

Intellectual Discourse

Volume 32

Number 1

2024



International Islamic University Malaysia
<https://journals.iium.edu.my/intdiscourse/index.php/id>

Intellectual Discourse

Volume 32

Number 1

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Intellectual Discourse is a highly respected, academic refereed journal of the International Islamic University Malaysia (IIUM). It is published twice a year by the IIUM Press, IIUM, and contains reflections, articles, research notes and review articles representing the disciplines, methods and viewpoints of the Muslim world.

Intellectual Discourse is abstracted in *SCOPUS*, *ProQuest*, *International Political Science Abstracts*, *Peace Research Abstracts Journal*, *Muslim World Book Review*, *Bibliography of Asian Studies*, *Index Islamicus*, *Religious and Theological Abstracts*, *ATLA Religion Database*, *MyCite*, *ISC* and *EBSCO*.

ISSN 0128-4878 (Print); ISSN 2289-5639 (Online)

<https://journals.iium.edu.my/intdiscourse/index.php/id>

Email: intdiscourse@iium.edu.my; intdiscourse@yahoo.com

Published by:

IIUM Press, International Islamic University Malaysia
P.O. Box 10, 50728 Kuala Lumpur, Malaysia
Phone (+603) 6196-5014, Fax: (+603) 6196-6298
Website: <http://iiumpress.iium.edu.my/bookshop>

Intellectual Discourse
Vol. 32, No. 1, 2024

Contents

| | |
|--|-----|
| <i>Note from the Editor</i> | 1 |
| Research Articles | |
| 'Time' in the Time of Empire: The Idea of Linear Time during the Era of Late Colonial-Capitalism from William Marsden to Munshi Abdullah <i>Farish A Noor</i> | 9 |
| A Theory of "Islamic Modernities:" Religion and Modernisation in Muslim History <i>Dietrich Jung</i> | 31 |
| Shaykh Yūsuf of Makassar (d. 1111 AH/1699 CE): A Bio-bibliographical and Doctrinal Survey <i>Syamsuddin Arif</i> | 55 |
| Bibliometric Analysis on Islamic Spiritual Care with Special Reference to Prophetic Medicine or <i>al-Ṭibb al-Nabawī</i> <i>Zunaidah binti Mohd Marzuki</i> <i>Nurulhaniy binti Ahmad Fuad</i> <i>Jamilah Hanum binti Abdul Khaiyom</i> <i>Normala binti Mohd Adnan</i> <i>Aida binti Mokhtar</i> | 81 |
| Sibling Sexual Abuse: Seeking Sharī'ah-based Solutions <i>Anke Iman Bouzenita</i> <i>Feryad A. Hussain</i> | 115 |
| Developing <i>Sharī'ah</i> -Compliant Asset Pricing Model in the Framework of <i>Maqāṣid al-Sharī'ah</i> and Islamic Wealth Management <i>Igo Febrianto</i> <i>Norhayati Mohamed</i> <i>Imbarine Bujang</i> | 133 |

| | |
|--|-----|
| <p>Da'wah through Documentary Films Produced by Malayan Film Unit (MFU) and <i>Filem Negara</i> <i>Malaysia</i> (FNM), 1957-1970 <i>Chellitda Farhana Gunaish</i> <i>Mohd Firdaus Abdullah</i> <i>Saifulazry Mokhtar</i> <i>Norazilawati Abd Wahab</i> <i>Azian Tahir</i></p> | 159 |
| <p>The Role of the Principal-Agent-Client Model in Understanding Corruption in the Public Procurement Sector in Malaysia <i>Hairuzzaki bin Mohd Yusof</i> <i>Danial bin Mohd Yusof</i> <i>Normala binti Mohd Adnan</i></p> | 189 |
| <p>Exploring the Interdependence Model in Malaysia-Indonesia Relations: Insights from Sabah, Malaysia <i>Ramli Dollah</i> <i>Amrullah Maraining</i> <i>Adi Jafar</i> <i>Eko Prayitno Joko</i> <i>Nordin Sakke</i></p> | 213 |
| <p>Averting the Existential Threat of the Planet: Islamic Environmental Ethics to Address the Contemporary Environmental Crisis <i>Adha Shaleh</i> <i>Md. Saidul Islam</i></p> | 239 |
| <p>Causes of Climate Change: A Neglected Dimension <i>Umar Adam Musa</i> <i>Zainal Abidin bin Sanusi</i> <i>Hassan bin Suleiman</i></p> | 265 |

| | |
|--|-----|
| Do We Really Have to Talk about That? Avoiding COVID-19 Topics with Close Contacts <i>Tengku Siti Aisha Tengku Mohd Azzman Shariffadeen</i> <i>Aini Maznina A. Manaf</i> <i>Sharifah Sofiah Syed Zainudin</i> | 291 |
| Revisiting the Relevance of Religion in the Post-Covid-19 Pandemic: A Critical Analysis through the Lense of Religious Scholarship – Freud, James, and Dewey <i>Mohammad Syifa Amin Widigdo</i> | 319 |
| International Islamic University Malaysia’s (IIUM) Islamic Education Teacher Trainees’ Self-Efficacy during Teaching Practicum <i>Halim Ismail</i> <i>Azam Othman</i> <i>Syarifah Rohaniah Syed Mahmood</i> <i>Hasniza Ibrahim</i> <i>Noor Azizi Ismail</i> | 341 |
| The Influence of Civil Society Organisations on Political Decision-Making in Iraqi Kurdistan <i>Jamal Mohammed Ameen Hussein</i> <i>Abdulwahed Jalal Nori</i> | 369 |
| The Collapse of Economic Voting Behaviour in Turkish Politics <i>Caglar Ezikoglu</i> | 393 |
| Challenges of ‘ <i>Awrah</i> Coverage for Muslim Women Athletes in Malaysia: A Qualitative Review <i>Ahmad Akram Mahmad Robbi</i> <i>Saidatolakma Mohd Yunus</i> | 411 |

Transliteration Table: Consonants

| Arabic | Roman | | Arabic | Roman |
|--------|-------|--|--------|-------|
| ب | b | | ط | ṭ |
| ت | t | | ظ | ẓ |
| ث | th | | ع | ‘ |
| ج | j | | غ | gh |
| ح | ḥ | | ف | f |
| خ | kh | | ق | q |
| د | d | | ك | k |
| ذ | dh | | ل | l |
| ر | r | | م | m |
| ز | z | | ن | n |
| س | s | | ه | h |
| ش | sh | | و | w |
| ص | ṣ | | ء | ’ |
| ض | ḍ | | ي | y |

Transliteration Table: Vowels and Diphthongs

| Arabic | Roman | | Arabic | Roman |
|---------------|-------|--|-----------|-------------------------------|
| اَ | a | | اَ، اِيَّ | an |
| اُ | u | | اُو | un |
| اِ | i | | اِي | in |
| اَ، اِ، اِيَّ | ā | | اُو | aw |
| اُو | ū | | اِيَّ | ay |
| اِي | ī | | اُو | uww, ū (in final position) |
| | | | اِيَّ | iyy, ī (in final position) |

Source: ROTAS Transliteration Kit: <http://rotas.iium.edu.my>

Bibliometric Analysis on Islamic Spiritual Care with Special Reference to Prophetic Medicine or *al-Ṭibb al-Nabawī*

Zunaidah binti Mohd Marzuki*

Nurulhaniy binti Ahmad Fuad **

Jamilah Hanum binti Abdul Khaiyom***

Normala binti Mohd Adnan ****

Aida binti Mokhtar*****

Abstract: This study focuses on a bibliometric analysis that explores trends on Prophetic medicine (*al-ṭibb al-nabawī*) within Islamic spiritual care. Due to the scarcity of literature, it utilised “Islamic Spiritual Care” as a search term on Dimensions.ai, rather than “Prophetic Medicine” or “Ḥadīth.” Initially, 325

* Assistant Professor, Department of Qur’an and Sunnah Studies, AbdulHamid AbuSulaiman Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia (IIUM). Email: zunaidah@iium.edu.my. *Corresponding author.*

** MA student, Department of Qur’an and Sunnah Studies, AbdulHamid AbuSulaiman Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia (IIUM). Email: haniyfuad98@gmail.com

*** Assistant Professor, Department of Psychology, AbdulHamid AbuSulaiman Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia (IIUM). Email: hanum@iium.edu.my

**** Assistant Professor, Department of Political Science, AbdulHamid AbuSulaiman Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia (IIUM). Email: normalaadnan@iium.edu.my

***** Associate Professor, Department of Communication, AbdulHamid AbuSulaiman Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia (IIUM). Email: aidam@iium.edu.my

titles were identified, with 56 of them meeting the criteria for analysis. The data was then analysed using the Biblioshiny interface of the Bibliometrix R package. The results reveal a steady rise in Islamic spiritual care studies over the past decade, despite notable fluctuations. The exploration of Prophetic medicine within the framework of spiritual care lacks sufficient emphasis, as indicated by the analysis of the 56 pertinent sources, particularly from the most frequent words and co-occurrence network map of authors' keywords. This research, to the knowledge of the authors, is a pioneering bibliometric analysis in the field.

Keywords: Bibliometric analysis, Prophetic medicine, Islamic spiritual care, *Ḥadīth*, Dimensions.ai, Bibliometrix R package

Abstrak: Kajian ini menggunakan analisis bibliometrik untuk meneliti trend penyelidikan ilmiah perubatan Nabi (*al-ṭibb al-nabawī*) dalam konteks penjagaan kerohanian Islam. Memandangkan terdapat kekurangan literatur berkenaan perubatan Nabi mahupun hadis secara spesifik, kajian ini menggunakan “Penjagaan Kerohanian Islam” sebagai istilah carian di Dimensions.ai. Hasilnya, sebanyak 325 tajuk telah dapat dikenal pasti, dengan 56 daripadanya memenuhi kriteria untuk penelitian lanjut. Data ini kemudiannya dianalisis menggunakan perisian Biblioshiny dalam pakej Bibliometrix R. Dapatan kajian memperlihatkan peningkatan yang berterusan dalam penjagaan kerohanian Islam di sepanjang dekad yang lalu, meskipun trendnya berubah-ubah. Bagaimanapun, dapatan ini juga memperlihatkan eksplorasi perubatan Nabi dalam kerangka penjagaan kerohanian masih kurang mendapat perhatian yang sewajarnya oleh para ilmuwan. Hal ini seperti yang ditunjukkan oleh data kajian, di mana hanya 56 sumber yang relevan didapati daripada kata kunci paling kerap selain peta rangkaian perkongsian penulis. Sungguhpun begitu, kajian bibliometrik ini menurut pandangan kumpulan penulis merupakan kajian rintis dalam bidang ini.

Kata kunci: Analisis Bibliometrik, perubatan Nabi, penjagaan kerohanian Islam, hadis, Dimensions.ai, pakej Bibliometrix R.

Introduction

Spirituality and healthcare have always been intricately intertwined since the early emergence of hospitals, known as Bimaristans, during the Abbasid era (Javed, 2019). However, in modern times, the noble pursuit of intellectual pleasures has been obscured by an overly empirical and positivistic worldview, leading to a dualistic perspective on health. Despite the World Health Organisation's post-World Wars

redefinition of health as “a sane mind in a sound body” (Larson, 1996, p. 181), highlighting the importance of mental health, spirituality appears to remain marginalised, contrary to Islamic beliefs. Nevertheless, as health and illness are closely connected to issues of suffering and meaning, spirituality is recognised as fundamental to human well-being (Singh & Ajinkya, 2012), albeit frequently perceived as a secondary component to physical health.

In recent years, the discussion on sustainable development has broadened to include not only the traditional pillars of economic, environmental, and social dimensions, but also the essential aspects of spirituality, values, and culture. Institutions like the International Islamic University Malaysia (IIUM) have played a significant role in promoting a more comprehensive approach to sustainable development. Emerging from this wider perspective is Sustainable Development Goal (SDG) 18 (Abdul Razak, 2023) which highlights the inherent link between humanising sustainable development and fostering a harmonious relationship between ecological and human civilisations within our increasingly complex global society. In the seminal publication *SDG 18 Spirituality, Values, and Culture for Humanising Sustainable Development: A Future Worldview*, Berghout and Ahmad (2023) emphasise the urgent need to acknowledge and incorporate spirituality, values, and culture into the essence of sustainable development. This necessity stems from the recognition that human beings are multifaceted entities, encompassing not only physical and psychological dimensions but also spiritual, emotional, social, and cultural ones. It is within the fusion of these diverse elements that the potential for balanced growth and holistic well-being lies.

The domain of spiritual or pastoral care reflects the enduring influence of Christianity on Western society, where, akin to Islam, it emphasises the importance of the soul over the physical body (West, 2009). This foundation has fostered an environment within the field that is receptive to embracing other belief systems that recognise the interconnectedness of spirituality. However, recent advancements in this field have introduced novel approaches such as nonreligious/humanistic chaplaincy. In this model, individuals seeking chaplain services may request support from those who do not adhere to a specific religious faith or belief in a higher power, highlighting the influence of secularism even at the individual level (Lawton et al, 2023).

Nevertheless, it is imperative to acknowledge that the core of spiritual or pastoral care, viewed through the lens of practical theology, resonates universally among diverse religious traditions. This standpoint, as elucidated by Mol (2021), centres on nurturing faith, facilitating the construction of existential meaning, as well as advancing the mental well-being and ethical development of individual adherents. Major religions place a strong emphasis on spiritual care for their followers, as evidenced by scholarly works such as *Spirituality in Medicine* within Judaism (Lapsley, 2021), Buddhism (Livingston, 2021), and Hinduism (Lapsley, 2021). Nonetheless, it is apparent from various sources such as Baig and Isgandarova (2023), Christensen et al. (2020), Schroer (2023) that, apart from Islam, Christianity stands out as the most prominent faith traditionally emphasising spiritual or pastoral care.

The term “spiritual care,” as perceived by certain Christians, denotes a secular outlook, as they assert that the originally utilised terms were chaplaincy and pastoral care (Kerlin, 2014). It is noted that despite the Muslim heritage being credited with the establishment of the first hospitals that adopted a holistic approach to human health, there is a lack of a specific designation for spiritual caregivers. Long and Ansari (2018) posit that the fundamental concept itself is not novel, but rather the professionalisation of this domain is a recent development. This could explain why Baig and Isgandarova (2023) emphasise that within Islamic academic circles, the field of Islamic spiritual care is still in its early stages compared to its Christian counterpart. Recognising this, efforts have been made to devise a suitable term by elucidating the fundamental philosophy of Islamic spiritual care. One such proposal is *al-ri'āyah al-rūhiyyah* through the concept of *naṣīḥah* where not only is *naṣīḥah* understood as a mere verbal advice, but as “the *raison d'être* of Islam” (Jamil, 2021, p. 22). Given that spiritual care is considered an integral component of the healthcare system, the discourse on Islamic medicine becomes pertinent. One aspect is Prophetic medicine or *al-ṭibb al-nabawī*. *Al-ṭibb al-nabawī*, categorised within *Ḥadīth* literature, is commonly perceived to primarily address nutritional and physical healing aspects, although its scope extends beyond these dimensions. Texts on it have also delved into illnesses necessitating spiritual interventions (Ibn Qayyim, 1990), showcasing a comprehensive medical approach. The essence of *al-ṭibb al-nabawī* lies in its foundation on *Ḥadīth*-based healing principles (Perho, 1995), prompting this study to

explore the convergence between it/Prophetic medicine and spiritual care.

Methodology: Materials and Methods

This study used Bibliometrix in conjunction with the R package to conduct a quantitative analysis of 56 documents extracted from a pool of 325 titles, using the search engine Dimensions.ai. The primary keyword was “Islamic Spiritual Care” which yielded the highest number of results compared to other keywords like “Prophetic Medication,” “*Ṭibb Nabawī*,” or “*Ḥadīth*,” which produced minimal to no more than twenty results. The sources considered were not restricted to academic journals but also book chapters and monographs. The timeframe of the publications was unspecified. The screening process involved the manual selection of sources directly related to Islamic spiritual care, specifically those containing keywords like the *Qur’ān*, *Qur’ānic*, and *Ḥadīth*. Sources lacking direct relevance were excluded. The final set of data included for the bibliometric analysis comprised 56 documents from 37 different sources. Limitations of this study arise from the scarcity of sources, resulting in a small sample size as the database could not include materials in the Arabic language or classical sources. Manual scrutiny was also applied to catalogue all 56 documents along with their sources and authors as it was observed that the preliminary analyses conducted by Dimensions.ai had omitted certain details, rendering the mapping carried out by Biblioshiny incomplete. Through this manual examination, undisclosed sources (NA) were successfully identified, as elaborated in the description of Table 5.

Analysis, Results, and Findings

Main information

The main information in the dataset containing 56 documents from 37 sources, is presented in detail in Table 1.

Table 1: Main information of Islamic Spiritual care studies dataset

| Description | Results |
|---------------------------------|-----------|
| MAIN INFORMATION ABOUT DATA | |
| Timespan | 2011:2023 |
| Sources (journals, books, etc.) | 37 |
| Documents | 56 |

| DOCUMENT TYPES | |
|----------------|----|
| Articles | 46 |
| Chapters | 8 |
| Monographs | 2 |

The table above also shows that the materials consist of articles (46), chapters (8), and monographs (2). The documents collected were from 2011 to 2023, despite unspecified timeframe.

Regarding the types of documents, the researchers manually compiled two monographs and eight book chapters (See Table 2). To maintain conciseness, 46 articles are excluded as all 56 titles are listed in affiliation contexts.

Table 2: List of monograph and book chapter

| Type | Total | Author (Year). Title |
|--------------|-------|---|
| Monograph | 2 | <ol style="list-style-type: none"> Isgandarova (2018). <i>Muslim Women, Domestic Violence, and Psychotherapy, Theological and Clinical Issues.</i> Rassool (2015). <i>Islamic Counselling: An Introduction to Theory and Practice.</i> |
| Book Chapter | | <ol style="list-style-type: none"> Isgandarova (2022). Female voices in Islamic Spiritual Care: Tensions and achievements. In: <i>Complexities of Spiritual Care in Plural Societies.</i> Liefbroer, A. et al (2022). Spiritual Care in an Interfaith Context: Implications for Buddhist, Muslim, and Hindu Spiritual Care in The Netherlands. In: <i>Complexities of Spiritual Care in Plural Societies: Education, Praxis and Concepts.</i> Baig (2022). The Islamic Theology Behind Spiritual Care and Hospital Chaplaincy. Schroer (2023). Development of Muslim spiritual Care (<i>Seelsorge</i>) in Germany Challenges and Perspectives. In: <i>Complexities of Spiritual Care in Plural Societies: Education, Praxis and Concepts.</i> |

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| 8 | <p>5. Laird, L. D et al (2021). Muslim Healthcare Chaplaincy in North America and Europe. In: <i>The Routledge Handbook of Religion, Medicine, and Health</i>.</p> <p>6. Ajouaou & Bernts (2015). The Effects of Religious Diversity on Spiritual Care: Reflections from the Dutch Correction Facilities. In: <i>Religious Diversity in European Prisons</i>.</p> <p>7. Christensen, H. R. et al (2020). Christianity and Islam in Prisons -A Case of Secular Professionalisation of Chaplaincy. In: <i>Religion and Prison: An Overview of Contemporary Europe</i>.</p> <p>8. Jamieson et al (2023). Religious Reflections on Medical Assistance in Dying. In: <i>Medical Assistance in Dying (MAID)</i>.</p> |
|---|--|

Most Relevant Affiliations

The ten most relevant affiliations related to the theme of Islamic spiritual care are shown in Table 3.

Table 3: Top 10 Affiliations (According to Article Authors)

| No. | Affiliation | Total |
|-----|---|-------|
| 1 | Emmanuel College of Victoria University, University of Toronto, Ontario, Canada | 10 |
| 2 | Department of Theological Studies, Concordia University, Montreal, Canada | 6 |
| 3 | Sekolah Tinggi Ilmu Kesehatan Aisyiyah Bandung, Indonesia | 5 |
| 4 | Academy of Islamic Studies, University of Malaya, Kuala Lumpur, Malaysia | 4 |
| 5 | Department of Psychology, Universitas Islam Indonesia, Yogyakarta, Indonesia | 4 |
| 6 | Institute of Policy Studies, Universiti Brunei Darussalam | 4 |
| 7 | Universitas Padjadjaran, Sumedang, Indonesia | 4 |
| 8 | Universitas Gadjah Mada, Indonesia | 4 |

| | | |
|----|---|---|
| 9 | Anaesthesiology Research Centre, Anaesthesia and Critical Care Department, Loghman Hakim Hospital, Shahid Beheshti University of Medical Sciences, Tehran, Iran | 3 |
| 10 | UIN Syarif Hidayatullah Jakarta, Indonesia | 3 |

It is crucial to highlight that the total number of affiliations corresponds to the number of authors associated with an article and may not necessarily indicate the total number of articles. However, in cases where a single author from an institution produces a single-authored article, it accurately reflects the total number of articles. For instance, at Emmanuel College of Victoria University in the University of Toronto, Ontario, Canada, Isgandarova, as the sole author affiliated with this institution, contributed 10 articles. Additionally, three more articles attribute her affiliation to Spiritual and Religious Care, Ontario Multifaith Center, Toronto, Canada where she is the coordinator. Consequently, her overall contribution totals 13 articles, as depicted in the most relevant author (see Table 7) and outlined in the subsequent compilation list (Table 4).

The subsequent compendium, meticulously done manually, encompasses 56 titles categorised based on the primary or lead author's institutional affiliation by country. Each listing contains the authors' names along with their corresponding affiliations. The total number of authors tallies up to 107. Remarkably, Canada could claim to having the most significant presence with 14 publications, followed by Indonesia (11), and the USA (7). Countries with multiple contributions consist of the Netherlands with 5, Iran (4), and Norway (3). Furthermore, each Malaysia, Australia, and Germany provides 2 publications. There is also representation from Jordan, Switzerland, Denmark, Scotland, the United Kingdom, and Brunei, with each contributing 1 publication.

List of Papers According to Countries and Affiliations of Main Authors

The following table (Table 4) compiles the affiliation of 56 main authors according to their country together with the title of the literature. It is important to note that an author may publish different articles within a year, as can be seen in the case of Isgandarova.

Table 4: List of 56 Papers According to Countries and Affiliations of Main Authors

| Country: Total Papers | Affiliation of the Main Author (based on the article title) |
|------------------------------|---|
| Canada: 14 | <ol style="list-style-type: none"> <li data-bbox="425 388 973 618">1. Isgandarova, N. (2011). The Concept of Effective Islamic Spiritual Care. <i>The Journal of Rotterdam Islamic and Social Sciences</i>, 2(1), 1-17. http://dx.doi.org/10.2478/jriss-2013-0021. (Emmanuel College of Victoria University in the University of Toronto). <li data-bbox="425 652 973 881">2. Isgandarova, N., & O'Connor, T. St. J. (2012). A Redefinition and Model of Canadian Islamic Spiritual Care. <i>Journal of Pastoral Care & Counselling</i>, 66(2), 1-8. https://doi.org/10.1177/154230501206600207. (Spiritual and Religious Care Coordinator Ontario Multifaith Centre, Toronto). <li data-bbox="425 916 973 1145">3. Isgandarova, N. (2012). Effectiveness of Islamic Spiritual Care: Foundations and Practices of Muslim Spiritual Care Givers. <i>Journal of Pastoral Care & Counselling</i>, 66(3), 1-16. https://doi.org/10.1177/154230501206600304Isg. (Spiritual and Religious Care Coordinator Ontario Multifaith Centre). <li data-bbox="425 1180 973 1444">4. Isgandarova, N. (2014). Canadian Licensing Changes and the Anticipated Impact on Islamic Spiritual Care and Counselling Practice in Ontario. <i>Journal of Pastoral Care & Counselling</i>. 68(3), 1-9. https://doi.org/10.1177/154230501406800307. (Spiritual and Religious Care Coordinator Ontario Multifaith Centre). |

5. Isgandarova, N. (2014). The Evolution of Islamic Spiritual Care and Counselling in Ontario in the Context of the College of Registered Psychotherapists and Registered Mental Health Therapists of Ontario. *Journal of Psychology & Psychotherapy*, 4(3), 1-6. (Emmanuel College of Victoria University).
6. Isgandarova, N. (2014). The Role of Practice-Based Education in Islamic Spiritual Care: The Clinical Pastoral Education (CPE) Training. *The Muslim World*, 108(2), 349-363. <https://doi.org/10.1111/muwo.12244>. (Emmanuel College of Victoria).
7. Isgandarova N. (2015). Physician-Assisted Suicide and Other Forms of Euthanasia in Islamic Spiritual Care. *The Journal of Pastoral Care & Counselling: JPCC*, 69(4), 215–221. <https://doi.org/10.1177/1542305015616099>. (Centre for Addiction and Mental Health).
8. Isgandarova, N. (2015). Music in Islamic Spiritual Care: A Review of Classical Sources. *Religious Studies and Theology*, 34, 101-114. <https://doi.org/10.1558/RSTH.V34I1.26326>. (Emmanuel College of Victoria University).
9. Isgandarova N. (2019). Muraqaba as a Mindfulness-Based Therapy in Islamic Psychotherapy. *Journal of Religion and Health*, 58(4), 1146–1160. <https://doi.org/10.1007/s10943-018-0695-y>. (Emmanuel College of Victoria University).
10. Isgandarova N. (2018). Medical Assistance in Dying: Challenges for Muslim Healthcare Professionals. *The Journal of Pastoral Care & Counselling: JPCC*, 72(3), 202–211. <https://doi.org/10.1177/1542305018796184>. (Emmanuel College of Victoria University).
11. Isgandarova N. (2019). *Muslim Women, Domestic Violence, and Psychotherapy, Theological and Clinical Issues*. New York: Routledge (Emmanuel College of Victoria University).

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|----------------------|---|
| | <p>12. Isgandarova, N. (2023). Female Voices in Islamic Spiritual Care: Tensions and Achievements. In A. Grung (Ed.), <i>Complexities of Spiritual Care in Plural Societies: Education, Praxis and Concepts</i> (pp. 147-160). Berlin, Boston: De Gruyter. https://doi.org/10.1515/9783110717365-007. (Emmanuel College of Victoria University).</p> <p>13. Isgandarova N. (2022). Clinical Interpretation of Jinn Possession and Cultural Formulation of Mental Illness. <i>The Journal of Pastoral Care & Counselling: JPCC</i>, 76(4), 245–253. https://doi.org/10.1177/15423050221116775. (Emmanuel College of Victoria University).</p> <p>14. Jamieson, C., Absolon, K., Ahmed, S.Z., Clark, R.C., Kenny, S.N., Kotiuga, N. (2023). Spirit at the Gateway: Religious Reflections on Medical Assistance in Dying. In: Kotalik, J., Shannon, D.W. (eds) <i>Medical Assistance in Dying (MAID) in Canada</i>. (pp. 443-457). Springer, Cham. https://doi.org/10.1007/978-3-031-30002-8_28. (Department of Theological Studies, Concordia University, Montreal).</p> |
| <p>Indonesia: 11</p> | <p>1. Nuraeni, A., Suryani, S., Trisyani, Y., & Anna, A. (2023). Islamic Spiritual Care, Depression, and Quality of Life Among Patients with Heart Disease: A Systematic Review. <i>Journal of Holistic Nursing: Official Journal of the American Holistic Nurses' Association</i>, 8980101231180514. Advance Online Publication. https://doi.org/10.1177/08980101231180514. (Universitas Padjadjaran, Sumedang).</p> <p>2. Dwi, S., Peggy, S., Rasdiyanah, R. (2021). The Application of Islamic Spiritual Methods in Nursing Program Curriculum at UIN Syarif Hidayatullah Jakarta and UIN Alauddin Makassar. <i>Islam Transformatif: Journal of Islamic Studies</i>, 5(2), 148-159. http://dx.doi.org/10.30983/it.v5i2.4933. (UIN Syarif Hidayatullah Jakarta).</p> |

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4. Dewi, I. P., Sastro, R., Alamsyah, S. (2020). Hubungan Karakteristik Perawat dengan Pelaksana Asuhan Keperawatan Spiritual Islami di Ruang Inap Dewasa Rumah Sakit Kabupaten Bandung. *Jurnal Smart Keperawatan*, 7(2), 125. <http://dx.doi.org/10.34310/jskp.v7i2.346>. (Sekolah Tinggi Ilmu Kesehatan 'Aisyiyah Bandung)
5. Rosmalina, A., Khaerunnisa, T. (2021). Sejarah Perawatan Rohani Islam Pada Masa Nabi Muhammad Tahun 570-632 Masehi. *Jurnal Tamaddun: Jurnal Sejarah dan Kebudayaan Islam*, 9(2), 711-722. <http://dx.doi.org/10.24235/tamaddun.v9i2.8803>. (Fakultas Ushuluddin Adab dan Dakwah, IAIN Syekh Nurjati Cirebon).
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7. Rosmaliana, Bahiroh, S. (2021). Psikoterapi Islam Pada Pecandu Narkoba di Pondok Pesantren Bidayatussalikin Sleman Yogyakarta. *Jurnal Psikologi Terapan dan Pendidikan*. 3(1), 33-40. <http://dx.doi.org/10.26555/jptp.v3i1.19848>. (Komunikasi Penyiaran Islam, Fakultas Agama Islam, Universitas Muhammadiyah Yogyakarta).

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| | <ol style="list-style-type: none"> 8. Uyun, Q., Kurniawan, I. N., & Jaufalaily, N. (2019). Repentance and Seeking Forgiveness: The Effects of Spiritual Therapy Based on Islamic Tenets to Improve Mental Health. <i>Mental Health, Religion & Culture</i>, 22(2), 185–194. https://doi.org/10.1080/13674676.2018.1514593. (Department of Psychology, Universitas Islam Indonesia, Yogyakarta). 9. Isnawati, Z., Nurhayati, S. (2018). Islam, Etika dan Spiritualitas: Perannya dalam Dunia Konseling dan Keperawatan yang Multikultur. <i>Journal of Guidance and Counselling</i>, 2(1), 132-150. http://dx.doi.org/10.21043/konseling.v2i1.4462. (IAIN Kudus). 10. Ibn Hasani. (2018). Komunikasi Terapeutik Perawat Rohani Islam dalam Proses Penyembuhan Pasien di RSUD Ciamis. <i>Communicatus Jurnal Ilmu Komunikasi</i>, 2(2), 127-160. http://dx.doi.org/10.15575/cjik.v2i2.4938. (Rumah Sakit Umum Daerah, Ciamis). 11. Kurniawati, H., Retnowati, S., Riyono, B., & Widyawati, W. (2018). Literature Review of Spiritual Care in Islamic Cultural Perspective. <i>IBDA: Jurnal Kajian Islam dan Budaya</i>, 16(2), 350–368. https://doi.org/10.24090/ibda.v16i2.1942. (Universitas Gadjah Mada). |
| <p>USA: 7</p> | <ol style="list-style-type: none"> 1. Laird, L. D., & Abdul-Majid, S. (2023). Muslim Chaplains in the Clinical Borderlands: Authority, Function, and Identity. <i>Journal of Religion and Health</i>, 62(1), 147–171. https://doi.org/10.1007/s10943-022-01644-z. (Department of Family Medicine, Boston University School of Medicine). 2. Long, I., Ansari, B. (2018). ‘Islamic Pastoral Care and the Development of Muslim Chaplaincy’. <i>Journal of Muslim Mental Health</i>, 12(1), 109-121. https://doi.org/10.3998/jmmh.10381607.0012.105. (Interfaith Chaplain’s Association, University of Alberta). |

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6. Laird, L. D., & Abdul Majid, S. (2023). Encountering God, Accompanying Others: Spirituality and Theology Among Muslim Healthcare Chaplains. *Spirituality in Clinical Practice*, 10(1), 74-88. <https://psycnet.apa.org/doi/10.1037/scp0000315> (Department of Family Medicine, Boston University).
7. Awaad, R., Nursoy-demir, M. (2023). Melodies in the Hospital Courtyard: A Comparative History of Ottoman Music Therapy in the Early Modern Period (C. 1400-1800). *The Arts in Psychotherapy*, 86, 102092. <https://doi.org/10.1016/j.aip.2023.102092>. (Department of Psychiatry and Behavioural Sciences, Stanford University School of Medicine).

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| Netherlands: 5 | <ol style="list-style-type: none"><li data-bbox="425 201 979 522">1. Liefbroer, A. I., Lauwers, S., Coppens, P., & Lalbadoersing, B. (2023). Spiritual Care in an Interfaith Context: Implications for Buddhist, Muslim, and Hindu Spiritual Care in The Netherlands. In A. H. Grung (Ed.), <i>Complexities of Spiritual Care in Plural Societies: Education, Praxis and Concepts</i> (pp. 161-190). Berlin, Boston: De Gruyter. https://doi.org/10.1515/9783110717365-008. (Tillburg School of Catholic Theology).<li data-bbox="425 548 979 739">2. Vellenga, S., & De Groot, K. (2019). Securitization, Islamic Chaplaincy, and The Issue of (de)Radicalization of Muslim Detainees in Dutch Prisons. <i>Social Compass</i>, 66(2), 224-237. http://dx.doi.org/10.1177/0037768619833313. (University of Groningen).<li data-bbox="425 765 979 1017">3. Ajouaou, M., & Bernts, T. (2015). Imams and Inmates: in Islamic Prison Chaplaincy in The Netherlands A Case of Religious Adaptation or of Contextualization? <i>International Journal of Politics, Culture, and Society</i>, 28(1), 51-65. https://doi.org/10.1007/s10767-014-9182-y. (Islamic Theology, Free University Amsterdam).<li data-bbox="425 1043 979 1295">4. Ajouaou, M., & Bernts, T. (2015). The Effects of Religious Diversity on Spiritual Care: Reflections from The Dutch Correction Facilities. In I. Becci & O. Roy (Eds.), <i>Religious Diversity in European Prisons</i> (pp. 31-45). Springer, Cham. https://doi.org/10.1007/978-3-319-16778-7_3. (Islamic Theology, Free University Amsterdam).<li data-bbox="425 1321 979 1546">5. Ganzevoort, R. R., Ajouaou, M., Van der Braak, A., de Jongh, E., & Minnema, L. (2014). Teaching Spiritual Care in an Interfaith Context. <i>Journal for the Academic Study of Religion</i>, 27(2), 178-197. http://dx.doi.org/10.1558/jasr.v27i2.178. (the Amsterdam Centre for the Study of Lived Religion). |
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Iran: 4

1. Fasihizadeh, H., & Nasriani, K. (2020). Effect of Spiritual Care on Chest Tube Removal Anxiety and Pain in Heart Surgery in Muslim Patients (Shia And Sunni). *Journal of Pastoral Care and Counseling*, 74(4), 234-240. <https://doi.org/10.1177/1542305020948189>. (Department of Nursing, Research Center for Nursing and Midwifery Care, Shahid Sadoughi University of Medical Sciences and Health Services).
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4. Bashar, F. R., Vahedian-Azimi, A., Salesi, M., Hajiesmaeili, M., Shojaei, S., Farzanegan, B., Goharani, R., Madani, S. J., Moghaddam, K. G., Hatamian, S., Moghaddam, H. J., Arrascaeta-Llanes, A., & Miller, A. C. (2018). Spiritual Health and Outcomes in Muslim ICU Patients: A Nationwide Cross-Sectional Study. *Journal of Religion and Health*, 57(6), 2241–2257. <https://doi.org/10.1007/s10943-017-0543-5>. (Anesthesia and Critical Care Department, Hamadan University of Medical Sciences).

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| <p>Norway: 3</p> | <ol style="list-style-type: none"> 1. Baig, N., & Isgandarova, N., (2023) Exploring Islamic Spiritual Care: What is in A Name? <i>Religions</i>, 14(10), 1256. https://doi.org/10.3390/rel14101256. (Faculty of Theology, University of Oslo). 2. Baig, N. (2023). Islamic Spiritual Care and Negative Religious Coping. <i>Tidsskrift for Islamforskning</i>, 18(2), 163-183. (Faculty of Theology, University of Oslo). 3. Baig, N. (2022). The Islamic Theology Behind Spiritual Care and Hospital Chaplaincy. In A. Grung (Ed.), <i>Complexities of Spiritual care in Plural Societies: Education, Praxis and Concepts</i> (pp. 99-122). Berlin, Boston: Gruyter. https://doi.org/10.1515/9783110717365-005. (Faculty of Theology, University of Oslo). |
| <p>Malaysia: 2</p> | <ol style="list-style-type: none"> 1. ____ Saged, A. A. G., Saari, C. Z., Abdullah, M. b., Al-Rahmi, W. M., Ismail, W. M., Zain, M. I. A., & al-Shehri, N. (2022). The Effect of An Islamic-Based Intervention on Depression and Anxiety in Malaysia. <i>Journal of Religion and Health</i>, 61(1), 79-92. https://doi.org/10.1007/s10943-021-01484-3. (Academy of Islamic Studies, University of Malaya, 50603, Kuala Lumpur 2. Jamil, K. H. (2022). Report on the First International Conference on Islamic Spiritual Care: Conceptualising Spiritual Care Between Traditional Guidance and Modern Practices. <i>Intellectual Discourse</i>, 30(2). https://doi.org/10.31436/id.v30i2.1875. (Department of Qur'an and Sunnah Studies, Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University) |
| <p>Australia: 2</p> | <ol style="list-style-type: none"> 1. Yucel, S. (2022). An Islamic Therapy: A Fear Reducing Holistic Approach (FERHA). <i>Journal of Religion and Health</i>, 61, 3840–3851. https://doi.org/10.1007/s10943-021-01286-7. (Centre for Islamic Studies and Civilisation, Charles Sturt University/Australian Catholic University). |

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| | <p>2. Zainuddin, Z. I. (2017). Aligning Islamic Spirituality to Medical Imaging. <i>Journal of Religion and Health</i>, 56, 1605–1619. https://doi.org/10.1007/s10943-015-0074-x. (Health Sciences (Medical Radiation Sciences), Sydney).</p> |
| Germany: 2 | <p>1. Ayar, C. (2023). Islamische Seelsorgeausbildung am Islamkolleg Deutschland [Islamic Spiritual Care Education at the Islamkolleg Deutschland]. <i>Spiritual Care</i>, 12(4), 375-377. https://doi.org/10.1515/spircare-2023-0059. (Islamkolleg Deutschland e.V. Osnabrück).</p> <p>2. Schroer, J. (2023). Development of Muslim Spiritual Care (Seelsorge) in Germany: Challenges and perspectives. In A. H. Grung (Ed.), <i>Complexities of Spiritual Care in Plural Societies: Education, Praxis and Concepts</i> (pp. 123-146). Berlin, Boston: De Gruyter. (University of Tuebingen).</p> |
| Jordan: 1 | <p>1. Rababa, M., & Al-Sabbah, S. (2023). The Use of Islamic Spiritual Care Practices Among Critically Ill Adult Patients: A Systematic Review. <i>Heliyon</i>, 9(3), 13862. https://doi.org/10.1016/j.heliyon.2023.e13862. (Adult Health Nursing Department, Faculty of Nursing, Jordan University of Science and Technology).</p> |
| Switzerland: 1 | <p>1. Schmid, H., & Sheikhzadegan, A. (2020). A Muslim Chaplaincy for Asylum Seekers? Results From an Evaluation Research Study. <i>Journal of Pastoral Care & Counselling: Advancing Theory and Professional Practice Through Scholarly and Reflective Publications</i>, 74(2), 124-132. https://doi.org/10.1177/1542305020907030. (University of Fribourg).</p> |

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| Denmark: 1 | <p>1. Christensen, H.R., Kühle, L., Vinding, N.V. (2020). Denmark: Christianity and Islam in Prisons – A Case of Secular Professionalisation of Chaplaincy. In: Martínez-Ariño, J., Zwilling, AL. (eds) <i>Religion and Prison: An Overview of Contemporary Europe. Boundaries of Religious Freedom: Regulating Religion in Diverse Societies</i>. (pp. 113-134). Springer, Cham. https://doi.org/10.1007/978-3-030-36834-0_8. (Department for the Study of Religion, Aarhus University, Aarhus).</p> |
| Scotland: 1 | <p>1. Dharamsi, S., & Liberatore, G. (2023). Our Therapeutic Direction is Towards Light: Transcendence and A Non-Secular Politics of Difference in Islamic Counselling Training. <i>Journal of the Royal Anthropological Institute</i>, 30(2), 417-435. https://doi.org/10.1111/1467-9655.14064. (Stephen Maynard & Associates).</p> |
| United Kingdom: 1 | <p>1. Rassool, G. H. (2015). <i>Islamic counselling: An Introduction to Theory and Practice</i>. UK: Routledge. (Head of Department, Faculty of Psychology, Islamic Online University. Executive Director & Consultant of Sakina Counselling Institute & Research).</p> |
| Brunei: 1 | <p>1. Rahman, H. A., Abu Sufian, F., Fauzi, S., Azmi, S., & Aziz, A. A. (2019). Prevalence and Patient Feedback on Islamic Spiritual Healing in Brunei. <i>Spirituality in Clinical Practice</i>, 6(3), 158–165. https://psycnet.apa.org/doi/10.1037/scp0000193. (PAPRSB Institute of Health Sciences, Universiti Brunei Darussalam).</p> |

Annual Scientific Production

Another analysed category concerns the number of publications. This can be seen in Figure 1 below.

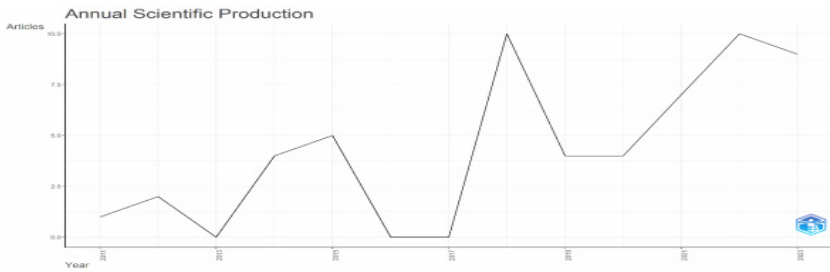


Figure 1: Number of publications from the year 2011 to 2023, with the trendline

The annual scientific production of papers within the field has shown a generally increasing trend over the past decade. Nevertheless, at the microscopic level, it displays fluctuations resulting in an inconsistent growth pattern. The year 2022 was the most productive for Islamic spiritual care, with over 10 articles published. In contrast, 2013, 2016, and 2017 had no publications, making them the least productive years.

Annual Citation Per Year

The collated data was analysed for annual citations.

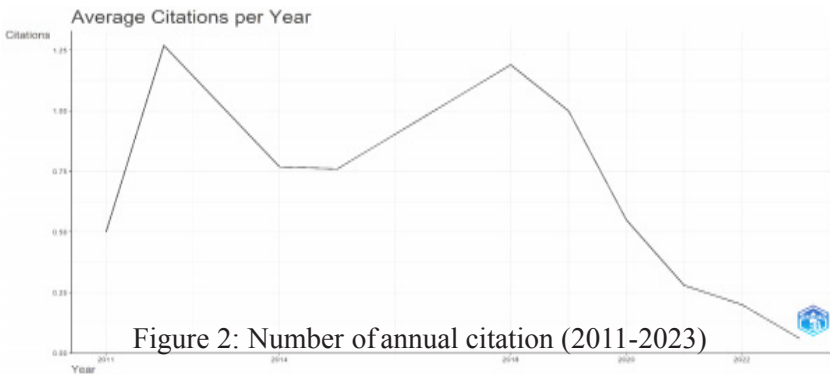


Figure 2: Number of annual citation (2011-2023)

Figure 2 shows that the annual citation rate for the field of Islamic spiritual care from these 56 literature has experienced a consistent decline from 2018 to 2023, with a minor upward trend observed between 2021 and 2022. This may not necessarily be connected to a low level of interest towards the field but indicating multiple possibilities such

as limited visibility and availability of these sources, as well as less inclusivity or interconnectivity among authors in the field.

Most Relevant Sources

The most relevant dataset sources mentioned below (see Table 5) presents a wide array of viewpoints concerning Islamic spiritual care, pastoral care, religion, and spirituality.

Table 5: The Ten Most Relevant Sources

| Sources | Articles |
|---|----------|
| Journal of Pastoral Care & Counselling Advancing Theory and Professional Practice Through Scholarly and Reflective Publications | 8 |
| Journal of Religion and Health | 7 |
| Complexities of Spiritual Care in Plural Societies | 4 |
| Journal of Pastoral Theology | 2 |
| NA | 2 |
| Spirituality in Clinical Practice | 2 |
| Advanced Science Letters | 1 |
| Boundaries of Religious Freedom: Regulating Religion in Diverse Societies | 1 |
| Communicatus Jurnal Ilmu Komunikasi | 1 |
| Heliyon | 1 |

There are two articles under the category labelled as “NA” or Not Available, which indicates an absence of a specified source type. In clarifying the NA source, upon manual inspection, it was discovered that it pertains to two monographs by Routledge as listed in the primary information section (see Table 2 above). The remaining 27 documents are not explicitly mentioned in this dataset but are detailed out by Bradford’s Law. This variety suggests a thorough exploration of pastoral care, religion, and spirituality across diverse academic platforms.

Bradford’s Law

The Bradford’s Law in the Bibliometric field is known for clustering sources according to zones; *zone 1 (core)*, *zone 2 (intermediate)*, and *zone 3 (outlying)*. The source clustering dataset organised 37 sources according to the three zones and this is shown in Table 6 below.

Table 6: Source clustering for “Islamic Spiritual care” based on Bradford’s Law

| Source | Rank | Freq | Cum Freq | Zone |
|---|------|------|----------|--------|
| <i>Journal of Pastoral Care & Counseling Advancing Theory and Professional Practice Through Scholarly and Reflective Publications</i> | 1 | 8 | 8 | Zone 1 |
| <i>Journal of Religion and Health</i> | 2 | 7 | 15 | Zone 1 |
| <i>Complexities of Spiritual Care in Plural Societies</i> | 3 | 4 | 19 | Zone 1 |
| <i>Journal of Pastoral Theology</i> | 4 | 2 | 21 | Zone 2 |
| NA | 5 | 2 | 23 | Zone 2 |
| <i>Spirituality in Clinical Practice</i> | 6 | 2 | 25 | Zone 2 |
| <i>Advanced Science Letters</i> | 7 | 1 | 26 | Zone 2 |
| <i>Boundaries of Religious Freedom: Regulating Religion in Diverse Societies</i> | 8 | 1 | 27 | Zone 2 |
| <i>Communicatus Jurnal Ilmu Komunikasi</i> | 9 | 1 | 28 | Zone 2 |
| <i>Heliyon</i> | 10 | 1 | 29 | Zone 2 |
| <i>IBDA Jurnal Kajian Islam dan Budaya</i> | 11 | 1 | 30 | Zone 2 |
| <i>Intellectual Discourse</i> | 12 | 1 | 31 | Zone 2 |
| <i>International Journal of Politics, Culture, and Society</i> | 13 | 1 | 32 | Zone 2 |
| <i>Islam Transformatif Journal of Islamic Studies</i> | 14 | 1 | 33 | Zone 2 |
| <i>Journal for the Academic Study of Religion</i> | 15 | 1 | 34 | Zone 2 |
| <i>Journal of Education and Health Promotion</i> | 16 | 1 | 35 | Zone 2 |
| <i>Journal of Holistic Nursing</i> | 17 | 1 | 36 | Zone 2 |
| <i>Journal of Muslim Mental Health</i> | 18 | 1 | 37 | Zone 2 |

| | | | | |
|---|----|---|----|--------|
| <i>Journal of Psychology & Psychotherapy</i> | 19 | 1 | 38 | Zone 2 |
| <i>Journal of The Royal Anthropological Institute</i> | 20 | 1 | 39 | Zone 3 |
| <i>Jurnal Keperawatan</i> | 21 | 1 | 40 | Zone 3 |
| <i>Jurnal Psikologi Terapan dan Pendidikan</i> | 22 | 1 | 41 | Zone 3 |
| <i>Jurnal Smart Keperawatan</i> | 23 | 1 | 42 | Zone 3 |
| <i>Jurnal Tamaddun Jurnal Sejarah dan Kebudayaan Islam</i> | 24 | 1 | 43 | Zone 3 |
| <i>Konseling Edukasi Journal of Guidance and Counseling</i> | 25 | 1 | 44 | Zone 3 |
| <i>Mental Health Religion & Culture</i> | 26 | 1 | 45 | Zone 3 |
| <i>Religions</i> | 27 | 1 | 46 | Zone 3 |
| <i>Religious Diversity in European Prisons</i> | 28 | 1 | 47 | Zone 3 |
| <i>Religious Studies and Theology</i> | 29 | 1 | 48 | Zone 3 |
| <i>Social Compass</i> | 30 | 1 | 49 | Zone 3 |
| <i>Spiritual Care</i> | 31 | 1 | 50 | Zone 3 |
| <i>The Arts in Psychotherapy</i> | 32 | 1 | 51 | Zone 3 |
| <i>The International Library of Bioethics</i> | 33 | 1 | 52 | Zone 3 |
| <i>The Journal of Rotterdam Islamic and Social Sciences</i> | 34 | 1 | 53 | Zone 3 |
| <i>The Muslim World</i> | 35 | 1 | 54 | Zone 3 |
| <i>The Routledge Handbook of Religion, Medicine, and Health</i> | 36 | 1 | 55 | Zone 3 |
| <i>Tidsskrift for Islamforskning</i> | 37 | 1 | 56 | Zone 3 |

From the 56 documents (see Table 6), the top three rankings were allocated to the core zone, comprising 19 documents stemming from 3 distinct sources. Another 19 documents, originating from 16 different sources, were categorised in the intermediate zone, while the remaining 18 documents, each published by a different source, were placed in the outlying zone. Notably, the three journals in the core zone exhibited

exceptional productivity in releasing studies related to Islamic Spiritual care, namely: *Journal of Pastoral Care & Counselling Advancing Theory and Professional Practice Through Scholarly and Reflective Publications* (8 papers), *Journal of Religion and Health* (7 papers), and *Complexities of Spiritual care in Plural Societies* (4 papers), indicating their prominence as the leading sources in this field.

Sources Production Over Time

The production of the top five sources over time from 2011 to 2023 was analysed, as illustrated in Figure 3 below.

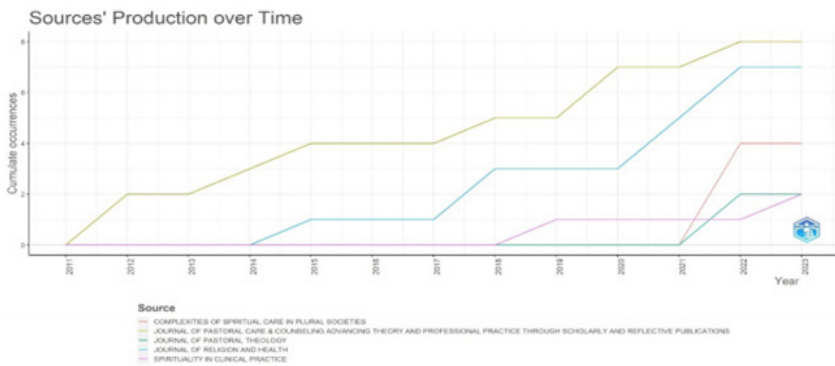


Figure 3: Production of Islamic Spiritual care materials in five leading journals

The realm of Islamic spiritual care (ISC) is primarily examined in academic journals that focus on spirituality, pastoral care, health, and theology. The leading publication in this field is the *Journal of Pastoral Care & Counselling Advancing Theory and Professional Practice Through Scholarly and Reflective Publications*, which has been in circulation since 2011, but specifically delved into ISC topics starting in 2012. Following closely is the *Journal of Religion and Health*, which was established in 2014 and has begun exploring ISC discourse in 2015. On the other hand, the book *Complexities of Spiritual Care in Plural Societies* produced four relevant articles in 2022 on ISC, with no previous or subsequent contributions. In contrast, the journal *Spirituality in Clinical Practice* which has been operational since 2011, surprisingly introduced discussions on ISC only in 2019. Lastly, the *Journal of Pastoral Theology*, founded in 2018, initiated discourse on ISC in 2022, and this trend has continued steadily through 2023.

Most Relevant Authors

Table 7 presents the ten most relevant authors in the field of Islamic spiritual care.

Table 7: The Most Relevant Authors

| Authors | Articles |
|----------------|----------|
| Isgandarova N | 13 |
| Ajouaou M | 3 |
| Baig N | 3 |
| Laird L. D | 3 |
| Bernts T | 2 |
| Kurniawan I. N | 2 |
| Majid S. A | 2 |
| Uyun Q | 2 |
| Abdul-Majid S | 1 |
| Abdullah M | 1 |

The author's relevance is determined by the volume of papers and research they have contributed to the field of ISC. Table 7 illustrates the 10 most prolific authors out of the 56 sources examined. In this domain, Isgandarova emerged as the predominant figure in discussions on ISC, surpassing other authors with a publication count of 13. Following her, Ajouaou, Baig, and Laird produced 3 papers each. Authors with 2 papers each are Bernts, Kurniawan, Majid, and Uyun and those with single papers include Abdul Majid and Abdullah.

Authors Production Over Time

The production over time of the ten most relevant authors is presented in Figure 4.

Aligned with the most prominent authors illustrated in Table 7, Isgandarova emerged as the most prolific writer, as depicted in Figure 4, having authored 13 papers from 2011 to 2023, with 2018 marking the peak of her productivity. Ajouaou followed closely with 3 papers published in 2014 and 2015, consisting of 2 papers and 1 paper respectively. She was trailed by Baig and Laird, both with 3 papers

each. Baig contributed 1 paper in 2022 and 2 in 2023, more recently than Ajouaou, while Laird produced 1 paper each from 2021 to 2023. The remaining 6 authors, each with 2 papers, commenced their research in 2014, with no publications in 2016, 2017, and 2020. Notably, some authors engaged in collaborative efforts, with the most frequent pairs being Isgandarova-Baig and Ajouaou-Berntts who also cited each other. For instance, Isgandarova referenced Ajouaou in her paper titled *The Role of Practice-Based Education in Islamic Spiritual Care: The Clinical Pastoral Education (CPE) Training* and Baig in his work *Exploring Islamic Spiritual Care – What Is in A Name?* and *Islamic Spiritual Care and Negative Religious Coping: Islamic Practical Theology and Psychology of Religion at Crossroads*. Isgandarova has been extensively cited, particularly by Baig, concurring on key issues such as the existing disparity between the “lived and the studied” (Baig, 2023, p. 164), and the necessity for chaplains to possess a contextual legal (*fiqhi*) comprehension to address multifaceted cases that commonly arise in a diverse religious society (Baig, 2023).

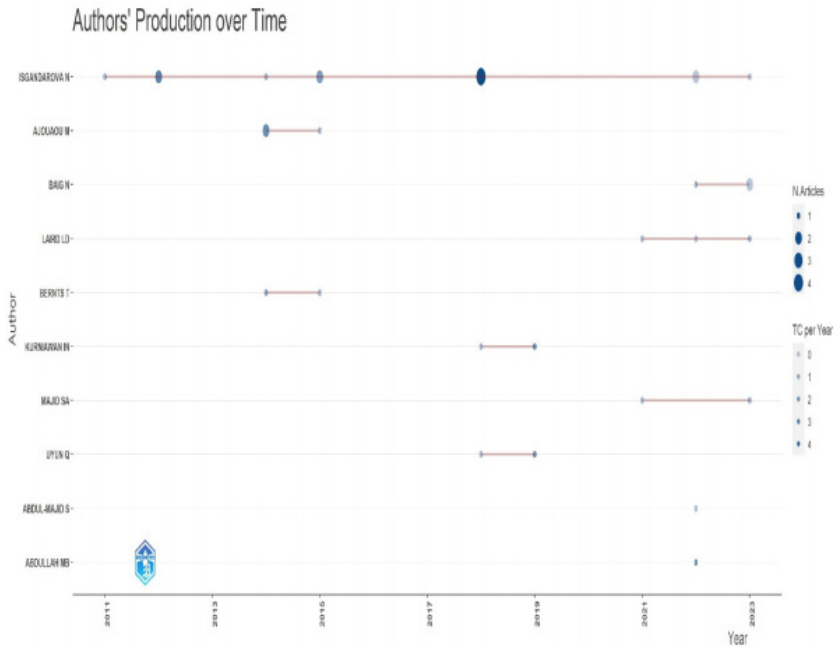


Figure 4: Authors' Production Over Time

However, the authors seem to have placed insufficient emphasis on the central topic of discussion, which is the reference to or application of Prophetic medicine within the context of spiritual care based on current literature. It can be inferred from these writings that when Prophetic medicine is examined through the lens of spiritual care, it will require an expansion of the definition of ‘Prophetic medicine’ itself, thereby broadening the scope beyond the specific genre of Prophetic medicine to encompass the larger framework of the *Ḥadīth* tradition. As highlighted by Baig (2022), the foundational principles of spiritual care are not foreign to the prophetic teachings as evidenced by the numerous *Ḥadīths* such as the *Ḥadīth* on the presence of God among the sick (Muslim, 2569, vol. 8, p. 13), that for every sickness there is a cure (Muslim, 2204, vol. 7, p. 21), and the *Ḥadīth* of *rahmah* (al-Tirmidhi, 1924, vol. 3, p. 483). The *Ḥadīths* have codified these principles, ranging from the fundamental tenets of the Islamic worldview to the actions of the Prophet himself. Supporting this argument, Isgandarova’s study (2012) demonstrates that the *Ḥadīths*, in conjunction with the Quran, form the cornerstone of effective spiritual care practices. Additionally, as noted by Isgandarova and Baig (2023), key aspects of Islamic spiritual care such as spirituality and psychology which are primarily addressed within the *taṣawwuf* (Sufism) framework have also been influenced by the *Ḥadīths*, many of which have been acknowledged by scholars, mainly Ibn Qayyim (1990) and al-Dhahabi (1990) who have written on Prophetic medicine. Therefore, this recognition emphasises the necessity for further research to shed light on the intersection of Prophetic medicine and spiritual care.

Most Cited Countries

Table 8 presents the total frequency of citations by country, ranked from highest to lowest.

Table 8: Most Cited Countries

| COUNTRY | TOTAL CITATION |
|-------------|----------------|
| Canada | 77 |
| Iran | 33 |
| Netherlands | 27 |

| | |
|-------------|----|
| Indonesia | 15 |
| Malaysia | 9 |
| Australia | 3 |
| Denmark | 3 |
| Switzerland | 3 |
| USA | 1 |

Canada emerged as the preeminent country in the field of Islamic spiritual care, garnering an impressive 77 citations, surpassing Iran that has 33. The Netherlands followed closely with 27 citations, while Indonesia accumulated 15, and Malaysia 9. Each of Australia, Denmark, and Switzerland received 3 citations, showcasing an equal level of recognition of ISC. In contrast, the USA received only 1 citation while other countries did not receive any.

Most Frequent Words

In exploring Islamic spiritual care, the ten most frequent words and their occurrences, ranked from the highest to the lowest, were produced. They are presented in Table 9 below.

Table 9: The Most Frequent Words and Their Occurrences

| Words | Occurrences |
|--------------------------------|-------------|
| humans | 15 |
| Islam | 13 |
| spirituality | 9 |
| pastoral care | 8 |
| female | 7 |
| male | 7 |
| religion and medicine | 7 |
| anxiety | 4 |
| cultural characteristics | 4 |
| professional-patient relations | 4 |

Table 9 illustrates the ten most significant keywords and their frequencies in the discourse on Islamic Spiritual care (ISC). The most prominent term is “humans” which appeared 15 times, reflecting the focus on human beings in the realm of spiritual care. Following closely is the term “Islam,” occurring 13 times, highlighting the Islamic perspective on spiritual care. “Spirituality” was noted 9 times, while “pastoral care” 8. The subsequent three terms, “female,” “male” and the combination of “religion” and “medicine,” each appeared 7 times. The final four occurrences were attributed to “anxiety,” “cultural characteristics,” and “professional-patient relations.” Notably, several of these keywords align with the search terms employed by the researchers to identify pertinent literature, including “Islam,” “spirituality,” and “pastoral care.” Nonetheless, as outlined in the limitations section above, the initial keywords did not yield satisfactory outcomes, prompting the adoption of the current set focusing on Islamic spiritual care.

Word Cloud

The most relevant terms and their frequencies can be clearly depicted through the presentation of a word cloud as shown in Figure 5.



Figure 5: Word cloud of Islamic Spiritual care studies dataset

Co-Occurrence Network

The co-occurrence network analysis yielded two thematic clusters wherein the related keywords are presented in red and blue colours, as depicted in Figure 6.

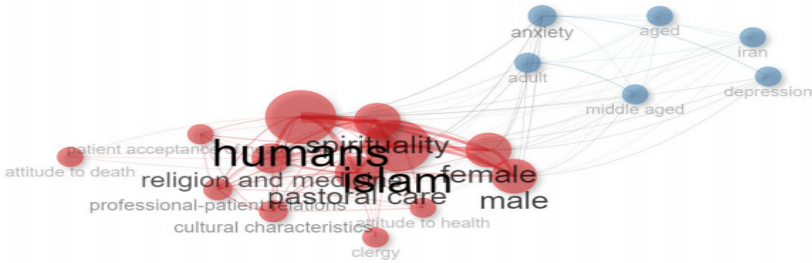


Figure 6: Co-occurrence network map of authors’ keywords

The diagram above (Figure 6) illustrates the interconnections between “Islamic spiritual care” and its associated keywords. This network visualisation, constructed using keywords extracted from the authors’ articles (authors’ keywords), revealed a total of 19 nodes organised into two distinct clusters. Cluster 1 comprises thirteen nodes highlighted in red, while cluster 2 consists of six nodes in blue. The specific details of the word nodes can be observed in Table 10 below.

Upon closer examination of the top ten keywords depicted in Table 9, it becomes evident from Table 10 and Figure 6 that all but one of the top ten most frequently occurring keywords is situated within cluster 1. The outlier, the term ‘anxiety,’ resides in cluster 2.

Table 10: Co-occurrence word nodes and clusters

| Node | Cluster | Betweenness | Closeness | PageRank |
|---------------|---------|-------------|------------|------------|
| humans | 1 | 22.5761946 | 0.05555556 | 0.1172412 |
| Islam | 1 | 21.1231145 | 0.05555556 | 0.11348361 |
| spirituality | 1 | 3.80657537 | 0.04545455 | 0.07066424 |
| pastoral care | 1 | 5.23744267 | 0.04545455 | 0.07282304 |
| female | 1 | 6.20853525 | 0.05 | 0.07547002 |
| male | 1 | 6.20853525 | 0.05 | 0.07547002 |

| | | | | |
|-----------------------------------|---|------------|------------|------------|
| religion and medicine | 1 | 1.48518519 | 0.04 | 0.06314877 |
| cultural characteristics | 1 | 0 | 0.03846154 | 0.04675314 |
| professional-patient relations | 1 | 0 | 0.03846154 | 0.04675314 |
| attitude to health | 1 | 0 | 0.03846154 | 0.03956747 |
| clergy | 1 | 0 | 0.03125 | 0.01934259 |
| patient acceptance of health care | 1 | 0 | 0.03846154 | 0.03839333 |
| attitude to death | 1 | 0 | 0.03125 | 0.01709889 |
| anxiety | 2 | 0.66753247 | 0.03703704 | 0.0416696 |
| adult | 2 | 0.28972885 | 0.03846154 | 0.03866745 |
| depression | 2 | 0 | 0.03225806 | 0.02563017 |
| Iran | 2 | 0.10742706 | 0.03703704 | 0.03137181 |
| middle aged | 2 | 0.28972885 | 0.03846154 | 0.03866745 |
| aged | 2 | 0 | 0.03571429 | 0.02778408 |

Conclusion and Directions for Future Research

Despite the limited nature of the collated data, several significant deductions can be made from these analyses. It is strikingly evident that the quantity of papers and studies pertaining to Islamic spiritual care lags other fields such as Islamic banking and finance, Islamic education, and Halal industry, resulting in narrowed outcomes due to data scarcity. The scope was further diminished when additional filters such as *Ḥadīth* and Prophetic medication were applied. Nonetheless, the analysed data reveals a positive trend in the production of papers and research within the realm of Islamic spiritual care starting from 2022 and continuing to rise. European countries dominate the list of the top ten most productive countries, suggesting a heightened interest in the subject matter within that geographical region. It may also suggest the trail of diasporic scholars of the field who have made their way there. Despite the unspecified timeframe for the study, the collected data is insufficient for a more robust bibliometric analysis. This highlights a noticeable gap in the authors' field of interest, underscoring the need for

more thorough and detailed investigations. Consequently, the authors are inclined towards a manual approach, as the digitally acquired data through Dimensions.ai is deemed inadequate for producing a meticulously researched outcome.

Acknowledgement

This article is the result of a research project entitled *Reviewing Prophetic Medication in Spiritual care: A Critical Study of Ṭibb Nabawī Genre in Hadith Literature*, sponsored by the International Institute of Islamic Thought (IIIT), registered under IIUM Research Management Centre International Islamic University Malaysia, Project ID: IIIT-SRP23-019-0019.

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Chapter in a Book

In-text:

Alias (2009)

Reference:

Alias, A. (2009). Human nature. In N. M. Noor (Ed.), *Human nature from an Islamic perspective: A guide to teaching and learning* (pp.79-117). Kuala Lumpur: IIUM Press.

Journal Article

In-text:

Chapra (2002)

Reference:

Chapra, M. U. (2002). Islam and the international debt problem. *Journal of Islamic Studies*, 10, 214-232.

The Qur'ān

In-text:

(i) direct quotation, write as 30:36

(ii) indirect quotation, write as Qur'ān, 30:36

Reference:

The glorious Qur'ān. Translation and commentary by A. Yusuf Ali (1977). US: American Trust Publications.

Ḥadīth

In-text:

(i) Al-Bukhārī, 88:204 (where 88 is the book number, 204 is the ḥadīth number)

(ii) Ibn Hanbal, vol. 1, p. 1

Reference:

(i) Al-Bukhārī, M. (1981). *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār al-Fikr.

(ii) Ibn Ḥanbal, A. (1982). *Musnad Aḥmad Ibn Ḥanbal*. Istanbul: Cagri Yayinlari.

The Bible

In-text:

Matthew 12:31-32

Reference:

The new Oxford annotated Bible. (2007). Oxford: Oxford University Press.

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In This Issue

Note from the Editor

Research Articles

Farish A Noor

'Time' in the Time of Empire: The Idea of Linear Time during the Era of Late Colonial-Capitalism from William Marsden to Munshi Abdullah

Dietrich Jung

A Theory of "Islamic Modernities:" Religion and Modernisation in Muslim History

Syamsuddin Arif

Shaykh Yūsuf of Makassar (d. 1111 AH/1699 CE): A Bio-bibliographical and Doctrinal Survey

Zunaidah binti Mohd Marzuki, Nurulhaniz binti Ahmad Fuad, Jamilah Hanum binti Abdul Khaiyom, Normala binti Mohd Adnan & Aida binti Mokhtar

Bibliometric Analysis on Islamic Spiritual Care with Special Reference to Prophetic Medicine or *al-Ṭibb al-Nabawī*

Anke Iman Bouzenita & Feryad A. Hussain

Sibling Sexual Abuse: Seeking Sharī'ah-based Solutions

Igo Febrianto, Norhayati Mohamed & Imbarine Bujang

Developing *Sharī'ah*-Compliant Asset Pricing Model in the Framework of *Maqāṣid al-Sharī'ah* and Islamic Wealth Management

Chellitda Farhana Gunaish, Mohd Firdaus Abdullah, Saifulazry Mokhtar,

Norazilawati Abd Wahab & Azian Tahir

Da'wah through Documentary Films Produced by Malayan Film Unit (MFU) and *Filem Negara Malaysia* (FNM), 1957-1970

Hairuzzaki bin Mohd Yusof, Danial bin Mohd Yusof & Normala binti Mohd Adnan

The Role of the Principal-Agent-Client Model in Understanding Corruption in the Public Procurement Sector in Malaysia

Ramli Dollah, Amrullah Maraining, Adi Jafar, Eko Prayitno Joko & Nordin Sakke

Exploring the Interdependence Model in Malaysia-Indonesia Relations: Insights from Sabah, Malaysia

Adha Shaleh & Md. Saidul Islam

Averting the Existential Threat of the Planet: Islamic Environmental Ethics to Address the Contemporary Environmental Crisis

Umar Adam Musa, Zainal Abidin bin Sanusi & Hassan bin Suleiman

Causes of Climate Change: A Neglected Dimension

Tengku Siti Aisha Tengku Mohd Azzman Shariffadeen, Aini Maznina A. Manaf & Sharifah Sofiah Syed Zainudin

Do We Really Have to Talk about That? Avoiding COVID-19 Topics with Close Contacts

Mohammad Syifa Amin Widigdo

Revisiting the Relevance of Religion in the Post-Covid-19 Pandemic: A Critical Analysis through the Lense of Religious Scholarship – Freud, James, and Dewey

Halim Ismail, Azam Othman, Syarifah Rohaniah Syed Mahmood, Hasniza Ibrahim & Noor Azizi Ismail

International Islamic University Malaysia's (IIUM) Islamic Education Teacher Trainees' Self-Efficacy during Teaching Practicum

Jamal Mohammed Ameen Hussein & Abdulwahed Jalal Nori

The Influence of Civil Society Organisations on Political Decision-Making in Iraqi Kurdistan

Caglar Ezikoglu

The Collapse of Economic Voting Behaviour in Turkish Politics

Ahmad Akram Mahmud Robbi & Saidatolakma Mohd Yunus

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