Meta-synthesis Studies on the Application of Indigenous Counseling

Sofwan Adiputra, Uman Suherman, Syamsu Yusuf, Ilfiandra

Abstract: Culture is an inherent part of human beings, so ethnic values, and religious values are things that must be considered by counselors. This is reinforced by the perceived resistance of the east to the theory of western counseling, thus encouraging the development of indigenous counseling ideas. The purpose of this study is to classify the formation of an indigenous counseling approach, so that it will facilitate the development of this approach in the future. This classification is done by analyzing the application of counseling that incorporates cultural and religious values. This study uses a qualitative meta-synthesis method, which has steps to identify the formation, explanation, and development of theories. The results of this study indicate that indigenous counseling arises by applying counseling that is associated with cultural and religious values to produce something new in the methods, interventions, techniques and approaches counseling. There are three forms of criteria applied in indigenous counseling, namely first, inserting a few cultural and religious elements in the application of existing counseling; Second, Adjusting the counseling approach with cultural and religious elements; Third, adopting cultural and religious elements to form a new counseling approach. Indigenous counseling has become a necessity that must be met, especially in societies that have strong cultural and religious values.

Keywords: Counseling Approach, Indigenous Counseling, Meta-synthesis Studies.

———————————————— ◆ ————————————————

1. INTRODUCTION

Culture is a challenge for counselors. Demographic changes have greatly influenced the development of the counselee (Lee, 2001). An additional factor that increases the complexity of this problem is that current diversity is not limited to racing and ethnicity, but rather illustrates a much broader range, including socioeconomic status, students with disabilities (Tarver-Behring, Spagna, & Sullivan, 1998). In fact, diversity can be used to describe differences in behavioral styles, attitude orientations, and value systems . Culture is in the normative realm that can be used to facilitate and bring human beings to develop from existing conditions to how they should be (Kartadinata, 2011). Culture can be used as a tool to make individuals behave according to their dignity and values as human beings, so that they are expected to be personally responsible both to themselves, society, and God. Counselors must have responsive cultural competence (Lee, 2001) in order to meet counselee's needs effectively and ethically, with a diverse population, (D'Andrea & Daniels, 2001). Culture can be defined into two concepts namely first, broad culture and second, in the narrow sense. In a broad sense, culture can be interpreted as a frame of reference that is within oneself and the environment. Culture includes norms of values, beliefs, attitudes, behaviors, and traditions that connect between individuals from groups as well as demographic variables, status variables, affiliations, and ethnographic variables (Pedersen, 1991). In addition, it can also include racial or ethnic groups, gender, age, religion, economic status, nationality, physical capacity, or gender (Corey, Corey, & Callanan, 2011).When culture is broadly defined, it can be concluded that all counseling is multicultural (Daya, 2001). This happens because in the counseling process the counselor and counselee tend to have a different culture.

While the culture in the narrow sense has a different perspective of cultural diversity is considered when individuals come from different ethnic or nation (Pedersen, 1991). Culture is basically a human instrument that is used to overcome problems faced in their environment. Besides that, culture is a system of things, activities, and attitudes in which each part is a tool to achieve goals (Turner, 2007). Cultural content is focused on the knowledge of beliefs that can be learned and obtained related to art, morals, customs, and habits. Cultural perspectives in psychosocial views are transmitted socially through interpersonal interactions, not through biological inheritance (Wang, 2015). Individual culture is formed from the family and its environment. Besides that, language is also part of a culture that must be understood by the counselor to enable effective communication between counselors and counselees (Mujiyati, 2017). The broad meaning of culture results in an understanding that "we are all multicultural individuals" and "everyone is a multicultural person" (Arredondo, Toporek, Brown, Jones, Locke, Sanchez, & Stadler, 1996). So there is no specific form of multicultural counseling. The current counseling theory, arises from a process that does not prioritize cultural elements, so it is necessary to develop knowledge related to the cultural position in counseling. One thing that must be understood is that rarely scientific perspective starts from something that is considered prevalent in the scientific community, it is the results of research that put it into conceptual boxes without an arbitrary element (Kuhn, 2012), so that the development of counseling science is ultimately not it is impossible to find the focus of the study.

The application of multicultural counseling gives rise to an assumption that everyone has a peculiarity in themselves so that the approach used should use an approach that is in accordance with its norms. The idea arose to apply the indigenous approach to counseling. Indigenous counseling appears related to the desire to apply counseling that is good for easterners. This happens because there are obstacles related to the application of counseling theories from Western Countries to non-Western counselees (Chong & Liu, 2002). Then this is influenced also by the development of topics of spirituality and religion in counseling theory and practice (Stewart-Sicking & Mutai, 2012). In the end, triggering the indigenous movement that examines the approach to

————————————————————
- *Sofwan Adiputra: Doctoral student, Department of Educational Psychology and Guidance, Universitas Pendidikan Indonesia / lecturer Universitas Muhammadiyah Pringsewu Lampung. sofwan@konselor.org*
- *Uman Suherman: Department of Educational Psychology and Guidance, Universitas Pendidikan Indonesia. umansuherman@upi.edu*
- *Syamsu Yusuf: Department of Educational Psychology and Guidance, Universitas Pendidikan Indonesi. yusuf@upi.edu*
- *Ilfiandra: Department of Educational Psychology and Guidance, Universitas Pendidikan Indonesi. ilfiandra@upi.edu*

understanding humans, which is focused on original behavior and thinking, not from other regions, but rather designed from, by, and for people in the area (Rangka, 2016).   Indigenous counseling, which is the process of assisting individuals to deal with reality in their latest social and social life, based on the principles and practices of life, beliefs, ways of thinking, and local knowledge (Berry, Berry, Poortinga, Segall, & Dasen, 2002). Local wisdom (local knowledge, local indigenous), which is the overall experience, both ideas, outlook on life, values, norms, language, and customs of a society, which is considered good, and is used in a tradition from one generation to the next (Grayshield, Mihecoby, & Mihecoby, 2010). Counselors involve themselves to help counselees based on the values, beliefs, and culture of the counselee. The linkage between the philosophy of counseling with the objective and subjective elements of the indigenous counselee encourages the achievement of faster counseling goals. This seems quite convincing given that the emphasis on spirituality and cultural elements becomes very important in the practice of counseling in the future (Corey, 2013). The purpose of this study is to classify the indigenous counseling approach in its application, so that it will facilitate the development of this approach in the future. This classification is done by analyzing the application of indigenous counseling that applies cultural and religious elements.

2. METHODS

2.1. Qualitative meta-synthesis approach
The qualitative meta-synthesis approach was used to produce aggregate findings. This study was developed to synthesize basic findings (Dixon-Woods & Fitzpatrick, 2001). The definition of qualitative meta-synthesis is a technique that combines the results of various qualitative studies with general themes. Thus, the sample used in the meta-synthesis consists of several individual studies related to the main research questions proposed (Zimmer, 2006). There are three specific objectives identified by Schreiber, Crooks, and Stern (1997) when conducting meta-synthesis with a qualitative approach, namely theory formation, theoretical explanation, and theory development. According to Weed (2006), one of the most important steps in conducting a meta-synthesis is the development of criteria to include and exclude studies in the analysis.In addition, there must be inclusion or exclusion criteria so that the findings have clear limits.This technique should not be considered as a review of literature or primary data but as an aggregation of the results of qualitative studies interpreted by researchers (Zimmer, 2006).

2.2 Inclusion criteria
We include studies that: 1) report data or facts on the development of indigenous counseling in various countries; 2) Results of research or review between 2001 and 2018; 3) published in a peer-reviewed journal; 4) available in full text (not editorial, comments, or abstracts for conferences). Documents are excluded if the article is not presented in English or Indonesian.

2.3 Literature search strategy
We conducted a literature search in four electronic databases for papers published in English: Ebsco Host, Priquest, Science Direct, Indonesian Publication Index (IPI).Search using the following keywords / terms: 1) Indigenous Counseling, 2) Indigenous Theraputic, 3) Indigenous Intervention.   Then combine search results from 1 to 3.

2.4 Screening of documents
The English language publications that we identified are screened for relevance and quality. The author assesses titles and abstracts to ensure topics are relevant to the review. The full text of the document is then assessed for quality to be included in the review.

2.5 Critical appraisal process
The article is analyzed if it meets the criteria of indigenous counseling namely counseling that uses an ethnic and religious approach. Ethnic approach is a counseling approach that applies elements of ethnic culture and a religious approach is a counseling approach that applies religious elements.

3   FINDINGS

3.1. Qualitative meta-synthesis approach
Research sample 30 papers divided into four research methods, 1 mixed method study, 7 quantitative research, 4 qualitative research and 18 review studies, presented in Figure 1.
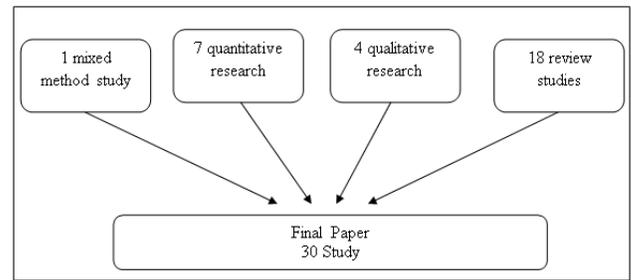

Figure 1. *Characteristics Sample Papers*

In accordance with the criteria for inclusion of paper publications selected between 2001 and 2018, there were no papers obtained in 2004, 2006 and 2007, as can be seen in Table 1.

Table 1. Texts by year of publication

Year	2001	2002	2003	2004	2005	2006	2007	2008	2009
n	1	1	1	0	1	0	0	1	4

Year	2010	2011	2012	2013	2014	2015	2016	2017	2018
n	3	1	2	3	3	4	3	1	1

Paper samples taken from seven regions of the country consist of Latin America, Northern America, Middle East, Asiatic Regions, Western Europe, Africa, and Pacific Regions. There are 15 countries involved in the publication of indigenous counseling papers as can be seen in Table 2.

Table 2.Country of publication

Regions	Country	f
Africa	Southern Africa	1
Asiatic Regions	China	3
	Hongkong	1

	Malaysia	1
	Pakistan	3
	South Korea	1
	Taiwan	1
Latin America	Brazil	2
Middle East	United Arab Emirates	3
	Israel	2
Northen America	USA	6
	Canada	2
Pasific Regions	Australia	2
	New Zealand	1
Western Europe	England	1
	Total	30

3.2 Coding Indigenous Concepts
Based on the results of coding analysis, there are three forms of criteria applied in indigenous counseling, namely first, inserting a few cultural and religious elements in the application of existing counseling; Second, Adjusting the counseling approach with cultural and religious elements; Third, adopting cultural and religious elements to form a new counseling approach.

Table 3. *Indigenous Concepts: inserting a few cultural and religious elements in the application of existing counselling*

Study	Indigenous Concepts	Coding
Abu Raiya,& Pargament,	Researchers translate empirical findings from research programs that develop the Psychological Measurement of Islam (PMIR) into practical clinical applications.	Religion
Anas, Noor, Zulkipli, Aziz, Yaacob, & Ramlan	This paper aims to expose the concept, significance, and proposals for the development module of post-flood Islamic psychotherapy based on the concept of MaqasidSyari'ah.	Religion
Bennett-Levy, Wilson, Nelson, Stirling, Ryan, Rotumah, & Beale	The purpose of this study was to investigate whether cognitive-behavioral therapy (CBT) is an effective therapeutic approach to improve Australian Aboriginal mental health.	Culture
Beshai, Clark, & Dobson	This paper discusses the relationship between the philosophical foundation of CBT and the Islamic world view.	Religion
Chang, Tong, Shi, & Zeng	This article discusses its cultural and practical relevance, and reviews the latest progress in training and counseling practices in China.	Culture
Chong & Liu	This article argues that indigenous Chinese's counseling must provide culture-relevant therapy.	Culture
Edwards	This article discusses the idea of indigenous healing psychology and reveals the structure and practice of psychology that underlies modern scientific, academic, and professional forms in South Africa.	Culture
Frederick	This paper discusses the development of Pastoral care givers for counseling to parishioners.	Religion
Hamdan	This article discusses various Islamic beliefs that can be incorporated into the counseling process, focusing on a model of cognitive restructuring.	Religion
Hatta (2016)	This paper presents Sufism as a model in helping to alleviate human suffering.	Religion
Hwang	This article discusses the idea of indigenous psychological needs for the development of psychology in Confucian Communities.	Religion
Keshavarzi, &Haque	This article explores Islamic psychology with respect to human behavior,	Religion

Study	Indigenous Concepts	Coding
	pathology, health, and spirituality. The general therapeutic framework of psychological intervention in the context of Islam is offered.	
Naz & Khalily	The researcher integrates religion-based techniques (Islamic teachings) with Novaco's anger management model, which was adopted indigenous by using the Quran and Sunna strategies.	Religion
Oulanova & Moodley	This article discusses the attempt to incorporate indigenous healing into intervention counseling in Canadian Aboriginal people.	Culture
Vicary & Andrews	This study examines the intervention model in Aboriginal communities.	Culture

Table 4. *Indigenous Concepts: Adjusting the counseling approach with cultural and religious elements.*

Study	Indigenous Concepts	Coding
Abu-Raiya	This article refers to the principles of Qura'nic personality theory that have been developed that suggest a dynamic and Islamic-based psychotherapy model.	Religion
Albertson, Neff, & Dill-Shackleford	This study investigating the Brief Meditation Intervention training will increase body satisfaction in multigenerational groups.	Culture
Crews, Stolz-Newton, & Grant	The study explores the use of yoga to build the capacity to pair up with women who survived sexual violence.	Culture
Danucalov, Kozasa, Afonso, Galduroz, & Leite	The aim of this study was to investigate the effects of yoga practice in combination with compassionate meditation on the quality of life, attention, vitality and self-esteem of family caregivers of patients with Alzheimer's disease.	Culture
Gard, Brach, Hölzel, Noggle, Conboy, & Lazar	This study investigates the effects of yoga-based programs on quality of life, perceived stress, attention, and affection in young adults.	Culture
Husain & Hodge	This study modifies cognitive-behavioral therapy (CBT) with Islamic values.	Culture
Kozasa, Lacerda, Menezes, Wallace, Radvany, Mello, & Sato	This study investigates the effects of a meditation-based program tailored for westerners who involve different practices oriented to mental and physical health.	Culture
Kwok	This paper is an attempt to find the convergence of narrative therapy and traditional Christian theology.	Religion
Zhang	This article examines how Chinese psychotherapists attempt to personalize three imported psychotherapy models to fulfill client expectations, desires, and sensitivities.	Culture

Table 5. *Indigenous Concepts: adopting cultural and religious elements to form a new counseling approach.*

Study	Indigenous Concepts	Coding
Elder	This paper describes the development of indigenous interventions, TeWakaOranga.	Culture
Haque & Keshavarzi	This paper outlines spiritual healing properties from an Islamic perspective based on early Muslim scholars' writings, Islamic mystical	Religion

Hatta	traditions, and discussions of traditional Muslim healing practices. This article presents Sufis as a model to help alleviate human suffering, because of the instability, contradictions, and pressures of the socio-economic structure.	Religion
Lee, Jang, Jang, & Moon	This study was designed to investigate the effects of Qi therapy on anxiety, depression, fatigue, pain and blood pressure in the elderly.	Culture
Richeson, Spross, Lutz, & Peng	The aim of this study was to evaluate the effects of Reiki as an alternative and complementary approach to treating adults living in communities that experience pain, depression, or anxiety.	Culture
Surmitis, Fox, & Gutierrez	This paper describes the application of meditation practices that have produced positive treatment outcomes.	Culture

4 CITATIONS

From the results of the coding, two main domains were obtained, which can be used as a philosophy of the development of indigenous counseling in schools, namely, religion and culture.There were 13 samples using religious concepts and 17 who used culture as the domain of indigenous counseling. Table 3 presents the results of the study and concepts about; inserting a few cultural and religious elements in the application of existing counseling. Table 4 presents the results of the study and concepts about; Adjusting the counseling approach with cultural and religious elements. And Table 5 presents the results of the study and concepts about; adopting cultural and religious elements to form a new counseling approach. The results of the study are in accordance with Chong & Liu, (2002) opinion that there should be distinctiveness in all aspects related to counseling. Two assumptions that underlie the need for culture-based research are, First; Eastern society is influenced by cultural peculiarities and Indigenous cultures. The counseling process must follow the cultural references held by the community to find a solution and to transform experience into solutions, knowledge, wisdom, virtue, and spirit accordingly with the needs of the counselee. Second; religious and spiritual concepts influence a person through hope, imagination, and a clearer need for the future. This will provide motivation and direction in counseling. Lago (2006) has reminded that one of the biggest challenges in counseling, namely counselors are required to have the will and ability to explore the origins of their own culture and race. The challenge is sustainable development, which is a term that is used specifically to explain the meeting between basic human needs, and the ability of humans to answer the problems of life today and the future (MacPherson, 2011). Indigenous counseling is closely related to thoughts and beliefs in the traditional practices of a society, both objectively and subjectively. Subjective space is related to the uniqueness of the counselee as an individual, and the objective space is related to the cultural structure in which the individual originates (Chong & Liu, 2002). Counselors must be willing to learn and have insights related to the model of "assistance" that comes from indigenous communities; at the very least, the counselor functions as a facilitator to provide system support, in the context of "assistance" (Sue & Sue, 2008).

5 CONCLUSION

The adoption of an indigenous counseling approach can make counseling easily accepted by the counselee. its application requires the counselor's innovation and creativity so that culture and religion can be used as attributes in developing methods, interventions, techniques, and approaches in counseling. The results of this study indicate that indigenous counseling arises by applying a counseling approach that is linked to the domain of religion, and culture so that it appears the development of methods, interventions, techniques and approaches for new counseling. There are three forms of criteria applied in indigenous counseling, namely, first, to include a few cultural and religious elements in the application of existing counseling. Second, Adjusting the approach of counseling with cultural and religious elements Third, Adopting cultural and religious elements for adoption into a counseling approach. Indigenous counseling has become a necessity that must be met, especially in people who have strong cultural and religious values.

ACKNOWLEDGMENT

REFERENCES

[1] Arredondo, P., Toporek, R., Brown, S. P., Jones, J., Locke, D. C., Sanchez, J., & Stadler, H. (1996). Operationalization of the multicultural counseling competencies. Journal of multicultural counseling and development, 24(1), 42-78.

[2] Berry, J. W., Berry, J. W., Poortinga, Y. H., Segall, M. H., & Dasen, P. R., (2002). Cross-Cultural Psychology Research and Applications. UK: Cambridge University Press.

[3] Corey, G. (2013). Theory and Practice of Counseling and Psychotherapy, 9th Edition. USA: Brooks/Cole.

[4] Corey, G., Corey, M. S., & Callanan, P. (2011). Issues and Ethics in the Helping Professions (8th ed.). California: Cengage Learning.

[5] D'Andrea, M. D., & Daniels, J. (2001). Facing the changing demographic structure of our society. In D. C. Locke, J. E. Myers, & E. L. Herr (Eds.), The handbook of counseling (pp. 529–540). Thousand Oaks, CA: Sage.

[6] Daya, R. (2001). Changing the Face of Multicultural Counselling with Principles of Change. Canadian Journal of Counselling, 35(1), 49-62.

[7] Dixon-Woods, M., Fitzpatrick, R., & Roberts, K. (2001). Including qualitative research in systematic reviews: opportunities and problems. Journal of evaluation in clinical practice, 7(2), 125-133.

[8] Grayshield, L., Mihecoby, W., & Mihecoby, A. (2010). Indigenous ways of knowing as a philosophical base for the promotion of peace and justice in counseling education and psychology. Journal for Social Action in Counseling & Psychology, 2(2), 1-16.

[9] Kartadinata. Sunaryo. (2011). Menguak Tabir Bimbingan dan Konseling Sebagai Upaya Pedagogis. Bandung: UPI Press.

[10] Kuhn, Thomas S. (2012). The Structure of Scientific Revolutions : Peran Paradigma dalam revolusi sains. Alih Bahasa Tjun Surjaman. Bandung: Remaja Rosdakarya.

[11] Lago, C. (2006). Race, Culture and Counselling; The ongoing Challenge: Second Edition. USA: McGraw-Hill Education.

[12] Lee, C. C. (2001). Culturally responsive school counselors and programs: Addressing the needs of all students. Professional

324

School Counseling, 4, 257–261.

[13] MacPherson, S. (2011). Education and Sustainability: Learning Across the Diaspora, Indigenous, and Minority Divide. New York: Taylor & Francis.

[14] Mujiyati, M. (2017). Penggunaan Bahasadalam Bimbingan dan Konseling. Jurnal Fokus Konseling, 3(2), 114-122.

[15] Pedersen, P. B. (1991). Multiculturalism as a generic approach to counseling. Journal of Counseling and Development, 70, 6-12.

[16] Rangka, I. B. (2016). Konseling Indigenous: Rekonstruksi Konseling di Tengah Keragaman Budaya. Optimalisasi Peran Konselor melalui Pemanfaatan Berbagai Pendekatandan Terapi dalam Pelayanan Konseling, Prosiding Seminar Bimbingan dan Konseling. 19-20.

[17] Schreiber, R., Crooks, D., & Stern, P. N. (1997). Qualitative meta-analysis. Completing a qualitative project: Details and dialogue, 311-326.

[18] Stewart-Sicking, J. A., & Mutai, W. W. (2015). Working With Faith-Based Communities in Ecological Counseling. Understanding People in Context: The Ecological Perspective in Counseling, 259-278.

[19] Sue, D. W. & Sue, D. (2008). Counseling the culturally diverse: Theory and practice (5thed.). New York: Wiley.

[20] Tarver-Behring, S., Spagna, M. E., & Sullivan, J. (1998). School counselors and full inclusion for children with special needs. Professional School Counseling, 1(3), 51–56.

[21] Turner, Stephen. (2007). Defining of Deciptine. Sociology and its philosophical Problems, from Its Clasic to 1945. in Turner, Stephen & Risjord, Mark W. Philosopy of Anthropology and Sociology. Amsterdam: Elsevier.

[22] Wang, Vivian Ota. (2015). Counseling and Psychotherapy: Ethnic and Cultural Differences. International Encyclopedia of the Social & Behavioral Sciences, 2nd edition, Volume 5. Hlm. 63-68.

[23] Weed, M. (2006). Sports tourism research 2000–2004: A systematic review of knowledge and a meta-evaluation of methods. Journal of Sport & Tourism, 11(1), 5-30.

[24] Zimmer, L. (2006). Qualitative meta-synthesis: a question of dialoguing with texts. Journal of advanced nursing, 53(3), 311-318.

[25] *Abu Raiya, H., & Pargament, K. I. (2010). Religiously integrated psychotherapy with Muslim clients: From research to practice. Professional Psychology: Research and Practice, 41(2), 181.

[26] *Abu-Raiya, H. (2015). Working with religious Muslim clients: A dynamic, Qura'nic-based model of psychotherapy. Spirituality in Clinical Practice, 2(2), 120.

[27] *Albertson, E. R., Neff, K. D., & Dill-Shackleford, K. E. (2015). Self-compassion and body dissatisfaction in women: A randomized controlled trial of a brief meditation intervention. Mindfulness, 6(3), 444-454.

[28] *Anas, N., Noor, M. S. M., Zulkipli, S. N., Aziz, N. H., Yaacob, H. R. M., & Ramlan, A. N. M. (2017). Development Module Of Post-Flood Islamic Psychotherapy Based on The MaqasidSyari'ah Concept. e-Academia Journal, 6(1).

[29] *Bennett-Levy, J., Wilson, S., Nelson, J., Stirling, J., Ryan, K., Rotumah, D., & Beale, D. (2014). Can CBT be effective for Aboriginal Australians? Perspectives of Aboriginal practitioners trained in CBT. Australian Psychologist, 49(1), 1-7.

[30] *Beshai, S., Clark, C. M., & Dobson, K. S. (2013). Conceptual and pragmatic considerations in the use of cognitive-behavioral therapy with Muslim clients. Cognitive therapy and research, 37(1), 197-206.

[31] *Chang, D. F., Tong, H., Shi, Q., & Zeng, Q. (2005). Letting a hundred flowers bloom: Counseling and psychotherapy in the People's Republic of China. Journal of Mental Health Counseling, 27(2), 104-116.

[32] *Chong, F. H. H., & Liu, H. Y. (2002). Indigenous counseling in the Chinese cultural context: Experience transformed model. Asian Journal of Counselling, 9(1), 49-68.

[33] *Crews, D. A., Stolz-Newton, M., & Grant, N. S. (2016). The use of yoga to build self-compassion as a healing method for survivors of sexual violence. Journal of Religion & Spirituality in Social Work: Social Thought, 35(3), 139-156.

[34] *Danucalov, M. A., Kozasa, E. H., Afonso, R. F., Galduroz, J. C., & Leite, J. R. (2017). Yoga and compassion meditation program improve quality of life and self-compassion in family caregivers of Alzheimer's disease patients: A randomized controlled trial. Geriatrics & gerontology international, 17(1), 85-91.

[35] *Edwards, S. D. (2011). A psychology of indigenous healing in Southern Africa. Journal of Psychology in Africa, 21(3), 335-347.

[36] *Elder, H. (2013). Te Waka Oranga: An indigenous intervention for working with Māori children and adolescents with traumatic brain injury. Brain Impairment, 14(3), 415-424.

[37] *Frederick, T. V. (2009). Models of psychotherapy: Implications for pastoral care practice. Pastoral Psychology, 58(4), 351-363.

[38] *Gard, T., Brach, N., Hölzel, B. K., Noggle, J. J., Conboy, L. A., & Lazar, S. W. (2012). Effects of a yoga-based intervention for young adults on quality of life and perceived stress: the potential mediating roles of mindfulness and self-compassion. The Journal of Positive Psychology, 7(3), 165-175.

[39] *Hamdan, A. (2008). Cognitive restructuring: An islamic perspective. Journal of Muslim Mental Health, 3(1), 99-116.

[40] *Haque, A., & Keshavarzi, H. (2014). Integrating indigenous healing methods in therapy: Muslim beliefs and practices. International Journal of Culture and Mental Health, 7(3), 297-314.

[41] *Hatta, Z. A. (2009). The Sufic Paradigm for Stress Management and its Contribution to a Model of Social Work Practice. Asian Social Work and Policy Review, 3(2), 113-121.

[42] *Hatta, Z. A. (2016). Exploring Traditional Approaches for the Helping Profession: The Sufi Model. TAWARIKH, 1(1).

[43] *Husain, A., & Hodge, D. R. (2016). Islamically modified cognitive behavioral therapy: Enhancing outcomes by increasing the cultural congruence of cognitive behavioral therapy self-statements. International Social Work, 59(3), 393-405.

[44] *Hwang, K. K. (2009). The development of indigenous counseling in contemporary Confucian communities. The Counseling Psychologist, 37(7), 930-943.

[45] *Keshavarzi, H., & Haque, A. (2013). Outlining a psychotherapy model for enhancing Muslim mental health within an Islamic context. International Journal for the Psychology of Religion, 23(3), 230-249.

[46] *Kozasa, E. H., Lacerda, S. S., Menezes, C., Wallace, B. A., Radvany, J., Mello, L. E., & Sato, J. R. (2015). Effects of a 9-day Shamatha Buddhist meditation retreat on attention, mindfulness and self-compassion in participants with a broad range of meditation experience. Mindfulness, 6(6), 1235-1241.

[47] *Kwok, W. L. (2016). Narrative Therapy, Theology, and Relational Openness: Reconstructing the Connection between Postmodern Therapy and Traditional Theology. Journal of Psychology and Theology, 44(3), 201-212.

[48] *Lee, M. S., Jang, J. W., Jang, H. S., & Moon, S. R. (2003). Effects of Qi-therapy on blood pressure, pain and psychological symptoms in the elderly: a randomized controlled pilot trial. Complementary Therapies in Medicine, 11(3), 159-164.

[49] *Naz, S., & Khalily, M. T. (2016). Indigenous adoption of Novaco's model of anger management among individuals with psychiatric problems in Pakistan. Journal of religion and health, 55(2), 439-447.

[50] *Oulanova, O., & Moodley, R. (2010). Navigating two worlds: Experiences of counsellors who integrate Aboriginal traditional healing practices. Canadian Journal of Counselling and Psychotherapy/Revue canadienne de counseling et de psychothérapie, 44(4).

[51] *Richeson, N. E., Spross, J. A., Lutz, K., & Peng, C. (2010). Effects of Reiki on anxiety, depression, pain, and physiological factors in community-dwelling older adults. Research in gerontological nursing, 3(3), 187-199.

[52] *Surmitis, K. A., Fox, J., & Gutierrez, D. (2018). Meditation and appropriation: Best practices for counselors who utilize meditation. Counseling and Values, 63(1), 4-16.

[53] *Vicary, D., & Andrews, H. (2001). A model of therapeutic intervention with Indigenous Australians. Australian and New Zealand Journal of Public Health, 25(4), 349-351.

[54] *Zhang, L. (2014). Bentuhua: Culturing psychotherapy in postsocialist China. Culture, Medicine, and Psychiatry, 38(2), 283-305.