ALHAMD: A Multidimensional Model of Holistic Well-Being Bridging Spirituality and Positive Psychology

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Abstract. Holistic well-being has become a central concern in psychology. Existing frameworks, including PERMA and other well-being models, provide valuable perspectives on human flourishing but do not always explicitly address the transcendent and spiritual dimensions of human experience. This article introduces ALHAMD, a multidimensional conceptual model of holistic well-being grounded in the Islamic concept of conscious praise (*Al-hamd*), particularly expressed through *Al-ḥamdu lillāh* ("All praise is due to God"). Drawing on Qur'anic and prophetic teachings and engaging with positive psychology research, psychological well-being, and spirituality, the model proposes six dimensions: Appreciation, Love, Humility, Alignment, Meaning, and Devotion. The dimensions articulate perceptual, affective, attitudinal, ethical, existential, and spiritual orientations, with conscious praise serving as their organizing principle. Rooted in the Islamic intellectual tradition, ALHAMD offers a framework for interdisciplinary dialogue on human flourishing while recognizing the specificity of its theological foundations. As a theoretical proposal that has not yet undergone systematic conceptual or empirical validation, it offers a foundation for future conceptual clarification, psychometric development, empirical investigation, and cross-cultural assessment, with potential relevance to educational, organizational, and personal development contexts.

أضحى الرفاه الإنساني المتكامل (Holistic Well-Being) من القضايا المحورية في علم النفس المعاصر. وقد أسهمت الأطر النظرية المعاصرة في علم النفس الإيجابي ودراسة الرفاه النفسي، ومن أبرز أمثلتها نموذج بيرما (PERMA)، في تعميق فهم مقومات الحياة الطيبة، غير أنها لا تتناول دائمًا بصورة صريحة الأبعاد الروحية والإيمانية للتجربة الإنسانية. تقدّم هذه المقالة نموذج الحمد (ALHAMD)، بوصفه إطارًا مفاهيميًا متعدد الأبعاد لفهم الرفاه الإنساني المتكامل، يستند إلى مفهوم الحمد في التصور الإسلامي، ولا سيما تجلّيه في قول: «الْحَمْدُ لِلَّهِ». وينطلق النموذج من التعاليم القرآنية والنبوية، ويدخل في حوار علمي مع البحوث المعاصرة في علم النفس الإيجابي، والرفاه النفسي، والروحانية. ويقترح النموذج ستة أبعاد مترابطة ومتكاملة، هي: إدراك النعم وتقديرها (Appreciation)، والمحبة (Love)، والتواضع (Humility)، والاستقامة (Alignment)، والمعنى (Meaning)، والتعبّد (Devotion). وتعكس هذه الأبعاد توجهات متكاملة تشمل الإدراك والوجدان والمواقف النفسية والالتزام الأخلاقي والوعي الوجودي والتوجّه الروحي، فيما يشكّل الحمد الواعي (Conscious Praise) المبدأ الناظم الذي يجمع بينها ويوجّه تفاعلها. وانطلاقًا من جذوره في التراث الفكري الإسلامي، يقدّم نموذج الحمد (ALHAMD) منظورًا متكاملًا للرفاه الإنساني، مستندًا إلى الرؤية الإسلامية. وباعتباره مقترحًا نظريًا لم يخضع بعدُ للتحقق المفاهيمي المنهجي أو الاختبار التجريبي، فإنه يفتح المجال أمام أبحاث مستقبلية تتناول استكمال بنائه المفاهيمي، وتطوير أدوات قياسه، ودراسة مدى صلاحيته في سياقات ثقافية متنوعة، واستكشاف إمكانات الإفادة منه في مجالات التربية والعمل المؤسسي والتنمية الشخصية.

Keywords: ALHAMD model; conscious praise; All praise is due to God (Al-ḥamdu lillāh); holistic well-being; positive psychology; spirituality; Islamic psychology.

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The study of human well-being is now a central field of contemporary psychology, bringing together researchers and practitioners to understand the conditions that promote life satisfaction, happiness, meaning, and overall fulfillment. Influential frameworks such as Seligman's PERMA model (Seligman, 2011), Ryff's (1989) model of psychological well-being, and Keyes' (2002) model of flourishing illustrate the multidimensional nature of well-being and have informed research across educational, organizational, and health-related contexts. Yet the integration of spiritual and transcendent dimensions remains uneven. While contemporary psychology increasingly recognizes the importance of meaning, values, and existential concerns, religious and spiritual traditions offer additional perspectives on faith, moral responsibility, and ultimate purpose. Research on religion, spirituality, and well-being highlights the relevance of these dimensions while emphasizing the complexity of their relationships across cultural and social contexts (Koburtay et al., 2023; Koenig et al., 2012; Lucchetti et al., 2021), and spiritual well-being research distinguishes religious and existential aspects of human flourishing (Ellison, 1983).

The ALHAMD model is introduced within this context. Rooted in the Qur'anic and prophetic tradition, it draws on the concept of Al-hamd (praise), expressed in the formula *Al-ḥamdu lillāh* ("All praise is due to God"), and proposes six interconnected dimensions: Appreciation, Love, Humility, Alignment, Meaning, and Devotion. Positioned at the intersection of positive psychology, psychological well-being, and spirituality, ALHAMD seeks to complement rather than replace established scientific models by offering a spiritually grounded framework for examining the relationships among conscious praise, personal development, ethical orientation, and human flourishing. While grounded in the Islamic tradition, it may provide a basis for dialogue with other cultural and philosophical perspectives.

At present, ALHAMD is a theoretical proposal that has not yet undergone conceptual, empirical, or psychometric validation. Its contribution lies in its conceptual architecture and its potential to guide future interdisciplinary research. Accordingly, the correspondences between ALHAMD and psychological constructs discussed throughout are conceptual; they should not be read as evidence of empirical validity or demonstrated effectiveness.

The article is organized as follows. A review of the literature examines major models of well-being and their relationships with spirituality. The origins and foundations of the concept of Al-hamd are then presented, followed by a detailed description of the ALHAMD model and a comparative dialogue with established psychological and spiritual well-being frameworks. Potential applications and limitations are discussed, and the article concludes with perspectives for conceptual development, empirical validation, and cross-cultural research.

Positive Psychology and Models of Well-Being

Positive psychology has contributed significantly to the scientific study of human flourishing. Among its influential frameworks, Seligman's (2011) PERMA model identifies five dimensions: positive emotions, engagement, relationships, meaning, and accomplishment. The model has informed research in education, coaching, organizations, and health-related settings, including PERMA-based approaches among university students (Sedeh & Aghaei, 2024) and patients with Parkinson's disease (Yao et al., 2024). The PERMA-Profiler has also been examined among early childhood education professionals in Norway (Basharat et al., 2025), illustrating the model's scope, but not necessarily its generalizability.

Ryff's (1989) model of psychological well-being offers a eudaimonic perspective centered on autonomy, environmental mastery, personal growth, positive relations, purpose in life, and self-acceptance. Keyes (2002) conceptualizes flourishing through emotional, psychological, and social well-being, emphasizing both individual functioning and social integration.

Spiritual well-being represents another perspective. Paloutzian and Ellison (1982) distinguished religious and existential dimensions of spiritual well-being, and Ellison (1983) developed its conceptualization and measurement. This approach is relevant to ALHAMD because it recognizes that well-being may involve both existential meaning and a relationship with the transcendent. ALHAMD differs, however, in its foundation in the Islamic concept of Al-hamd and in its organization of six interconnected dimensions.

Developments in positive psychology have also encouraged broader approaches to flourishing. Second-wave positive psychology emphasizes the interplay between positive and negative experiences, including suffering, meaning, and resilience (Lomas, 2016; Wong, 2011), while third-wave positive psychology attends to complexity, cultural diversity, interconnectedness, and systemic contexts (Lomas et al., 2021). These perspectives offer a relevant lens for examining spiritually grounded approaches to well-being without assuming that any single conception of flourishing is universally applicable. Within this landscape, certain aspects of ALHAMD resonate with established constructs in positive psychology and psychological well-being, but the model is distinguished by the organizing role of conscious praise and its explicitly theological foundation.

Spirituality, Religion, and Holistic Well-being

Research on religion and spirituality has examined their relationships with psychological well-being, coping, resilience, meaning, and social connectedness. Koenig et al. (2012) provide a broad examination of the relationships between religious involvement and mental and physical health, while Puchalski et al. (2009) emphasize the importance of spiritual concerns within whole-person care. In a systematic literature review, Koburtay et al. (2023) examine religion, spirituality,

and well-being, particularly in organizational contexts, highlighting the importance of considering religious and spiritual experiences alongside psychological and social functioning and identifying directions for future research. Related research points to the role of community belonging, social support, and existential meaning in understanding well-being (Berghmans & Weiss, 2022). These relationships are complex and may vary according to individual experience, cultural context, and the nature of religious or spiritual involvement.

Empirical research has also examined these relationships across populations. Using data from 121 countries, Chen et al. (2026) reported positive associations between religious or spiritual connection and subjective well-being, although these associations varied across national contexts and were generally modest. Similarly, a meta-analysis of studies conducted in German-speaking countries identified a statistically significant but small association between religiosity, spirituality, and mental health (Zwingmann, 2026). In Muslim contexts, Anlı (2025) reviewed positive psychology practices informed by Islamic principles, highlighting the relevance of culturally and religiously situated approaches to well-being. Together, these findings support the consideration of spirituality as a key dimension in well-being research, while underlining the need to account for cultural context, conceptual diversity, and the distinction between association and causation.

For ALHAMD, these developments provide a context for examining the relationships among conscious praise, psychological functioning, ethical orientation, and spiritual experience. Islamic psychology offers conceptual resources for this examination through an understanding of human nature grounded in Islamic conceptions of the self and the soul, and its theoretical foundations and implications for counseling and psychotherapeutic practice have been examined (Rassool, 2021, 2025; Rothman & Coyle, 2018, 2020).

These frameworks, together with recent developments in positive psychology (Lomas et al., 2021), offer complementary perspectives, while spiritual traditions provide distinctive conceptual resources concerning gratitude, compassion, moral responsibility, and transcendence. Building on previous conceptual work linking psychological well-being, decision-making, and fulfillment (Abou El Majd, 2025; Micozzi, 2015; Rosmarin et al., 2011), ALHAMD proposes an integrative framework inspired by Qur'anic and prophetic sources and placed in dialogue with contemporary well-being research. Its originality lies in the organizing role assigned to conscious praise and in the proposed connections among psychological, relational, ethical, and spiritual orientations.

Origin and Foundations of the Concept of Al-hamd

Al-hamd occupies a central place in the Qur'anic corpus and the prophetic tradition. It expresses both gratitude for divine blessings and praise of God's intrinsic perfection, independently of the favors received. This dual meaning gives Al-hamd profound significance and a structuring function in the spiritual life of the believer. From this view, conscious praise extends beyond the expression of gratitude to encompass spiritual presence, awareness, and an orientation toward holistic flourishing (Abou El Majd, 2026).

Qur'anic Foundation

The Qur'an opens with a proclamation of universal praise: "All praise is due to God, Lord of the worlds" (Qur'an 1:2). This statement, situated at the beginning of Al-Fātiḥa, places praise at

the heart of Islamic religious and spiritual experience. It connects the recognition of divine sovereignty, the acknowledgment of creation, and the believer's spiritual orientation. Al-hamd is therefore not limited to an expression of circumstantial gratitude but comprises a broader spiritual disposition involving recognition, humility, and dependence on God.

The centrality of praise is reaffirmed in several Qur'anic contexts. In relation to creation and cosmic order, praise expresses recognition of the divine origin and harmony of existence (Qur'an 6:1; 34:1). In the context of revelation, it acknowledges divine guidance (Qur'an 18:1), and it accompanies recognition of divine sovereignty and wisdom (Qur'an 35:1). In situations of deliverance, it becomes an expression of gratitude, as illustrated by the command to Noah: "Praise be to Allah, Who has saved us from the wrongdoing people" (Qur'an 23:28). In descriptions of Paradise, praise expresses the fulfillment of the believers' spiritual journey (Qur'an 10:10; 39:74).

Praise is also expressed at several levels within the Qur'anic discourse. At the divine level, praise belongs to God, whose attributes and acts constitute its ultimate foundation. At the prophetic level, the command to proclaim praise highlights its devotional and pedagogical dimensions (Qur'an 17:111). At the communal and eschatological levels, believers express praise in recognition of divine guidance and fulfillment (Qur'an 7:43; 39:74). At the cosmic level, creation participates in the glorification of God, reflecting the universal scope of divine remembrance (Qur'an 17:44).

These passages present Al-hamd not solely as a ritual expression but as a spiritual orientation that shapes the believer's perception of self and world. Within this worldview, material, spiritual, individual, and collective experiences are interpreted in relation to divine wisdom and purpose, encouraging gratitude, humility, and reflection on the ultimate purpose of existence. The passages suggest four existential horizons of conscious praise: the recognition of divine origin and sovereignty, the appreciation of creation and blessings in everyday life, the spiritual interpretation of adversity and deliverance, and the orientation of human existence toward its ultimate purpose. These horizons are not an explicit Qur'anic classification but an interpretative synthesis of the contexts in which praise is expressed, and they provide the foundation for the proposed framework.

Prophetic Teaching

The prophetic tradition further emphasizes the spiritual and existential significance of Al-hamd. Several hadiths highlight the importance of praise, including "The best supplication is *Al-ḥamdu lillāh*" (Jāmiʿ al-Tirmidhī) and "*Al-ḥamdu lillāh* fills the scale" (Ṣaḥīḥ Muslim). These teachings express the devotional value of praise in the believer's relationship with God. Beyond formal worship, prophetic teachings associate praise with everyday circumstances, including eating and drinking, waking, sneezing, and the remembrance of God following prescribed prayers, establishing a pattern of remembrance and acknowledgment of divine blessings. This regularity may be interpreted as a rhythm of conscious praise through which spiritual attention is repeatedly connected to ordinary experience.

Difference Between Gratitude and Praise

An important distinction in Islamic theological discourse concerns gratitude (Ash-shukr) and praise (Al-hamd). Gratitude involves the recognition and acknowledgment of blessings received, whereas praise also expresses recognition of divine perfection, attributes, and wisdom independently

of benefits. In contrast, positive psychology has investigated gratitude as a psychological construct associated with aspects of subjective well-being and interpersonal functioning (Emmons & McCullough, 2003). Still, it is not equivalent to the theological concept of gratitude, which is embedded in a specific understanding of the relationship between human beings and God.

Here, Al-hamd encompasses gratitude while extending beyond it toward recognition of divine perfection and a sustained spiritual orientation. ALHAMD thus does not merely transpose gratitude research into a religious context; it proposes a broader conceptual relationship among conscious praise, spiritual awareness, ethical orientation, and human flourishing.

Spiritual Orientation and Vision of Life

From a Qur'anic perspective, praise and gratitude are not limited to responses to favorable circumstances. They may also be understood as enduring spiritual orientations through which believers interpret experiences of joy, achievement, difficulty, and loss in relation to divine wisdom and purpose. This orientation can be examined at three interconnected levels. At the metaphysical level, existence is understood as originating from divine creation and remaining dependent upon God, which provides a transcendent frame of reference for interpreting human experience. At the cognitive and emotional level, events may be interpreted through religious concepts such as gratitude, patience, trust, and hope, suggesting connections between spiritual meaning-making and psychological processes, although their effects cannot be assumed. At the existential and ethical level, human flourishing is understood in relation not only to worldly achievements but also to moral responsibility, spiritual development, and ultimate fulfillment.

From an anthropological perspective, conscious praise may therefore engage perception, emotion, personal attitude, ethical action, existential reflection, and spirituality. Al-hamd thus provides a theological and conceptual foundation for examining relationships among cognition, emotion, spirituality, and ethical action, and a coherent starting point for the ALHAMD model.

The ALHAMD Model

The ALHAMD model proposes an integrative conceptual approach to holistic well-being, articulating the cognitive, emotional, motivational, behavioral, ethical, and spiritual dimensions of human experience. Beyond a verbal or ritual act, Al-hamd is treated as a hermeneutic foundation connecting creation, revelation, ethics, and eschatology, inviting believers to recognize divine blessings, reflect on the ultimate meaning of existence, and cultivate gratitude, patience, and trust throughout life. The framework is developed in dialogue with positive psychology, psychological well-being, and spirituality research (Ellison, 1983; Fredrickson, 2004; Ryff, 1989; Seligman, 2011).

Conceptual Rationale for the ALHAMD Dimensions

The six dimensions are proposed as a conceptual organization of the aspects of human experience that conscious praise may engage: appreciation of divine blessings (perception), love for creation and its Creator (affection), humility before God (personal attitude), alignment of intentions and actions with ethical and spiritual values (ethical action), the search for meaning in lived experience (existential understanding), and devotion to God (spiritual commitment). This organization is an interpretative synthesis informed by Islamic spiritual teachings and contemporary

well-being research. It is neither a classification explicitly prescribed by Qur'anic sources nor the outcome of a systematic thematic analysis or an empirically validated factor structure. The ALHAMD acronym serves as an integrative and accessible representation of the framework.

Appreciation (A) emphasizes the conscious recognition of divine blessings, encompassing both the gifts received in everyday life and the broader signs of divine generosity manifested in creation. Rooted in the Qur'anic understanding of praise as recognition of God's attributes and acts (Qur'an 1:2; 6:1; 35:1) and in teachings concerning the remembrance of blessings (Qur'an 14:7; 16:18), this dimension invites individuals to move beyond the acknowledgment of personal benefits toward an appreciative awareness of existence and its divine Source. It may be placed in dialogue with psychological research on gratitude and appreciation (Emmons & McCullough, 2003), while retaining the theological significance of Al-hamd.

Love (L) emphasizes the affective dimension of conscious praise, expressed through love for divine blessings, appreciation of the beauty and harmony of creation, and love for God as their ultimate Source. The recognition of blessings may thus extend beyond gratitude toward a deeper spiritual attachment to the Creator, in line with Qur'anic teachings concerning love for God (Qur'an 2:165) and the signs of divine mercy and affection manifested in creation (Qur'an 30:21). Love may also find expression in compassion, kindness, and ethical concern for others (Qur'an 16:90). This dimension can be placed in dialogue with positive relationships in PERMA (Seligman, 2011) and positive relations with others in Ryff's (1989) model, while retaining its spiritual orientation.

Humility (H) emphasizes the recognition of human limitations and fundamental dependence on God. The proclamation "All praise is due to God, Lord of the worlds" (Qur'an 1:2) situates human existence within the relationship between the Creator and His creation, inviting individuals to acknowledge that their existence, capacities, and blessings are not entirely self-generated. Such recognition may encourage modesty, moderation of the ego, and respectful relationships with others and the created world, in accordance with Qur'anic teachings on humility (Qur'an 25:63; 31:18–19). This dimension may be explored in relation to psychological research on humility, interpersonal functioning, and social well-being, without assuming that these outcomes necessarily follow from conscious praise.

Alignment (A) emphasizes coherence between intentions, values, and actions, grounded in the recognition of divine blessings and human responsibility. Here, conscious praise may invite individuals to express their recognition of God's generosity through ethical and responsible conduct. The Qur'anic call to act in gratitude (Qur'an 34:13) connects the acknowledgment of blessings with concrete action, while the description of aspects of creation placed at humanity's disposal (Qur'an 45:13) invites reflection on responsibility toward the created world. While gratitude (Ash-shukr) and praise (Al-hamd) are theologically distinct, their relationship offers a basis for interpreting ethical action as a possible expression of conscious praise. Alignment may be examined in relation to purpose in life in Ryff's (1989) model and meaning and accomplishment in PERMA (Seligman, 2011), while emphasizing consistency between spiritual conviction, personal values, and daily action.

Meaning (M) emphasizes the search for meaning in human existence and the interpretation of life events within a broader spiritual and existential perspective. Conscious praise invites believers to reflect on the significance of creation, blessings, achievements, and adversity, since human existence is understood within the Islamic tradition as purposeful rather than meaningless. This

orientation resonates with Qur'anic reflections on the purpose of creation (Qur'an 3:191), life as a test (Qur'an 67:2), and the limits of human understanding when confronting difficult experiences (Qur'an 2:216). Seeking meaning does not imply knowing the specific divine wisdom behind every event, but rather cultivating reflection, discernment, and openness to possible lessons and personal transformation. Meaning can be placed in dialogue with meaning in PERMA (Seligman, 2011) and purpose in life in Ryff's (1989) model, while retaining its theological and existential orientation.

Devotion (D) emphasizes the orientation of conscious praise toward God, expressed through worship, remembrance, trust, and commitment to divine guidance. In Al-Fātiḥa, the proclamation "All praise is due to God, Lord of the worlds" (Qur'an 1:2) is followed by the affirmation "You alone we worship, and You alone we ask for help" (Qur'an 1:5), a progression that provides a foundation for understanding praise in relation to worship and dependence on God. Devotion also situates human existence within an ultimate spiritual horizon, as reflected in Qur'anic teachings on the purpose of worship (Qur'an 51:56) and descriptions of praise in the Hereafter (Qur'an 7:43; 39:75). This dimension can be placed in dialogue with research on religious and existential well-being (Ellison, 1983), while preserving its theological significance within the Islamic tradition.

These dimensions are proposed as interconnected rather than independent. Appreciation may encourage Love through a deeper recognition of divine blessings and their Source; Love may foster Humility and ethical concern; Humility may support Alignment between intentions, values, and actions; and reflection on Meaning may enrich Devotion. These relationships illustrate the proposed internal coherence of ALHAMD rather than an established causal or sequential process. Their direction, strength, and potential reciprocity remain questions for future investigation.

Table 1

Conceptual Orientations and Psychological Correspondences of the ALHAMD Dimensions

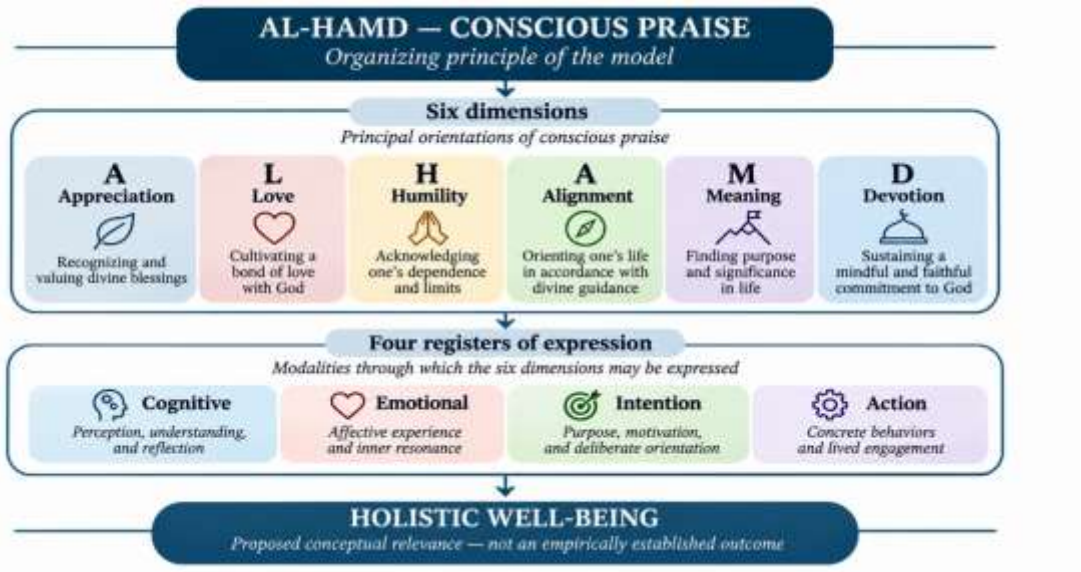
ALHAMD dimension	Conceptual orientation	Potential psychological correspondence
A; Appreciation	Recognition and appreciation of divine blessings	Gratitude, positive appraisal
L: Love	Loving attachment to God and benevolent orientation toward others	Love, compassion, positive emotions
H: Humility	Recognition of human limitations and dependence on God	Humility, self-awareness
A: Alignment	Orientation of intentions and actions toward divine guidance and ethical values	Values-based action, psychological congruence
M: Meaning	Recognition of purpose and existential significance	Meaning in life, sense of purpose
D: Devotion	Conscious commitment to God through worship and everyday conduct	Spiritual engagement, religious commitment

Note. Psychological correspondences are proposed conceptual parallels rather than empirically established equivalences. The theological meaning of each dimension is not reducible to its psychological counterparts.

Table 1 summarizes the conceptual orientations of the six dimensions and their potential correspondences with psychological constructs. Each dimension can also be examined through four interrelated registers of human experience. At the cognitive level, individuals interpret experiences through beliefs, awareness, and meaning-making processes. At the emotional level, gratitude, love, serenity, and other affective experiences may accompany spiritual engagement. At the level of intention, motivations and aspirations are oriented toward ethical and spiritual purposes. At the level of action, these orientations may be expressed through concrete behaviors, including service to others, responsible conduct, worship, remembrance, and other forms of spiritual practice. Together, these form an integrated conceptual architecture in which conscious praise serves as the organizing principle. Figure 1 offers a visual synthesis of this architecture and its relevance to holistic well-being.

Figure 1.

Conceptual Architecture of the ALHAMD Model



ALHAMD in Dialogue with Contemporary Well-Being Frameworks

To clarify its theoretical contribution, ALHAMD can be discussed in relation to several established perspectives on well-being, particularly PERMA, psychological well-being, social flourishing, and spiritual well-being. The connections described below are areas of conceptual dialogue, not direct equivalences between dimensions or evidence of empirical relationships.

In relation to PERMA (Seligman, 2011), Appreciation and Love may resonate with positive emotions and positive relationships, respectively, while Alignment may be considered in relation to engagement and accomplishment through its emphasis on coherent and purposeful action. Meaning shares an explicit concern with existential significance, although ALHAMD situates this search within a theological understanding of human existence. Humility and Devotion introduce further orientations concerning human dependence on God, spiritual commitment, and worship, which are not represented as separate components in PERMA.

Ryff's (1989) eudaimonic model offers further points of dialogue. Love may be considered in relation to positive relations with others, while Humility invites reflection on self-understanding and the recognition of personal limitations, without being equivalent to self-acceptance. Alignment may resonate with purposeful action and personal growth, whereas Meaning shares an interest in existential purpose. Appreciation and Devotion introduce additional perspectives centered on the recognition of divine blessings and spiritual commitment. These correspondences remain partial, as ALHAMD interprets human flourishing through conscious praise and a theological understanding of existence rather than through the psychological constructs that structure Ryff's model.

Keyes' (2002) distinction between emotional, psychological, and social well-being provides a further point of dialogue, particularly through Love and Humility, which invite reflection on interpersonal relationships, compassion, respect, and social responsibility. Alignment adds an ethical orientation by emphasizing coherence between personal values and actions, including conduct toward others and the wider community. Although both frameworks recognize the relational and collective aspects of human flourishing, Keyes (2002) examines well-being through psychological and social functioning, whereas ALHAMD interprets these orientations within a framework of conscious praise, ethical responsibility, and spiritual commitment.

Research on spiritual well-being provides a particularly relevant comparison. Paloutzian and Ellison (1982) and Ellison (1983) distinguish religious and existential aspects of spiritual well-being, recognizing that human experience may involve both a relationship with the divine and a sense of existential meaning. ALHAMD shares these concerns, particularly through Meaning and Devotion, but differs in its foundation and organization: rather than approaching spiritual well-being primarily through religious and existential dimensions, it proposes conscious praise as an organizing principle connecting all six dimensions within a unified theological framework.

These comparisons suggest that ALHAMD does not replace established well-being models or claim superiority over them. Its proposed originality lies not merely in incorporating spirituality into a multidimensional understanding of well-being, but in positioning conscious praise as an organizing principle connecting perceptual, affective, ethical, existential, and devotional orientations.

The question of cross-cultural applicability requires consideration. Themes within ALHAMD, i.e., gratitude, compassion, humility, meaningful action, may resonate across religious and non-religious contexts. Yet, the theological significance of divine praise, worship, and eschatological destiny may not have secular equivalents, and any adaptation beyond the model's original Islamic context would require conceptual clarification, sensitivity to cultural differences, and empirical assessment. Third-wave positive psychology, emphasizing complexity, cultural diversity, and interconnectedness provides a relevant context for this dialogue (Lomas et al., 2021).

Practical Implications

ALHAMD offers a conceptual framework that connects psychological, social, ethical, and spiritual aspects of human experience and may inform personal reflection, educational initiatives, organizational practices, and interdisciplinary research.

At the psychological level, ALHAMD emphasizes awareness, appreciation, gratitude, and the search for meaning. These themes connect with established research on gratitude, psychological well-being, and resilience (Emmons & McCullough, 2003; Ryff, 1989) and provide possible avenues

for examining how individuals interpret experiences, reflect on personal values, and approach adversity. Their inclusion in ALHAMD does not, however, establish that the model itself improves emotional regulation or psychological health.

At the social level, the model highlights compassion, humility, solidarity, and harmonious relationships. These principles may provide a basis for educational reflection, community dialogue, and discussions of ethical leadership in organizational settings. Love and Humility invite consideration of how affection, respect, and awareness of human limitations may inform interpersonal relationships and collective well-being, while Alignment emphasizes coherence between ethical values and responsible conduct toward others.

At the ethical level, ALHAMD encourages reflection on the alignment of intentions, values, and actions, and on justice, integrity, responsibility, and the common good in situations involving personal or collective choices. How the proposed dimensions can be translated into observable practices requires further examination.

At the spiritual and existential level, the model places conscious praise at the center of the relationship between inner experience and purposeful action. For individuals within the Islamic tradition, it offers a framework for reflecting on gratitude, worship, meaning, and spiritual responsibility. Its relevance beyond this tradition would require careful adaptation that respects the theological significance of Al-hamd and the diversity of cultural and religious perspectives.

The Ethics of Praise and Contemporary Issues

By placing conscious praise at the center of its conceptual architecture, ALHAMD invites reflection on the relationships among gratitude, responsibility, and human action in the face of societal challenges. In the context of ecology and sustainability, gratitude and humility may be interpreted as ethical orientations encouraging respect for creation, moderation, and responsible resource use. This perspective invites reflection on environmental stewardship and sustainable lifestyles without assuming that spiritual appreciation produces environmentally responsible action.

Regarding social justice and equity, Love and Humility provide complementary orientations toward compassion, solidarity, and respect for human dignity, which may inform reflection on inclusion, social responsibility, and relationships with vulnerable populations. Alignment extends this perspective by emphasizing coherence between declared values, intentions, and actions within institutions, businesses, and communities. Conscious praise may invite reflection not only on the recognition of divine blessings but also on the responsibilities associated with their use and distribution.

The model also offers a view on the ethics of consumption, where appreciation and humility invite reflection on moderation, voluntary simplicity, and the distinction between essential needs and excessive consumption. In the context of technology, particularly the growing influence of artificial intelligence, ALHAMD raises questions about the alignment of technological development with human dignity, ethical responsibility, and the common good. Finally, peace and coexistence may be explored via compassion, humility, and harmony, which provide conceptual foundations for dialogue, mutual understanding, and respect across cultural and religious differences.

Translating these principles into practical recommendations, educational activities, or organizational initiatives requires further conceptual development and context-sensitive evaluation.

Future Perspectives for Mental Health Research

While ALHAMD is not a clinically validated model, its conceptual foundation may generate research questions concerning the relationships among spirituality, psychological well-being, and mental health. Existing literature has examined the significance of religious and spiritual experiences in coping, meaning-making, and whole-person care (Koenig et al., 2012; Puchalski et al., 2009). Thus, possible research directions include emotional experience and coping, particularly the relationships between conscious praise, gratitude, spiritual reflection, and responses to adversity; social and community well-being, examining how compassion, solidarity, and spiritual belonging relate to perceived support and interpersonal functioning; and existential meaning and resilience, exploring how religious interpretations of events interact with meaning-making.

Before clinical applications can be considered, the conceptual, qualitative, and psychometric work outlined in the next section would be necessary, together with evaluation of cultural applicability, potential benefits and limitations, and the ethical implications of introducing spiritually grounded approaches into professional settings. Any future clinical investigation should respect individual autonomy, religious and cultural diversity, professional standards, and the distinction between spiritual support and evidence-based psychological treatment. ALHAMD should therefore not be presented as a therapeutic intervention or as a substitute for established mental health care.

Research Perspectives and Empirical Validation

The ALHAMD model rests on two complementary foundations: the Qur'anic concept of *Al-hamd* as an integrative spiritual orientation, and its proposed correspondences with psychological constructs, i.e., gratitude, compassion, humility, meaning-making, mindfulness, spiritual coping (Emmons & McCullough, 2003; Fredrickson, 2004; Neff & Germer, 2017; Wong, 2020). These foundations provide a rationale for interdisciplinary investigation but do not establish the validity of the six dimensions: a research strategy is necessary.

The first stage should focus on conceptual clarification and theoretical development. A systematic concept analysis of *Al-hamd*, complemented by a thematic analysis of relevant Qur'anic, prophetic, and scholarly sources, could examine the theological foundations of the six dimensions and clarify the relationships among them. This work should distinguish concepts derived from Islamic spiritual teachings from their proposed psychological correspondences, identify potential overlaps, and assess whether the six-dimensional structure is theoretically justified. Interdisciplinary consultation involving scholars of Islamic studies, psychology, and research methodology could further strengthen the model's conceptual foundations.

The second stage should involve qualitative investigation. Semi-structured interviews, reflective journals, and thematic analyses could explore how individuals understand and experience conscious praise, gratitude, humility, meaning, and devotion in daily life. This would help determine whether the proposed dimensions adequately represent lived experience and whether further distinctions or refinements are necessary. Cross-cultural qualitative studies could also examine the extent to which these concepts retain their meaning across religious and cultural contexts.

The third stage should address psychometric development and quantitative validation of ALHAMD as a measurement instrument. Established instruments may serve as external measures for examining convergent and discriminant validity, including the Gratitude Questionnaire–Six-Item

Form (GQ-6; McCullough et al., 2002), Positive and Negative Affect Schedule (PANAS; Watson et al., 1988), Meaning in Life Questionnaire (MLQ; Steger et al., 2006), PERMA-Profiler (Butler & Kern, 2016), Daily Spiritual Experience Scale (DSES; Underwood & Teresi, 2002), and Duke University Religion Index (DUREL; Koenig et al., 1997). These instruments assess related constructs but cannot, individually or collectively, substitute for an ALHAMD-specific measure (see Appendix).

Advanced statistical methods could subsequently examine the proposed dimensional structure. Exploratory and confirmatory factor analyses, structural equation modeling, and longitudinal designs could help assess dimensionality, construct validity, and temporal relationships. Mediation and moderation analyses could investigate theoretically specified relationships, while multi-group analyses could assess measurement invariance across cultural, linguistic, or religious populations (Byrne, 2013; Hayes, 2022; Kline, 2023). Contingent on satisfactory conceptual and psychometric validation, an experimental stage could examine educational, personal development, or organizational activities informed by ALHAMD. Pilot and feasibility studies, comparative designs, and, where appropriate, randomized controlled trials could investigate outcomes such as gratitude, perceived meaning, interpersonal functioning, and subjective well-being. Any investigation involving clinical populations or mental health outcomes would require additional methodological justification, appropriate ethical safeguards, and collaboration with qualified professionals. Potential study designs, evaluation criteria, and ethical considerations are presented in the Appendix.

Machine learning approaches may complement these investigations once sufficiently large, reliable, and appropriately collected datasets become available. Supervised methods, including penalized regression, random forests, and neural networks, could be explored for predicting selected well-being outcomes, while clustering and network-based approaches might help identify participant profiles or patterns of association among measured constructs (Goodfellow et al., 2016; Jacobucci et al., 2020; Olawade et al., 2024; Shatte et al., 2019). Such analyses would require careful attention to sample size, overfitting, external validation, interpretability, cultural bias, and data protection, and predictive performance should not be interpreted as evidence of causality, construct validity, or intervention effectiveness. These computational perspectives are discussed in the Appendix.

Figure 2.

Proposed Research Pathway for the ALHAMD Model



Together, these stages provide a progressive pathway from conceptual clarification to qualitative exploration, psychometric assessment, empirical investigation, and potential application, without presupposing the validity of the six dimensions or the effectiveness of proposed interventions. As illustrated in Figure 2, the pathway distinguishes successive priorities while allowing methodological adjustment and iterative refinement as new evidence emerges; it is a flexible research agenda rather than a rigid or already implemented validation process.

Educational, organizational, and personal development settings offer plausible initial contexts for exploration, while clinical applications should remain a longer-term possibility contingent on appropriate evidence. Through this research agenda, ALHAMD may contribute to interdisciplinary dialogue among positive psychology, Islamic psychology, spirituality research, and the broader sciences of well-being.

Conclusion

The ALHAMD model proposes a multidimensional conceptual framework for holistic well-being rooted in the Islamic concept of Al-hamd and developed in dialogue with contemporary psychological perspectives. Its six interconnected dimensions (Appreciation, Love, Humility, Alignment, Meaning, and Devotion) articulate the recognition of divine blessings, affection for creation and its Creator, awareness of human dependence on God, coherence between values and actions, existential understanding, and spiritual commitment. Its originality lies in the organizing role of conscious praise and in the proposed integration of psychological and spiritual perspectives, complementing rather than replacing established models such as PERMA, psychological well-being, social flourishing, and spiritual well-being.

Although grounded in the Qur'anic and prophetic tradition, ALHAMD may also stimulate dialogue with other cultural, philosophical, and spiritual perspectives, provided that its theological foundations are respected and the conditions for interpreting or adapting particular concepts are carefully examined. Ultimately, ALHAMD seeks to contribute to a broader understanding of human flourishing by bringing conscious praise, ethical responsibility, spiritual meaning, and psychological well-being into interdisciplinary dialogue. Its scientific contribution will depend on the progressive examination of its conceptual foundations and empirical properties.

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