor gently introduces a coping strategy rooted in the child’s prior learning (on day three) of reciting *Ya Sabur*. The counsellor invites the child to recite the name while encouraging slow breathing and calmness. This exercise reinforces the idea that the child has the power to manage his/her emotions with tools that connect them to their inner self and to Allah. It also models the transition from negative emotional responses to constructive, faith-based emotional regulation. Finally, the counsellor draws a therapeutic parallel between the exercise and the child’s real-life experiences, for example, feeling rejected or abandoned by a parent. The counsellor helps the child reflect on how he/she might experience emotional hurt in daily life and how using patience and *dhkr* can help them respond in a healthier and more empowered way.

In this way, the counselling session not only nurtures emotional resilience but also fosters the development of empathy, forgiveness and the capacity to build and maintain positive social relationships, which are essential aspects of a healthy and connected emotional life. For children who have experienced abuse, these relational abilities are often disrupted by early experiences of betrayal, neglect or harm from trusted figures. Through guided emotional expression, reflective dialogue, and the integration of spiritually grounded practices, the therapy supports the healing of the heart by helping children process emotional pain and rebuild their ability to connect with others in safe, trusting, and meaningful ways. This restorative process, grounded in both psychological insights and moral development, reflects the core aims of *tarbiyaa*, which cultivates ethical behaviour, and *tazkiyaa*, which facilitates the release of emotional burdens and the growth of inner peace.

Day Five: Relationship with Oneself Therapy (Nurturing the ‘aql/Mind)

On day 5, the goal of today’s counselling session is to help the child cultivate self-love and emotional balance by addressing self-destructive behaviours such as anger and hatred. These negative emotions, if left unaddressed, can hinder emotional growth and well-being. One of the most powerful ways to manage and overcome anger and hatred is through forgiveness, which serves as a healing mechanism both for the self and others. In ICCCM, this method is identified as the “Forgiveness Technique”, highlighting its role in facilitating emotional healing, spiritual purification and the restoration of inner peace.

In the session, the counsellor introduces the teachings of Al-Ghazali in Volume Three of *Ihya Ulumuddin*, which

outlines two primary methods for curbing anger: knowledge-based remedies and action-based remedies. These approaches provide a balanced framework for understanding and mitigating emotional turmoil. This session addresses anger and hatred, a common emotional response among abused children, by combining cognitive remedy (knowledge-based approach) and behavioural remedy (action-based approach) rooted in Al-Ghazali’s teachings in *Ihya Ulumuddin*. The goal is to help children regulate their emotions, understand the roots of their anger and cultivate forgiveness.

In the Knowledge-Based approach, the counsellor introduces six cognitive strategies for managing anger: reflect on the reward of controlling anger and the consequences of acting on it; remember that Allah's punishment is greater than our own, consider that others may also retaliate with harm; visualise the distorted appearance of anger; recognise Devil's whispers that anger shows strength but reject this thought; and finally understand that everything occurs by Allah's will. The child is then guided through a discussion of each and then chooses one remedy to focus on for the session, simplifying retention and internalisation. In an action-based approach, two behavioural methods are introduced, which are reciting "*a'wdh billahi minashyṭanir rajim*" during anger and changing posture, for example, sitting down if standing, to reduce emotional intensity.

In ICCCM, to help instill the virtue of forgiveness in an age-appropriate and engaging manner, the counsellor introduces a light, interactive activity known as the "Forgiveness Balloon" game. This activity creates a safe and playful space for children to begin exploring the emotional and spiritual dimensions of letting go of hurt, anger or resentment. To start the game, the counsellor asks the child to identify someone he/she feels anger toward. After a short discussion, the child is given a balloon and asks to blow into it as if placing all the anger inside. Once done, she recites "*a'wdh billahi minashyṭanir rajim*" three times and reflects on the chosen knowledge-based approach. The client is then invited to let go of the balloon only when he/she feels ready to forgive. The session concludes with positive reinforcement, encouraging the child to apply these techniques in daily life, particularly during moments of emotional distress. This experiential method not only fosters emotional expression but also aligns with the principles of *tarbiyaa* and *tazkiyaa*. Through *tarbiyaa*, the child is guided in understanding the moral and spiritual value of forgiveness in a nurturing and developmentally sensitive manner. Simultaneously, *tazkiyaa* is supported through the symbolic act of releasing emotional toxins such as anger and hatred, thus contributing to the purification of the heart.

In sum, the Forgiveness Technique cultivates a sense of self-love, helping the child to recognise their inherent worth, embrace compassion towards themselves and reject self-destructive emotions such as prolonged anger and hatred, which are common impacts of abuse on abused children. This technique also strengthens the child's relationship with their own mind by encouraging self-awareness, reflective thinking and emotional regulation. As children begin to understand and manage their internal cognitive responses, they gain greater cognitive clarity and control, fostering a more balanced and resilient mental state that supports long-term psychological well-being.

Day Six: Post-Therapy Interview and Reflections on Personal Growth

The final counselling session serves as a space for reflection, closure and affirmation of the progress made throughout the therapy process. The primary aim is to explore changes in the child's personality as well as to reinforce their commitment to continued personal growth.

At the beginning of the session, the counsellor warmly acknowledges the child's commitment, resilience and effort in participating throughout the therapy sessions. Positive affirmations are given to highlight the child's courage and willingness to engage in the healing process, particularly considering the complex emotional and psychological experiences faced by abused children. The counsellor then conducts a post-therapy interview to evaluate the effectiveness of the therapy. The interview consists of a series of structured yet open-ended questions, which are included in Appendix D. Following the interview, the counsellor validates the child's progress, providing specific feedback on observed changes and emotional milestones. The child is then reminded of the spiritual and emotional tools acquired during the sessions: performing prayers, reflective reading of the parables of the Quran, *dhkr*, patience and forgiveness technique. The session concludes with words of encouragement, urging the child to continue performing the good deeds and inner practices learnt during the therapy. The child is also gently reminded that growth is ongoing and that setbacks are a natural part of healing. The counsellor may suggest creating a small personal reminder, such as a journal, drawing or prayer card, that the child can refer to when facing future emotional difficulties. By ending with affirmation, reflection and a sense of spiritual empowerment, this final session aims to help the child carry forward a sustained sense of self-worth, resilience and connection with Allah, serving as a bridge between the structured therapeutic process and ongoing personal personality development. The following Fig. 2 presents the conceptual framework of the ICCCM:

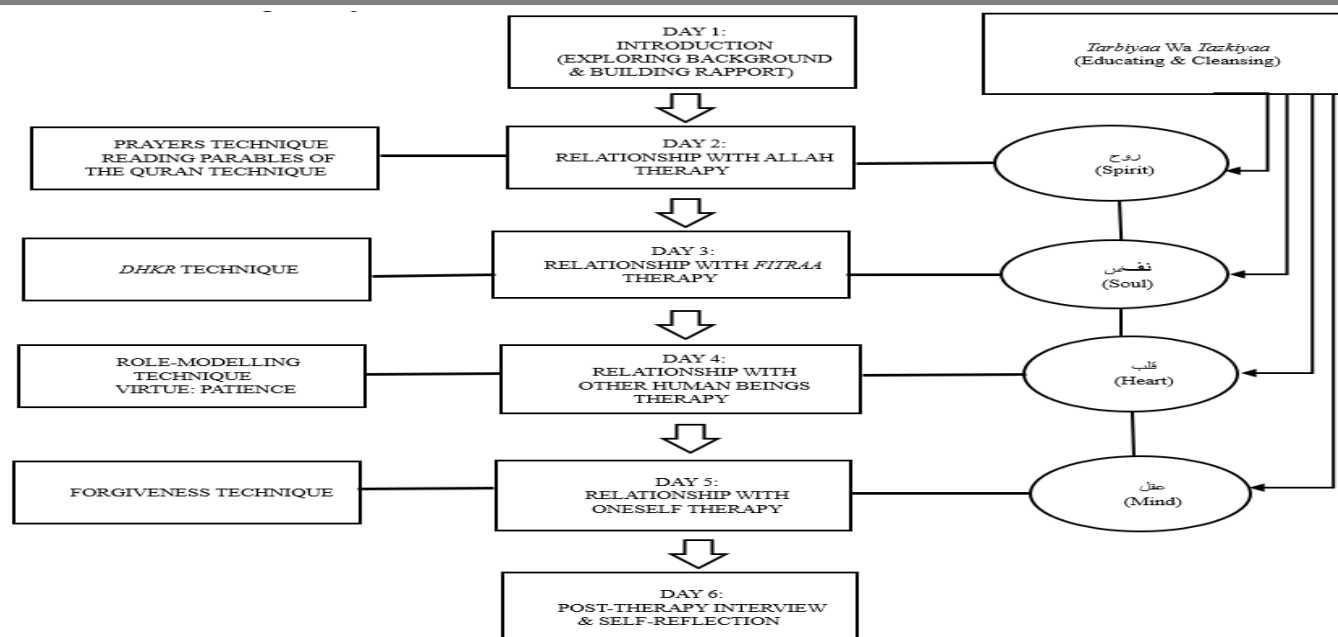


Fig. 2 Conceptual framework

DISCUSSION

The Ihya Child-Centred Counselling Model (ICCCM) was developed in response to the growing need for a faith-based and culturally congruent counselling framework tailored specifically to Muslim children who have experienced abuse (Hayati et al, 2025). Rooted in Al-Ghazali's concepts of *tarbiyya* and *tazkiyaa*, the model integrates Islamic spirituality with child-centred therapeutic approaches to facilitate holistic recovery and emotional resilience. Central to the ICCCM is the belief that spiritual connection, emotional regulation, psychological well-being and moral character are fundamental to the healing process. The model's six-session structure incorporates practices such as performing prayers, reading parables of the Quran, reciting *dhkr*, instilling patience and learning forgiveness. Each session targets specific dimensions of well-being, which are the heart, spirit, mind and soul, thus supporting a comprehensive therapeutic experience.

Although still in its developmental stage, the ICCCM is grounded in emerging research advocating for the integration of spirituality into therapeutic practices (Wang et al., 2024; Maynard, 2022). Faith-based interventions have demonstrated potential in fostering resilience (DeAngelis et al., 2023), promoting post-traumatic growth (Wyatt et al., 2022) and aiding emotional recovery (Shin et al., 2024), especially among individuals for whom religion forms an intrinsic part of identity and daily life (Mir et al., 2019). In this regard, the ICCCM contributes a structured and contextually relevant intervention specifically designed for Muslim children, a demographic often under-represented in mainstream counselling paradigms.

The model holds particular promise for implementation in Brunei, where the national philosophy of *Melayu Islam Beraja (MIB)* emphasizes the centrality of Islam in social, educational and daily life. ICCCM offers a culturally resonant and spiritually meaningful tool for use in schools, mosques, welfare agencies and therapeutic settings. Additionally, its adaptable design lends itself to broader applications across Muslim-majority countries such as Malaysia, Indonesia, and the Middle East, as well as in minority Muslim communities in the West. The projected outcomes of the model include enhanced emotional resilience, strengthened spiritual awareness and improved mental well-being and interpersonal relationships. By focusing on restoring trust, nurturing moral character, and re-establishing a sense of divine connection, the ICCCM addresses the emotional, psychological, spiritual and behavioural impacts of abuse. It empowers children to rediscover their inner strengths, recognise their inherent worth, and access spiritual resources that facilitate healing and growth. While the model presents a promising conceptual framework, further empirical validation is essential. Future research should focus on piloting the model, gathering feedback from practitioners and participants, and evaluating outcomes through qualitative or quantitative measures. Training modules for counsellors will also be critical to ensure the model is implemented with fidelity and cultural sensitivity. In

sum, the ICCCM offers a timely and innovative contribution to the field of child counselling. By integrating Islamic principles with counselling settings, it proposes a holistic and faith-based model that can support the emotional, psychological, spiritual and behavioural recovery of abused children. With further refinement and validation, the ICCCM has the potential to transform child counselling practices in Brunei and similar contexts, ultimately fostering a more compassionate, culturally attuned approach to healing vulnerable young lives.

An important consideration emerging from this study is the cultural and contextual specificity of the ICCCM. As the model was developed within the Bruneian context, it reflects local understandings of spirituality, Islamic teachings, and child development. However, this raises questions about its adaptability and relevance across other Muslim societies, where cultural practices, religious interpretations, and therapeutic norms may vary. To enhance the model's robustness, future research should investigate how the ICCCM can be sensitively adapted in different socio-cultural settings while preserving its core spiritual and therapeutic principles. Ethical considerations are also central to the model's application. Counsellors must be trained to introduce spiritual elements in a respectful, non-coercive manner that honours each child's individual beliefs and experiences. Without such training, there is a risk of misapplication or discomfort, particularly in multi-faith or diverse Muslim communities. By addressing these limitations and ensuring cultural sensitivity and ethical integrity, the ICCCM has the potential to serve as a meaningful and adaptable counselling framework for Muslim children in varied global contexts, laying a foundation for more inclusive and spiritually attuned therapeutic practices.

In addition, to ensure effective implementation of the ICCCM, it is essential to provide clear guidelines for counsellors' training. Counsellors should be equipped with spiritual sensitivity, enabling them to integrate Islamic teachings, particularly those of Al-Ghazali, into therapeutic practice respectfully and competently. The researcher holds a degree in *Syariah Islamiyyah*, which provided a solid foundation in Islamic jurisprudence and spirituality, allowing for an informed and ethically grounded integration of Al-Ghazali's concepts into the development of the counselling model. Based on this background, it is recommended that training programs include components on understanding the spiritual needs of abused children, ethical considerations in conveying religious concepts, and the importance of cultural competence. Practical elements such as role-playing, reflective exercises, and case studies should also be incorporated to prepare counsellors to engage meaningfully with abused children's spiritual dimensions. These measures will ensure that counsellors can apply the ICCCM with both compassion and theological accuracy, thereby supporting the holistic healing process of abused children.

CONCLUSION

The development of the Ihya Child-Centred Counselling Model (ICCCM) marks a significant advancement in bridging Islamic spirituality with child-centred therapeutic frameworks. Grounded in Al-Ghazali's principles of *tarbiyaa* and *tazkiyaa*, as extracted from his original thoughts in the Arabic version, Volume Three of *Ihya Ulumuddin*, the model seeks to address not only the psychological effects of abuse but also the spiritual, emotional and behavioural dimensions, making it a more holistic intervention. Through its six-session structure, the model aims to nurture a child's resilience, faith and sense of self-worth. While still in the developmental phase, the ICCCM is aligned with Brunei's cultural and religious values, making it particularly relevant within the national context of *Melayu Islam Beraja (MIB)*. With appropriate contextual adaptation, it also holds strong potential for broader application across Muslim-majority countries and minority Muslim communities in need of faith-based counselling frameworks. Future research should focus on pilot testing, practitioners' training and outcome-based evaluation to establish its empirical efficacy and practical feasibility. As a culturally resonant and spiritually grounded approach, ICCCM offers a much-needed contribution to the field of trauma-informed counselling, empowering vulnerable children through faith, fostering inner strength, and supporting a path of meaningful, long-term recovery.

ACKNOWLEDGEMENTS

The author wishes to express sincere gratitude to the author's PhD supervisor, Pg Dr Norhazlin Binti Pg Hj Muhammad, and Co-Supervisor, Dr Roslinawati Binti Roslan, for their invaluable guidance, critical feedback

and encouragement throughout the development of this model. Heartfelt thanks are also extended to counselling experts in Brunei: Dr Hjh Salwa Binti Dato Hj Mahalle, Dr Hjh Nor Zaiham Midawati Binti Hj Abdullah and school counsellors for their thoughtful input and constructive feedback in shaping the model from a counselling perspective.

REFERENCES

1. Abidin, M. S. A. Z., Amin, M. Z. M., Salaeh, A., Yusoff, W. F. Z. W., & Fa'atin, S. (2022). The Practice of Islamic Psychospiritual Therapy in the Treatment of Drug Addiction at Rehabilitation Centres in Malaysia. *Afkar: Journal Akidah & Pemikiran Islam*, 24(2), 143–168. <https://doi.org/10.22452/afkar.vol24no2.4>
2. Abu-Raiya, H., Ayten, A., Tekke, M., and Agbaria, Q. (2018). On the links between positive religious coping, satisfaction with life and depressive symptoms among a multinational sample of Muslims. *International Journal of Psychology*. <https://doi.org/10.1002/ijop.12521>
3. DeAngelis, R., Upenieks, L., & Louie, P. (2023). Religious Involvement and Allostatic Resilience: Findings from a Community Study of Black and White Americans. *Journal of Racial and Ethnic Health Disparities*. <https://doi.org/10.1007/s40615-022-01505-1>
4. Hayati, F., Fidiawati, L., Helnita, Afdal, & Helminsyah. (2024). Sharia-based collaborative counseling model to prevent child sexual abuse and violence. *Multidisciplinary Science Journal*, 7(5), 2025236. <https://doi.org/10.31893/multiscience.2025236>
5. Idris, K. A. (2023). Integrating Islamic Spirituality in Mental Health Treatment. Instituted of Islamic Understanding Malaysia. <https://www.ikim.gov.my/en/integrating-islamic-spirituality-in-mental-health-treatment/>
6. Maynard, S. A. (2022). 12 Addressing Mental Health Through Islamic Counselling: A Faith-Based Therapeutic Intervention. *Edinburgh University Press EBooks*, 256–286. <https://doi.org/10.1515/9781399502672-015>
7. Mir, G., Ghani, R., Meer, S., and Hussain, G. (2019). Delivering a culturally adapted therapy for Muslim clients with depression. *The Cognitive Behaviour Therapist*, 12. <https://doi.org/10.1017/s1754470x19000059>
8. Rassool, G. H. (2021). Re-Examining the Anatomy of Islamic Psychotherapy and Counselling: Envisioned and Enacted Practices. *Islamic Guidance and Counselling Journal*, 4(2), 133–143. <https://doi.org/10.25217/igcj.v4i2.1840>
9. Shin, H. K., Tong, X., Turner, W., & Lyons, J. S. (2024). Examining the Impact of Spirituality Religious Strength on Behavioural and Emotional Health Among Youth with Multiple Adverse Childhood Experiences. *Children and Youth Services Review*, 164, 107847–107847. <https://doi.org/10.1016/j.childyouth.2024.107847>
10. Wyatt, Z, & Welton, K. M. (2022). Can Faith and Spirituality Promote Healing and Post-Traumatic Growth in the Aftermath of Trauma? What We Can Learn from Cambodian Trauma Survivors and Those Who Support Them. *Asian Journal of Religion and Society*, 10(2), 1–30. <https://doi.org/10.22890/ajrs.10.2.202207.1>

Appendix A: List of pre-therapy interview questions

1. Currently, what are your views or thoughts on the condition of your physical, mental and emotional?
2. What is your view on prayer (*ṣalaat*)?
3. Do you pray the five obligatory prayers every day?
4. What non-obligatory prayer that you do?
5. In your current view, what do you feel about the impact of prayer towards your spiritual, physical and mental?
6. Do you read the Quran daily?
7. In your current view, what do you feel after reading the Quran?
8. Currently, who is your role model in life?
9. In what perspective do you view your role model?
10. What is the effect of having your current role model in terms of your physical, mental and spiritual perspectives?
11. What is the *dzkr* using Allah's name that you currently practicing?
12. What is the hardest thing that you endure now as the effect of the abuse?
13. How do you cope with the effect of the abuse?
14. Currently, when you remember the abuse, what do you do to feel calm and feel okay?

Appendix B: Performing Prayers Manual

First, make sure the client has taken ablution. Then, start with performing obligatory prayer together whichever falls during the time of the counselling session and the counsellor will read any supplication after the prayer. For example, if the counselling session is during *ṣḥr* time, pray *ṣḥr* prayer first. In addition, the reason for a counsellor to read the supplication is to make the client comfortable by role modelling how to read a supplication and to lessen the client's anxiety. If the client reads the supplication directly, she will not know how to do it and they will panic which will eventually make them anxious. Next, the counsellor will explain the benefits of *ṣalaat tawbaat* and tell the client the *niyaat* for the prayer. Check that the client remembers the *niyaat* before starting the prayer. All the contents of the non-obligatory prayers were referred to '*Buku Munajat Warga KHEU*' published by Ministry of Religious Affairs Brunei and '*Panduan Solat dan Solat-Solat Sunat*' by Ust Fatihuddin Abdul Yasin (2023). The publisher of the book is Al-Hidayah Publication. The *niyaat* is as below:

Niyaat for counsellor:

أُصَلِّي سُنَّةَ التَّوْبَةِ رَكَعَتَيْنِ إِمَامًا لِلَّهِ تَعَالَى

Malay translation: *Sahaja aku sembahyang Sunat Taubat dua rakaat menjadi imam kerana Allah taala*

Niyaat for abused children:

أُصَلِّي سُنَّةَ التَّوْبَةِ رَكَعَتَيْنِ مَأْمُومًا لِلَّهِ تَعَالَى

Malay translation: *Sahaja aku sembahyang Sunat taubat dua rakaat mengikut imam kerana Allah taala.*

After performing *ṣalaat tawbaat* prayer, the counsellor invites the client to read:

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

(3 times)

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

(3 times)

اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ مَا صَنَعْتُ، أَبُوْءُكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوْءُكَ بِدُنْيِي، فَاعْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

(1 time)

Then, ask the client to read the supplication below either using the Arabic or Malay translation.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Malay translation:

Dengan nama Allah Yang Maha Pemurah lagi Maha Penyayang. Segala pujian bagi Allah Tuhan Pencipta dan Pentadbir seluruh 'alam, limpahkanlah Rahmat dan kesejahteraan ke atas junjungan kami Nabi Muhammad beserta keluarga dan sahabat-sahabat Baginda seluruhnya. Ya Allah! Sesungguhnya aku telah menzalimi diriku sendiri dengan kezaliman yang banyak, sedangkan tidak ada yang dapat mengampuni dosa-dosa kecuali Engkau. Maka ampunilah aku dengan suatu pengampunan dari sisi-Mu, dan rahmatilah aku, sesungguhnya Engkau Maha Pengampun lagi Maha Penyayang. Limpahkanlah Rahmat dan kesejahteraan keatas junjungan kami Nabi Muhammad beserta keluarga dan sahabat-sahabat Baginda. Dan segala pujian bagi Allah Tuhan Pencipta dan Pentadbir seluruh alam. Next, the counsellor will explain the benefits of şalaat hajat and tell the client the niyaat for the prayer. Check that the client remembers the niyaat before starting the prayer.

Niyaat for counsellor:

أُصَلِّي سُنَّةَ الْحَاجَةِ رَكْعَتَيْنِ إِمَامًا لِلَّهِ تَعَالَى

Malay translation: *Sahaja aku sembahyang Sunat Hajat dua rakaat menjadi imam kerana Allah taala*

Niyaat for abused children:

أُصَلِّي سُنَّةَ الْحَاجَةِ رَكْعَتَيْنِ مَأْمُومًا لِلَّهِ تَعَالَى

Malay translation: *Sahaja aku sembahyang Sunat Hajat dua rakaat mengikut imam kerana Allah taala*

After performing the prayer, invite the abused children to read the supplication below either in Arabic or Malay language.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ، وَالْفُورَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ. اللَّهُمَّ لَا تَدْعُ لَنَا ذَنْبًا إِلَّا غَفَرْتَهُ، وَلَا هَمًّا إِلَّا فَرَجْتَهُ، وَلَا دَيْنًا إِلَّا قَضَيْتَهُ، وَلَا حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا إِلَّا قَضَيْتَهَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Malay translation:

Dengan nama Allah Yang Maha Pemurah lagi Maha Penyayang. Segala pujian bagi Allah Tuhan Pencipta dan Pentadbir seluruh 'alam, limpahkanlah Rahmat dan kesejahteraan ke atas junjungan kami Nabi Muhammad beserta keluarga dan sahabat-sahabat Baginda seluruhnya. Ya Allah! Kami memohon kepada Mu hal-hal yang membolehkan kami mendapat Rahmat Mu dan menguatkan pengampunan Mu, mnyelamatkan daripada kejahatan, memperoleh segala kebaikan, memperolehi syurga dan selamat daripada api neraka. Ya Allah semoga tidak ada dosa pada badan kami kecuali Engkau ampuni, tidak ada kesulitan kecuali Engkau

mudahkan, tidak ada hutang kecuali Engkau langsaikan, tidak ada hajat daripada hajat-hajat di dunia kecuali Engkau penuhi, lantaran Rahmat Mu wahai Zat yang Maha Pengasih. Limpahkanlah Rahmat dan kesejahteraan keatas junjungan kami Nabi Muhammad beserta keluarga dan sahabat-sahabat Baginda. Dan segala pujian bagi Allah Tuhan Pencipta dan Pentadbir seluruh alam.

After performing the prayers, the counsellor gives the client the parables of the Quran paper. Then, tell the client that there are four themes that the counsellor will highlight in the parables of the Quran which are patience, test from Allah, strength from Allah and forgiveness.

Then, give the client time to read the parables of the Quran.

Appendix C: List of selected Qur'anic Parables

The Al-Quran that the researcher used for the Malay translation was printed by *Percetakan Zafar Sdn Bhd* Malaysia and verified by the Ministry of Home Affairs Malaysia (KKDN:PQ/Q.1001/1.2/Q/155/2007).

■ Patience theme

(1) *Şuraat al-Baqaraa* verse 45

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

Ertinya:

Dan mohonlah pertolongan kepada ALLAH dengan sabar dan solat. Dan solat itu sungguh berat kecuali bagi orang-orang yang khusyuk.

(2) *Şuraat al-Baqaraa* verse 153

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

Ertinya:

Wahai orang-orang yang beriman! Mohonlah pertolongan kepada ALLAH dengan sabar dan solat. Sungguh ALLAH berserta orang-orang yang sabar.

Şuraat al-Baqaraa verse 177

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّابِقِينَ فِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

Ertinya:

Kebajikan itu bukanlah menghadapkan wajahmu ke arah timur dan barat, tetapi kebajikan itu ialah kebajikan orang yang beriman kepada Allah, hari akhirat, malaikat-malaikat, kitab-kitab dan nabi-nabi, dan memberikan harta yang dicintainya kepada kerabat, anak yatim, orang-orang miskin, orang-orang yang dalam perjalanan (musafir), peminta-minta, dan untuk memerdekakan hamba sahaya, yang melaksanakan solat dan menunaikan zakat, orang-orang yang menepati janji apabila berjanji, dan orang yang sabar dalam kemelaratan, penderitaan dan pada masa peperangan. Mereka itulah orang-orang yang benar dan mereka itulah orang-orang yang bertaqwa.

Şuraat al Zumar verse 10

قُلْ يٰٓعِبَادِ الَّذِيْنَ ءَامَنُوْا اَتَّقُوْا رَبَّكُمُ الَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةً وَّاَرْضُ اللّٰهِ وَسِعَةٌ اِنَّمَا يُؤَقِّى الصّٰلِحِيْنَ اَجْرُهُمْ بِغَيْرِ حِسَابٍ

Ertinya:

Katakanlah (Muhammad), “Wahai hamba-hamba Ku yang beriman! Bertakwalah kepada Tuhanmu”. Bagi orang-orang yang berbuat baik di dunia ini akan memperoleh kebaikan. Dan bumi Allah itu luas. Hanya orang-orang yang bersabarlah yang disempurnakan pahalanya tanpa batas.

Şuraat al Luqman verse 17

يَبْنِيْ اَقِمِ الصَّلَاةَ وَاْمُرْ بِالْمَعْرُوفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاَصْبِرْ عَلٰى مَا اَصَابَكَ اِنَّ ذٰلِكَ مِنْ عَزَمِ الْاُمُوْر

Ertinya:

Wahai anakku! Laksanakanlah solat dan suruhlah manusia berbuat yang makruf dan cegahlah dari yang mungkar dan bersabarlah terhadap apa yang menimpamu. Sesungguhnya yang demikian itu termasuk perkara yang penting.

Şuraat al Furqan verse 75

اُولٰٓئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوْا وَيُلَقَّوْنَ فِيْهَا نَجِيَّةً وَسَلٰمًا

Ertinya:

Mereka itu akan diberi balasan dengan tempat yang tinggi dalam syurga atas kesabaran mereka, dan di sana mereka akan disambut dengan penghormatan dan salam.

Şuraat al Şad verse 17

اَصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَاذْكُرْ عَبْدَنَا دَاوُدَ ذَا الْاٰيٰتِ اِنَّهٗ اَوَابٌ

Ertinya:

Bersabarlah atas apa yang mereka katakan, dan ingatlah akan hamba Kami Daud yang mempunyai kekuatan, sungguh dia sangat taat kepada ALLAH.

▪ Test from Allah theme

(1) Şuraat al Baqaraa verse 216

وَعَسٰٓى اَنْ تَكْرَهُوْا شَيْئًا وَّهُوَ خَيْرٌ لَّكُمْ وَعَسٰٓى اَنْ تُحِبُّوْا شَيْئًا وَّهُوَ شَرٌّ لَّكُمْ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ

Ertinya:

Boleh jadi kamu tidak menyukai sesuatu, padahal itu baik bagimu, dan boleh jadi kamu menyukai sesuatu, padahal itu tidak baik bagimu. ALLAH mengetahui, sedang kamu tidak mengetahui.

Şuraat al Baqaraa verse 286

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا

Ertinya:

ALLAH tidak membebani seseorang melainkan sesuai dengan kesanggupannya.

Şuraat al Ra' d verse 11

اِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ

Ertinya:

Sesungguhnya ALLAH tidak akan mengubah keadaan suatu kaum sebelum mereka mengubah keadaan diri mereka sendiri.

Şuraat al 'Insyirah verse 5-6

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا

Ertinya:

Maka sesungguhnya bersama kesulitan ada kemudahan. Sesungguhnya Bersama kesulitan ada kemudahan.

Şuraat al Talaq verse 2-3

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

Ertinya:

Barangsiapa bertaqwa kepada ALLAH niscaya DIA akan membukakan jalan keluar baginya. Dan DIA memberinya Rezeki dari arah yang tidak disangka-sangkanya. Dan barangsiapa yang bertawakal kepada ALLAH, niscaya ALLAH akan mencukupkan keperluannya. Sesungguhnya ALLAH melaksanakan urusan NYA. Sungguh, ALLAH telah mengadakan ketentuan bagi setiap sesuatu.

▪ Strength from Allah theme

(1) Şuraat Yusuf verse 87

وَلَا تَأْيِسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْيِسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

Ertinya:

Dan jangan kamu berputus asa dari rahmat ALLAH. Sesungguhnya yang berputus asa dari rahmat ALLAH hanya lah orang-orang yang kafir.

Şuraat al Tawbaa verse 40

لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

Ertinya:

Jangan engkau bersedih, sesungguhnya ALLAH Bersama kita.

Şuraat al 'Imran verse 139

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

Ertinya:

Dan janganlah kamu merasa lemah, dan jangan pula kamu bersedih hati, sebab kamu paling tinggi derajatnya jika kamu orang beriman.

▪ Forgiveness theme

(1) Şuraat al Araf verse 199

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Ertinya:

Jadilah pemaaf dan suruhlah orang mengerjakan yang makruf, serta jangan pedulikan orang-orang yang bodoh.

Surat al ' Imran verse 133-134

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Ertinya:

Dan bersegeralah kamu mencari ampunan dari Tuhanmu dan mendapatkan syurga yang luasnya seluas langit dan bumi yang disediakan bagi orang-orang yang bertakwa, iaitu orang yang berinfak, baik di waktu lapang maupun sempit, dan orang-orang yang menahan Amana dan memaafkan kesalahan orang lain. Dan ALLAH mencintai orang yang berbuat kebaikan.

Surat al Maidaa verse 13

فَبِمَا نَفَعْنَاهُمْ مِّيثَاقَهُمْ لَعْنَاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَلَسِيَةً يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَنَسُوا حَظًّا مِّمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

Ertinya:

Tetapi kerana mereka melanggar janjinya, maka Kami melaknat mereka, dan Kami jadikan hati mereka keras membatu. Mereka suka mengubah firman ALLAH dari tempatnya, dan mereka sengaja melupakan sebahagian pesan yang telah diperingatkan kepada mereka. Engkau (Muhammad) sentiasa akan melihat pengkhianatan dari mereka kecuali sekelompok kecil diantara mereka (yang tidak berkhianat), maka maafkanlah mereka dan biarkan mereka. Sungguh ALLAH menyukai orang-orang yang berbuat baik.

Surat al Shura verse 37

وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

Ertinya:

Dan bagi orang-orang yang menjauhi dosa-dosa besar dan perbuatan-perbuatan keji, dan apabila mereka marah segera memberi maaf.

Surat al Shura verse 40

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

Ertinya:

Dan balasan suatu kejahatan adalah kejahatan yang setimpal, tetapi barangsiapa memaafkan dan berbuat baik (kepada orang yang berbuat jahat) maka pahalanya dari ALLAH. Sungguh DIA tidak menyukai orang-orang zalim.

Surat al Shura verse 43

وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ

Ertinya:

Tetapi barang siapa bersabar dan memaafkan, sungguh yang demikian itu termasuk perbuatan yang mulia.

Appendix D: List of Post-Therapy Interview

1. Overall, what are your view on the effect of the six counselling sessions towards the condition of your physical, mental, emotional and spiritual?
2. What do you feel after performing prayer of repentance and prayer of need?
3. Do you feel any differences before and after performing the prayer?
4. Do you find any difficulties in performing the prayer?
5. Do you pray obligatory prayer these days?
6. What do you feel after reading the parables of the Quran?
7. Do you feel any differences before and after reading the parables?
8. What are the challenges that you experience when you're reading the parables of the Quran?
9. What is your view on acknowledging the Prophet Muhammad SAW as a role model in life?
10. Do you agree that having someone as a role model affects you positively?
11. What is your view on the virtue of patience?
12. What do you feel after practicing patience?
13. Do you find any difficulties in practicing patience?
14. What is your view on anger?
15. What do you feel after you forgive?
16. Do you feel that forgiving is difficult?
17. What do you feel after having a relationship with nature (*fitraa*) by uttering dzkr?
18. Do you think that dzkr can make you feel happy and calm?
19. Do you believe now that Allah creates human in pure form and to worship Him?
20. When facing difficulties, do you increase your remembrance of Allah to strengthen your spirituality?
21. Do you find strength in uttering *Ya Qawiy* and *Ya Şabur* ?
22. Do you believe everything happen for a reason?
23. How do you see yourself these days?
24. What is the biggest change that you experienced in yourself before and after this session?
25. Which one of your own selves do you like better, the one before the counseling session or the one after the counseling session?
26. What is the most difficult thing you experience during these 6 days counseling sessions?
27. What is the easiest thing to do that you encounter during these 6 days of counseling sessions?