



جامعة السلطان الشريف علي الإسلامية  
UNIVERSITI ISLAM SULTAN SHARIF ALI



# Towards an Islamically-Integrated Mental Health for Adolescents in Brunei Darussalam

By

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# Approaching Our Topic

## Positionality

Holistic in nature relying on  
Text and Context



﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾



## Blended in process

**utilizing Ecological Systems Theory & Person-in-Environment approach (Bronfenbrenner, 1977)**



# Intersectional in perspective



UNDERSTANDING  
INTERSECTIONALITY





# Serving the 2<sup>nd</sup>. & 3<sup>rd</sup>.

## Objectives of Majlis Ilmu 2024

**Prevention**

**Treatment**

**Rehabilitation**

**Integrated  
medical  
procedures**

**Age range of adolescents and emerging adults : 9-19**

**Scientific**

**Islamic Mental  
Treatment**

# Why Mental Health for Adolescents (WHO)

- **1 in 7 (14%) 10–19 year-olds experience unrecognized and untreated mental health conditions.**
- **Largest segment of Muslim communities internationally.**
- **Quarter billion Muslims are in Southeast Asia (Pew Research Center, 2011).**
- **SEA Youth intersect with global processes such as commodification and consumerism and media use etc**

# Why in Brunei Darussalam



- ❑ In 2022, 811 cases at Children and Adolescents Mental Health at RIPAS Hospital, Brunei-Muara district.
- ❑ MOH accept referral of cases from age 6 years to 18 years old.



# Why in Brunei Darussalam

**In his Titah in conjunction with Knowledge Council 2024 (Majlis Ilmu 2024), His Majesty The Sultan and Yang di-Pertuan of Brunei Darussalam Sultan Hassanal Bolkiah Mu'izzaddin Waddaulah stated that *"13,246 people were recorded to have received mental health treatment and support, compared to 11,231 people last year."* His Majesty also stated, *"According to the teachings of Islam, physical health and mental health are gifts and blessings bestowed by Allah Subhanahu Wata'ala, which must be taken care of as one of the maqasid shariah."***



# A priority as per Brunei Darussalam's Sustainable Development Progress & SDG indicators



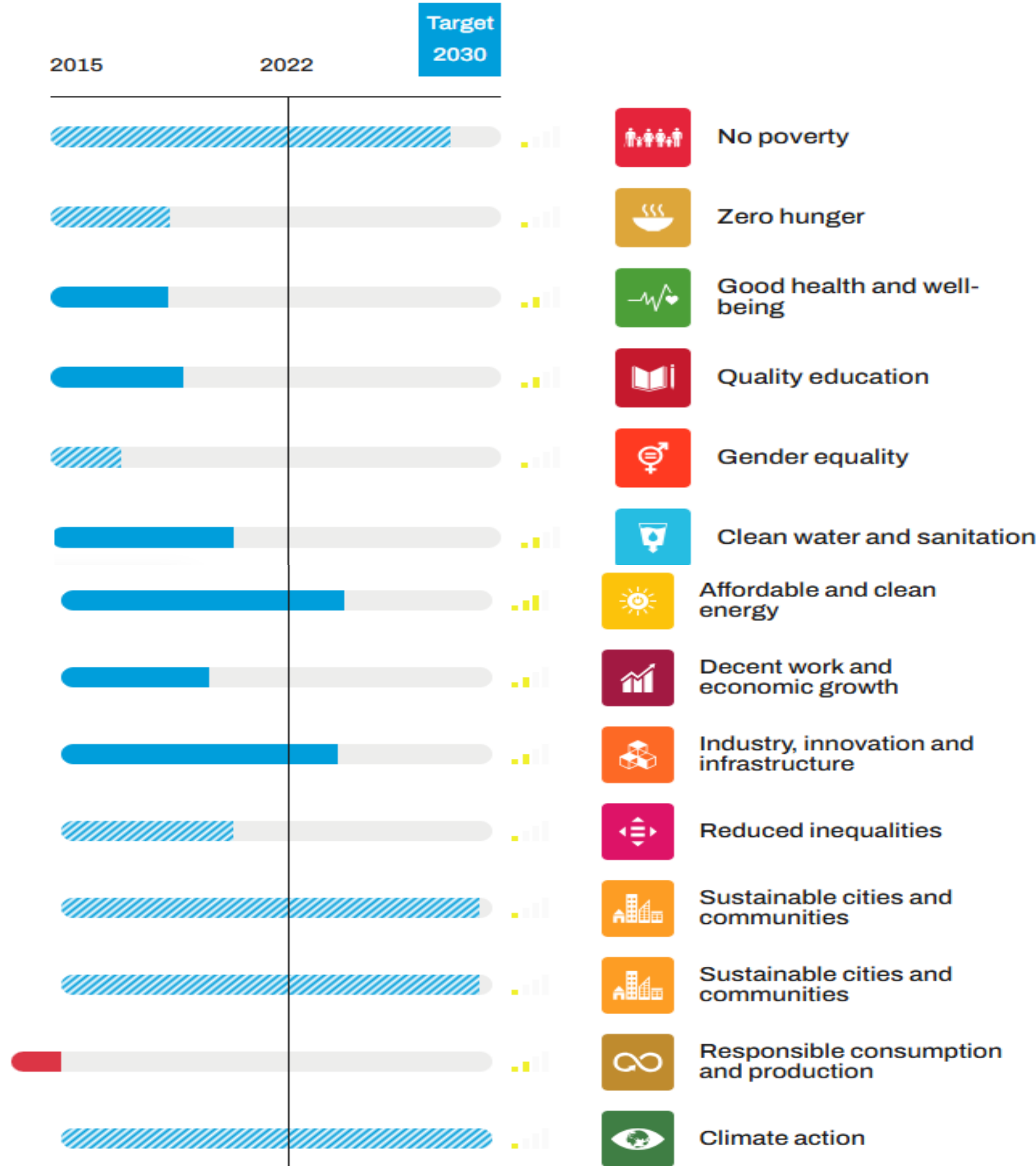
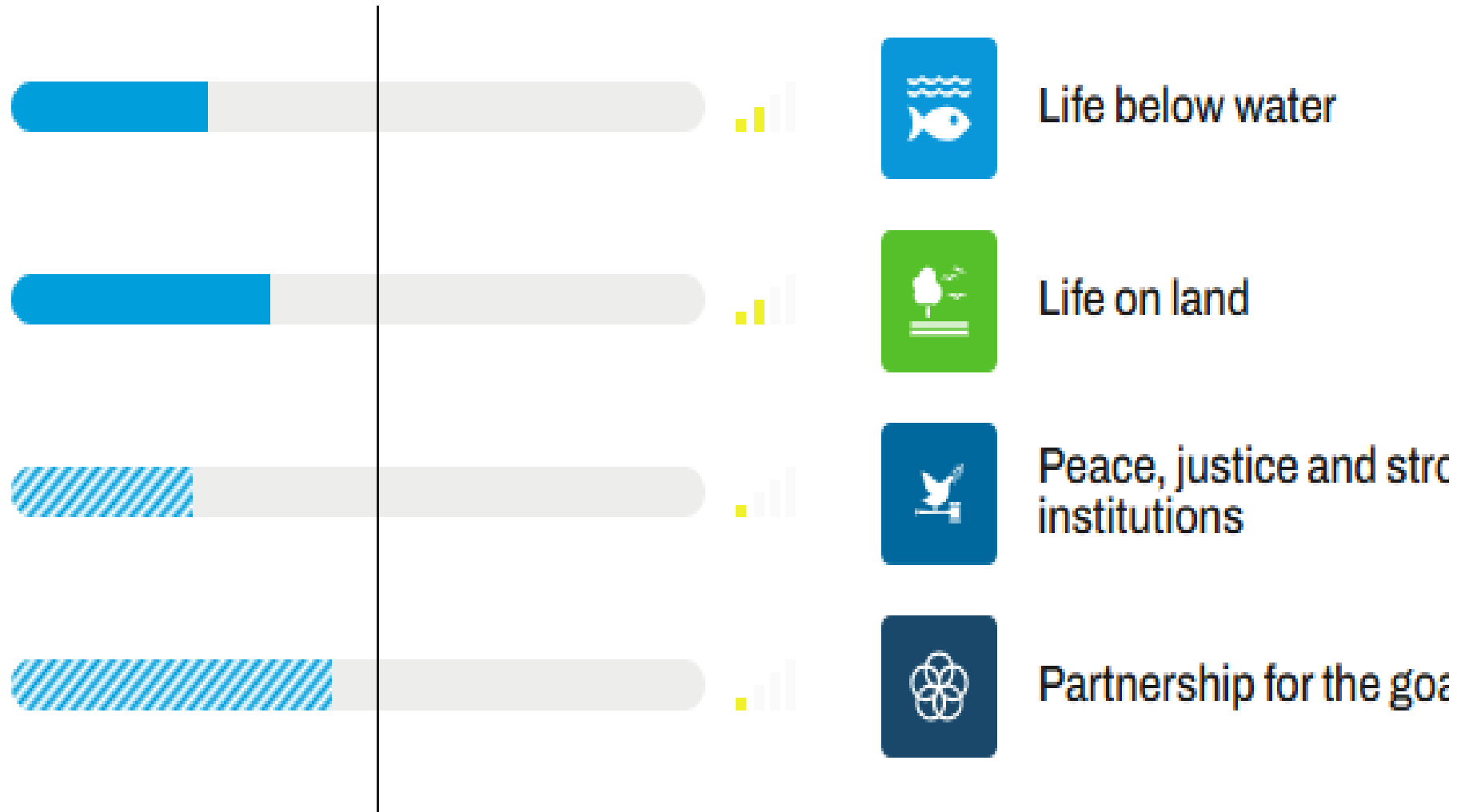
**Legend**

● Progress Since 2000

● Regress Since 2000

● Insufficient Indicators

■ Evidence Strength





# Towards an Islamic Integrated Approach

- ❑ Proposed Foundational Approach Inspired by *Wasati* (Mainstream) Model
- ❑ Laid down by Yang Berhormat Pehin Datu Seri Maharaja Dato Paduka Seri Setia Dr. Ustaz Haji Awang Abdul Aziz bin Juned, the State Mufti of Brunei Darussalam as that mainstream approach understood from 'the context of classical Islamic foundations based on the interpretations of al-Qur'an and al-Sunnah' that are characterized by what is 'highest, best, noblest, uppermost, fairest, greatest, and most important' (Yousif & El-Muhammadi, 2021, p. 158-159).





# **Proposed Seven Main Characteristics of the *Wasati* (Mainstream) Model**

## **➤ Targeted Helpers by the *Wasati* Model**

**Clinicians**

**Parents**

**School  
Counselors**

**Policy  
Makers**

**Mental Health  
Support  
Teams**

**Teachers**

# Seven Main Characteristics of *wasati* Model

## 1- Divine

قُلْتُ يَا رَسُولَ اللَّهِ: عَلِّمْنِي شَيْئًا أَسْأَلُهُ اللَّهَ تَعَالَى، قَالَ: "سَلُوا اللَّهَ الْعَافِيَةَ". فَمَكَثْتُ أَيَّامًا، ثُمَّ جِئْتُ فَقُلْتُ: يَا رَسُولَ

اللَّهِ: عَلِّمْنِي شَيْئًا أَسْأَلُهُ اللَّهَ تَعَالَى، قَالَ لِي: "يَا عَبَّاسُ يَا عَمَّ رَسُولِ اللَّهِ، سَلُوا اللَّهَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ" (رواه الترمذي)

□ "Mintalah keampunan dan kesihatan kepada Allah"

□ "Ask Allah for forgiveness and health"

## 2- Inclusive

□ As it gives more opportunities to adolescents and emerging adults to relate through a cohesive identity beyond their ethnic culture(s) and identities

(Archer, 2002; Dwyer, 2000).

﴿ورحمتي وسعت كل شيء﴾ (الأعراف: 156)



### 3- Communal

- As it helps maintain close family ties as adolescents and emerging adults live with their parents until they marry.

حدثنا مالك قال: أتيتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي نَاسٍ، وَنَحْنُ شَبَابٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً، فَكَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَفِيقًا رَحِيمًا، فَلَمَّا ظَنَرْنَا أَنَّا قَدْ اشْتَهَيْنَا أَهْلَنَا وَاشْتَقْنَا، سَأَلْنَا عَمَّنْ تَرَكَنَا بَعْدَنَا، فَأَخْبَرَنَا فَقَالَ: "ارْجِعُوا إِلَى أَهْلِكُمْ فَأَقِمُوا فِيهِمْ وَعَلِّمُوهُمْ وَأَمُرُوهُمْ، وَذَكَرْ أَشْيَاءَ أَحْفَظُهَا أَوْ لَا أَحْفَظُهَا، وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي، فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّنْ لَكُمْ أَحَدُكُمْ وَلِيُؤَمِّمَكُم أَكْبَرُكُمْ." (متفق عليه)

## 4- Guided

□ As its general objectives (*maqasid aammah*) enable adolescents and emerging adults from any culture, including the Malay and Bruneian cultures, to adapt and integrate.

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴾ [الأحزاب:21]

## 5- Protective

As it prohibits adolescents and emerging adults against self-injurious behaviors, suicide, substance use, etc.. (Maalouf & Arfhen, 2009).

عن عبد الله بن عباس أنه حدثه أنه ركب خلف رسول الله يوماً، فقال له رسول الله: " يَا غُلَامُ، إِنِّي أُعَلِّمُكَ كَلِمَاتٍ أَحْفَظِ اللَّهَ يَحْفَظِكَ أَحْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعْنَيْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ. رُفِعَتِ الْأَقْلَامُ، وَجَفَّتِ الصُّحُفُ " (الترمذي)



## 6- Blended

- The fusion effectively structures and cements adolescents and emerging adults' way of thinking about gender, in which the right way is to follow the teachings of Islam.

## 7- Cohesive

- As it is in tone with the national ideology of Malay Islamic Monarchy (*Melayu Islam Beraja, MIB*) for Muslims and non-Muslims. His Majesty The Sultan and Yang di-Pertuan of Brunei Darussalam Sultan Hassanal Bolkiah Mu'izzaddin Waddaulah reassured the nation that MIB is a system that "*preserves the rights of all residents regardless of their race or creed*" (Wardi, 2019).





# A Parental Eye-Opener for Adolescence

## Blind Zones

❑ **Adolescence:** a time of unexpected challenges and tumultuous emotions.

**The Prophet said, "No child is born but that he is upon the natural disposition (to believe in Allah). Thereafter, it is one's parents that make the child a Jew, or a Christian, or Magian." Although there are many religious socializers in the lives of children and adolescents, none are more essential than parents.**



# A Parental Eye-Opener for Adolescence

## Blind Zones

- ❑ **Challenges:** faith-shaking secular ideologies, (atheism / الإلحاد), peer pressure, bullying, cyberbullying, anti-religious polemics, need for privacy, need to be different, independence in efforts to establish their own identity.



❑ **Ibn al-Jawzīy:** this stage "being the most distinguished regarding the struggle against the self (jihad al-Nafs), one's unbridled passions (al-hawa), and the attacks of Satan (ghalabat al-Shaytan).

“وشاب نشأ في عبادة الله”

❑ **Parents may not understand the nature of this stage because the young person's refusal to share information, parental denial, or lack of comprehension.**





- They may perceive this process of separation as a rejection of them and their values.

”فَالرَّجُلُ رَاعٍ عَلَى أَهْلِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ...“ (البخاري)  
﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ  
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ  
وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴾ (التحریم:6)

- Educating parents regarding self-injurious behavior, helping the adolescent Muslims understand the emotional triggers that initiate cutting, and developing alternative ways to regulate tension and conflict.
- Awareness about dangerous approaches like Puberty Blockers and many others.
- Not in my backyard attitudes.





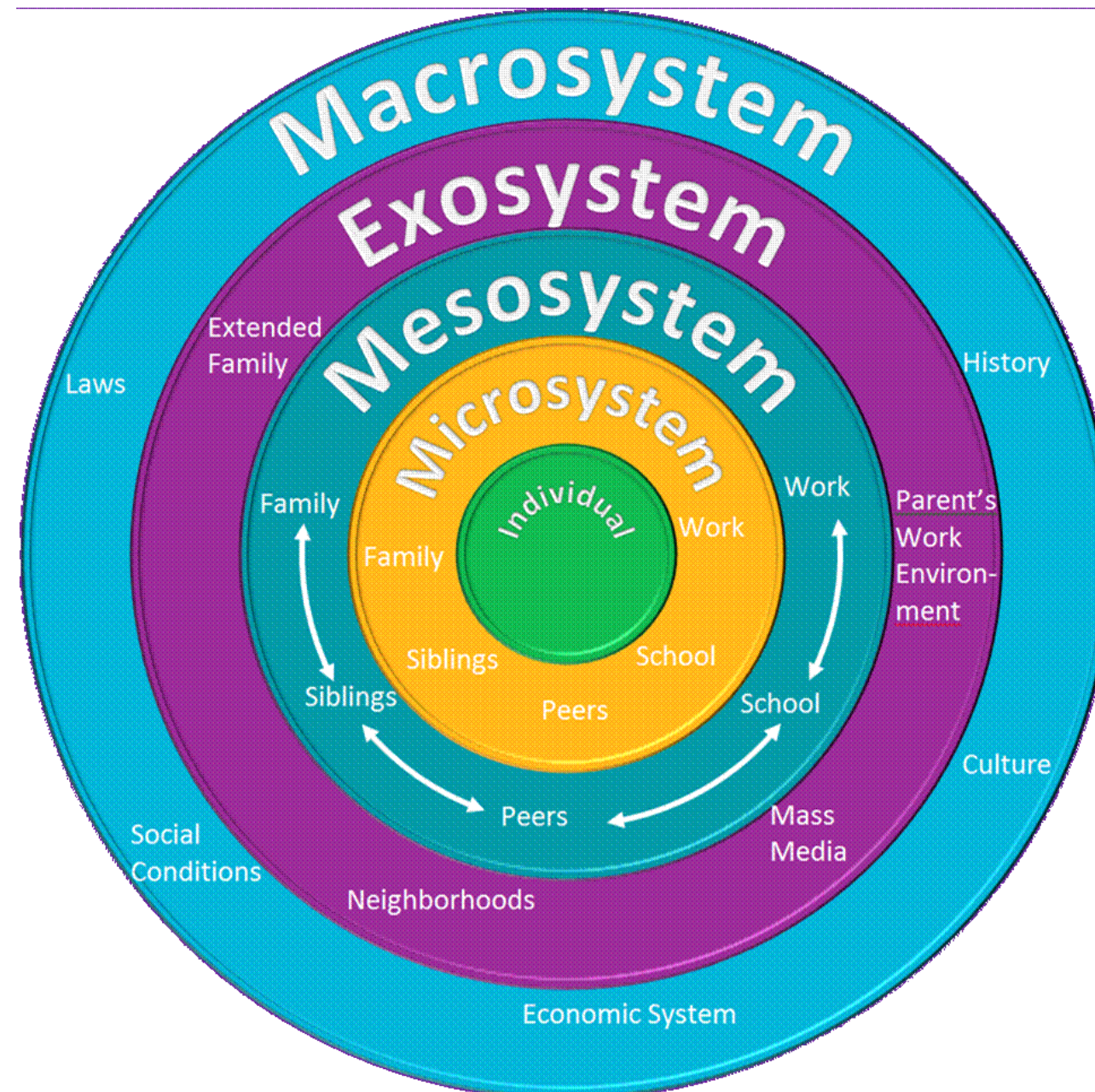
# The Ecological Systems of Adolescents and Emerging Adults

## Microsystem

immediate environment:  
family, peers, school, and  
communities.

## Mesosystem

interrelationships  
between the major  
settings of the developing  
adolescent or emerging  
adult. These include  
relationships between the  
individual's family, school,  
peer groups.



## Exosystem

refers to social structures that  
do not necessarily contain the  
developing adolescent or  
emerging adult, but have an  
indirect impact on the individual  
or his or her immediate setting.

**Macrosystem:** ideology or  
overall institutional patterns of  
a culture that may affect the  
development of the individual  
such as global events



# Microsystem & The Need for Generational Dialogue

## The Prophet Questioning the Question

عن أبي أمامة - رضي الله عنه - قال: إن فتى شاباً أتى النبي فقال: يا رسول الله، ائذن لي بالزنا. فأقبل القوم عليه فزجروه وقالوا: مه مه. فقال: "اذنه". فدنا منه قريباً، قال: فجلس، قال: "أتحبه لأهلك؟" قال: لا. والله جعلني الله فداءك. قال: "ولا الناس يحبونه لأمهاتهم". قال: "أتحبه لابنتك؟" قال: لا. والله جعلني الله فداءك. قال: "ولا الناس يحبونه لبناتهم". قال: "أتحبه لأختك؟" قال: لا. والله جعلني الله فداءك. قال: "ولا الناس يحبونه لأخواتهم". قال: "أتحبه لخالتيك؟" قال: لا. والله جعلني الله فداءك. قال: "ولا الناس يحبونه لخالاتهم". قال: فوضع يده عليه، وقال: "اللهم اغفر ذنبه وطهر قلبه، وحصن فرجه". قال: فلم يكن بعد ذلك الفتى يلتفت إلى شيء " (رواه أحمد)



- Following one's faith may result in alienation from peers, but following one's friends could result in internal conflict due to lack of adherence to one's faith, community, or familial expectations.

# Following one's faith vs. following one's friends

**The NEED FOR GOOD Muslim peers can serve as an important support system that increases feelings of belonging and support. These supportive relationships may promote activities that help adolescents and emerging adults explore religious beliefs, and may help develop a cohesive sense of self.**

**The Prophet said: "A man follows the religion of his close friend; so each one should consider whom he makes his close friend"**

**Example of Muslim Youth Camps in Brunei linked to Jame' 'Asr Hassanil Bolkiah in Kampung Kiarong in 2022.**





# Microsystem & Educational Institutions

- Educational institutions serve as socializing agents where Muslim youth can experience feelings of belongingness and connection to society, as well as create opportunities to develop skills and knowledge for social mobility (OSI, 2010).

في الحديث المرفوع "أوصيكم بالشبان خيرا فإنهم أرق أفئدة، إن الله بعثني بشيرا ونذيرا فخالفتي الشبان وخالفتي الشيوخ"

- Depending on school culture, some youth may experience bullying, lack of teacher expectation for success, or lack of inclusion and engagement, negative teacher attitudes and bias which contribute to negative experiences with educational institutions (Elsea & Mukhtar, 2000; Zine, 2001).

□ When clinicians, schools, teachers, parents, and students work together the intervention process can help with the prevention and early detection of learning disorders and mental health illness, and can help promote Muslim youth development.

الرجل الذي جاء إلى أمير المؤمنين عمر بن الخطاب يشكو عقوق ابنه فأحضر عمر بن الخطاب رضي الله عنه ابنه وأبّه على عقوقه لأبيه، فقال الابن: يا أمير المؤمنين، أليس للولد حقوق على أبيه؟ قال: بلى، قال: فما هي يا أمير المؤمنين؟ قال: أن ينتقي أمه، ويُحسن اسمه، ويُعلمه الكتاب (القرآن). فقال الابن: يا أمير المؤمنين إنه لم يفعل شيئاً من ذلك: ، فقد سماني جعلاً (جعراناً)، ولم يعلمني من الكتاب حرفاً واحداً. فالتفت أمير المؤمنين إلى الرجل، وقال له: أجتت إليّ تشكو عقوق ابنك، وقد عققته قبل أن يعقك، وأسأت إليه قبل أن يسيء إليك.

# Mesosystem

**Schools promoting a collaborative culture with ongoing and open communication with parents and multicultural awareness can engage parents and promote adolescent development.**

## Example

Zikir Nation - التهليل المشترك للطلبة والوالدين بالمدارس /





# Exosystem

## Creative Arts/Utilizing Talents

- Opportunities for creative expression have been known to promote youth development (Larson, Hansen, & Moneta, 2006). The creative arts serve as a mechanism for self-expression, identification, and communication. The arts allow adolescents to channel their energy and express their struggles.

زيد بن ثابت رضي الله عنه يتعلم لغة اليهود. عن خارجة بن زيد بن ثابت رضي الله عنه قال: قال زيد بن ثابت: (أمرني رسول الله صلى الله عليه وسلم فتعلمت له كتاب (لغة وكتابة) يهود، وقال: «إني والله ما آمن يهود على كتابي»، فتعلمته، فلم يمر بي إلا نصف شهر حتى حدقته، فكنث أكتب له إذا كتب، وأقرأ له إذا كتبت إليه) (رواه أبو داود)

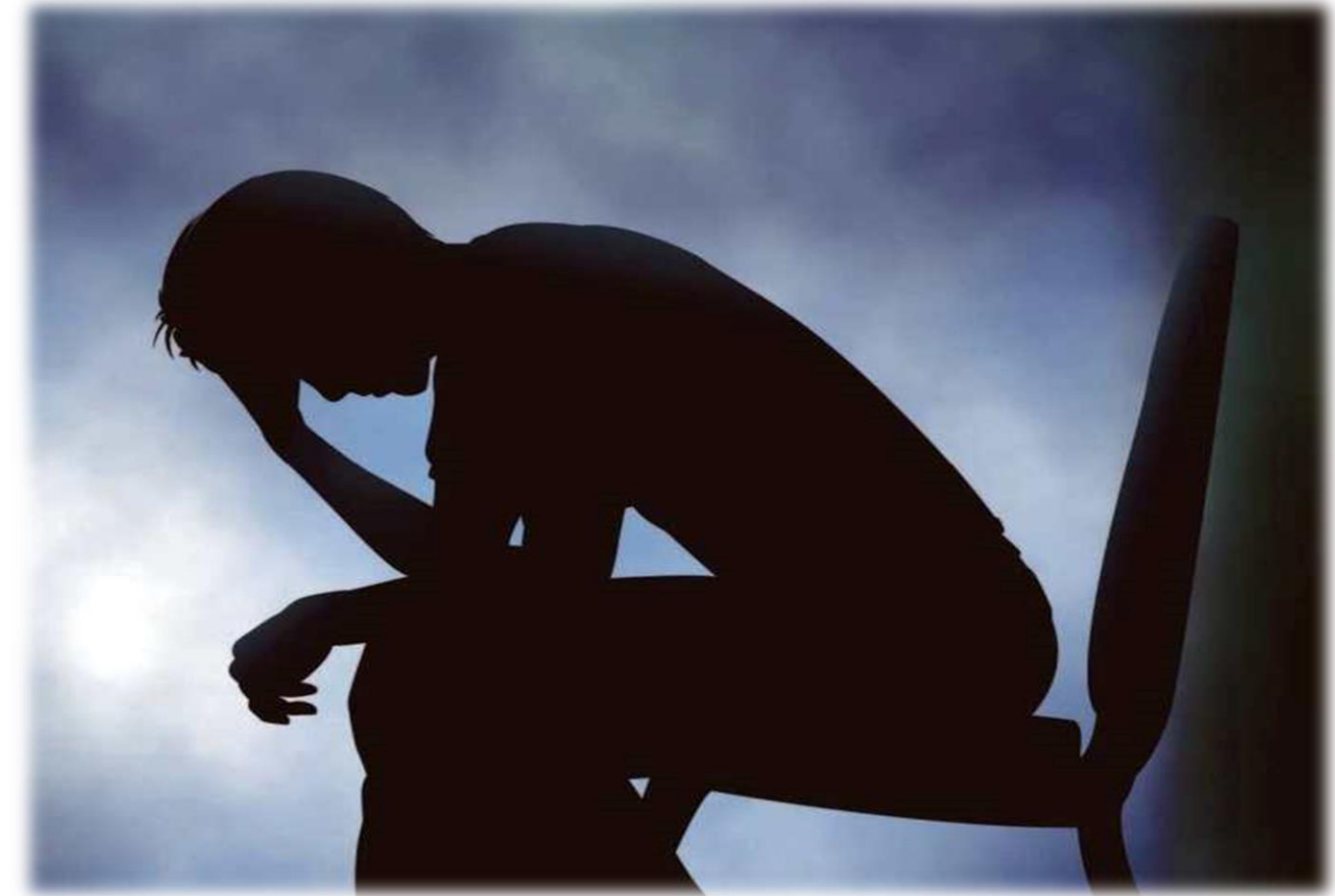
- The Prophet assigned a teenage companion, Usama ibn Zayd the role of leading a military expedition.





# The Internet

- ❑ **Approximately 70% of young people between the ages of 10 and 17 have seen some pornographic material on the Internet (Delmonico & Griffin, 2008), and Muslim adolescents are likely no exception.**
- ❑ **Young people are able to hide their surfing and pornographic images from their parents because many parents do not suspect such behaviors and are not technologically savvy enough to monitor such Internet use by their children.**





- Parents reporting increased Internet use, isolated use of computers, and secrecy related to the contents of Internet surfing should be encouraged to monitor Internet use (Delmonico & Griffin, 2008).
- When a young person presents with symptoms of anxiety and depression following Internet use, has periods of lack of Internet use, and/or suffers consequences due to excessive Internet use (e.g., absent/tardy to school, falling grades, loss of social functioning), issues surrounding Internet use should be explored in treatment. Treatment should focus on understanding underlying issues, educating parents, and monitoring online behaviors (Delmonico & Griffin, 2008).



## □ Being Online & Diving Supervision

وفي حديث جبريل عليه السلام أنه سأل النبي صلى الله عليه وسلم - عن الإحسان فقال: «أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك»  
[رواه البخاري]



# Religion of the AI

**Will AI be considerate of  
religious and cultural  
sensitivities?**

**Murabbi/Muallim "أديني ربي"**

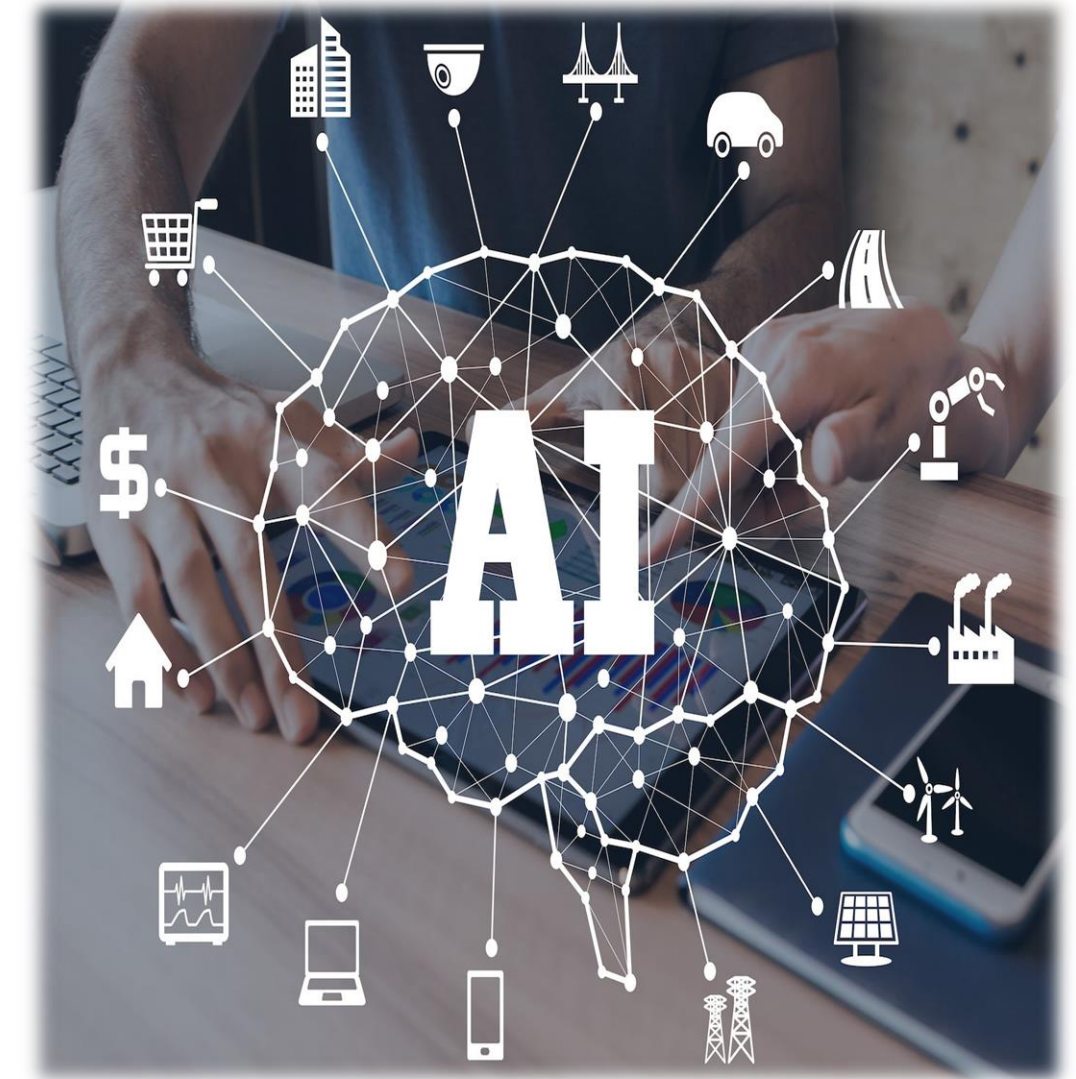
**AI & Satanic Schemes**

**MIB**

**Ahl al-Sunnah wal Jama`ah**

**Madhab Shafie**

**Are we Anti-AI!?**





# Macrosystem

## Global Events

- ❑ Like many other adolescents, Muslim adolescents are impacted by global events, resulting in a fluid and constantly shifting identity (Chaudhury & Miller, 2009; Hutnik & Street, 2010).
- ❑ Muslim adolescents experience anger at the individuals engaging in criminal behaviors for hijacking their religion.
- ❑ Awareness on multiple levels, replace negative energies with positive ones, supplication, and importantly follow our leadership in setting our national priorities.

وعن أبي عبد الله خباب بن الأرت رضي الله عنه قال: شكونا إلى رسول الله صلى الله عليه وسلم وهو متوسد بردة له في ظل الكعبة، فقلنا: ألا تستنصر لنا ألا تدعو لنا؟ فقال: قد كان من قبلكم يؤخذ الرجل فيحفر له في الأرض فيجعل فيها ثم يؤتى بالمنشار فيوضع على رأسه فيجعل نصفين، ويمشط بأمشاط من الحديد ما دون لحمه وعظمه، ما يصده ذلك عن دينه، والله ليتمن الله هذا الأمر حتى يسير الراكب من صنعاء إلى حضرموت لا يخاف إلا الله والذئب على غنمه، ولكنكم تستعجلون" ((رواه

البخاري)).



- **Text & Context should lead the conversation in mental health in Brunei.**
- **The Need to incorporate Islamically–integrated mental health concepts and models into the education system from KG to University and beyond in Brunei.**
- **Planning to support non–licensed mental health helpers to upgrade their mental health skills in the country/Regulatory body of mental health in Brunei.**
- **An integrated plan to incorporate Islamically and culturally relevant micro, meso, exo, and Macro Systems for the betterment of mental health services for adolescents and emerging adults in the country.**
- **With its rich and strong Islamic identity and Its Leadership, Brunei is more than capable to overcome any current or future mental health challenges facing adolescents and emerging adults.**







پیشوا کا بی بیہ