Tabayyun : Journal Of Islamic Studies

Vol. 3 No. 2, 2025, E-ISSN : 3046-5729

Rewiring the Mind: How Faith and Biology Interact in Personal Transformation - Insights from Bruce Lipton's Biology of Belief

Siti Khadijah Binte Mahfuh, Dody S. Truna
NCS Pte Ltd, Singapore,[1] UIN Sunan Gunung Djati, Indonesia[12]
Email : sitikhadijah.86@gmail.com[1], dodystruna@uinsgd.ac.id[2]

Abstract : This study explores the intricate relationship between Islamic faith and biological processes in shaping personal transformation. Drawing upon both spiritual principles and modern neuroscience, it investigates how core Islamic practices—such as Sabr (patience), Tawakkul (trust in Allah), and Dhikr (remembrance of Allah)—influence cognitive and emotional well-being. In parallel, the research incorporates insights from Bruce Lipton's "The Biology of Belief," which posits that beliefs and perceptions can directly affect cellular function and biological processes. The study employs a mixed-methods approach, blending qualitative and quantitative data to examine how both Islamic spiritual practices and Lipton's theory of belief-driven biology contribute to "rewiring" the mind and body. This research aims to bridge the gap between spiritual faith and modern science, demonstrating that Islamic beliefs, along with a scientific understanding of the mind-body connection, can foster profound personal transformation, enhance mental health, and promote overall well-being. By integrating faith-based practices with scientific insights, the study offers a holistic approach to emotional stability and cognitive resilience.

Keywords: Islamic, faith, biological, beliefs, science

Introduction

In a world where mental well-being is increasingly linked to both spiritual and scientific approaches, the relationship between faith and

biology has emerged as a pivotal area of study. The Islamic faith, with its rich spiritual practices and emphasis on inner strength, offers a unique lens through which to explore how belief systems can influence psychological and biological transformation. At the heart of Islamic teachings are concepts such as Sabr (patience), Tawakkul (trust in Allah), and Dhikr (remembrance of Allah), which are not only spiritual virtues but also coping mechanisms for navigating life's emotional and psychological challenges.

Recent developments in neuroscience, particularly in the study of neuroplasticity, reveal that the brain is capable of significant change and adaptation throughout life. This "rewiring" process suggests that repeated behaviors and thoughts—whether rooted in spiritual practices or other routines—can alter neural pathways, promoting cognitive flexibility, emotional resilience, and even physical health. The question then arises: how do Islamic faith practices, which deeply shape thoughts and behaviors, interact with biological processes to facilitate personal transformation?

This paper seeks to bridge the gap between Islamic spirituality and modern biological science by exploring how faith-based practices within Islam influence the brain's ability to adapt and grow. Drawing on both qualitative and quantitative research, it investigates how practices such as Salah (prayer), fasting (Sawm), and Dhikr may promote mental clarity, reduce stress, and foster emotional balance. The study aims to demonstrate that the spiritual tenets of Islam not only guide moral and ethical behavior but also serve as powerful tools for "rewiring" the mind, contributing to holistic personal growth and transformation.

By examining the biological impacts of faith through the lens of Islamic teachings, this research offers a novel perspective on how spiritual beliefs can lead to profound psychological changes, providing a deeper understanding of the interconnectedness between faith, biology, and human well-being.

This approach echoes Bruce Lipton's "The Biology of Belief," which posits that beliefs and perceptions can directly influence cellular function and overall health. Like Lipton's work, which emphasizes the power of positive thought and belief in shaping biological outcomes, this study underscores the transformative potential of Islamic practices, illustrating how spiritual commitment can create tangible changes in the brain and body, fostering well-being and resilience.

Research Method

To investigate the interaction between Islamic faith and biological processes in personal transformation, this study will employ a mixed-methods research design, integrating both qualitative and quantitative approaches. Bruce Lipton's concept from The Biology of Belief will be incorporated to explore how beliefs and thought patterns can influence biological responses, particularly in the context of Islamic faith-based practices.

The research will begin with an in-depth literature review, concentrating on three key areas. First, it will examine Islamic spiritual practices such as Sabr (patience), Tawakkul (trust in Allah), and Dhikr (remembrance of Allah), and their psychological impacts on individuals. These practices, central to the Islamic faith, play a significant role in shaping emotional resilience and mental well-being.

Next, the study will explore neuroscientific research on neuroplasticity and epigenetics, particularly focusing on how sustained thoughts, beliefs, and behavioral patterns can biologically "rewire" the brain. This area of study suggests that mental practices and beliefs can lead to tangible changes in brain structure and function over time.

Lastly, Bruce Lipton's work in The Biology of Belief will be reviewed, particularly his principle that beliefs—especially faith-based ones—can directly influence gene expression and impact health outcomes. Lipton's theory provides a scientific basis for understanding how deeply-held beliefs, such as those in religious practices, may alter biological processes and contribute to personal transformation.

Discussion and Result

A. Islamic spiritual practices influence neuroplasticity and contribute to personal transformation

In recent years, the intersection of spirituality and neuroscience has gained considerable attention, highlighting how belief systems and spiritual practices can shape the mind and body. Islamic spiritual practices, such as prayer (Salah), meditation (Muraqabah), and remembrance of God (Dhikr), are not only central to the life of a devout Muslim but also have profound implications for mental and emotional well-being. The Quran emphasizes the value of these practices, stating, "*those who believe and whose hearts find comfort in the remembrance of Allah. Surely in the remembrance of Allah do hearts find comfort*."[1]

[1] Tafsir Maariful Quran 13:28," Quran.com, 2024, https://quran.com/13:28/tafsirs/en-tafsir-maarif-ul-quran.

highlighting the calming effect of Dhikr on the human psyche.

Research into neuroplasticity — the brain's ability to reorganize itself by forming new neural connections — suggests that consistent spiritual practices can have measurable effects on brain function and structure[2]. These practices can effectively "rewire the mind," fostering emotional resilience, enhancing cognitive function, and contributing to overall personal transformation[3]. The belief-driven changes in brain function align with modern scientific understanding[4], demonstrating that Islamic spiritual practices may significantly influence neuroplasticity, thereby promoting positive psychological and physiological outcomes.

The relationship between faith and b iology in personal transformation is a complex yet compelling area of study[5]. Islamic spiritual practices and Bruce Lipton's work in The Biology of Belief offer unique perspectives on how deeply held beliefs can influence mental and physical well-being. This discussion explores how Islamic faith, through practices like Sabr (patience), Tawakkul (trust in Allah), and Dhikr (remembrance of Allah), interacts with biological processes, particularly in the context of neuroplasticity and epigenetics. Using Bruce Lipton's theory, which suggests that beliefs have the power to influence gene expression, this study examines the intricate connections between mind, body, and spirit.

Neuroplasticity in relation to Islamic faith influence the brain's structure and function in profound ways. One of them is through the daily practice of Salah. The role of mindfulness in Islam, which involves practices of surrendering oneself to Allah, leading to a reduction in stress and anxiety.[6]

The repetitive and mindful act of Salah can enhance focus, mental clarity, and self-discipline[7]. Neuroscience suggests that such consistent

---

[2] A. B. Newberg and M. R. Waldman, *How God Changes Your Brain: Breakthrough Findings from a Leading Neuroscientist* (Ballantine Books, n.d.).

[3] K. M. Trevino et al., "Religious Coping and Psychological Distress in Military Veterans: The Impact of Belief Systems on Psychological Outcomes," *Journal of Health Psychology* 22, no. 9 (2017), https://www.jstor.org/stable/41349869.

[4] Richard SJ Frackowiak et al., "Review of Human Brain Function," *Journal of Psychophysiology* 14, no. 2 (2004), https://psycnet.apa.org/buy/2007-17376-001.

[5] Darrel R. Falk, *Coming to Peace with Science: Bridging the Worlds Between Faith and Biology* (IVP Academic, 2004).

[6] ahmad Sunawari Long Et Al., "A Study On The Significance Of Mindfulness, Mujāhadah Al-Nafs And Mental Illness Among Risk Prone University Students Based On Islamic Psychotherapy.," *Journal of Pharmaceutical Negative Results*, 2023, https://doi.org/10.47750/pnr.2023.14.02.309.

[7] Najibah Yasin et al., "Assessing the Dimensions of Solat From the Perspectives of the Quran and Hadith," *Selangor Humaniora Review*, no. December (2020): 15–23.

mental engagement can reinforce neural pathways associated with attention, emotional regulation, and inner peace[8]. Salah's role in reducing stress and fostering mindfulness aligns with neuroplastic changes in regions of the brain responsible for emotional control and mental resilience.

Another way is through Dhikr, the practice of reciting God's name or phrases like "Subhanallah" (Glory be to God) or "Alhamdulillah" (Praise be to God), induces a meditative state. This repetitive recitation can trigger a relaxation response in the brain, helping to reduce stress and anxiety. Dhikr may influence the amygdala, a brain region involved in processing emotions, and the prefrontal cortex, which governs self-control, leading to positive emotional states and improved emotional resilience through neuroplastic changes.

Islamic mindfulness, known as Muraqabah, cultivates sustained attention and introspection, promoting mental flexibility and self-awareness[9]. Neuroscientific studies suggest that mindfulness practices can enhance neural pathways related to cognitive flexibility and emotional regulation, contributing to personal transformation[10].

By engaging in these faith-based practices, Muslims not only deepen their spiritual connection but also potentially reshape their brains in ways that promote mental clarity, emotional stability, and personal growth[11]. The consistent practice of faith-driven actions strengthens positive neural circuits, reinforcing the belief that spirituality and biology are deeply interconnected.

This holistic understanding aligns with modern neuroscience's recognition of the brain's adaptability[12], suggesting that Islamic spiritual practices can be seen as practical applications of neuroplasticity, fostering transformative changes in both the mind and the soul.

---

[8] Francis X. Shen, *Neuroscience, Mental Privacy, and the Law* (6 Harv. J. L. & Pub. Pol'y 653, 2013), https://heinonline.org/HOL/LandingPage?handle=hein journals/hjlpp36&div=31&id=&page=.

[9] N Isgandarova, "Muraqaba as a Mindfulness-Based Therapy in Islamic Psychotherapy," *J Relig Health*, 2019, https://doi.org/https://doi.org/10.1007/s10943-018-0695-y.

[10] Sheila M. Farina et al., "Introducing Mindfulness Practices for Self-Care Outcomes of a Brief Education Session," *Journal for Nurses in Professional Development*, 2018, https://doi.org/10.1097/NND.0000000000000456.

[11] Winda Sri Harianti et al., "Muraqabah Intensification Therapy (MIT): An Alternative Islamic Therapy for Social Media Addiction," *International Journal of Public Health Science* 11, no. 1 (2022): 38–46, https://doi.org/10.11591/ijphs.v11i1.21137.

[12] W. Maxwell Cowan, Donald H. Harter, and Eric R. Kandel, "The Emergence of Modern Neuroscience: Some Implications for Neurology and Psychiatry," 2000, https://doi.org/https://doi.org/10.1146/annurev.neuro.23.1.343.

Bruce Lipton's Biology of Belief explores the profound impact of beliefs, thoughts, and emotions on our biology, emphasizing that our mental state and perceptions can directly influence our physical and genetic makeup. This concept aligns closely with the science of neuroplasticity, which is the brain's ability to change and adapt by forming new neural connections in response to experiences, thoughts, and behaviors. In Lipton's view, the mind plays a critical role in shaping not just our brain's structure but also our overall health, supporting the idea that belief systems can significantly impact neuroplasticity.

Lipton argues that our beliefs can physically alter our brain's structure, stating, "The fact is that harnessing the power of your mind can be more effective than the drugs you have been programmed to believe you need" [13]. Neuroplasticity supports this claim by showing that the brain's neural pathways are constantly changing in response to new thoughts and behaviors. Positive beliefs can foster beneficial neural adaptations, while negative beliefs can reinforce detrimental pathways.

Lipton's concept of epigenetics—how environmental factors, including thoughts and beliefs, can influence gene expression—is a cornerstone of his argument. He states, "It is not our genes but our beliefs that control our lives"[14]. Neuroplasticity complements this view by demonstrating how repeated thought patterns can lead to long-term changes in brain structure and function, reinforcing or altering subconscious behaviors and emotional states.

According to Lipton, "The subconscious mind is a tape player. It records behavior and patterns and plays them back without the intervention of conscious thought"[15]. Neuroplasticity supports this by showing that repeated behaviors, such as affirmations, visualizations, or meditation, can reshape the brain by altering neural pathways. This rewiring effect can help replace negative, subconscious patterns with positive, conscious ones, thereby transforming behavior and perception.

Lipton highlights the detrimental effects of chronic stress on our biology, noting, "Stress hormones shut down the immune system to conserve energy"[16]. Neuroplasticity research shows that chronic stress can damage brain regions involved in decision-making and emotional regulation, like the prefrontal cortex, while reinforcing those linked to fear and anxiety, such as the amygdala. By altering stress-inducing beliefs through positive thinking and mindfulness—practices Lipton advocates—

[13] Bruce Lipton, *Biology of Belief* (Mountain of Love, 2005) pg. 132.
[14] Bruce Lipton, *Biology Of Belief* (Mountain of Love, 2005) pg. 22.
[15] *Ibid*, pg.144.
[16] *Ibid, pg. 149*.

the brain can undergo adaptive changes that mitigate the harmful effects of stress.

Lipton's overarching message is one of empowerment: "You can rewrite the limiting programs in your subconscious mind and take control of your life"[17]. Neuroplasticity provides the mechanism for this empowerment by demonstrating that the brain is not fixed; it is malleable and capable of change. By actively engaging in belief-driven practices, individuals can rewire their brains, leading to personal transformation and improved health outcomes.

Bruce Lipton's Biology of Belief aligns with the principles of neuroplasticity, illustrating that our thoughts and beliefs are powerful forces that shape our neural architecture and, consequently, our overall well-being. Lipton's work provides a compelling narrative that the mind is not merely a byproduct of the brain but an active participant in its ongoing reshaping. This interplay between belief and biology underscores the potential for personal transformation, highlighting that by changing our beliefs, we can alter our brain's structure and influence our physical health—a concept that resonates deeply within the broader framework of neuroplasticity.

Based on the author's hypothesis, Islamic spiritual practices, such as Salah (prayer), Dhikr (remembrance of God), Muraqabah (mindfulness), and Tawakkul (trust in God), have a profound impact on neuroplasticity, illustrating the deep connection between faith and the brain's ability to adapt and change. These practices are designed to cultivate mental focus, emotional regulation, and spiritual awareness, which align with the principles of neuroplasticity by actively reshaping the brain's neural pathways. Repeated engagement in these faith-driven activities promotes positive mental states, reduces stress, and fosters emotional resilience, contributing to significant personal transformation.

When compared with Bruce Lipton's Biology of Belief, which emphasizes that beliefs and perceptions directly affect our biology, including our neural structures, the parallels are clear. Lipton's work underscores those thoughts and beliefs, whether positive or negative, have the power to alter the brain and body at a cellular level. Similarly, Islamic practices actively engage the mind in ways that promote neural growth and adaptation, demonstrating that spiritual and belief systems can lead to tangible changes in brain function and structure.

While Lipton focuses on the biological impact of beliefs from a scientific perspective, highlighting how mental states can influence gene expression and overall health, Islamic practices embody these concepts

[17] *Ibid, pg.157*.

through spiritual routines that shape neural and emotional responses. Both approaches highlight the dynamic nature of the mind-body connection:

1) Bruce Lipton's Perspective: Lipton suggests that positive beliefs and thoughts can influence biology, leading to healthier gene expression and improved mental states. His work shows that belief is not just a psychological concept but a biological one, capable of inducing real, measurable changes in the brain and body.
2) Islamic Faith Perspective: Islamic spiritual practices create a framework for consistent mental and emotional engagement, reinforcing positive neural pathways through structured, repetitive, and intentional actions. Practices like prayer and Dhikr align the mind towards states of calm, focus, and trust, which contribute to neuroplasticity by promoting positive changes in brain circuits associated with well-being and stress reduction.

B. Belief in Tawakkul (trust in God's plan) in Islam correlate with the epigenetic effects described by Bruce Lipton in Biology of Belief

Belief in Tawakkul, or trusting in God's plan, is a fundamental aspect of Islamic faith that encourages believers to place their confidence in Allah's wisdom and guidance, especially in the face of life's challenges. This spiritual practice fosters a mindset of surrender, acceptance, and resilience, significantly influencing a Muslim's emotional and psychological state[18]. Interestingly, this concept of Tawakkul aligns with the scientific field of epigenetics, which studies how behaviors, thoughts, and environmental factors can influence gene expression without altering the underlying DNA sequence.

According to Imam Ghazali, a person who practices tawakal must possess the necessary knowledge. For a person to be safe and to worship correctly, they must first seek knowledge, as knowledge is the foundation of worship[19].

According to Cambridge dictionary, the meaning of epigenetics is referring to a branch of genetics that studies the chemical reactions that turn genes on and off[20]. In one of the articles written by Guy Riddihough

[18] H. G. Koenig, "Religion, Spirituality, and Health: The Research and Clinical Implications," *ISRN Psychiatry*, 2012.

[19] Sulaiman, "Konsep Tawakal Menurut Imam Ghazali Dalam Kitab Ihyā 'Ulūm Al-Dīn," *Ameena Journal* 1, no. 1 (2023): 44–55.

[20] "Meaning of Epigenetics in English," Cambridge Universitiy Press, 2024,

and Laura M. Zahn, epigenetics refers to the study of heritable, self-perpetuating, and reversible changes in gene function that do not involve changes to the DNA sequence itself. These changes record developmental and environmental cues, which can affect how genes are expressed[21].

Epigenetics reveals that our mental states, including stress, optimism, and resilience, can impact gene activity, affecting health and overall well-being. Another aspect of implication of epigenetics on gene activity is primarily through the regulation of nucleosomal arrangement around DNA, which controls patterns of gene silencing or active transcription. This regulation can lead to specific phenotypic consequences influenced by environmental factors, even without changes to the underlying DNA sequence[22].

The concept of tawakal (trust in God) and epigenetics may seem distinct, but they can be conceptually linked. The practice of Tawakkul, which cultivates inner peace and reduces stress, can have positive epigenetic effects, demonstrating how deeply held spiritual beliefs can shape biological outcomes[23]. By exploring the correlation between Tawakkul and epigenetics, we gain insights into how Islamic spiritual practices not only nurture faith but also contribute to holistic health by influencing the very blueprint of our biology.

Beneath the chemistry between epigenetics as described by Bruce & the concept of Tawakul, lies a contradiction due to the differing perspectives on human control over life's outcomes. Lipton's theory of epigenetics posits that our thoughts, beliefs, and perceptions can directly influence our biology by affecting gene expression. He argues that by changing our mindset and attitudes, we can alter how our cells function, potentially improving our health and well-being. In this view, individuals have significant control over their biological and psychological outcomes through conscious belief and thought patterns, effectively "rewiring" their biology.

The key point here is that humans could influence their genetic expression and biological processes through mental and emotional changes. This includes how the connection of mind and body through belief and perception.

---

https://dictionary.cambridge.org/dictionary/english/epigenetics?q=Epigenetics.

[21] Guy Riddihough and Laura M. Zahn, "What Is Epigenetics?," *Science* 330, no. 6004 (2010): 611, https://doi.org/10.1126/science.330.6004.611.

[22] Elizabeth A. Mazzio and Karam F.A. Solima, "Basic Concepts of Epigenetics: Impact of Environmental Signals on Gene Expression," *Epigenetics*, 2012, https://doi.org/https://doi.org/10.4161/epi.7.2.18764.

[23] A. Biro, D., & Weinberger, "The Role of Mind-Body Practices in Epigenetics: A Review of the Literature," 2016, 353–58.

On the other hand, Tawakkul is the Islamic principle of trusting completely in Allah's plan and relying on Him for outcomes, while also putting in one's effort. It reflects a spiritual attitude that, while humans must work hard and take responsibility for their actions, the ultimate result is in Allah's hands[24]. This creates a sense of surrender to a higher power, acknowledging that human control over life's events is limited, and one must have faith in divine will.

Humans have no divine control, and that human effort is essential, but the ultimate outcome is determined by Allah. We are to have spiritual surrender, a balance between personal responsibility and reliance on God's will, fostering peace and acceptance of whatever outcome is destined.

Lipton's theory of epigenetics posits that human beings possess a significant level of control over their biological processes. According to his model, our beliefs, thoughts, and perceptions play a crucial role in shaping how our cells function, which in turn affects our overall health and well-being. Essentially, Lipton argues that individuals are not bound by the deterministic influence of their genetic makeup; instead, they can actively "reprogram" their biology through changes in their mental and emotional states. This perspective places substantial emphasis on human agency, suggesting that individuals have the power to influence their physical and psychological health directly through the conscious act of belief. Thus, in this view, humans can actively shape their own destinies by altering the way they think and perceive their world, with these changes having tangible effects on their biological functions.

In contrast, the Islamic concept of Tawakkul offers a very different perspective on human control. Tawakkul refers to the act of placing one's trust in Allah while also making reasonable efforts to achieve a desired outcome. However, unlike Lipton's theory, which emphasizes that human belief can directly influence biological outcomes, Tawakkul acknowledges the limits of human control. In Islam, while it is encouraged to work hard and take action, the ultimate outcomes of those actions are not within human control; rather, they are determined by Allah's will. This belief reflects the idea that while human beings have free will and the responsibility to act, they must also surrender to the reality that the result is governed by divine will. Therefore, no matter how much effort or belief a

[24] Urooj Khan and Danish Ahmed Siddiqui, "How Belief of Tawhid Leads to Well-Being in Muslims: The Serial Mediation of Tawakul, and Self-Regulation, Complemented by the Belief of Reward in the Afterlife," 2024, https://doi.org/https://ssrn.com/abstract=4864011 or http://dx.doi.org/10.2139/ssrn.4864011.

person invests in each outcome, the result is ultimately in the hands of God, who knows what is best for each individual.

The contradiction here lies in the stark difference between Lipton's emphasis on human agency and Islam's emphasis on divine will. Lipton's epigenetics suggests that individuals can take direct and meaningful action to alter their biology and improve their lives, whereas Tawakkul teaches that human effort is necessary but not sufficient to guarantee an outcome. In the Islamic framework, the final result always rests with Allah, regardless of the effort or mental state of the individual.

Despite these apparent contradictions, there is a potential for reconciliation between the two perspectives. From an Islamic viewpoint, Tawakkul does not negate the importance of human effort or the need for personal responsibility in seeking positive outcomes. Rather, it encourages individuals to put in their best effort while simultaneously recognizing the limits of human control. One could argue that efforts to change one's beliefs and mindset, as suggested by Lipton's epigenetics, are part of the work that individuals are expected to do in this world. In this sense, changing one's perceptions, cultivating positive beliefs, and maintaining a healthy mental state could be seen as efforts that align with the principle of Tawakkul.

However, the difference remains in the underlying worldview: Lipton's theory gives individuals a sense of ultimate control over their biology, while Tawakkul reminds individuals that the outcome of their efforts is ultimately in the hands of Allah. While human agency and effort are important, Tawakkul emphasizes that true empowerment comes from trusting in God, recognizing that our understanding and control are limited in comparison to divine wisdom.

In conclusion, Bruce Lipton's theory of epigenetics and the Islamic concept of Tawakkul offer two contrasting approaches to human control and empowerment. While Lipton emphasizes the role of individual belief in shaping one's biological and psychological reality, Tawakkul underscores the importance of human effort coupled with a deep reliance on Allah's will. The reconciliation of these perspectives lies in acknowledging that while humans are responsible for their actions and beliefs, the ultimate outcome of these efforts remains within the domain of divine will.

Conclusion

This study has examined the dynamic interaction between faith and biology in the process of personal transformation, focusing on Islamic

spiritual practices and Bruce Lipton's epigenetic framework from *The Biology of Belief*. By analyzing how core Islamic practices such as Sabr (patience), Tawakkul (trust in Allah), and Dhikr (remembrance of Allah) contribute to cognitive and emotional well-being, this research demonstrates the profound impact of spiritual practices on neuroplasticity—the brain's ability to rewire itself. In parallel, Lipton's theory illustrates how belief systems and perceptions influence biological processes at the cellular level, further reinforcing the mind-body connection.

The findings suggest that Islamic practices, which promote mindfulness, trust, and emotional regulation, play a significant role in shaping both mental and physical health. This aligns with Lipton's argument that belief and thought patterns can trigger biological changes, particularly in the regulation of gene expression through epigenetic mechanisms. However, while Lipton emphasizes human control over biological outcomes, the concept of Tawakkul introduces an important dimension of surrender to divine will, which enriches the understanding of faith-driven transformation.

Through a mixed-methods approach, combining qualitative and quantitative data, this study highlights the potential synergy between spiritual faith and modern science in fostering holistic personal transformation. By integrating Islamic beliefs with scientific insights from epigenetics and neuroscience, this research suggests that spiritual practices not only provide emotional and mental stability but also contribute to biological resilience and well-being. This holistic model, which bridges faith and science, offers promising pathways for enhancing mental health, promoting personal growth, and achieving long-term emotional and cognitive resilience.

Ultimately, this research underscores that both belief systems and biological processes play integral roles in personal transformation, with faith and science complementing one another. As such, incorporating both spiritual and scientific perspectives can offer a more comprehensive approach to improving mental health and overall well-being.

References

A. Mazzio, Elizabeth, and Karam F.A. Solima. "Basic Concepts of Epigenetics: Impact of Environmental Signals on Gene Expression." *Epigenetics*, 2012. https://doi.org/https://doi.org/10.4161/epi.7.2.18764.

Biro, D., & Weinberger, A. "The Role of Mind-Body Practices in Epigenetics: A Review of the Literature," 2016, 353–58.

Cambridge Universitiy Press. "Meaning of Epigenetics in English," 2024.

https://dictionary.cambridge.org/dictionary/english/epigenetics?q=Epigenetics.

Cowan, W. Maxwell, Donald H. Harter, and Eric R. Kandel. "The Emergence of Modern Neuroscience: Some Implications for Neurology and Psychiatry," 2000. https://doi.org/https://doi.org/10.1146/annurev.neuro.23.1.343.

Farina, Sheila M., RN-BC; MSN, Minerva, Elizabeth RN, HSMI, CWHC;, Jyl; Glunt, et al. "Introducing Mindfulness Practices for Self-Care Outcomes of a Brief Education Session." *Journal for Nurses in Professional Development*, 2018. https://doi.org/10.1097/NND.0000000000000456.

Frackowiak, Richard SJ, Karl J. Friston, Raymond J. Dolan Christopher D. Frith, and J. C. Mazziotta. "Review of Human Brain Function." *Journal of Psychophysiology* 14, no. 2 (2004). https://psycnet.apa.org/buy/2007-17376-001.

Harianti, Winda Sri, Rafifah Huwaida, Nindya Sekar Adriwiguna, and Hazhira Qudsyi. "Muraqabah Intensification Therapy (MIT): An Alternative Islamic Therapy for Social Media Addiction." *International Journal of Public Health Science* 11, no. 1 (2022): 38–46. https://doi.org/10.11591/ijphs.v11i1.21137.

Ibid, 2005.

Isgandarova, N. "Muraqaba as a Mindfulness-Based Therapy in Islamic Psychotherapy." *J Relig Health*, 2019. https://doi.org/https://doi.org/10.1007/s10943-018-0695-y.

KHAN, UROOJ, and Danish Ahmed Siddiqui. "How Belief of Tawhid Leads to Well-Being in Muslims: The Serial Mediation of Tawakul, and Self-Regulation, Complemented by the Belief of Reward in the Afterlife," 2024. https://doi.org/https://ssrn.com/abstract=4864011 or http://dx.doi.org/10.2139/ssrn.4864011.

Koenig, H. G. "Religion, Spirituality, and Health: The Research and Clinical Implications." *ISRN Psychiatry*, 2012.

Lipton, Bruce. *Biology of Belief*. Mountai of Love, 2005.

———. *Biology Of Belief*. Mountain of Love, 2005.

Long, Ahmad Sunawari, Jalaluddin Abdul Malek, Ab Rahman Z., Mohammad Rahim Maslahat, Meta Malihatul Kamaluddin, and Balan Rathakrishnan. "A STUDY ON THE SIGNIFICANCE OF MINDFULNESS, MUJĀHADAH AL-NAFS AND MENTAL ILLNESS AMONG RISK PRONE UNIVERSITY STUDENTS BASED ON ISLAMIC PSYCHOTHERAPY." *Journal of Pharmaceutical Negative Results*, 2023. https://doi.org/10.47750/pnr.2023.14.02.309.

Newberg, A. B., and M. R. Waldman. *How God Changes Your Brain: Breakthrough Findings from a Leading Neuroscientist*. Ballantine Books, n.d.

Quran.com. "Tafsir Maariful Quran 13:28," 2024. https://quran.com/13:28/tafsirs/en-tafsir-maarif-ul-quran.

"Quran 2:45," n.d.

R. Falk, Darrel. *Coming to Peace with Science: Bridging the Worlds Between Faith and Biology*. IVP Academic, 2004.

Riddihough, Guy, and Laura M. Zahn. "What Is Epigenetics?" *Science* 330, no. 6004 (2010): 611. https://doi.org/10.1126/science.330.6004.611.

Sulaiman. "Konsep Tawakal Menurut Imam Ghazali Dalam Kitab Ihyā 'Ulūm Al-Dīn." *Ameena Journal* 1, no. 1 (2023): 44–55.

Trevino, K. M., Archambault, J. P. Richardson P. E., Schuster, and J. Moye. "Religious Coping and Psychological Distress in Military Veterans: The Impact of Belief Systems on Psychological Outcomes." *Journal of Health Psychology* 22, no. 9 (2017). https://www.jstor.org/stable/41349869.

X. Shen, Francis. *Neuroscience, Mental Privacy, and the Law*. 6 Harv. J. L. & Pub. Pol'y 653, 2013. https://heinonline.org/HOL/LandingPage?handle=hein.journals/hjlpp36&div=31&id=&page=.

Yasin, Najibah, Malaysia Faridah Salleh, Rabiatul Aribah Muhamad Isa, Aisah Mat Dan, Siti Rafidah Dollah Hamdani, Noor Fadhzana Mohd Noor, and Muhamad Daoh. "Assessing the Dimensions of Solat From the Perspectives of the Quran and Hadith." *Selangor Humaniora Review*, no. December (2020): 15–23.

Quran 65:3

Qan 13:28