

Islamic Psychology, from Hypothetical to Empirical: The Case of The International Students of Islamic Psychology (ISIP)

A Thesis

**Submitted to Master's Study Program of Islamic Studies at the
Faculty of Islamic Studies in partial fulfillment of the
requirements for the degree of**

Master of Arts (M.A.)



by:

**Esra Ahmed Abdulhalim Mustafa
01212120002**

UNIVERSITAS ISLAM INTERNASIONAL INDONESIA

DEPOK

2023

Islamic Psychology, from Hypothetical to Empirical: The Case of The International Students of Islamic Psychology (ISIP)

A Thesis

**Submitted to Master's Study Program of Islamic Studies at the
Faculty of Islamic Studies in partial fulfillment of the
requirements for the degree of**

Master of Arts (M.A.)



**Universitas
Islam Internasional
Indonesia**

by:

**Esra Ahmed Abdulhalim Mustafa
01212120002**

UNIVERSITAS ISLAM INTERNASIONAL INDONESIA

DEPOK

2023

ABSTRACT

Name : Esra Ahmed Abdulhalim Mustafa
Programme : Islamic Studies
Title : Islamic Psychology, from Hypothetical to Empirical: The Case Study of International Students of Islamic Psychology (ISIP)

The objective of this study is to analyze the development of Islamic psychology and explore the emerging institutions and concepts that promote the Islamic framework of psychology. The study begins by providing a thorough explanation of Islamic psychology, followed by an exploration of related ideas such as Islamization and the integration of knowledge. Utilizing a qualitative methodology and employing the case study approach, the author directs their attention towards a fundamental aspect of Islamic psychology, wherein primary data is collected through the means of interviews. Furthermore, a comprehensive examination of relevant scholarly works pertaining to the subject of this research is undertaken. The primary contention put up in this study asserts that Islamic psychology has successfully addressed the complexities associated with Islamization, while simultaneously propelling innovative approaches and empirical paradigms. Through this investigation, the present study not only increases our understanding of the emerging Islamic paradigm of psychology and its growth trajectory but also makes a valuable contribution to the ongoing scholarly conversation surrounding the integration and convergence of Islam and psychology.

Keywords : *Islamic psychology, Empirical, Digitalization, Integration, Islamization*

Table of Contents

TITLE PAGE

STATEMENT OF AUTHENTICITY

ANTI-PLAGIARISM STATEMENT

THESIS ATTESTATION

THESIS DEFENCE APPROVAL

ABSTRACT	i
Chapter I	1
Introduction	1
A. Background of Study	1
B. Research Objectives	4
C. Research Questions	5
D. Research Significance	5
E. Literature Review	6
A. Introduction	6
B. The Islamization of Psychology or Decolonizing Psychology	6
C. Integrating Islam and Psychology	11
D. The Empirical Paradigm of Islamic Psychology	14
F. Methodology	18
Case Study Selection	18
Data Collection	19
Data Analysis Methods	20
G. Theoretical Framework	20
Chapter II	23
The Debate on Islamization of Psychology and Integration of Knowledge	23
Introduction	23
A. Islamic psychology is it Islamization or Integration between Islam and Psychology?	23
B. Which idea can win more followers and win the acceptance of the academic field?	29
C. Some of the organizations and Foundations that's apply Islamic Psychology	32
D. Conclusion	36

Chapter III	37
Role of ISIP in Transforming Islamic Psychology into an Empirical Science and Response to Psychology Islamization and Integration	37
A. Introduction.....	37
B. The Birth of ISIP: From Informal Effort to Official Foundation	37
The Origins and Development of ISIP	38
Enthusiasm and Beliefs.....	41
Conclusion	65
Chapter IV	68
Conclusion.....	68
A. Concluding Remarks	68
B. Implication	70
C. Research Limitation.....	70
Bibliography	72

Chapter I

Introduction

A. Background of Study

How can we define Islamic psychology? Is it a new field of psychology? Or one of the schools of psychology? These questions are really urgent to those who want to know or learn about Islamic psychology. And as Al- Karam (2018) said, based on a diverse range of fragmented scholarly sources, it is evident that the current understanding and conceptualization of Islamic psychology are contingent upon individual researchers' interpretations, often rooted in their own scholarly contributions. Thus, in order to foster the growth and meaningful contribution of Islamic Psychology (IP) within the knowledge economy, it is imperative to provide a precise definition and a comprehensive conceptual framework that establishes connections with existing scholarly work. This will facilitate researchers in engaging in critical thinking, synthesizing information, and strategizing for future progress. An analysis of several publications featuring the term "Islamic Psychology" in their titles indicates two prevailing patterns: scholars either discuss IP without offering a clear definition, assuming that the reader possesses prior knowledge of the term or that it represents a widely understood and unambiguous concept, or they provide a definition but fail to elaborate on the methodology employed to formulate said definition. Both tendencies present significant challenges.¹ Islamic psychology is a worldview rooted in religion that earnestly seeks to integrate spiritual elements and emphasize the importance of religion in individuals' lives. Due to the absence of a precise delineation of Islamic psychology, several Muslim psychologists opt to employ the phrase "Islam and psychology" as an alternative to "Islamic psychology."²

¹ Carrie Al-Karam, 'Islamic Psychology: Towards a 21st Century Definition and Conceptual Framework', *Journal of Islamic Ethics* 2 (1 November 2018): 97–109, <https://doi.org/10.1163/24685542-12340020>.

² Naved Iqbal and Rasjid Skinner, 'Islamic Psychology: Emergence and Current Challenges', *Archive for the Psychology of Religion* 43, no. 1 (March 2021): 65–77, <https://doi.org/10.1177/0084672420983496>.

According to the International Association of Islamic Psychology, Islamic psychology is defined as a comprehensive view of the human being that emphasizes the heart as the center of the self rather than the mind and is based on the Islamic tradition's understanding of the soul. Meanwhile, In Alkaram Institute's view of Islamic psychology that justifies the existence of their school is best characterized as psychology with an Islamic epistemological, ontological, and metaphysical framework. Accordingly, while some of their work discusses this viewpoint within the psychology context, other times, it serves as the background. In their opinion, the goal of IP is not to spread religious doctrine but rather to develop a scientific field that can address some of the most pressing issues that psychology is currently facing. The promoters of Islamic psychology argue that integrating an Islamic framework into the study of human behavior and mental processes can provide a unique perspective. Incorporating Islamic principles, values, and teachings into psychological research and practice, they believe they can provide a more holistic approach to addressing psychological challenges. And, this strategy aims to bridge the gap between religious beliefs and scientific knowledge, ultimately advancing psychology as a discipline.

In recent years, research on Islamic psychology started to increase. Research papers, books, lectures, conferences, and online lectures are conducted in addition to the IAIP, which was founded in response to the rising need to recognize and standardize the developing discipline of Islamic psychology. This increase in research and academic endeavors reflects a growing awareness of the significance of incorporating Islamic fundamentals and teachings into the field of psychology. Scholars and practitioners are currently investigating numerous facets of Islamic psychology, including its theoretical foundations, treatment interventions, and cultural applications. At the same time, research in Islamic psychology started to increase in some countries, including Western countries. Research on Islamic psychology that aims to publish new knowledge regarding the integration between psychology and Islam expanded significantly. Such as Abdullah Rothman, the executive director of IAIP, whose works in Islamic psychology have a great

reputation, like his book “Developing a Model of Islamic Psychology and Psychotherapy.” And his article “Toward a Framework for Islamic Psychology and Psychotherapy: An Islamic Model of the Soul.”

However, scholars in Psychology, and other disciplines, are still disputing whether or not Islamic Psychology can be categorized as empirical knowledge. For instance, Abu Raiya and Pargament (2011) assume that the empirically grounded psychology of Islam has made significant contributions to our knowledge of Islam and its consequences for the lives of its adherents. This collection of their research has highlighted the importance of Islam in Muslims' lives and shown clear links between Islamic religiosity and Muslim well-being.³ On the other hand, Skinner emphasizes that the Western corpus of psychological knowledge should not be ignored; rather, what matters is that any Muslim has a fundamental Islamic awareness of himself in order to choose wisely from that information and use it harmoniously.⁴ The emergence of modern social sciences in Western society can be attributed to the conflict between the scientific community, which prioritized observation and experimentation as means of determining truth, and the religious community, which maintained that truth should be derived from divine scripture and upheld regardless of its alignment with observed phenomena. Over time, the scientific tradition emerged as the dominant force, surpassing the religious legacy and assuming a leading role in shaping public life.⁵ Meanwhile, *Al-Karam* argues that both Islam and psychology are not the same. It is necessary to break down these two concepts since they are too comprehensive and broad to be useful in defining a particular area of scholarship.⁶

³ Hisham Abu-Raiya and Kenneth I. Pargament, ‘Empirically Based Psychology of Islam: Summary and Critique of the Literature’, *Mental Health, Religion & Culture* 14, no. 2 (1 February 2011): 93–115, <https://doi.org/10.1080/13674670903426482>.

⁴ Rasjid Skinner, ‘Traditions, Paradigms and Basic Concepts in Islamic Psychology’, *Journal of Religion and Health* 58, no. 4 (1 August 2019): 1087–94, <https://doi.org/10.1007/s10943-018-0595-1>.

⁵ Louay M. Safi, ‘Islamization of Psychology: From Adaptation to Sublimation’, *American Journal of Islam and Society* 15, no. 4 (1 January 1998): 117–25, <https://doi.org/10.35632/ajis.v15i4.2144>.

⁶ Al-Karam, ‘Islamic Psychology’.

In this research, the author is focusing on a foundation that aims to teach and disseminate Islamic psychology. Furthermore, I presume that Islamic psychology has turned from a hypothetical to an empirical paradigm. In 2020, the ISIP foundation has been established by Seyed Jamaluddin Mirii and Fatima Ahmed, as they are the co-founders of the organization. As it's mentioned on the foundation's website it arose organically through digital chats and the mutual interest of people from all over the world who met at various Islamic Psychology events. ISIP seeks to improve the well-being of all people by revitalizing and promoting Islamic Psychology. ISIP seeks to resurrect the history of our deeply established Islamic tradition and to serve as the foundation for indigenous Islamic approaches to psychology. ISIP aims at the global normalization of Islamic Psychology and the abolition of the stigma associated with Mental Health concerns. ISIP strives to support a variety of healing approaches and modalities that comply with Islamic Psychology principles.⁷

The study focuses on discussing the effort done by ISIP in promoting Islamic psychology into an empirical paradigm. I also seek to know why the idea of the integration between Islam and psychology is mostly coming from an Islamic-based university or a Muslim people. Does this mean that Muslims need more intervention for their psychological conditions while other adherents are not? If that is so, whether or not a Muslim psychologist will also act as a spiritual healer? There is a puzzle that I'm going to investigate more.

B. Research Objectives

This research aims to explore the development of Islamic psychology and its global widespread by taking the case of the International Students of Islamic Psychology (ISIP) as a case study for my research. Hence, the study will focus on ISIP's role in developing the Islamic paradigm of psychology. Moreover, the study focuses on examining the ISIP efforts to enrich the field of Islamic psychology and their endeavor to turn Islamic psychology into an empirical paradigm. The study also

⁷ See ISIP's website: [ISIP - International Students of Islamic Psychology](#)

explores the ISIP position from the Islamization of knowledge or Integrating Islam into psychology.

In general, this study aims to shed light on the ideas and contributions of the ISIP in making Islamic Psychology an empirical discipline as well as how they handle the idea of integrating knowledge. The results of this study will not only improve our comprehension of the foundation's function but will also offer insightful suggestions for the development of Islamic psychology and mental health services within the larger Muslim community.

C. Research Questions

To what extent does the ISIP play their roles in transforming Islamic Psychology into an empirical science? What strategies do they use to pursue this objective?

How does the foundation respond to the idea of Islamization of knowledge and integration of knowledge? What is the position of the foundation on both ideas?

D. Research Significance

Up until now, the majority of studies and works on the subject of Islamic psychology have avoided taking any concrete actions to make such an approach realistic and useful in contemporary times.⁸ Thus, there is a need for research that evaluates the current foundations and discuss the progress of Islamic psychology. Therefore, this research will highlight the role of one of these foundations in developing the Islamic paradigm of psychology.

At the same time, the literature of contemporary research in Islamic psychology is mainly focused on Islamization or the attempt to make a ground

⁸ Abdallah Eric David Rothman, 'Building an Islamic Psychology and Psychotherapy: A Grounded Theory Study' (PhD, Kingston University, 2019), <https://ethos.bl.uk/OrderDetails.do?uin=uk.bl.ethos.797858>.

theory for Islamic psychology. However, it is rare to find research focusing on the empirical framework. Therefore, I find this more problematic and needs to be filled by research. For that reason, I will try to know to what extent the ISIP plays a role in transforming Islamic Psychology into an empirical paradigm.

E. Literature Review

A. Introduction

A growing body of literature is emerging to concentrate on the creation of methods for integrating Islam into psychotherapy interactions.⁹ Therefore, an analysis of the literature on the integration of Islam and psychology starting from the Islamization of knowledge would be helpful for us to understand more about Islamic psychology and its progress in the contemporary era. The following themes are used to analyze the literature in order to achieve this goal: the Islamization of Psychology, the Integrating of Islam and Psychology, the empirical paradigm of Islamic psychology and finally organizations that promote psychology with other disciplines.

B. The Islamization of Psychology or Decolonizing Psychology

Psychology, like other social science fields, has worked to separate its subject matter from the entirety of human existence and experience and from its transcendental underpinnings since its inception.¹⁰ Syed Farid al-Attas gave an expiation on the meaning of the Islamization of social science. So, he claims that two of these are possible. One entail using a social scientific approach to problems that are distinctively Muslim, or those that are present in Muslim society. The topic of how religion and state power interact is one such. To do this, concepts from Western scientific disciplines would be transformed and put to use. The concept that social scientific hypotheses, concepts, and techniques can be taken from the history and thought of Islam for these social sciences to be grounded in the Islamic

⁹ Amber; Khan Haque, 'Integrating Islamic Traditions in Modern Psychology: Research Trends in Last Ten Years', *Journal of Muslim Mental Health* 10, no. 1 (Summer 2016), <https://doi.org/10.3998/jmmh.10381607.0010.107>.

¹⁰ Safi, 'Islamization of Psychology'.

perception extends beyond the first manner that humanities can be Islamic. Islamic social sciences need to be expanded to include the analysis of the globe from an Islamic perspective rather than remaining limited to studying solely Muslim society. They are consequently compared to Western social sciences, which also interpret non-Western civilizations in addition to Western civilization.¹¹ The same is for Islamic psychology can we presume that Islamic psychology can be applied to the interpretation for all psychological problems? And, how can Islamic psychology add to the scientific knowledge? Also, to what extent the Islamic psychology can develop or build theories that simultaneously embrace the Islamic perspective and the empirical paradigm that distinguish science or Western psychology in practice?

The founding of the Association of Muslim Social Scientists in 1972 by the Muslim Students Federation in the United States and Canada can be viewed as a significant event for integrating Islamic values with the social sciences.¹² There are different streams of the Islamization of psychology, roughly three different directions. The first stream does not fully embrace the concept of Islamization and views psychology as an empirical science for which there is no need to Islamize it. While the second direction emphasizes the significance of incorporating Islamic values and beliefs in understanding human behavior and mental processes, it emphasizes the incorporation of Islamic principles and teachings into psychology. They contend that Islamization can improve the efficacy and applicability of psychological theories and practices for Muslims. The third direction takes a more critical stance, recognizing the potential benefits of Islamization while also emphasizing the need for a thorough examination and evaluation of its implications to ensure ethical and culturally sensitive practices in the field of psychology.

Many of researches conducted in this area, whether in the Islamization of psychology or the Islamization of knowledge. It has been more than two years since the article by Malik Al- Badri (2020), who is known as the father of Islamic

¹¹ Syed Alatas, 'Reflections on the Idea of Islamic Social Science' 0 (1 October 1987), <https://doi.org/10.5281/zenodo.29462>.

¹² Sari Hanafi, 'أسلمة وتأصيل العلوم الاجتماعية -دراسة في بعض الإشكاليات', *المعيار* 20, no. 40 (27 November 2015): 573–602.

psychology, has been published which is titled “**The Islamization of Psychology: “Why”, its “what”, its “how” and its “who”**”.¹³ Indeed, his writing shook my heart and my mind as usually happens to me with most of his works. He is perplexed as to why we provide so little compared to our potential. None of us has developed an Islamically oriented theory, a new well-known test, or a novel psychological therapy that succeeds and ends up becoming the preferred therapy throughout the Muslim world. I don't believe that being overworked or lacking facilities is the primary cause. In his opinion, lack of self-assurance and the bravery to come up with anything novel is the cause.

In fact, the term "Islamization" has generally been used to refer to the decolonization of knowledge and the return to knowledge rooted in the Qur'an, the Sunnah, and the scholars.¹⁴ The concept is also known as Islamization or Islamification. All of these words essentially pertain to efforts to convert Muslim societies to Islamic doctrine and customs. Examples of nations with majorities of Muslims who practice this include Malaysia, Sudan, Pakistan, Iran, and, to some extent, Turkey.¹⁵

Rothman (2019) views Islam as psychology and thinks that the Islamic heritage can fully actualize psychology.¹⁶ We know that since the beginning of Islamic civilization and over 14 centuries, Muslim scholars have created a highly rich intellectual heritage on human psychology. Indeed, the literature on the search for a common definition, theoretical or conceptual framework, and clinical application of Islamic psychology has exploded during the past few decades.¹⁷

Meanwhile, Peow (2009) argued that the criticisms typically center on two main problems: (1) excessive reliance on sensory and empirical data, (2) the marginalization of revelation (specifically, the Qur'an) from social scientific research, and (3) the idea that social science is never neutral but rather a biased

¹³ Malik Badri, ‘The Islamization of Psychology: Its “Why”, Its “What”, Its “How” and Its “Who”’, *International Journal of Islamic Psychology* 3, no. 01 (2020): 22–33.

¹⁴ G. Hussein Rassool and Mugheera M. Luqman, *Foundations of Islāmic Psychology: From Classical Scholars to Contemporary Thinkers* (Taylor & Francis, 2022).

¹⁵ Amber Haque, ‘Islamization of Knowledge: The Case of Psychology’, 2018, https://www.academia.edu/35557718/Islamization_of_Knowledge_The_Case_of_Psychology.

¹⁶ Rothman, ‘Building an Islamic Psychology and Psychotherapy’.

¹⁷ Rassool and Luqman, *Foundations of Islāmic Psychology*, 2022.

social construct heavily loaded with Western principles and concerns.¹⁸ On the other hand, Long (2014) assumes that the Islamization of Knowledge (IOK) movement, which was born out of specific social, economic, and political circumstances, should be seen from the perspective of broader efforts to Islamize psychology.¹⁹

Several Muslim intellectuals and reformers battled to reveal knowledge and scientific knowledge in the past, particularly during the nineteenth century. Some of them include Muhammad Abduh (1845–1905), Sir Sayyid Ahmad Khan (1817–1898), and Sayyid Abul A.,la Mawdudi (1903–1979). They felt that the existing Islamic disciplines' curricula should incorporate both human and previously unexplored knowledge by incorporating Western sciences. They believed that Western sciences were beneficial to the development of Muslim civilization and would not conflict with Islamic principles.²⁰ IOK is an intellectual movement that is inextricably linked to the First International Conference on Islamic Education, which was held in the holy city of Mecca in 1977. The conference also advised wealthy Muslim countries to establish Islamic institutions, particularly those with sufficient means to do so. In the long run, Muslim-majority countries such as Indonesia, Pakistan, and Malaysia establish Islamic institutions for research, teaching, and community service. The names of the organizations are the International Institute of Islamic Thought (IIIT) and the International Islamic University. The IIIT has been founded in Herndon, Virginia, Pakistan, Bangladesh, Uganda, Nigeria, the United Kingdom, Malaysia, and Indonesia, among other places. Meanwhile, Malaysia and Pakistan have established the International Islamic University (IIU). For example, the International Islamic University Malaysia (IIUM) is one of the educational institutions that has excelled in achieving the goals of the Islamization agenda. Some universities from other countries frequently come to IIUM, particularly to see how the Islamization of knowledge is implemented and how far along the process is. Others may try to find potential

¹⁸ See Hoon Peow, 'Islamization of Social Sciences: A Literature Review', 2009, <https://papers.ssrn.com/abstract=1541310>.

¹⁹ Wahbie Long, 'Critical Reflections on the Islamicisation of Psychology', *Revelation and Science* 4, no. 1 (30 June 2014), <https://journals.iium.edu.my/revival/index.php/revival/article/view/104>.

²⁰ Yousuf Ali, 'Integration of Knowledge in Theory and Practice: The Contribution of Bediuzzaman Said Nuri', n.d.

aspects that could be implemented in their universities, while others might implement the aspects after analyzing the outcomes and the issues faced by IIUM.²¹

At IIU, several ideas of Islamization have coexisted. Some of the IIUM's academics adopt Syed Muhammad Naquib al-Attas' strategy, which was centered on releasing Muslims from secularism. From its founding in 1989, until it became a fundamental part of IIUM in 2002, the International Institute of Islamic Thought and Civilization (ISTAC) was where this strategy was primarily employed and spread. Al-Faruqi, Abu Sulayman, al-Alwani, and the IIIT advocated the viewpoint that was the most popular at IIUM throughout its formative years. At IIUM, different iterations of this strategy coexist and continue to coexist after being adjusted in response to criticism. Dr. Abdul Hamid Abu Sulayman played a significant role in popularizing his own variant of the IIIT approach to Islamization while serving as the Rector of IIUM from 1988 to 1998. Many of the respondents felt that rather than creating a clean logical or theoretical framework, Abu Sulayman largely focused on the practical aspects of Islamization.²²

However, Louay Safi claims that the Islamization process is still in its early stages. This is due in part to the limits of the initial work plan, which did not account for some critical logistical and psychological elements.²³ In the present global order characterized by racism, sexism, and advanced transnational capitalism, coloniality denotes persisting configurations of power, knowledge, and existence as both continuations and aftermaths of colonialism.²⁴ The phenomenon of coloniality is profoundly ingrained within multiple dimensions of society, including but not limited to institutions, ideologies, and cultural norms. The perpetuation of inequality and marginalization is particularly evident in its impact on marginalized

²¹ Mohammad Firman Maulana, 'The Islamization of Knowledge (IOK) An Experience of International Islamic University Malaysia', *Journal of Creative Writing (ISSN-2410-6259)* 3, no. 2 (13 June 2017): 23–41.

²² S. Ssekamanya, Suhailah Hussien, and N. Ismail, 'The Experience of Islamization of Knowledge at TheInternational Islamic University Malaysia: Successes Andchallenges', 2011, <https://www.semanticscholar.org/paper/The-experience-of-Islamization-of-Knowledge-at-Ssekamanya-Hussien/dc86c0fd73cd21527398fccb5ca0de5c4019d8e9>.

²³ Safi, 'Islamization of Psychology'.

²⁴ Mohamed Seedat, 'Signifying Islamic Psychology as a Paradigm: A Decolonial Move', *European Psychologist* 26, no. 2 (April 2021): 131–41, <https://doi.org/10.1027/1016-9040/a000408>.

populations and countries that have experienced colonization in the past. Hence, according to Louay Safi, the process of Islamization encounters difficulties in deconstructing the remnants of colonialism and establishing a world order that is characterized by fairness and justice.

In theory, shallow works are nonetheless far more numerous than the few serious attempts at Islamizing knowledge and establishing it in Islam, as they primarily rely on reflections rather than the application of methods to obtain positivist/empirical components (structural or perceptual information about individuals or groups) that are necessary to comprehend reality.²⁵ All newly independent states' universities were created and took on their current forms as a result of colonization, even if several had already been founded before the states gained their independence. In the "old of the people" Western Europe, the development of new ones serves the purpose of modernizing new nation-states.²⁶ Modern psychology entered other Arab nations through Egypt. As a result, the psychological discipline has similar strengths and shortcomings throughout the majority of the Arab world as it does in Egypt. This is largely caused by similar sociocultural traits, such as history, language, religion, the current political situation, etc.²⁷

C. Integrating Islam and Psychology

'Knowledge integration' and integrated research have been employed in current Islamic philosophy since the late twentieth century to reconcile Islam with modernity in addition to integrating Islamic ethics and epistemic norms in social sciences and humanities.²⁸ This strategy aims to bridge the gap between traditional Islamic teachings and modern knowledge, allowing for a more comprehensive

²⁵ Sari Hanafi, 'Islamization of Knowledge and Grounding: Appraisal and Alternative', *Islamic Studies Review* 1, no. 2 (29 December 2022): 135–60, <https://doi.org/10.56529/isr.v1i2.82>.

²⁶ 'Islamization of Contemporary Knowledge and the Role of the University in the Context of De-Westernization', accessed 12 December 2022, <https://www.kafilahbuku.com/islamization-of-contemporary-knowledge-and-the-role-of-the-university?tag=islamization-of-contemporary-knowledge-and-the-role-of-the-university-in-the-context-of-de-westerization-and-decolonization&order=ASC&limit=100>.

²⁷ Wael Mohamed, 'Egyptianization of Psychology', *Psychology Bulletin* 16 (1 January 2012).

²⁸ Professor Dr. G.Hussein Rassool, *Islamic Psychology: The Basics*, 2023, <https://doi.org/10.4324/9781003312956>.

understanding of Islam's relevance in the modern world. By incorporating Islamic ethics and epistemic norms into a variety of academic disciplines, scholars aim to create a synthesis that respects both religious principles and scientific advances.

Many people still hold the view that Western psychology is intolerant of religious belief since it is an atheistic or agnostic science. Carle shows that Muslim Mental Health is an area that has given rise to a type of therapy that is based on Islam (MMH).²⁹ According to Wilber, real integrative psychology would want to include the spiritual or religious parts of humans. However, still, most of the great spiritual systems, like Christianity, Judaism, Islam, and aboriginal religions, come from the time before modernity. Therefore, Wilber thinks that there must be a means to reconcile, in a very general sense, their opposing views on spirituality if integral psychology is to really incorporate the timeless principles from both "religious" premodernity and "empirical" modernity.³⁰ The fact that the levels (stages) depict progressive and long-lasting markers along an evolutionary route that is exhibiting the development of a more comprehensive and sophisticated unfolding of human potential is crucial to understand. Regarding this, the integral theory provides a framework for comprehending the emergence of thriving in humans.³¹

Islamically integrated psychotherapy, often known as IIP, is a style of psychotherapy that combines Islamic teachings, concepts, and/or techniques with Western therapeutic ideas. Although there is academic debate regarding the distinction between these terms (for instance, what constitutes "Islamic," the distinction between counseling and psychotherapy, as well as how these concepts arise according to the Islamic tradition), IIP is also occasionally referred to as Islamic counseling or Islamic psychotherapy.³² On the other hand, Amin Abdullah

²⁹ Robert Carle, 'Islamically Integrated Psychotherapy: By Carrie York al-Karam, Ed. 269 Pp. West Conshohocken, PA: Templeton Press, 2018. \$29.95, ISBN 13: 978-1-59947-541-7', *Journal of Religion and Health* 58, no. 1 (February 2019): 358–60, <https://doi.org/10.1007/s10943-018-0724-x>.

³⁰ Ken Wilber, *Integral Psychology* (Shambhala, 2000), <http://archive.org/details/integralpsycholo00wilb>.

³¹ James D Duffy, 'A Primer on Integral Theory and Its Application to Mental Health Care', *Global Advances in Health and Medicine* 9 (1 January 2020): 2164956120952733, <https://doi.org/10.1177/2164956120952733>.

³² Carle, 'Islamically Integrated Psychotherapy'.

thinks that because both fields desire to take precedence, integrating science into Islamic studies is challenging.³³ While Rothman thinks that by adopting an Islamic theoretical approach to psychology, we may encourage both Muslims and non-Muslims to recognize the insight that an Islamic psychological perspective has to offer in terms of understanding the soul.³⁴

On one hand, Reza Fahmi considered the study of the discourse around the Islamization of knowledge may seem as an effort to present diverse interpretations of the Islamic tradition in connection to modern science in a particular circumstance. One goal is to highlight the importance of European Muslims in the current conversation about the prospects for the Islamic heritage and the efforts made by its adherents to adapt to modernity. Finally, he paraphrased French academic Gilles Kepel in an effort to summarize everything in one word. The four participants in the discussion are not concerned with modernizing Islam. They believe the issue is the Islamization of modernity.³⁵ On the other hand, Zuhail thinks that there is a vast range of themes, Islamic psychology's conceptual foundation is poor. Each field of study needs some fundamental building pieces, such as a definition, a theoretical and conceptual foundation around which studies can be built, philosophical underlying premises, an overview of the nature of the field, research methodologies, terminology, and topic areas. These conditions haven't been met by the Islamic psychology movement yet. Only recently have certain Western authors who converted to Islam gained prominence for their efforts to meet these requirements.³⁶

Particularly, it is necessary to broaden theoretical frameworks that are rooted in the heritage and philosophy of Islamic thinking. As it is known there aren't many authentically Islamic approaches of psychotherapy that don't start with preconceived Eurocentric conceptions or incorporate them into their understanding

³³ Fathul Mufid, 'ISLAMIC SCIENCES INTEGRATION', *QIJIS (Qudus International Journal of Islamic Studies)* 2, no. 2 (1 August 2014): 144–60, <https://doi.org/10.21043/qijis.v2i2.1565>.

³⁴ Abdallah Rothman, 'An Islamic Theoretical Orientation to Psychotherapy', 2018, 25–56.

³⁵ Reza Fahmi, 'The Implementation of Integration on Knowledge: Islam-Psychology', *Siyaset, Ekonomi ve Yönetim Araştırmaları Dergisi* 6, no. 1 (1 January 2018): 63–72.

³⁶ Zuhail Agilkaya-Sahin, 'HAVE THE MUSLIM PSYCHOLOGISTS LEFT THE LIZARD'S HOLE? DEVELOPMENTS IN ISLAMIC PSYCHOLOGY', *Turkish Studies* 14 (30 March 2019): 15–47.

of human psychology. In order to define psychopathology and give forth a cogent framework for treatments, these models must be sophisticated. This sophistication naturally results from a comprehension of human nature in Islamic contexts. The models must be stable enough to accommodate best practices and empirical human psychology literature in the subject. Finally, several models could be needed to account for the Muslim populations' various religious commitments and levels of religiosity.³⁷ However, one of the most important intellectuals and reformers, Bediuzzaman Said Nursi, made a significant contribution to realizing the need for knowledge integration and the reformation of society. His intellectual work had a global impact on numerous Islamic activists and philosophers. His ideas developed in Turkey, where they had an impact on modern thinkers.³⁸ In regards to the relationship between Islamic Science and General Science, the distinctions between integration interconnected and Islamization of knowledge can be seen. This integration paradigm respects general science because it has its own distinctive epistemology, ontology, and axiology, which have developed similarities in method and procedure and incorporate Islamic science's guiding principles so that both fields of knowledge can work and support one another.³⁹ The discipline of epistemology has a close relationship with ontologies. If one believes that God created the universe and has control over all things, then the root of knowledge and the metaphysical are distinct from God.⁴⁰

D. The Empirical Paradigm of Islamic Psychology

Medawar argued that empirical science is restricted to the study of quantifiable matter at its most fundamental methodological level. Therefore, if this is assumed,

³⁷ Amber Haque et al., 'Integrating Islamic Traditions in Modern Psychology: Research Trends in Last Ten Years', *Journal of Muslim Mental Health* 10, no. 1 (July 2016), <https://doi.org/10.3998/jmmh.10381607.0010.107>.

³⁸ Muhammed Yusuf, 'Integration of Knowledge in Theory and Practice : The Contribution of Bediuzzaman Said Nursi', 2010, <https://www.semanticscholar.org/paper/Integration-of-knowledge-in-theory-and-practice-%3A-Yusuf/6e7eadf440ca47f648c44cff0b856a6badd8cc74.Ali>, 'Integration of Knowledge in Theory and Practice: The Contribution of Bediuzzaman Said Nuri'.

³⁹ Mas'ud Zein, 'Axiology on the Integration of Knowledge, Islam and Science', *AL-Ta Lim* 21 (19 July 2014): 154, <https://doi.org/10.15548/jt.v21i2.93>.

⁴⁰ M. Islam and Elvan Fawaz, 'Islamization of Knowledge in Qur'anic Perspective', *Studia Quranika* 2 (15 July 2017), <https://doi.org/10.21111/studiquran.v2i1.1132>.

it is outside the scope of scientific methodology to investigate the immaterial.⁴¹ On the other hand, Artigas stated that, in addition to factual information, empirical science also includes its required conditions, which can be thought of as general presuppositions and whose examination falls under the purview of philosophy and theology.⁴² While Cragun concluded that science has also started to look directly into religion, showing that even faith in the paranormal is probably a natural process.⁴³ This shift in scientific inquiry has created new opportunities for comprehending the mental and cognitive aspects of religious experiences. It suggests that the study of the intersection between science and religion can yield valuable insights into human behavior and beliefs.

In his research paper, Skinner argued that Muslims can't take Western psychology at face value because it is too tainted by Western culture. Moreover, he believes that the idea that the created world is interrelated in its parts and forms an intrinsic oneness or wholeness is a defining aspect of all classical Islamic science.⁴⁴ Meanwhile, Sari Hanafi, in his research paper, which titled **From Streamlining to Mainstreaming “Islamization of Knowledge”: The Case of the International Islamic University of Malaysia**, has taken the case of IIUM as his case study for.

In his article, he attempts to trace the transition from the generation who created the paradigm and sought to streamline it to the subsequent generation that wants to mainstream it. Moreover, his purpose is to demonstrate how the use of *Maqāṣid al-Sharī'a*, has given this change possible, but even this possibility, this transformation has been and will continue to be followed by various paradoxes, conflicts, and shortfalls. Finally, this article's conclusion emphasizes three points: the degree to which IIUM was able to produce highly trained graduate students as compared to graduates who were more Islamically based; the degree to which IoK

⁴¹ Callum Scott, 'The Frontiers of Empirical Science: A Thomist-Inspired Critique of Scientism', *HTS Teologiese Studies / Theological Studies* 72 (8 April 2016), <https://doi.org/10.4102/hts.v72i3.3180>.

⁴² Mariano Artigas, 'The Mind of the Universe: Understanding Science and Religion', n.d.

⁴³ Ryan Cragun, 'Science and Religion', in *International Encyclopedia of the Social & Behavioral Sciences*, 2015, 172–75, <https://doi.org/10.1016/B978-0-08-097086-8.84049-0>.

⁴⁴ Rasjid Skinner, 'Traditions, Paradigms and Basic Concepts in Islamic Psychology', *Journal of Religion and Health* 58, no. 4 (August 2019): 1087–94, <https://doi.org/10.1007/s10943-018-0595-1>.

mainstreaming has been successful using the *Maqāṣidic* approach; and, eventually, how the application of the IoK framework may be preventing diversity.⁴⁵

If we presume that psychological processes are indestructible. In that case, it naturally follows that every seeming consistency in psychological phenomena depends on the conclusion's stability and will end if and when the outcome changes. This dependent character of stability suggests that psychology research can only be a quest for more or less limited and transient regularity rather than everlasting invariance (laws). Therefore, psychological discoveries are, in theory, reversible, historical, and distinct from those in the scientific sciences that frequently entail true invariants.⁴⁶ Regarding this context, we can think about the possibility of the empirical paradigm of Islamic psychology whether it can be applied or not and how can it be different from the empirical paradigm of Western psychology.

Transformational leaders must overcome numerous obstacles as Islamic psychology and psychotherapy advance. These include the need for Muslim psychologists to self-purify their souls and become more aware, the lack of ethical intelligence, decolonizing psychological knowledge, adopting new models in the curriculum design and development, the legitimacy, adequacy, and conflict of roles, research and development, overcoming Muslim psychologists' resistance and negative attitudes, the pressing need for Muslim psychologist preparation, and overcoming institutional and professional obstacles. The institutional level must address contextual variables, organizational support, and a lack of clear policies.⁴⁷ It is imperative, at the institutional level, to acknowledge and consider contextual aspects in order to establish an inclusive and culturally sensitive atmosphere for psychologists who identify as Muslim. This entails acknowledging the varied cultural and personal histories of Muslim persons and incorporating this

⁴⁵ Sari Hanafi, 'From Streamlining to Mainstreaming "Islamization of Knowledge": The Case of the International Islamic University of Malaysia', *American Journal of Islam and Society* 38, no. 1–2 (3 May 2021), <https://doi.org/10.35632/ajis.v38i1-2.1086>.

⁴⁶ Jan Smedslund, 'Why Psychology Cannot Be an Empirical Science', *Integrative Psychological and Behavioral Science* 50, no. 2 (1 June 2016): 185–95, <https://doi.org/10.1007/s12124-015-9339-x>.

⁴⁷ G. Hussein Rassool and Mugheera M. Luqman, *Foundations of Islāmic Psychology: From Classical Scholars to Contemporary Thinkers*, 1st ed. (London: Routledge, 2022), <https://doi.org/10.4324/9781003181415>.

comprehension into laws and procedures. Moreover, it is imperative to offer organizational assistance in order to guarantee that Muslim psychologists are equipped with the requisite resources and avenues for professional advancement within their respective institutions. It is imperative to establish unambiguous policies that can effectively govern decision-making processes and effectively deal with any potential conflicts of roles or ethical difficulties that may emerge.

Recently, some websites and foundations are established for teaching about Islamic psychology, such as; International association of Islamic psychology which aims to achieve three objectives; (1) The primary goal is to reformulate the underlying philosophical and epistemological framework of traditional Western psychological thought. This materialistic perspective on the human condition is widely held in the contemporary Western world and has become the dominant way of thinking about people. It rejects the idea that a person's essential identity is their soul and instead looks to things like their DNA, hormones, and neurological system to determine who they are and how they behave. (2) The second goal is to define the Islamic framework for Islamic psychological theory and practice. A theoretical or conceptual Islamic positive psychology is required in light of a view of human nature that accounts for the soul and its natural spiritual propensity. (3) The third goal is to innovate new treatment approaches that are fully consistent with Islamic teachings and principles from inside this framework.

Modern clinical psychotherapy can benefit from adopting clinical approaches and techniques that draw on the Islamic tradition. In a more integrative model of psychology, students can learn and apply such therapy approaches with clients to boost their emotional and spiritual well-being. The research suggests that the concept of Islamic psychology should be developed in order to serve as the foundation for journal literacy with Islamic and psychological integration themes. The outcome is advantageous not only for the advancement of psychology but also for Islam.⁴⁸ The analysis of modern science is more concerned with causality, whereas the analysis of religious sciences is more concerned with meaning.

⁴⁸ Dede Rosyada, Abdul Mujib, and Syahidah Rena, 'INTERDISCIPLINARY APPROACH OF ISLAMIC PSYCHOLOGY LITERACY IN INDONESIA', *Psikis: Jurnal Psikologi Islami* 6 (1 June 2020): 89–101, <https://doi.org/10.19109/psikis.v6i1.4797>.

Although they have basic distinctions in their theoretical format, they are both reasonable and likely to evolve through time. Both, in the circumstances, use a theoretical paradigm.⁴⁹

This means that by incorporating Islamic ideas, psychological theories that were originally positivistic will change to emphasize wholeness ideals and become more authoritative and empirically verifiable. Thus, from all the previous studies, there is a gap in the research namely in the empirical paradigm of Islamic psychology. I found that it's hard to find research of Islamic psychology from an empirical paradigm. Thus, in my research I basically focus on this gap.

F. Methodology

In order to explore the progress of IP and examine the role of ISIP in tackling with IP, the study depends on qualitative research with the library research such as books and articles in the scope of Islam and psychology. The qualitative research method permits an in-depth examination of the development of IP and ISIP's function in addressing IP. In addition, this methodology permits the investigation of diverse perspectives and scholarly insights that enhance the findings.

Case Study Selection

I choose ISIP as my case study for several reasons:

ISIP started to spread mainstreaming about Islamic Psychology in a short time and they mainstream it globally in different languages.

The foundation is nonprofit, they aren't charging any kind of fees for their lectures and services. Which may make them attract more people.

⁴⁹ Taufiqurrahman, 'EPISTEMOLOGICAL DISCOURSE: ISLAMIZATION AND INTEGRATION PARADIGMS OF ISLAMIC SCIENCE', *Khazanah: Jurnal Sejarah Dan Kebudayaan Islam* 10, no. 2 (30 December 2020): 177–86, <https://doi.org/10.15548/khazanah.v10i2.310>.

They are collaborating with which centers support Islamic psychology. In addition to inviting scholars who are tackling Islamic psychology to educate and give seminars on their platforms

Finally, there is an absence from the current body of research in this area which attempts to examine the empirical paradigm of Islamic psychology in its different shapes. Moreover, the lack of case studies that can evaluate some of the associations or foundations of Islamic psychology.

Data Collection

Primary data is generated through three conducted interviews with the co-founder of the ISIP foundation, Seyed Jamaluddin Miri who is Masters Student in Clinical Psychology, Lunds University and Licensed Counselor (GPI – Gothenburg’s Psychotherapy Institute), former TV and Radio Host, Educator of Decolonial Theory and Islamic Psychology. In addition to interviewing both the head of the Turkish chapter, Zehra Kamadan who graduated from Marmara university and currently working as a school psychologist in Islamic International school in Istanbul, and I also interviewed the leader of Indonesia chapter of ISIP, Dr. Anissa Mirantini Rendre, who is a lecturer of Industrial and organizational and psychology at The Islamic university of Indonesia. In addition to direct observation and participant observation. Initially, my intention was solely to conduct an interview with the Co-founder. However, I was presented with an opportunity to participate in a course on Islamic psychology at UII in Jogja. During this course, I had the privilege of meeting Zehra, the chapter leader from Turkey, as well as the chapter leader from Indonesia. The opportunity to interview both individuals was quite valuable.

Furthermore, secondary data is helpful to understand more about the topic. Therefore, I revisit the literature which related to this research scope. Also, an analyze of the website of ISIP foundation is considered in addition to this foundation’s reflection on social or communication platforms such as, WhatsApp or media such as, YouTube.

Data Analysis Methods

I investigated several data analysis methods before settling on discourse analysis. In the academic realm, it has been acknowledged by scholars that there exists a challenge in formulating a complete and universally accepted definition for the field of discourse analysis. Discourse analysis (DA) is a multidisciplinary field that incorporates theories and analytical tools from various disciplines, including linguistics, sociology, psychology, and philosophy. Simplifying the endeavor to define discourse analysis might be achieved by stating that discourse analysis involves the examination and analysis of discourse. Consequently, it may be inferred that discourse analysis pertains to the examination and interpretation of language as it is employed in various contexts. The term "language in use" refers to the collection of rules, preferences, and expectations that establish the relationship between language and its context.⁵⁰

Discourse analysis can be conceptualized as the systematic examination and interpretation of language beyond the confines of individual sentences. Thus, I use this methodology to analyze the debate in this research regarding the various psychological paradigms and the Islamization or integration of psychology and Islam. Discourse analysis provides a comprehensive framework for analyzing the language used in the debate over the relationship between the psychological paradigms and Islam. By analyzing the discourse, I seek to identify the underlying ideologies, power dynamics, and potential areas of conflict or agreement within this complex intersection. In addition, this method permits a nuanced comprehension of how language shapes and influences our understanding of psychology's role in relation to Islamic principles and beliefs.

G. Theoretical Framework

Despite the fact that numerous Muslim scholars have been working on the Islamization of Knowledge project for the past thirty years, no consensus has been reached on a framework or clear approach for the process of Islamization of

⁵⁰ Ikenna Kamalu and Isaac Tamunobelem, eds., *Issues in the Study of Language and Literature: Theory & Practice* (Nigeria: Kraft Books Limited, 2015).

Knowledge in general or, more specifically, the Islamization of science. Even after thirty years of concentration, the dispute is still very intense. The idea of the Islamization of Knowledge is still seen as being in its theoretical stages because each researcher has a unique perspective and employs a different working approach.⁵¹ Islamization can be considered a movement to make Islam a source of relevant authority and social control.⁵² Therefore, Talbani thinks that the establishment of social or educational institutions is a component of the struggle for control over the authority of legitimacy in order to establish, advance, and maintain a certain conception of truth.

In this research, I use the Interdisciplinary research theoretical framework. Interdisciplinary research emphasizes on the intentionality of integrating knowledge, as opposed to research that draws on elements of disciplinary knowledge from other disciplines or absorbs one sort of work.⁵³ Therefore, I combine two theories into my research, Islamization theory by Bungler, Integral theory of knowledge by Ken Wilber. According to Bungler's (1972) theory of Islamization, the amount of Islam practiced in a location depends on the degree of contact between the local population and the group spreading Islam.

The objective of the theory of the Islamization of knowledge is to cultivate future leaders who are knowledgeable in the true Islamic sense. Consequently, Islamizing the disciplines, creating textbooks, and having institutional support with an Islamic worldview are of the utmost importance for achieving this objective. The theory will aid in our comprehension of the Islamization of psychology. In addition, investigate the ISIP's methodology and objectives for teaching Islamic psychology. By analyzing the implementation of the Islamization of psychology, we can gain an understanding of the specific methods and strategies used to incorporate Islamic principles into the field. In addition, understanding the goals and objectives of

⁵¹ Rehaf Madani, 'Islamization of Science', *International Journal of Islamic Thought* 9 (1 June 2016): 51–63, <https://doi.org/10.24035/ijit.09.2016.006>.

⁵² Aziz Talbani, 'Pedagogy, Power, and Discourse: Transformation of Islamic Education', *Comparative Education Review* 40, no. 1 (1996): 66–82.

⁵³ A. S. CohenMiller and Elizabeth Pate, 'A Model for Developing Interdisciplinary Research Theoretical Frameworks', *The Qualitative Report*, 2019, https://www.academia.edu/39363433/A_Model_for_Developing_Interdisciplinary_Research_Theoretical_Frameworks.

organizations such as ISIP with regard to the teaching of Islamic psychology can provide valuable insight into their contributions to the overall Islamization of knowledge movement.

Ken Wilber developed the Integral theory, which aims to explain and make greater sense of the entirety of human knowledge and experience by incorporating various topics into a single open model. Among these subjects are psychology, spirituality, sociology, politics, ecology, and self-actualization. Wilber also has a book on integral psychology, in which he asserts that all psychological schools, including psychoanalysis, behaviorism, cognitive school, etc., are significant to the history of psychology. The Integral theory of Ken Wilber emphasizes the interconnectedness of these diverse topics and their influence on human comprehension. It offers a comprehensive framework for investigating the complexities of human knowledge and experience by incorporating multiple perspectives and disciplines. Wilber contends in his book on integral psychology that each psychological school contributes valuable insights and should be viewed as part of a larger narrative when attempting to comprehend the field of psychology. This integrative method permits a more comprehensive and inclusive comprehension of human behavior and consciousness.

The Integral theory is crucial to this investigation because it demonstrates how combining various bodies of knowledge can benefit individuals both in theory and in practice. In addition to using and applying this knowledge in appropriate settings and circumstances. I use the two previous theories to investigate ISIP's position with regard to their viewpoint and how they categorize themselves—whether they favor the Islamization of knowledge or the integration of knowledge more. We can learn more about how ISIP views the Islamization and integration of knowledge by analyzing their position in relation to these theories. This knowledge is essential for figuring out whether ISIP favors one viewpoint over the other or strikes a balance between the two.

Chapter II

The Debate on Islamization of Psychology and Integration of Knowledge

Introduction

In this chapter, the author investigates the debate on Islamization of knowledge especially the Islamization of psychology. Why was there calls for Islamization of psychology? And what the big difference between it and the integration of knowledge. There is profound divergence between the two directions. Therefore, I'm trying to elaborate more about these in the following pages of this chapter. Furthermore, the author tries to show the foundations or organizations that they are supporting Islamization or integration discipline. Islam prioritizes a collectivistic over an individualistic approach to society. Consequently, many Muslim cultures throughout the world are collectivist. Going back in time to the history and civilization of Islam will make it clear that there are no records of the exact moment Islamic psychology emerged as a separate discipline.⁵⁴

A. Islamic psychology is it Islamization or Integration between Islam and Psychology?

In the beginning, before the division of religion and science and the emergence of the Western scientific paradigm, the study of the soul occupied a prominent position in psychological discussions. In part, the secularization of Western contemporary societies is responsible for the separation of science and religion. Thus, the emphasis on the secularization of modern psychology is founded on the premise that religion is based on faith, which cannot be examined by objective methods, whereas science is based on empiricism and experiment to establish verifiable facts.⁵⁵

⁵⁴ Mohd Abbas Abdul Razak And Nik Ahmad Hisham, 'Islamic Psychology and the Call for Islamization of Modern Psychology', *Journal of Islam in Asia (E-ISSN: 2289-8077)* 9, no. 1 (2012), https://www.academia.edu/4333951/Islamic_Psychology_and_the_Call_for_Islamization_of_Modern_Psychology.

⁵⁵ G. Hussein Rassool, *Islamic Psychology: Human Behaviour and Experience from an Islamic Perspective*, 1st ed. (Routledge, 2021), <https://doi.org/10.4324/9780429354762>.

Approximately thirty years ago, the concept of Islamization of Knowledge emerged. The debate surrounding the process of Islamization and the Islamization of knowledge has frequently shed more fire than light. Frequently, debaters appear to hold radically different perspectives and speak past one another. Specifically, two divergent viewpoints have emerged regarding whether or not knowledge should be Islamized.⁵⁶ The emergence of the concept of the Islamization of modern science is based on the fundamental premise that modern knowledge is neither value-neutral nor universal. Modern knowledge has undertaken a secularization and Westernization process, which is not only compatible but also threatens the Muslim faith.⁵⁷ Numerous studies, discussions, books, articles, and seminars were proposed during this time period in an effort to conceptually and practically elucidate the concept, for instance, the American Journal of Islamic Social Sciences regularly publishes articles on the subject of Islamization as a whole and social sciences in particular.⁵⁸ The professed position of Western science is one of skepticism. Nonetheless, the oppression of the scientific approach transforms the same uncertainty into "faith" or a truth claim. Beyond this, the postmodernist repudiation of truth as an enlightened value equates it with a claim to power.⁵⁹

Numerous academics have contributed to the discussion on the Islamization of knowledge. Most of the debate's participants received their education and have experience working in the West. Al-Faruki claims that Western philosophy generates scepticism and empiricism because it is predicated on change and "becoming," leading instead to semantics and speech analysis rather than "wisdom" and instead to scepticism and empiricism. This philosophy is unable to escape its assumptions, turn to "wisdom," and offer a prospective view of metaphysics, ethics,

⁵⁶ Alvi Hamid, 'Issues in Islamization of Knowledge, Man and Education', 2012, <https://www.semanticscholar.org/paper/Issues-in-Islamization-of-Knowledge%2C-Man-and-Hamid/e2ca5863941f928959c3e0406ccb67c1fbac7564>.

⁵⁷ B. Ghalia and B. Hossen, 'Integration of Knowledge: A Time Befitting Step', *Open Journal Systems*, 2019, <http://localhost:8080/jspui/handle/123456789/5178>.

⁵⁸ Rehaf A. Madani, 'Islamization of Science', *International Journal of Islamic Thought* 9 (1 June 2016): 51–63.

⁵⁹ Prima Aswirna and Reza Fahmi, 'THE NEW PARADIGM ON THE ISLAMIZATION OF SCIENCE: ISLAM AS KNOWLEDGE AND BELIEF', *Ar-Raniry, International Journal of Islamic Studies* 3, no. 1 (30 June 2016): 105, <https://doi.org/10.20859/jar.v3i1.78>.

and aesthetics in the future.⁶⁰ Islamic psychology can progress past its definitional problems, broaden on its existing bounds and foci, and identify itself as a paradigm identifiable by three fundamentals: epistemological freedom, emancipation, and humanization with the help of the interpretive resources provided by the presumption of decolonial thought.⁶¹ Dr. Malik El Badri has mentioned in an interview that he was strongly impacted by the works of Mawdudi and Mohammad Qutb in the area of Islamization. Qutb is best known for his book *Islam: The Misunderstood Religion*. However, none of their writings was specifically about the Islamization of psychology; as a result, he was still able to use their contributions when he was writing his bachelor term papers.⁶²

The modern global order's neoliberal individualistic ways of being are observed by hegemonic psychological studies and other recognized sources of knowledge, who then perceive these ways of being as fundamental aspects of human nature that have been separated from historical context and elevate them to the status of the conventional norm for all of humanity. The rise of a dominant specific to the status of an all-encompassing standard is an instance of epistemic power that conceals the standard's troubled past and enforces it without considering local circumstances.⁶³ There are several objections leveled at the inferential, traditionalistic, and epistemological approaches to the Islamization of sciences. These objections can be further developed under the following three categories: a) Critiques with an "epistemology" component. b) Criticisms that lean toward a "religious" perspective. c) Criticisms with a strong "educational" bent.⁶⁴ The Islamization of curriculum, this strategy is predicated on the idea that "how to

⁶⁰ Hasan Dzilo, 'The Concept of "Islamization of Knowledge" and Its Philosophical Implications', *Islam and Christian-Muslim Relations* 23 (1 July 2012), <https://doi.org/10.1080/09596410.2012.676779>.

⁶¹ Mohamed Seedat, 'Signifying Islamic Psychology as a Paradigm: A Decolonial Move', *European Psychologist* 26, no. 2 (April 2021): 131–41, <https://doi.org/10.1027/1016-9040/a000408>.

⁶² Rahmattullah Khan, 'An Interview with Professor Malik Badri about His Contributions to the Islamisation of Psychology', *Intellectual Discourse* 23 (1 June 2015): 159–72.

⁶³ Glenn Adams et al., 'Decolonizing Psychological Science: Introduction to the Special Thematic Section', *Journal of Social and Political Psychology* 3, no. 1 (21 August 2015): 213–38, <https://doi.org/10.5964/jspp.v3i1.564>.

⁶⁴ Mehdi Sajadi and Ramazan Barkhordari, 'Explanation and Analysis of Islamization of Science and Its Implications for Education', SSRN Scholarly Paper (Rochester, NY, 23 April 2013), <https://doi.org/10.2139/ssrn.2255526>.

implement it" rather than "what the Islamization of Knowledge (IOK) is all about and why" is the relevant question with relation to Islamization, leading to a fixation with the technique.⁶⁵

Most respondents enthusiastically stated that progress had been made in several significant areas of Islamization. Among these are the IIUM's vision and mission, highly trained academics, curricula that have been Islamized, students, and research and publication.⁶⁶ The Islamization of the Social Sciences requires mastery of the pertinent subject matter of the contemporary social sciences. This does not imply that any attempt to Islamize a subject must necessarily contain some material from its corresponding field in the social sciences. It simply means that without first-hand experience in the relevant field, we are unable to determine if there is something pertinent and useful in contemporary social sciences.⁶⁷

A suggestion that psychological science has some connection to colonization processes is implied in the need for decolonization. What aspects of psychology science are colonial in nature and call for decolonization?⁶⁸ But what actually motivated the interest in the Islamization argument was what motivated discourses.⁶⁹ The relationship between psychological science and colonization processes can be understood by analyzing its colonial characteristics. The enforcing of Western theories and frameworks on non-Western cultures, the marginalization of indigenous knowledge systems, and the perpetuation of power imbalances are examples of these factors. To create a more inclusive and equitable discipline, decolonization in psychology requires a reevaluation of these colonial practices and

⁶⁵ Md Asham Ahmad, 'THE ISLAMIZATION OF KNOWLEDGE: PRIORITY OF CONTENT OVER METHOD', *TAFHIM: IKIM Journal of Islam and the Contemporary World* 2, no. 4 (2009), <https://tafhim.ikim.gov.my/index.php/tafhim/article/view/76>.

⁶⁶ S. Ssekamanya, Suhailah Hussien, and N. Ismail, 'The Experience of Islamization of Knowledge at The International Islamic University Malaysia: Successes And challenges', 2011, <https://www.semanticscholar.org/paper/The-experience-of-Islamization-of-Knowledge-at-Ssekamanya-Hussien/dc86c0fd73cd21527398fccb5ca0de5c4019d8e9>.

⁶⁷ Ibrahim A. Ragab, 'Creative Engagement of Modern Social Science Scholarship: A Significant Component of the Islamization of Knowledge Effort', *Intellectual Discourse* 5, no. 1 (1997), <https://journals.iium.edu.my/intdiscourse/index.php/id/article/view/373>.

⁶⁸ Glenn Adams et al., 'Decolonizing Psychological Science: Introduction to the Special Thematic Section', *Journal of Social and Political Psychology* 3, no. 1 (21 August 2015): 213–38, <https://doi.org/10.5964/jspp.v3i1.564>.

⁶⁹ Mona Abaza, *Debates on Islam and Knowledge in Malaysia and Egypt: Shifting Worlds* (London: Routledge, 2002), <https://doi.org/10.4324/9780203037355>.

the recognition of diverse cultural perspectives. It is essential to note, however, that the enthusiasm in the Islamization debate was primarily sparked by.

Wiebke Keim assumed that, the IOK-project has long been a sign of the social sciences' unsuccessful internationalization: The unsatisfactory interactions that Muslim professors and students had with Western or European-style institutions served as the catalyst for the entire argument. Furthermore, the universities in their native countries, where the majority of them earned their first degrees, were also modeled after the North Atlantic universities in terms of their organizational structure. In some cases, such as Turkey and Egypt, this was due to the position of reformist elites toward Europe beginning in the eighteenth century. Regarding the nations with a majority of Muslims, the internationalization of universities did not allow for the integration of all participants' perspectives, goals, and experiences; instead, it was governed in accordance with North Atlantic criteria.⁷⁰

Many academics have offered various processes and work schedules in the context of Islamic principles in order to build the IOHK methodology. One of the founders of IOHK, Syed Muhammad Naquib al-Attas, believes that modern contemporary knowledge's "contents and interpretation" are based on the Western secular worldview, which has led to the de-Islamization (secularization) of the Muslim mentality.⁷¹ It is clear that any psychotherapy that seeks to be really Islamic and bases itself on the Islamic concept of the individual will differ fundamentally from Western secular types of psychotherapy.⁷² In contrast, Islamic psychotherapy places a significant value on spirituality and the interconnection of the individual and his or her faith. By integrating Islamic principles such as mindfulness, prayer, and counsel from religious scholars, an Islamic psychotherapy approach seeks to address mental health issues while fostering a stronger religious connection. This

⁷⁰ Wiebke Keim, 'Islamization of Knowledge – Symptom of the Failed Internationalization of the Social Sciences?', *Méthod(e)s: African Review of Social Sciences Methodology* 2, no. 1–2 (2 July 2017): 127–54, <https://doi.org/10.1080/23754745.2017.1354554>.

⁷¹ Mughal Mj, 'Methodology of Islamization of Human Knowledge: A Comparative Appraisal of Proposed Approaches', *Arts and Social Sciences Journal* 06, no. 05 (2015), <https://doi.org/10.4172/2151-6200.1000145>.

⁷² Abdallah Rothman and Adrian Coyle, 'The Clinical Scope of Islamic Psychotherapy: A Grounded Theory Study.', *Spirituality in Clinical Practice* 10 (18 November 2021), <https://doi.org/10.1037/scp0000282>.

unique perspective enables individuals to navigate obstacles by aligning their thoughts, emotions, and actions with Islamic teachings, thereby promoting holistic health.

The nation state itself has collapsed, preserving and promoting national identity is no longer important to many people, and the global economy means that universities are no longer required to train citizens as citizens, which has led to a crisis in higher education. As a result, colleges are becoming corporations and a vocabulary of excellence is replacing culture.⁷³ Concerns have been raised about the commodification of education in light of this trend of colleges becoming corporations and the emphasis on excellence over culture. In addition, this crisis in higher education has sparked debates regarding the purpose of universities in a world that is rapidly changing, with some arguing for a renewed emphasis on critical thinking and full development rather than merely job preparation. The Muslim Ummah has been roused from its cozy doze by the Islamization of knowledge movement. Many concerned Muslim and secular scholars and activists would not have paid it any attention if the term "Islamization" had not been used.⁷⁴ Muslims and non-Muslims alike have expressed urgency and curiosity about the term "Islamization" among scholars and activists. It has sparked discussions and disagreements about how to incorporate Islamic principles into various academic disciplines. Due to the growth of this movement, people are now investigating the advantages and consequences of integrating Islamic perspectives into various academic fields.

To the contrary, Sari Hanafi in his book which he consumed five years from his life to write it which is originally in Arabic language but its title in English "Sharia and the Social Sciences: Towards Overcoming the Breakup (Is the Sunup not Nearby)"⁷⁵ He particular criticized that Sharia faculties in the Arab world are far in the curriculum from the social science. However, he didn't mention that the

⁷³ Ziauddin Sardar and Jeremy Henzell-Thomas, *Rethinking Reform in Higher Education: From Islamization to Integration of Knowledge*, 1st edition (IIIT, 2017).

⁷⁴ Bouhedda Ghaliya and Belayet Hossen, 'Integration of Knowledge: A Time Befitting Step', *Abqari Journal*, 2 October 2019, 1–21, <https://doi.org/10.33102/abqari.vol19.1>.

⁷⁵ Sari Hanafi, *ulūm al-sharī' wa-l-'ulūm al-ijtimā'īyah nuḥū tajāwuz al-qaṭī'ah - markaz nuḥūd Borrow, and Streaming*, Internet Archive, accessed 16 June 2023, https://archive.org/details/20220718_20220718_0906.

state universities or the secular one also separate the social science or humanities from Islam. The book by Hanafi sheds light on the disparity between Sharia faculties in the Arab world and social sciences, highlighting the need for integration. It is crucial to note that state universities and secular institutions also typically separate the study of social sciences and humanities from Islamic teachings. This highlights a larger issue of separation within higher educational systems, which could prevent an all-encompassing comprehension of both religious and social sciences.

B. Which idea can win more followers and win the acceptance of the academic field?

Incorporating Islamic principles into psychotherapy while adhering to certain constraints presents a challenge. Initial steps that can be taken to improve include incorporating a standard measure of religious connection and gaining a deeper comprehension of the individual's religious beliefs during therapy. Another advancement would be the integration of psychotherapy and psychoeducation based on an integrative Islamic psychology approach. In addition, qualitative indicators and subjective self-reports have dominated trends in therapy evaluation. On the other hand, it would be beneficial to have a personal connection with an Imam or other religious authority in order to organize treatment. Also, suggest that others consult a spiritual leader on issues that are challenging to analyze clinically.⁷⁶ Thus, Individuals can gain from a blend of secular therapeutic methods and religiously grounded teachings through the use of an integrative Islamic psychology approach. By bringing together the psychological and spiritual, this integration can promote mental health in its whole. Individuals addressing complex clinical concerns within the framework of their faith may find that seeking assistance from an Imam or religious leader provides them with a unique viewpoint and a network of support. Spiritual leaders should be seen as a resource that may supplement clinical analysis and help people gain a more nuanced awareness of their own mental health.

⁷⁶ Muhamad Afifudin Alfarisi, 'Islamic Psychotherapy for Children and Adolescents', *Sawwa: Jurnal Studi Gender* 14, no. 1 (30 April 2019): 21, <https://doi.org/10.21580/sa.v14i1.3788>.

Abdullah Rothman prefers to differentiate between Muslim and Islamic psychology. Muslim psychology concentrates on the thoughts and actions of Muslims. It is predominantly a culturally adapted form of Western therapy that integrates customs, language, and culturally significant emotions into the therapeutic process. This is advantageous for a number of reasons, as it enables psychotherapy to be more pertinent to Muslim populations and makes such services more palatable in areas where they might otherwise be stigmatized as "Western," "secular," "anti-Islamic," or just not culturally relevant. Numerous professionals are Muslim and have studied psychology; consequently, they may be able to approach their work from a cultural or religious perspective for the advantage of their Muslim clients. Far fewer practitioners comprehend how they can approach psychotherapy from within an Islamic psychological paradigm. Thus, this is the distinction between a Muslim psychologist and an Islamic psychologist.⁷⁷ Furthermore, he approaches Islam through Psychology and Psychology through Islam.

However, I am wondering if Islamic psychology can solve the issue of mental health stigma. It is also essential to consider intersecting stigma in the framework of Muslim mental health. Approximately 23% of the world's population is estimated to be Muslim, with 62% of Muslims dwelling in Asian-Pacific countries (e.g., Indonesia, Pakistan, India, Bangladesh, Iran, and Turkey), 20% in the Middle East and North Africa (e.g., Egypt, Yemen, Sudan, Saudi Arabia, Algeria, and Syria), 15% in Sub-Saharan Africa (e.g., Nigeria, Rwanda, Kenya), 3% in Europe (e.g., France, Belgium, Austria, United Kingdom). According to the Forum on Religion and Public Life (2011) of the Pew Research Centre, this number is projected to increase by approximately 35% by 2030. Around 32 percent of the Muslim demographic in the United States is South Asian, followed by 26% Arabs and 20% African Americans.⁷⁸ As a value-driven endeavor, the Western therapeutic undertaking affirms particular norms about human beings, relational factors, and healthy functioning. Therefore, it is essential to recognize that many variables

⁷⁷ Carrie York Al-Karam, ed., *Islamically Integrated Psychotherapy: Uniting Faith and Professional Practice*, First Edition (West Conshohocken, PA: Templeton Press, 2018).

⁷⁸ Ayse Ciftci, Nev Jones, and Patrick W. Corrigan, 'Mental Health Stigma in the Muslim Community', *Journal of Muslim Mental Health* 7, no. 1 (April 2013), <https://doi.org/10.3998/jmmh.10381607.0007.102>.

contributed to the development of the modern Western counseling endeavor.⁷⁹ However, religion is frequently an integral element of culture and must be discussed by the counselor with multicultural awareness. Spiritual and religious issues are not novel. The new development is that the therapy professions are beginning to recognize the importance of incorporating this element into counselling and rehabilitation. When counselling a variety of people such as American Muslims, it is essential for counselors to acquire knowledge, understanding, and ability to deal with the different religious beliefs, values, and traditions as well as cultural worldviews.⁸⁰

There is an infinite variety of methods to practice IIP. Firstly, there are numerous psychotherapeutic approaches. The American Psychological Association (APA) classifies them into five distinct groups: psychoanalysis, psychodynamic therapies, behavior therapy, cognitive therapy, humanistic therapy, and integrative or holistic therapies (APA, 2018). Second, there are so a lot religious teachings, concepts, philosophies, and/or interventions that are applicable to psychotherapy and the issues that clients present with that the number of possible alternatives that could result from combining the two domains is practically infinite.⁸¹

In response to the increasing acceptance of the need for effective counseling with Muslim clients, the nature and scope of Islamic counseling have evolved. The spiritual nature and process of counseling can be summed up by the fact that it is concerned with the meaning and essence of existence. It involves using counselling and social abilities, giving guidance (when appropriate), educating the client in the doctrine (Aqeedah) and Islamic jurisprudence (Fiqh), and facilitating the psychological and spiritual development and growth of others. Given that the concepts and methods of Islamic counseling are not yet in a state where their actual

⁷⁹ Altaf Husain and David R Hodge, 'Islamically Modified Cognitive Behavioral Therapy: Enhancing Outcomes by Increasing the Cultural Congruence of Cognitive Behavioral Therapy Self-Statements', *International Social Work* 59, no. 3 (May 2016): 393–405, <https://doi.org/10.1177/0020872816629193>.

⁸⁰ Shifa Podikunju-Hussain, 'Working with Muslims: Perspectives and Suggestions for Counseling', 2006, <https://www.counseling.org/knowledge-center/vistas/by-subject2/vistas-multicultural-issues/docs/default-source/vistas/working-with-muslims-perspectives-and-suggestions-for-counseling>.

⁸¹ Carrie York Al-Karam, ed., *Islamically Integrated Psychotherapy: Uniting Faith and Professional Practice*, First Edition (West Conshohocken, PA: Templeton Press, 2018).

execution can be monitored, it is initially necessary to develop guidelines that can be incorporated into a theoretical framework.⁸²

C. Some of the organizations and Foundations that's apply Islamic Psychology

International Association of Islamic psychology⁸³, is one of the leading associations of Islamic psychology, their strategic goals involve broadening the recognition of Islamic psychology as a theoretical orientation to understanding human beings and approach to clinical psychology. The organization was founded in 2017 but its origins date back to the early 1970s. Malik Badri, the president and founder of this association Professor Dr. Malik Badri, he received his doctorate from the University of Leicester in England in 1961 and his postgraduate certificate in clinical psychology from the Middlesex Hospital Medical School of London University in 1966. He holds the designation of Chartered Psychologist, C.Psychol, and became a Fellow of the British Psychological Society in 1977. He received an honors D.Sc. from Ahfad University in appreciation of his achievements to his field, and the Sudanese President presented him with the Shahid Zubair Medal, the country's highest accolade for academic achievement, in 2003. *The Dilemma of Muslim Psychologists*, a work that revolutionized and defined the profession, is among the many notable books that Professor Badri has published. He is the creator of the contemporary area of Islamic Psychology.

The mission of the foundation is to advance the study and practice of Islamic psychology in order to better understand human psychology and advance everyone's health and well-being. In addition to opening up educational options for psychology study and training within an Islamic framework. They also encourage publication of research. Furthermore, they promote the publication of academic work and research in Islamic psychology and the study of Islamic psychology's theoretical underpinnings and practical applications.

In a video of Dr. Malik Badri, he was directing a message of the foundation. He was explaining the necessary and the reason behind establishing IAIP, he said

⁸² G. Hussein Rassool, *Islamic Counselling*, 0 ed. (Routledge, 2015), <https://doi.org/10.4324/9781315694993>.

⁸³ [Islamic psychology | International Association of Islamic Psychology](#)

that it has a long history since the seventies he wrote a number of books in this field, one of his books became very famous the dilemma of Muslim psychologists, it was published in London, 1970. In a conference which was held in the International Islamic university of Malaysia where he used to teach for more than twenty years. Then, he stated that climax started to culminate, which was the development of the IAIP. He was the president of the association for more than ten years. During this period a number of works have been done however these works were based on the Islamization of psychology. The general framework Muslim psychologist would take would be Western one and then he will try to Islamize here and Islamize there. So that it can be more suitable to Muslim clients.

However, he believed that we must establish a holistic perspective of Islamic psychology, rather than merely Islamizing bits and pieces. To develop a new paradigm or worldview of Islam, therefore, would require the efforts of a group of devoted psychologists, and he was able to find very accommodating psychologists to implement his plan. He spoke with Professor Rashid Skinner, a clinical psychology professor in England, and subsequently converted to Islam. He also communicated with Dr. Abdullah Rothman who is an American converted to Islam with a counselor working in United Emiratis. They came together and they decided to establish International Association of Islamic psychology which he thinks that is more comprehensive than simply Islamizing psychology. Hence, he determined that the United States is a suitable starting point for his idea because there are many Muslim psychologists there who are creative, having been raised in the West, and who would be able to come up with innovative solutions to this issue. He wanted to bring together or Muslim psychologists who have abilities and who are sincere, knowledgeable in Islam and psychology at the same time and who are able to bring it up together for this hopped worldview of Islamic psychology. The association already established in the United States, and he was looking forward to work from there to the rest of Islamic world.

Khalil Center⁸⁴, it is a psychological and spiritual community health center that promotes the Islamic-based professional practice of psychology.

⁸⁴ [Khalil Center: Psychological & Spiritual Wellness Center](#)

A program aimed at addressing the pervasive prevalence of psychological, social, familial, relational, and spiritual issues within Muslim communities. The approach of the Khalil Centre emphasizes psychological reconstruction, behavioral reform, and spiritual elevation. Khalil Centre integrates the science of psychology with faith-based approaches ingrained in Islamic principles in order to address psychological, spiritual, and collective health. The center has three academic partnerships including; Ibn Haldun university, Riphah international university and Hartford International University for Religion and Peace. Islamically oriented graduate programs with a foundation in Islamic Psychology can be found at the aforementioned institutions, where faculty from the Khalil Centre school teaches. Moreover, they have clinics which offer Islamic integration, Play therapy room, compassion care and nurturing environments. most distinctive

One of the aspects of Islamic Civilization is the Maristans, or healing institutions, which held the world's first mental health treatment centers. Given the holistic perspective of the Islamic viewpoint, it was no coincidence that these healing centers incorporated the treatment of psychological disorders into their services. Maristans became the hallmark of the Muslim world and could be found in main metropolitan areas beginning in the eighth century. These healing institutions forever altered the recognition and management of psychological disorders by first devoting specialize wards for mental disorders within the wider Islamic hospital complex, and later by establishing separate institutions dedicated solely to the medical care of the mentally ill.

It is essential to note that the establishment of the very first therapeutic institutions devoted to treating psychological disorders is unique to the Muslim world, as it was inspired by the Qur'an and the Sunnah of the Prophet Muhammad. Importantly, the interdisciplinarity of these healing centers paralleled the interdisciplinarity of the emerging discipline we call Islamic Psychology today. Briefly, the Maristans functioned as the center where theoretical ideas developed by early Muslim scholars (physicians, theologians, and philosophers) who contributed to the development of Islamic Psychology were translated into clinically applicable concepts.

Many of the novel methods, instruments, and approaches for treating psychological disorders developed in the Maristans of the Muslim world can be applied to the formulation of a practical application of Islamic psychology today. According to historical sources, the Maristans, which extended throughout Muslim lands between the 8th and 19th centuries, were renowned for providing state-of-the-art treatment for psychological disorders based on an integrated view of health and illness and a variety of treatments. Diagnosis and treatment took into account environmental and personal factors from a broader perspective so that the body, mind, and spirit could be healed holistically. A multidisciplinary team tended for the ill by administering medication, music therapy, water sounds, baths, a healthy balanced diet, cupping, and talk therapy, among others. In addition, the tangible characteristics of Maristans, such as their location, design of the building, and landscape, played a significant role in the psychological recovery process.

The historical purpose of traditional Maristans inspired their online clinical, educational, and research-based Maristan initiative. Their mission is to revitalize the traditional Islamic function of Maristans through research and education based on the work of the Stanford Muslim Mental Health & Islamic Psychology Lab in order to inform complete recovery for our clients and provide culturally and spiritually compatible, professional, accessible, and affordable mental health care for all.⁸⁵

Additionally, there are some universities in some Muslim countries which promote Islamic psychology, such as in Indonesia, some universities have an integration in psychology department with Islam and others have a full program about Islamic psychology. Such as UII in Yogyakarta, they have an integrated program for undergraduate degree, the curriculum includes psychology and psychology from Islamic perspective. Also, the university of UIN Syarif Hidayutallah in Jakarta. Also, Muhammadiyah Surakarta university they provide a bachelor degree in Islamic psychology. In the next chapter I will talk about another unique foundation, which is the case study of my research.

⁸⁵ maristan.org

D. Conclusion

In this chapter, I revisited the conflict or the debate on different views of Islamization and the Integration between knowledge and Islam. There are different streams and perspectives about the issue of Islamization or integration. And we can see that many of people frown the idea of Islamizing the knowledge or even psychology and social science. Hence there more scholars can accept or tend to the idea of integration than Islamization. However, I argue that the idea of integration is the nascent of the Islamic movement or IOK. So, I believe that we might not hear about the integration except the Islamization calls began first. In academic and religious circles, the debate on the Islamization of knowledge remains to be a significant topic of discussion. Integrating Islamic concepts into knowledge systems, according to proponents, can result in a more comprehensive and ethically based comprehension of various disciplines. In contrast, critics stress the significance of upholding academic integrity and diverse perspectives. Maintaining a balance between the two is essential and necessitates deliberative dialogue, critical inquiry, and flexibility to changing contexts. Ultimately, the debate over the Islamization of knowledge reflects. Coming into the ongoing discussion over Islamic psychology exemplifies the complicated and ever-evolving dialogue between religious belief and scientific inquiry into the nature of the human mind. While some have argued that psychological theories and interventions could benefit from incorporating Islamic teachings, others have raised concerns about potential biases, the lack of universality of such a framework, and ethical implications. For Islamic psychology to mature into a credible and culturally sensitive discipline of research, it is crucial to find a middle ground between spiritual approaches and rigorous science.

Chapter III

Role of ISIP in Transforming Islamic Psychology into an Empirical Science and Response to Psychology Islamization and Integration

A. Introduction

In this chapter, I explore the role played by ISIP in transforming Islamic psychology into Empirical science, in addition to examining their response and orientation toward Islamization and integration. This chapter includes the data from three interviews with three different people from different countries. First, I interviewed the co-founder, who is Persian based in Sweden, second, I interviewed Zehra from Turkey, who is the leader of ISIP's Turkish chapter. Last but not least, an interview with Dr. Anissa, a lecturer at the psychology department at UII, and the leader Indonesian chapter of ISIP. In other words, this chapter delves into the role of ISIP in the transformation of Islamic psychology into an empirical discipline. It also investigates the organization's attitude and approach towards the processes of Islamization and integration. This chapter encompasses the data derived from three distinct interviews conducted with individuals hailing from diverse nations. Initially, an interview was conducted with the co-founder, who is of Persian origin and currently resides in Sweden. Subsequently, an interview was conducted with Zehra, the leader of the Turkish branch of ISIP, hailing from Turkey. Finally, an interview was conducted with Dr. Anissa, a lecturer in the psychology department at UII and the leader of ISIP's Indonesian chapter.

B. The Birth of ISIP: From Informal Effort to Official Foundation

The co-founder described the conception of ISIP in the context of the 2020 COVID-19 epidemic, when offline courses, conferences, and program were relocated online due to lockdowns. According to him, digitalization is a blessing from Allah for surviving difficult times. By expressing his own interest in Islamic psychology and Muslim mental health, Seyed J. Miri emphasized the importance of studying these

subjects. After learning about the Muslim Mental Health Conference (MMHC) in the United States, he recalled being inspired to establish a WhatsApp group for discussions on Islamic psychology and mental health. He believed that creating a forum for discussions on these topics would not only benefit himself, but also serve as a valuable resource for others seeking information in this field. Seyed J. Miri recognizing the significance of community support, envisioned ISIP as a place where individuals could share their experiences, learn from experts, and foster a sense of unity in addressing mental health issues within the Muslim community.

The Origins and Development of ISIP

Later on, Seyed J. Miri explained how the WhatsApp group garnered members rapidly and how the resulting conversations gave rise to ISIP. The movement received a boost when members from all over the world began communicating and sharing their perspectives on Islamic psychology. In just three short years, ISIP has grown to include members from 90 countries and established chapters in 25 countries around the globe, according to him. ISIP's meteoric ascent to prominence as one of the most significant international developments in Islamic psychology is reflected upon by him. Moreover, he attributed ISIP's rapid expansion to its ability to cultivate a global community of Islamic psychology enthusiasts. This diverse network enabled the exchange of ideas and perspectives, which resulted in the development of innovative strategies and progress in the field. ISIP has become a catalyst for collaboration and knowledge-sharing among professionals from diverse cultural backgrounds, further solidifying its position as a pioneering force in the field of Islamic psychology as it continues to expand its scope.

Digital Era and Global Reach

So essentially, what happened was that during the pandemic, a lot of the courses, and conferences, and programs that usually was organized offline became accessible online due to the pandemic, due to the lockdowns. So subhanAllah, Allah

subhanahu wa ta'ala, He never put us through a trial without giving us some coping mechanism. And one of the coping mechanisms was digitalization. Imagine, if we had the pandemic 20 years ago, or 30 years ago, without Zoom, without WhatsApp, without all this digital infrastructure, then we will be even more isolated, right? So, during the lockdown, when all the universities were locked down, and they couldn't do courses or programs on the campuses, or in their facilities, or the conferences, or the halaqat, people started to do the things online.⁸⁶

Seyed J Miri recognized the contribution of digital tools to the success of ISIP, which have facilitated global connections and collaborations. Through ISIP, he has had the opportunity to travel, collaborate with renowned academicians, and communicate with educators from around the globe. This movement exemplifies how to establish a successful movement in the digital age. In addition to facilitating connections and collaborations, the use of digital tools has increased the reach and impact of ISIP's initiatives. By utilizing technology, the co-founder and the ISIP community have been able cross geographical boundaries and bring together diverse perspectives and specialized knowledge to address global educational challenges. This illustrates the power of digital platforms in the digital age to cultivate meaningful connections and drive positive change.

Digital and Offline Activities

The majority of ISIP's current activity (80% to 90%) is conducted online, but the organization also conducts offline operations. ISIP Turkey, as an example of a local chapter, may conduct workshops and meetings in person, but the emphasis is on digital information sharing. While remaining readily accessible online, the company plans to increase its offline engagement with the local community in the future. This expansion will enable ISIP to provide hands-on training and support, fostering greater collaboration and networking among its members. In addition, the offline activities will facilitate face-to-face interactions, thereby enhancing the overall learning experience and fostering stronger relationships within the organization connections to constitute roughly fifty percent of its overall operations.

⁸⁶ Seyed Jamaluddin Miri, Interview, June, 2023

ISIP's Organizational Framework and Goals

ISIP is a digital movement that largely functions on the internet. Its primary goal is to reach a wide audience worldwide by providing information and advocating for Islamic psychology and mental wellness. The Al-Balqhi Institute for Islamic Psychological Studies and Research is just one of many programs and centers offered by the organization. The Traditionally Islamic Integrated Psychotherapy (TIIP) training program in Turkey is one ISIP project with a special focus: it seeks to integrate Islamic psychology and psychotherapy approaches to a range of mental health conditions.

Purpose and Objectives

ISIP's primary objective is to bridge the divide in our Islamic understanding of mental health. The Islamic community will consolidate its resources, disseminate its knowledge, and prioritise overall health. ISIP brings together academics and mental health professionals from all over the globe so that they can share their knowledge and learn from one another. ISIP seeks to develop culturally sensitive approaches to mental health based on Islamic principles by fostering collaboration and dialogue. This inclusive platform also functions as a support network for Muslims seeking guidance and assistance in navigating mental health challenges.

Inclusivity and Individuality

ISIP describes itself as a student-led organization, but its membership includes mental health professionals, academics, and seekers of knowledge, because the term "student" encompasses the concept of continuous learning and the pursuit of knowledge from a variety of sources. ISIP acknowledges that learning is not confined to the classroom and that knowledge can be acquired through a variety of experiences and points of view. ISIP seeks to promote a holistic approach to education and a comprehensive understanding of mental health by incorporating mental health professionals, academicians, and seekers of knowledge into its membership.

Enthusiasm and Beliefs

ISIP members, particularly ISIP Turkey, are driven by the conviction that their work is an act of worship directed towards Allah. Their motivation stems from a desire to disseminate information extensively and for free. Many of our readers are minorities, either as Muslims residing in countries where Islam is a minority religion or as Western students interested in Islamic psychology. Due to their minority status and resulting sense of isolation, they expect that Islamic psychology will also aid in their recovery. Islamic psychology incorporates spiritual beliefs and practices into the field of psychology from a novel perspective. It seeks to provide individuals with a holistic approach to mental health that addresses not only psychological but also spiritual and emotional requirements. By adhering to Islamic principles, individuals experience a sense of belonging and find solace in the knowledge that their struggles are understood within the context of their religion. This inclusive strategy facilitates a deeper connection between individuals and their religion, thereby promoting healing and personal development.

Collaboration with Student Association

Dr. Anissa addressed collaboration with Imam Upsi, the student association for Islamic psychology in Indonesia, and mentions that Islamic psychology awareness in Indonesia began at the undergraduate level. She described her endeavors to incorporate Islamic psychology into her academic work. She mentions Islamic psychology courses for undergraduate and graduate students. She occasionally lectures on Islamic psychology topics and supervises student papers on the integration of Islamic psychology into industrial and organizational psychology. This includes collaborating on a book on Islamic psychology and writing a chapter on the Islamic psychology approach in industrial and organizational psychology.

Acceptance of People of Diverse Origins

She said “The interesting things I see about ISIP is that it accepts people from different backgrounds or from diverse backgrounds”. ISIP is distinguished by its inclusive approach, which accepts members from diverse disciplines, not just those with a background in psychology. This diversity encompasses high school students,

college students, professionals, and academicians. As an academician, the interviewee notes that shared backgrounds in ISIP discussions (among academician members) facilitate communication. However, she is aware of the difficulties inherent in accommodating diverse levels of comprehension among members.

She discussed the intriguing aspect of ISIP, emphasizing the organization's acceptance of individuals from various origins. The interlocutor is a scholar with expertise in Islamic psychology and participation in ISIP. She also discusses how she incorporates Islamic psychology into her academic work, as well as the challenges and successes confronted by ISIP, especially its Indonesian chapter.

The discourse analysis reveals the central ISIP Indonesia themes of identity, mission, facilitation, historical context, collaboration, and change. The responses of Dr. Anissa provide valuable insight into her role and the growth of Islamic psychology in Indonesia. Discourse analysis helps reveal the underlying meanings and intentions behind her words and casts light on the organization's dynamics and evolution.

C. Moderate Integration of Knowledge: Mindful Engagement of Islamic Psychology

Efforts to Islamize psychology must be regarded in their broader context, namely the Islamification of Knowledge (IOK) project, which originated under specific social, economic, and political circumstances. Indeed, the IOK project was just one of many attempts by academics around the globe to make knowledge practices 'relevant' to their societies.⁸⁷ Therefore, the aforementioned endeavors were undertaken with the objective of establishing a connection between conventional knowledge systems and contemporary academic fields, such as psychology. The process of Islamization in the field of psychology aimed to incorporate Islamic ideas and values into existing psychological theories and practices, resulting in a distinctive viewpoint on human behavior and cognitive processes.

⁸⁷ Wahbie Long, 'Critical Reflections on the Islamicisation of Psychology', *Revelation and Science* 4 (1 January 2014): 14.

The primary source of tension in discussions about "relevance" is the relationship between science and broader society. This article describes how social unrest can stimulate innovation. The science–society dialectic deserves more attention from intellectuals and psychologists in particular. Further, it is argued that the modern conception of "relevance" has, to a significant degree and perhaps unwittingly, abandoned its early radicalism and been assimilated by a new regime that commodifies knowledge.⁸⁸ The commercialization of information has resulted in a constriction of the concept of "relevance" within the academic sphere, frequently favoring research that has the potential to yield immediate economic advantages. Consequently, an increasing apprehension arises regarding the potential neglect or underestimation of significant scientific investigations that lack immediate practical implications yet hold paramount importance in comprehending our environment. Hence, it is imperative for scholars and psychologists to undertake a rigorous analysis of the prevailing concept of "relevance" and promote a more comprehensive approach that takes into account broader perspectives.

Seyed J. Miri stresses the need to reintegrate academic institutions in order to surmount the separation between secular and religious studies. They contend that all knowledge, including psychology, should be rooted in Tawheed and viewed as divine. The co-founder makes reference to the historical incorporation of knowledge in the Islamic world prior to colonialism and colonization. In the past, Islamic scholars were faqih (jurists) with an interest in chemistry, biology, and psychology, among other disciplines. These fields were not regarded as distinct entities, but rather were integrated into the larger department of Tawheed (belief in God's unity). The adoption of a comprehensive approach to knowledge facilitated a more profound comprehension of the universe and its interrelatedness. Islamic scholars have acknowledged the inherent connection between all fields of knowledge and the divine, hence emphasizing the significance of Tawheed in all facets of existence. By adopting this viewpoint, the field of psychology can be examined through the lens of Tawheed, allowing for an investigation into its role

⁸⁸ Wahbie Long, 'Rethinking "Relevance": South African Psychology in Context.', *History of Psychology* 16, no. 1 (February 2013): 19–35, <https://doi.org/10.1037/a0029675>.

in enhancing our comprehension of human behavior and cognition from a spiritual standpoint.

Seyed Jamaluddin discussed the historical approach to disciplines such as chemistry (known in Arabic as alchemy) in the Islamic world, where scholars engaged in these sciences to comprehend Allah's creation and viewed it as a divine endeavor. These scholars held the belief that the pursuit of sciences such as chemistry served not only as a vehicle for acquiring knowledge, but also as a means to enhance their comprehension of the cosmos and establish a spiritual connection. The practitioners of alchemy perceived it as a profound spiritual quest, enabling them to develop a deep appreciation for the intricate mechanisms behind Allah's creation, while also revealing the concealed mysteries of the natural world. The co-founder begins by conveying a positive outlook on combining psychology and Islam, indicating a belief in the compatibility and advantages of such an integration. The secularization of universities, both in Muslim and non-Muslim countries, is cited as one of the most significant challenges in academic settings. This secularization has resulted in fewer opportunities to study Islamic psychology and fewer reliable academic programs.

The interlocutor discusses the traditional approach to psychology in the Islamic world, where it was viewed as a means to comprehend Allah's divine names and attributes (*asma al-husna*). The study of the psyche, its levels, and its health was incorporated. On the other hand, Dr. Anissa praises Indonesia, Malaysia, and Turkey for their efforts to incorporate Islamic psychology into their educational systems. The interviewee expresses a preference for psychology studies that are rooted in Islamic disciplines, in which students first study traditional Islamic disciplines before delving into psychology.

Call for De-Secularization:

So, he calls for the de-secularization of universities and the re-Islamization of knowledge, whereby disciplines such as psychology are reintegrated with Islamic teachings. Secularization in Academic Settings: The interviewee identifies secularization as the greatest challenge in the field today. Even in Muslim nations,

psychology and Islamic disciplines have become separated, resulting in a lack of integration. The co-founder understands that reintegrating academic institutions is a significant endeavor that may take time, and they emphasize the significance of striving to achieve this objective even if it may not be completely realized during their lifetime.

On the other hand, the reason for Zehra's interest in Islamic psychology is her ambition to combine Islamic principles with Western science. However, she was initially unaware of the discipline of Islamic psychology. Religion was introduced to her through a course in the psychology of religion. Zehra mentions Division 36 of the American Psychological Association, which encompasses Islamic psychology. This indicates that Islamic psychology is acknowledged within the larger psychological framework.

The ISIP's initiative of Traditionally Islamic Integrated Psychotherapy (TIIP) is a psychotherapy approach that demonstrates how Islamic principles can be applied to mental health interventions. This indicates an effort to incorporate Islamic ideas into empirical psychological practices.

The discourse analysis of Zehra Kamadan's interview emphasizes the ISIP's efforts to transform Islamic psychology into an empirical science and their strategies for achieving this goal. The existence of an APA division devoted to the psychology of religion, which incorporates Islamic psychology, demonstrates recognition and acceptability within the larger psychological community.

ISIP's Traditionally Islamic Integrated Psychotherapy (TIIP) initiative represents an endeavor to apply Islamic principles to psychotherapy practices, theoretically bridging the gap between Western psychology and Islamic beliefs. In addition, the role of the foundation in fostering a supportive community suggests a commitment to addressing the challenges encountered by Muslim psychology students and scholars, thereby fostering the integration of knowledge. The interview also exposes Zehra's internal conflict between her secular psychology training and her religious beliefs. This reflects the ongoing conversation surrounding Islamization and integration of knowledge. Although the foundation's explicit position on these ideas is not evident from the interview, their emphasis on Islamic

psychology suggests a possible alignment with the concept of integrating knowledge.

Diverse Perspectives on Islamic Psychology

Zehra acknowledges the diversity of approaches within Islamic psychology, including the filter approach and other concepts. She describes the approach of Taha Burak Toprak, which emphasizes psychology's integration rather than its Islamization. They incorporate Islamic concepts into psychological models such as CBT, but do not refer to this as Islamic psychology. Instead, Toprak calls it "Islamic integration psychology," emphasizing the significance of integrating Islamic principles into mainstream psychological theories and practices. This strategy seeks to provide a comprehensive comprehension of human behavior and mental health, taking into account the distinctive cultural and religious contexts of Muslims. By integrating Islamic concepts into established psychological models, Toprak's method provides a bridge between psychology and Islam, thereby fostering a holistic approach to mental health in the Muslim community.

In the context of psychology, Zehra expresses scepticism regarding the possibility of Islamization and suggests that integration may be more plausible. Taha Burak Toprak's team argues against Islamization, contending that psychology and Islam should be kept separate and that any integration should be handled carefully. They believe that the Islamization of psychology may result in a biased approach, as religious beliefs may be prioritized over scientific evidence. Instead, they propose that integration should concentrate on finding common ground between Islamic principles and psychological theories, so that individuals can benefit from both without compromising the integrity of either discipline. According to their argument, this approach would promote a balanced comprehension and application of psychology within an Islamic framework.

Difficulties of Labelling as Islamic Psychology

Zehra discusses the difficulties involved in referring to something as "Islamic psychology" as well as the risks associated with doing so. A concept may be interpreted as an error in Islamic teachings if it is applied or understood incorrectly,

which could result in its refutation or rejection. This shows how crucial it is to make sure that any psychological theories or methods dubbed "Islamic psychology" are firmly based in both Islamic principles and psychological science. The risks of improper application also highlight the necessity of ongoing consultation and cooperation between Islamic scholars and psychologists in order to ensure accurate interpretations and applications of psychological concepts within an Islamic context.

Integration as the Preferred Approach

Zehra clarifies that despite the advisory board members' differing perspectives, the organization's goal is to integrate psychology and Islam. The Turkey chapter of ISIP focuses more on integration than on the strict Islamization of psychology. This method permits a broader comprehension and application of psychological principles within the context of Islamic doctrine. By emphasizing integration rather than strict Islamization, the Turkey chapter of ISIP aims to establish a space where individuals can explore the intersection of psychology and Islam while respecting diverse viewpoints and fostering inclusivity.

ISIP's Strategies are as Follows

The ISIP strives to expand and disseminate knowledge, implying an effort to share Islamic psychology-related information and resources. Zehra emphasizes the ISIP's role in nurturing a supportive community for those interested in Islamic psychology. The mission of the foundation is to combat the feeling of isolation experienced by frequently minority Muslim psychology students and academics. ISIP seeks to foster a sense of belonging and solidarity among Muslim psychology professionals by providing a forum for networking and collaboration. This support system not only assists individuals in overcoming obstacles, but also fosters the growth and development of the field of Islamic psychology.

The Complicated Nature of Islamic Psychology

The interviewee acknowledges that Islamic psychology is not a unified field, as it encompasses diverse approaches, methodologies, and perspectives within the Islamic tradition. This diversity in Islamic psychology can be attributed to the rich

cultural and historical context of the Islamic world, which influenced the emergence of numerous schools of thought and perspectives. These various approaches contribute to a comprehensive Islamic understanding of human behavior and mental processes. Furthermore, the interviewee emphasizes that the inclusion of diverse perspectives within Islamic psychology contributes to a comprehensive and intricate comprehension of human psychology. This is achieved by considering the impact of cultural, social, and spiritual elements on individuals. Through the integration of many viewpoints, Islamic psychology presents a distinctive framework that effectively addresses mental health concerns and fosters overall well-being within the Muslim populace.

Curriculum Diversity

The interviewee notes that one of ISIP Indonesia's challenges is the diverse backgrounds of its students. To address this, a curriculum covering numerous aspects of Islamic psychology has been developed. The curriculum begins with foundational topics, such as the fundamental principles of Islamic psychology. This guarantees that all participants share a common understanding and foundational knowledge of the topic. In addition, the curriculum includes modules that are tailored to accommodate the unique requirements and preferences of students from diverse backgrounds. This practice guarantees that every participant has the opportunity to delve into and enhance their comprehension of Islamic psychology in domains that personally resonate with them. ISIP Indonesia endeavors to establish an all-encompassing educational program that fosters an inclusive milieu, enabling students from various socio-cultural backgrounds to flourish and offer their distinct viewpoints to the discipline.

Current Issues and Research

Foreign experts are welcome to contribute to the curriculum at ISIP Indonesia. These experts contribute their knowledge and insights in their specialized fields, enhancing the learning process. The interviewee gives specific instances of curriculum topics, such as the psychology of Zikir (remembering God), the idea of Ahlak (morals and ethics), and the Islamic psychology approach and resolution to LGBT issues. Students need to comprehend and be able to navigate these issues in

today's society. ISIP Indonesia makes sure that its curriculum is current and relevant by incorporating the knowledge of foreign experts, enabling students to be prepared to meet the challenges of the modern world. Additionally, the inclusion of various viewpoints encourages students to have a global perspective, which fosters tolerance and understanding.

Contextual Relevance

The curriculum is contextualized to address issues and challenges unique to the Indonesian context. This demonstrates ISIP Indonesia's dedication to applying Islamic psychological principles to real-world circumstances. ISIP Indonesia ensures that students receive education that is pertinent and applicable to their own cultural and societal circumstances by adapting the curriculum to the Indonesian context. This strategy permits a greater comprehension and incorporation of Islamic psychological principles when addressing the unique challenges and concerns encountered by individuals in Indonesia.

In general, the discourse analysis portrays ISIP Indonesia as an organization that recognizes the importance of modifying its curriculum to the diverse circumstances of its participants. Incorporating foundational, contemporary, and expert-led topics, the curriculum offers a thorough examination of Islamic psychology principles and their practical applications in Indonesia. ISIP Indonesia ensures that participants have a solid understanding of the fundamental principles of Islamic psychology by including foundational topics. Moreover, the incorporation of contemporary and expert-led topics enables participants to remain abreast of the most recent developments in the field and to gain knowledge from professionals with extensive knowledge and experience.

Accomplishments and Future Plans

ISIP has attained a number of significant milestones, such as the establishment of the Al-Balqee Institute, the Rafiq Counselling online platform, and the Futuwa Academy for Satanic Manhood and Womanhood. The movement emphasizes the propagation of knowledge and its Islamic tradition-based foundation. ISIP actively bridges linguistic and cultural gaps, especially through its active Arabic chapter and

connections to Indonesia, Malaysia, and Egypt. Through the Al-Balqee Institute, ISIP has been able to provide a forum for scholarly discussions and research, thereby fostering intellectual development within the Islamic community. In addition, the online platform of Rafiq Counselling provides a secure space for individuals to seek guidance and support, addressing mental health issues within the Muslim community. These initiatives demonstrate ISIP's dedication to nurturing in its members a strong sense of identity and well-being. Finally, the co-founder stated that these opinions represent their own point of view and are likely shared by the majority of ISIP members, rendering them uncontroversial within the organization.

In summary, the discourse analysis reflects the co-founder's conviction in the compatibility of psychology and Islam, as well as their call to surmount secularization challenges in academia. The presented historical perspective serves as a foundation for advocating a reintegration of knowledge in educational institutions, uniting secular and religious studies under the umbrella of Tawheed and emphasizing the divine aspects of diverse disciplines of knowledge. Overall, the discourse analysis reflects the interviewee's strong belief in the historical integration of psychology into the Islamic paradigm and their demand to address the challenges posed by modern academic secularization. They advocate for the unification of psychology and other fields with Islamic knowledge and teachings, emphasizing the significance of knowledge integration for a holistic understanding of different fields. The interviewee posits that the integration of Islamic concepts into the field of psychology has the potential to enhance its efficacy in meeting the unique requirements of Muslim individuals and communities. It is argued that the inclusion of culturally sensitive approaches to mental health would not only enhance the provision of services, but also serve to uphold and advance Islamic ideals within the context of modern society. Furthermore, the authors emphasize the significance of interdisciplinary collaboration among scholars as a means to achieve a thorough and holistic approach to the integration of information.

Applying Islamic Psychology into Work

As a psychologist at this Islamic institution, the speaker takes a personalized approach to their psychological interventions. They intend to combine their professional expertise with an Islamic worldview. When conducting interviews with students receptive to Islamic terminology, the psychologist incorporates religious values and a worldview. Zehra's use of Islamic terminology and religious principles in interventions depends on the student's suitability and level of comfort. They make every effort to include Islamic perspectives in their interventions. Zehra thinks that the integration of Islamic language and religious ideas into therapy can yield a more comprehensive and culturally attuned therapeutic approach. Nevertheless, the author acknowledges the significance of honoring the unique beliefs and comfort levels of every student, so guaranteeing that the interventions are customized to suit their particular requirements and inclinations.

This interview excerpt's discourse analysis reveals the interviewee's function as a psychologist in an Islamic school and their dedication to incorporating Islamic values into their work. The school's emphasis on Islamic principles, international education, and a sense of community aligns with the speaker's intervention strategy.

As a psychologist at the Islamic school, the speaker emphasizes the importance of tailoring interventions to the individual requirements of each student. They adopt a hybrid strategy, integrating their professional expertise with Islamic perspectives. This approach takes into account the cultural heritage of the students and enables the psychologist to create a supportive and culturally relevant environment. Zehra's willingness to use Islamic terminology and incorporate religious values in interviews demonstrates their commitment to promoting Islamic identity in a school setting. By doing so, the psychologist contributes to the development of a supportive and inclusive environment for students in which their religious beliefs and values are respected and incorporated into the therapeutic process. The discourse analysis demonstrates that the speaker's approach is consistent with the school's Islamic values and ethos. By incorporating Islamic perspectives into their interventions, the psychologist contributes to the school's

mission to provide a holistic education that fosters the spiritual, intellectual, and emotional development of its students.

This interview excerpt's discourse analysis exposes the experiences and obstacles encountered by professionals in the field of Islamic psychology. As a moderator, Sister Zehra emphasizes the significance of knowledge transfer between academics and students. She plays a significant role in facilitating connections within the Turkish context despite scheduling constraints.

On the other hand, the perspective of Sister Annisa on empirical research sheds light on the difficulties of integrating Islamic psychological concepts into specific disciplines such as Industrial and Organizational Psychology. In certain fields, the absence of fixed constructs and measurement instruments hinders empirical research. However, she suggests that integration may be more feasible in disciplines where concepts and measurement tools already exist, such as clinical and educational psychology.

This discourse analysis sorts out the structure of Islamic psychology, including the efforts to disseminate knowledge and the difficulties encountered when integrating Islamic perspectives into various psychological domains. The experiences recounted by Sisters Zehra and Annisa reveal the ongoing growth and potential future directions of Islamic psychology research.

This interview excerpt's discourse analysis exposes the complexities and nuances of approaching Islamic psychology within the context of ISIP's Turkey chapter. Zehra discusses the differing perspectives and cautious approach of a few scholars regarding the labelling of psychological approaches as "Islamic psychology." Instead, they favor integrating psychological theories and concepts with Islamic thought while avoiding the term "Islamic psychology"

This excerpt also emphasizes the significance of comprehending the difficulties that may arise when attempting to integrate religious perspectives into psychology. The team of Taha Burak Toprak's reluctance to use the term "Islamic psychology" highlights the need for sensitivity when dealing with religious issues in psychological research and practice.

The emphasis on integration as opposed to Islamization suggests a desire to harmonize psychological principles with Islamic teachings, thereby fostering a more inclusive and collaborative approach. The Turkey chapter of ISIP seeks to create a space in which psychology and Islam can mutually enrich one another by considering multiple perspectives and being open to integration.

Empirical Paradigm of Islamic Psychology

We're not against empirical research. We just have a different point to be. We use empirical research to connect ourselves with Allah subhanahu wa ta'ala. What the West did with empirical research is to disconnect themselves from Allah subhanahu wa ta'ala. Because empirical research in the Western tradition is very *nefsani*. It is very ego inclined. I am the Lord. I think therefore I am, is what this Scott said, the great, the well-known French philosopher who is the father of rationalism. I think therefore I am. So, he's putting the existence of humanity in his thinking. So, he becomes the omnipotent himself, which is very narcissistic and *nefsani*. While we think that omnipotence is only in Allah subhanahu wa ta'ala's domain.⁸⁹

In this interview excerpt, the respondent compares and contrasts the empirical paradigm of Islamic psychology with the secular empirical paradigm of Western psychology. The respondent highlights the historical roots of empirical research in Islamic thought and the disconnection between contemporary psychology and its original function as the science of the spirit. In this excerpt from an interview, the respondent discusses the function of empirical research in Islamic psychology. They stress the significance of empirical research as a means to comprehend Allah's creation and to advance knowledge without rejecting Allah as the creator. The respondent also emphasizes the need for more clinical research on the practical application of Islamic psychology. In their opinion, organizations such as ISIP (Islamic Psychology) and the Al-Balqee Institute play a crucial role in promoting and connecting various initiatives and organizations within the discipline.

The respondent asserts that the empirical paradigm of Islamic psychology is rooted in Muslim tradition, citing Ibn Sina and other pioneers of empirical

⁸⁹ Seyyed Jamaluddin Miri, Interview, June 2023

research. During the golden period of Islam, they argue that Baghdad, Nisapur, Cairo, and Damascus were centers of empirical inquiry and knowledge. During this time period, scholars such as Ibn Sina emphasized the significance of observation and experimentation for comprehending the psyche and behavior of humans. These early advocates of empirical research established the groundwork for Islamic psychology, which continues to draw inspiration from Muslim tradition and historical centers of knowledge.

In Contrast to Western Empiricism

They contend that psychology evolved from a science of the psyche (Ilm al-Nafs) to a science primarily concerned with empirical research and observable aspects of human behavior as a result of historical and societal changes. The development of scientific methodology and the desire for psychology to be acknowledged as a legitimate scientific discipline both contributed to this transformation that took place in the late 19th and early 20th centuries. As a result, the emphasis shifted to examining quantifiable phenomena like cognition, behavior, and brain functions, which resulted in the development of numerous empirical methodologies and approaches in psychology. The respondent contrasts the Western secular paradigm with the Islamic empiricism paradigm. They criticize the Western perspective for rejecting verticality, Tawhid, and Allah. In the Western approach, empiricism is limited to the study of tangible and perceptible objects, which has caused modern psychology to lose its soul-science status.

The Transformation of Psychology from the Science of the Soul to Empirical Research

The respondent explains that the etymological foundations of psychology connect it to the science of the soul (psyche), which the Greeks and others established. They argue that, as a result of historical and societal changes, psychology shifted from a science of the psyche (Ilm al-Nafs) to a science primarily concerned with empirical research and observable aspects of human behaviour. The transition in question transpired between the latter part of the 19th century and the initial part of the 20th century, coinciding with the advent of experimental psychology and the impact of intellectuals such as Wilhelm Wundt and Sigmund Freud. In contemporary times,

the field of psychology covers a diverse array of techniques and views, such as cognitive, behavioral, and psychodynamic theories. These many theoretical frameworks are dedicated to comprehending and elucidating human behavior and mental processes.

Incapabilities of Empirical Research in Understanding the Intangible

The respondent highlights the limitations of empirical research when it comes to comprehending intangible aspects such as the psyche, cognition, and metaphysical heart. This interview excerpt's discourse analysis illuminates the respondent's perspective on the empirical paradigm of Islamic psychology and its contrast with Western empiricism. The respondent highlights the historical relationship between empirical research and the Muslim tradition, acknowledging its origins in the Islamic golden age. The discourse analysis of this interview excerpt sheds light on the respondent's perspective on the empirical paradigm of Islamic psychology and its contrast with Western empiricism. The respondent emphasizes the historical connection between empirical research and the Muslim tradition, recognizing its roots in the Islamic golden age. In addition, they emphasize the significance of incorporating qualitative methods, such as phenomenology and hermeneutics, in order to better capture the subjective experiences and meanings attributed to psychological phenomena within the Islamic context. The respondent contends that relying solely on quantitative measures may overlook the richness and complexity of these intangible aspects, urging a more holistic approach to the study of the human psyche within an Islamic framework.

Acceptance of Tawhid and Revelation

Certain matters, such as Aqidah and belief in Tawhid and revelation, require no empirical inquiry for confirmation, according to the respondent. The respondent argues that these issues are inherently faith-based and cannot be proven or disproven empirically. Instead, they believe that personal conviction, spiritual experiences, and religious teachings provide confirmation of Aqidah and belief in Tawhid and revelation. The answer asserts that engaging in scientific investigation to validate or invalidate these items would compromise the fundamental nature of faith. According to their argument, faith necessitates a degree of confidence and

acknowledgment that beyond scientific verification, as it encompasses a profound affiliation with the divine and an individual expedition of spiritual development.

Integrating Empirical Research with the Islamic Worldview

The respondent argues that empirical research should be conducted in accordance with the Islamic paradigm, which is grounded in the Qur'an and Sunnah. They emphasize that empirical research is useful for comprehending tangible aspects but may not be necessary for religious matters. The respondent also emphasizes the significance of integrating psychological and spiritual viewpoints into Islamic psychology. They are of the opinion that incorporating the teachings and principles of various religions can provide a more comprehensive understanding of human behavior and mental health. On the other hand, they acknowledge that empirical research can still contribute valuable insights in areas in which the intersection of religion and psychology is less prominent.

Comparing the Western and Islamic Perspectives

The respondent clarifies that supporting empirical research in Islam does not imply embracing a Western perspective. They argue that while the Islamic tradition values empirical research as a means of connecting with Allah, the Western approach may be more egocentric and narcissistic, elevating human thought to a level of omnipotence. The interviewee criticizes the Western secular paradigm for rejecting religious ideas such as Tawhid and Allah and restricting empiricism to only tangible aspects. They contend that contemporary psychology has lost its original function as the science of the soul and is now solely concerned with empirical research and behavior. As per the interviewee's perspective, the exclusive emphasis on empirical study and behavioral aspects overlooks the spiritual facet of human existence and neglects the significance of establishing a connection with Allah. The authors contend that Western psychology's disregard for religious concepts and its focus solely on observable phenomena results in a failure to see the possibility of gaining a more profound comprehension of human nature and the transformational influence of religious belief.

Importance of Experimental Studies in Islamic Psychology

They promote the use of more empirical research, particularly in clinical settings, to examine the outcomes of interventions for mental health. The respondent also draws attention to the fact that Islamic psychology empirical research aims to incorporate religious doctrines and principles into psychological theories and treatments. They think that this kind of study can offer insightful understandings into the special requirements and experiences of those who practice Islam, ultimately improving the state of this population's mental health. The proponents advocate for the increased utilization of empirical research, specifically within clinical contexts, to investigate the efficacy of therapies targeting mental health. The answer additionally highlights the objective of Islamic psychology empirical study to integrate religious concepts and principles into psychological theories and treatments. It is believed that this particular study has the potential to provide valuable insights into the unique needs and experiences of individuals who adhere to the Islamic faith, hence enhancing the mental well-being of this specific demographic.

Normalizing Islamic Psychology and Reinforcing Arguments

According to the respondent, the efforts of ISIP and other organizations pave the way for the normalization of Islamic psychology and the promotion of its benefits through empirical research. They emphasize the significance of linking theoretical knowledge with practical application in order to demonstrate further the utility of Islamic psychology in addressing trauma-related issues. Therefore, by conducting empirical research, ISIP hopes to demonstrate unequivocal evidence of the effectiveness of Islamic psychology in treating trauma-related issues. This empirically based approach raises the respectability of Islamic psychology among experts and the general public in addition to helping to normalize it. The identification of particular methods and interventions within Islamic psychology that are most successful in treating trauma-related problems is also made possible by conducting empirical research. Using this information, practitioners can create evidence-based guidelines and protocols that will guarantee patients receive the best possible care.

Reflection

This excerpt demonstrates the respondent's belief in the significance of integrating Islamic principles and beliefs with empirical research in order to develop a more comprehensive understanding of psychology. It also reveals Seyed J. Miri's concern regarding psychology's departure from its historical roots as the study of the spirit. By analyzing these discourses, we obtain an understanding of the respondent's perspective on the development of psychology and its relationship to Islamic principles and empirical research. This interview excerpt's discourse analysis reveals the respondent's perspective on the importance of empirical research within Islamic psychology and ISIP's function as a unifying force in the field. The respondent emphasizes that empirical research should not conflict with Islamic beliefs, but rather be used to comprehend Allah's creation. To support the efficacy of Islamic psychology interventions, they call for more empirical research, particularly in clinical practice.

The respondent's description of ISIP as a service-oriented movement owned by Allah demonstrates the organization's inclusive nature. ISIP is viewed as a bridge between diverse initiatives and organizations, enabling for the exchange of knowledge and mutual education. The respondent's position emphasizes the need for collaborative efforts to normalize Islamic psychology and demonstrate its benefits through additional empirical research.

Overall, the discourse analysis reveals the respondent's firm belief in the compatibility of empirical research and Islamic principles, as well as their dedication to promoting Islamic psychology as a discipline that is beneficial to the Muslim community. The relevance of incorporating Islamic principles into psychological study and practice is underscored by the respondent, who emphasizes the potential for a comprehensive approach that encompasses both spiritual and psychological well-being. Additionally, they articulate a keen interest in engaging in collaborative endeavors with scholars hailing from other backgrounds, with the aim of advancing and broadening the scope of Islamic psychology.

In this interview excerpt, the respondent discusses the significance of interdisciplinary and action-oriented research in the context of Muslim mental health. They highlight two factors why Ummah members may not seek assistance for mental health issues. The first reason is apprehension that mental health professionals may employ modalities incompatible with the Islamic paradigm. Individuals may fear being labelled "crazy" or spiritually deficient if they seek assistance. The respondent emphasizes the historical perspective on mental health in the Muslim world, where individuals with mental health issues were viewed as being tested by Allah and given care and affection. They propose Islamic psychology as a means of addressing these issues and bridging the divide between contemporary mental health care and Islamic principles.

Research that is Interdisciplinary and Action-oriented

Mr. Seyed Jamaluddin expresses a strong appreciation for interdisciplinary research, particularly highlighting the importance of collaboration between researchers in academia and professionals in the field of mental health. The organization endorses action-oriented research, which aims to tackle practical issues and develop effective solutions. The answer asserts that the integration of numerous disciplines is vital for addressing intricate problems that necessitate diverse viewpoints and specialized knowledge. Additionally, it is their belief that fostering collaboration between academics in academia and professionals in the field of mental health can result in the development of comprehensive and efficacious strategies for tackling mental health issues. Furthermore, the respondent underscores the significance of action-oriented research, highlighting its dual role in knowledge generation and its direct impact on enhancing practical mental health outcomes.

Difficulties in Seeking Mental Health Assistance within the Ummah

The respondent identifies two reasons why individuals may not seek mental health assistance: anxiety about contradictory treatment modalities and the stigma associated with seeking help. They acknowledge that, although the concerns may be genuine, it is essential to seek help for mental health issues. By not obtaining assistance, individuals can extend their suffering and hinder their ability to lead

fulfilling lives. In addition, seeking mental health assistance can equip individuals with the necessary resources and support to effectively navigate their challenges and enhance their overall health.

Historiography of Mental Health in the Muslim World

In this response, the co-founder compares and contrasts the traditional view of mental health in the Muslim world with its modern interpretation. Those struggling with mental illness were historically treated with compassion and understanding since they were seen as undergoing a test from Allah rather than being shunned. The reply, however, notes a recent shift towards stigmatization and ignorance regarding mental health in the Muslim world. As a result, those who struggle with mental health no longer receive the acceptance and understanding they need from their communities, and instead face stigma and prejudice.

Using Islamic Psychology as a Remedy

The author suggests that Islamic psychology can serve as a bridge connecting modern mental health care practices with the ideals of Islam. By emphasizing the psychological aspects embedded within Islamic culture, individuals may experience a greater sense of comfort when seeking support, hence reducing any potential feelings of religious alienation. Additionally, it is suggested to incorporate the Islamization of knowledge approach, shown by the utilization of Cognitive-Behavioral Therapy (CBT), as it aligns with Islamic principles and customs. The incorporation of Islamic ideas into the realm of mental health care offers a comprehensive strategy that attends to the psychological and spiritual aspects of individuals' well-being. This method recognizes the significance of religious beliefs and practices in fostering mental well-being, enabling individuals to integrate their therapy process with their religious convictions. Furthermore, the integration of Islamization of knowledge into therapeutic approaches such as Cognitive Behavioral Therapy (CBT) enables practitioners to adequately address the unique requirements and cultural sensitivities of Muslim individuals seeking mental health treatment. This approach promotes the development of cultural competence and inclusivity within the realm of mental healthcare.

This interview excerpt's discourse analysis exposes the respondent's views on mental health care in the Muslim community. To effectively address mental health issues, inter-disciplinary and action-oriented research is emphasized. Fear of incongruent modalities and the stigma associated with mental health are cited as factors that may discourage individuals from seeking assistance.

To address these concerns, the respondent emphasizes the historical perspective on mental health in the Muslim world, emphasizing a compassionate and supportive approach to individuals with mental health issues. They propose Islamic psychology as a solution, which is consistent with Islamic principles and historical practices and can help bridge the divide between contemporary mental health care and religion.

Overall, the respondent emphasizes the need for a holistic and culturally sensitive approach to mental health care, rooted in Islamic values and practices, to encourage members of the Ummah to seek assistance without feeling disconnected from their faith or stigmatized by the community.

Function of Empirical Studies

The respondent highlights the importance of empirical research for understanding Allah's creation and the universe. They advocate for an increase in empirical research, especially in the application of Islamic psychology to clinical practice and the treatment of mental health issues. The respondent believes that empirical investigation is essential for expanding our knowledge of Allah's creation and the universe. They contend that by undertaking more empirical studies, particularly in the field of Islamic psychology, we can improve clinical practice and effectively address mental health concerns within an Islamic framework. In addition, they suggest that this research could potentially contribute to the development of interventions that are culturally sensitive and consistent with Islamic principles and values.

Individuals get a comprehensive understanding of the theoretical frameworks and fundamental principles within the field of psychology, as well as the application of rational-scientific methodologies that predominantly rely on

empirical evidence. Within this group, there exists a subset of individuals who have a sense of unease regarding the field of psychology they are studying. This unease stems from their observation of several inherent shortcomings within current psychology, particularly in relation to the absence of comprehensive and cohesive human conceptions that form its foundation. One perspective posits that the Qur'an and Hadith, which are Islamic teachings, encompass the most accurate and enduring understanding of human nature. However, conversely, their level of religious understanding is typically categorized as moderate. Individuals will attempt to reference the Qur'an and the Hadith in order to gain enlightenment, employing an inductive methodology.⁹⁰

ISIP's Promotion of Islamic Psychology

The respondent acknowledges ISIP and Al-Balqee Institute's efforts to promote Islamic psychology. Both organizations have made significant contributions to advancing the understanding and application of Islamic principles within the field of psychology. According to the respondent, their collaborative efforts have been instrumental in bridging the distance between traditional Islamic teachings and contemporary psychological practices. They highlight ISIP's role as a space for connection, bringing together numerous organizations, scholars, and institutions in the field. The respondent emphasizes that ISIP shares and disseminates knowledge from a variety of sources, fostering a collaborative and inclusive approach.

Bringing Together Islamic Psychologists

The answer expresses support for the integration of diverse Islamic psychology efforts, emphasizing the importance of mutual learning and collective growth. The significance of establishing a connection between Islamic psychological theory and its practical implementation is emphasized. It is posited that the discipline of Islamic psychology holds promise in effectively addressing the distinctive mental health difficulties encountered by Muslim individuals and communities through the

⁹⁰ Muskinul Fuad and Lutfi Faishol, 'Epistemological Reason of Islamic Psychology: Discourse Analysis of the Development of Islamic Psychology Studies in Indonesia', *Ijtima' Iyya Journal of Muslim Society Research* 7, no. 2 (31 March 2023): 182–206, <https://doi.org/10.24090/ijtima'iyya.v7i2.7798>.

facilitation of knowledge dissemination and collaborative efforts. The integration of Islamic psychology would not only contribute to a deeper understanding of its theoretical foundations, but also boost its practical significance and usefulness in various real-world contexts. Islamic psychology offers customized solutions that take into account the cultural and religious background of Muslim individuals, hence facilitating the integration of theoretical concepts with practical applications. This collaborative effort will ultimately enhance the holistic welfare and resilience of Muslim communities, cultivating a profound sense of empowerment and mutual comprehension among its members.

Interdisciplinary and Action-oriented Research

They advocate for research collaboration between academic scholars and mental health practitioners. He said “I believe a lot in interdisciplinary research and in action-oriented research, where you combine academic scholars with clinicians and mental health practitioners.”

The respondent discusses the Islamic psychological perspective on medication and mental health in this segment of the interview. They emphasize that medication is not condemned in Islamic psychology, but that it should not be the only solution to mental health problems. The Western reliance on medication alone is criticized, while the Islamic psychological perspective advocates for a more holistic approach. This interview excerpt's discourse analysis reveals the respondent's views on empirical research, its role in comprehending Allah's creation, and the significance of promoting Islamic psychology. The respondent believes that empirical research is necessary for a better comprehension of the world and supports its promotion in order to enhance the application of Islamic psychology in addressing mental health issues.

The respondent also acknowledges ISIP and the Al-Balqee Institute's contributions to the promotion of Islamic psychology. They view ISIP as a hub that unites organizations, academicians, and institutions with other stakeholders in the field. ISIP's inclusive and service-oriented approach is highlighted as they share and disseminate knowledge from various sources, highlighting the initiative's collaborative nature.

The respondent's request to join forces and learn from one another's experiences demonstrates their belief in the importance of collaboration and development within the field of Islamic psychology. They emphasize the need to bridge the distance between theoretical knowledge and its practical application, highlighting the importance of empirical research to bolster the claims and efficacy of Islamic psychology, particularly in trauma and mental health-related fields.

In addition, the mention of action-oriented research indicates that the respondent prefers research that goes beyond theoretical investigation. They believe in conducting research with practical applications and real-world implications, particularly in the field of mental health. The participation of both academic scholars and mental health practitioners in such research endeavors promotes a holistic and comprehensive approach to comprehending and addressing mental health challenges within the Islamic paradigm. Overall, the respondent's emphasis on interdisciplinary and action-oriented research is complementary to their position on the significance of empirical research in Islamic psychology. By integrating these approaches, they hope to enhance the comprehension and application of Islamic psychology, thereby fostering collaboration and growth in the field.

In the Islamic psychological context, the discourse analysis reveals the respondent's stance on medication and mental health. They emphasize the need for a holistic approach that combines medication with psychotherapy and takes into account the spiritual component of mental health issues. By relating the Western concept of pharmaceuticals to the Islamic worldview, the interviewee aims to normalize Islamic psychology and promote a broader understanding of mental health within the Muslim community. The reference to Imam Ghazali's teachings contributes historical and religious significance to the argument, strengthening the case for the incorporation of Islamic principles into mental health practices. The interviewee demonstrates a profound dedication to providing culturally sensitive and spiritually informed mental health care.

Conclusion

ISIP plays a crucial role in transforming Islamic Psychology into an empirical science by several methods:

Promoting rooted revival, integrating knowledge, mindfully connecting with diverse sources, and challenging the hegemony of Western psychology. Their strategies include filtering and adapting knowledge to align with Islamic paradigms, critically evaluating and interrogating Western psychology, and providing a forum for diverse perspectives in the context of the Quran, Sunnah, and Tawheed. Islamic Psychology seeks to reconnect with the rich historical traditions of Islamic thought and scholarship by promoting rooted revival. This requires delving into ancient texts and extracting applicable principles that can be applied to modern psychological research and practice. Moreover, Islamic Psychology is able to develop a comprehensive understanding of the human psyche within an Islamic framework by integrating knowledge from various disciplines, such as theology, philosophy, and sociology. Islamic Psychology seeks to challenge the dominance of Western psychology by providing an alternative method firmly rooted in Islamic thought.

Fostering research, offering training programs, facilitating collaboration with scholars, and bridging the divide between Islamic principles and Western science. They respond to the concepts of Islamization of knowledge and integration of knowledge by acknowledging the significance of incorporating Islamic perspectives within the field of Islamic psychology while maintaining empirical rigor and promoting diversity of perspectives.

The importance of anchoring empirical research in the Islamic paradigm and aligning it with Islamic principles and ideas. This method enables a more complete understanding of human behavior and mental processes within the context of Islamic teachings. Researchers can address the unique cultural and religious factors that influence psychological phenomena by incorporating Islamic perspectives, ultimately leading to more culturally sensitive and relevant interventions in the field of psychology. Furthermore, aligning empirical research with Islamic principles promotes a holistic approach to psychological well-being that takes both spiritual

and psychological dimensions of human experience into account. ISIP's challenges revolve around accommodating members with varying levels of comprehension. However, their success resides in efficiently promoting Islamic psychology through online free classes and webinars, thereby allowing a large audience to gain access to learning more about Islamic psychology.

When interacting with people from other traditions, ISIP stresses the value of mindfulness and discretion. They emphasize the importance of being well-informed and educated to avoid straying from the path and issue warnings against misinterpreting or assimilating incompatible elements. This approach makes sure that knowledge is assimilated carefully and within the bounds of the Quran, Sunnah, and Tawheed. ISIP encourages people to approach other traditions with respect and openness by encouraging mindfulness and discretion. They place emphasis on the necessity of critically evaluating and comprehending these traditions in order to avoid any misunderstanding or ambiguity. This strategy promotes a deeper understanding of other cultures and faiths while assisting people in remaining rooted in their own beliefs. By filtering and adapting knowledge from various traditions, such as Western psychology, to conform to Islamic paradigms, ISIP uses an assimilation strategy. They understand that not all elements of Western psychology are applicable, but they are open to picking out insightful ideas and applying them in an Islamic context. By using this assimilation strategy, ISIP hopes to close the gap between Western psychology and Islamic teachings, ensuring that the knowledge and behaviors they promote are in line with Islamic community values and beliefs. With this strategy, they can develop a thorough and culturally considerate framework for addressing psychological problems in an Islamic context.

ISIP serves as a forum for the dissemination of diverse approaches within Ahlul Sunnah wa Jama'ah by showcasing lectures and disseminating knowledge from various schools of thought. They prioritize unity in the Quran, Sunnah, and Tawhid while embracing diversity in Islamic psychological approaches. This inclusive approach encourages the growth and development of the field while allowing for diverse perspectives. The ISIP asserts that a more thorough comprehension of Islamic psychology can be attained by the promotion of unity in

the fundamental principles of Islam, including the Quran, Sunnah, and Tawhid, with the acceptance of variety in psychological methodologies. This facilitates a robust interchange of ideas and cultivates an atmosphere whereby diverse viewpoints can contribute to the advancement and maturation of the discipline. The primary objective of ISIP is to establish a forum that acknowledges and appreciates the wide variety and cultural heterogeneity present within the Ahlul Sunnah wa Jama'ah community, while simultaneously advocating for its advancement. ISIP is portrayed as an organization that values diversity and inclusivity in Islamic psychology, according to the discourse analysis. They accept diverse approaches so long as they are rooted in the Quran and Sunnah, and they endeavor for a deliberate integration of knowledge from various sources to create a comprehensive and relevant Islamic psychology that addresses contemporary challenges.

Chapter IV

Conclusion

A. Concluding Remarks

The results of this study indicate that the normalization of Islamic psychology plays a crucial role in encouraging people to seek assistance for mental health problems without encountering faith or religious conflicts. By incorporating Islamic teachings and principles into psychological interventions, individuals can feel more at ease when seeking professional assistance. This approach promotes not only a holistic understanding of mental health, but also cultural sensitivity and inclusiveness within the field of psychology.

Acceptance of Islamic psychology reassures individuals, encouraging them to maintain their devotion to Islam in spite of mental health challenges. Within the Muslim community, this strategy promotes an inclusive and culturally sensitive mental health paradigm. By incorporating Islamic principles and teachings into therapy, individuals can find comfort in the knowledge that seeking help for their mental health is not incompatible with their faith. In addition to fostering a sense of belonging and understanding, this strategy reduces the stigma associated with mental health issues in the Muslim community. The respondent emphasizes the significance of inter-disciplinary and action-oriented research for effective mental health care in the Muslim community, in an effort to more comprehensively address mental health issues.

Fear of incongruent modalities and stigma associated with mental health have been identified as barriers that discourage individuals from seeking assistance. Therefore, academicians and mental health practitioners can surmount these obstacles by working together to develop interventions that are culturally sensitive and inclusive. By acknowledging and addressing these concerns, the Islamic paradigm can provide a supportive environment for those in need of assistance to seek it, ultimately promoting mental health in the community.

ISIP's inclusive and service-oriented approach, emphasizing their participation in sharing and disseminating knowledge from diverse sources and the collaborative nature of the initiative. The respondent proposes Islamic psychology as a solution to bridge the divide between contemporary mental health care and religious beliefs, in accordance with Islamic principles and historical practices. Using a historical perspective on mental health in the Muslim world, the respondent advocates for a compassionate and supportive approach

towards individuals with mental health issues. Overall, ISIP emphasizes the importance of a holistic and culturally sensitive approach to mental health care, rooted in Islamic values and practices, in order to encourage members of the Ummah to seek help without feeling disconnected from their faith or stigmatized by the community.

Integration of inter-disciplinary and action-oriented research methods is viewed as a means to improve the understanding and application of Islamic psychology. Incorporating these research methods strengthens the ISIP Foundation's emphasis on fostering collaboration and growth in the field. These research methods not only encourage interdisciplinary approaches to problem-solving, but also facilitate the sharing of knowledge and resources among researchers. The ISIP Foundation creates a dynamic environment that fosters innovation and pushes the limits of what is possible in the field by employing these methods.

The emerging discipline of Islamic psychology integrates Islamic teachings and spirituality into psychological theories and practices. By integrating Islamic principles, such as the belief in the interconnectedness of mind, body, and spirit, it provides a holistic approach to mental health care that resonates with religiously devout individuals. In addition, Islamic psychology, drawing on historical practices, emphasizes the significance of achieving interior peace through prayer, mindfulness, and contemplation as essential components of therapy. Moreover, the integration of Islamic psychology into the field of mental health care not only provides advantages for Muslim persons but also promotes the development of cross-cultural comprehension and sensitivity among mental health practitioners. By integrating the fundamental tenets of Islamic psychology, professionals can effectively cater to a wide range of individuals and improve their cultural proficiency, thereby fostering therapeutic alliances that are characterized by increased respect and efficacy. The merger of Western psychological techniques and Islamic psychology facilitates opportunities for collaboration, fostering a conversation that enhances both disciplines and broadens the collective understanding of mental health and well-being. As the field of study progresses, it presents a potential avenue for establishing a mental healthcare system that is both inclusive and complete, encompassing the various cultural, religious, and spiritual dimensions that shape individuals' experiences.

B. Implication

This thesis examines a notable paradigm change within the area of psychology, wherein an initially speculative approach based on Islamic principles evolves into an empirical inquiry. This transformation is demonstrated by the emergence of the International Students of Islamic Psychology (ISIP). The aforementioned transformation carries significant ramifications for both the academic and Islamic sectors. Through an exploration of empirical research, the field of Islamic psychology has the potential to acquire scientific validity and enhance its credibility, hence facilitating its incorporation into conventional psychological procedures. Furthermore, the rise of ISIP as a global platform indicates the increasing acknowledgment and fascination in this domain at an international level. Therefore, the results of this study have the potential to facilitate the integration of contemporary psychology and Islamic teachings, so enabling the development of culturally appropriate and contextually suitable mental health interventions in Islamic countries. This study functions as a catalyst for subsequent study and collaborative efforts, facilitating a more thorough comprehension of the human mind from an Islamic standpoint, so enhancing the wider domain of psychological scholarship.

C. Research Limitation

A significant disadvantage of this study pertains to its narrow focus on The International Students of Islamic Psychology (ISIP) as the sole representative organization of Islamic Psychology. Although the study of ISIP offers vital insights into the process of developing Islamic Psychology into an empirical science, it may not fully encompass the range of perspectives and variety represented by other organizations or institutions involved in comparable pursuits. Hence, it is important to acknowledge that the findings of this study may possess limitations in terms of their applicability to the wider scope of Islamic Psychology endeavors on a global scale. In order to overcome this constraint, forthcoming research endeavors may consider employing a comparative methodology, wherein several organizations or institutions engaged in the advancement of empirical study in the realm of Islamic Psychology are scrutinized. This strategy would yield a more all-encompassing comprehension of the subject matter.

Overall, the transition of Islamic Psychology from a theoretical concept to a verifiable scientific discipline offers promising prospects for both scholarly investigation and practical application. By engaging in the proposed avenues of research, academics have the opportunity to expand the breadth of knowledge within the discipline and foster a more

sophisticated comprehension of the dynamic relationship between Islamic principles and empirical data. These research endeavors have the potential to enhance the theoretical and empirical underpinnings of Islamic Psychology, so making valuable contributions to the overall well-being of individuals both inside the Muslim community and in broader contexts.

Bibliography

- Abaza, Mona. *Debates on Islam and Knowledge in Malaysia and Egypt: Shifting Worlds*. London: Routledge, 2002. <https://doi.org/10.4324/9780203037355>.
- Abu-Raiya, Hisham, and Kenneth I. Pargament. 'Empirically Based Psychology of Islam: Summary and Critique of the Literature'. *Mental Health, Religion & Culture* 14, no. 2 (1 February 2011): 93–115. <https://doi.org/10.1080/13674670903426482>.
- Adams, Glenn, Ignacio Dobles, Luis H. Gómez, Tuğçe Kurtiş, and Ludwin E. Molina. 'Decolonizing Psychological Science: Introduction to the Special Thematic Section'. *Journal of Social and Political Psychology* 3, no. 1 (21 August 2015): 213–38. <https://doi.org/10.5964/jspp.v3i1.564>.
- . 'Decolonizing Psychological Science: Introduction to the Special Thematic Section'. *Journal of Social and Political Psychology* 3, no. 1 (21 August 2015): 213–38. <https://doi.org/10.5964/jspp.v3i1.564>.
- Agilkaya-Sahin, Zuhail. 'HAVE THE MUSLIM PSYCHOLOGISTS LEFT THE LIZARD'S HOLE? DEVELOPMENTS IN ISLAMIC PSYCHOLOGY'. *Turkish Studies* 14 (30 March 2019): 15–47.
- Ahmad, Md Asham. 'THE ISLAMIZATION OF KNOWLEDGE: PRIORITY OF CONTENT OVER METHOD'. *TAFHIM: IKIM Journal of Islam and the Contemporary World* 2, no. 4 (2009). <https://tafhim.ikim.gov.my/index.php/tafhim/article/view/76>.
- Alatas, Syed. 'Reflections on the Idea of Islamic Social Science' 0 (1 October 1987). <https://doi.org/10.5281/zenodo.29462>.
- Alfarisi, Muhamad Afifudin. 'Islamic Psychotherapy for Children and Adolescents'. *Sawwa: Jurnal Studi Gender* 14, no. 1 (30 April 2019): 21. <https://doi.org/10.21580/sa.v14i1.3788>.
- Ali, Yousuf. 'Integration of Knowledge in Theory and Practice: The Contribution of Bediuzzaman Said Nuri', n.d.
- Al-Karam, Carrie. 'Islamic Psychology: Towards a 21st Century Definition and Conceptual Framework'. *Journal of Islamic Ethics* 2 (1 November 2018): 97–109. <https://doi.org/10.1163/24685542-12340020>.
- Al-Karam, Carrie York, ed. *Islamically Integrated Psychotherapy: Uniting Faith and Professional Practice*. First Edition. West Conshohocken, PA: Templeton Press, 2018.
- , ed. *Islamically Integrated Psychotherapy: Uniting Faith and Professional Practice*. First Edition. West Conshohocken, PA: Templeton Press, 2018.
- Artigas, Mariano. 'The Mind of the Universe: Understanding Science and Religion', n.d.

- Aswirna, Prima, and Reza Fahmi. 'THE NEW PARADIGM ON THE ISLAMIZATION OF SCIENCE: ISLAM AS KNOWLEDGE AND BELIEF'. *Ar-Raniry, International Journal of Islamic Studies* 3, no. 1 (30 June 2016): 105. <https://doi.org/10.20859/jar.v3i1.78>.
- Badri, Malik. 'The Islamization of Psychology: Its "Why", Its "What", Its "How" and Its "Who"'. *International Journal of Islamic Psychology* 3, no. 01 (2020): 22–33.
- Carle, Robert. 'Islamically Integrated Psychotherapy: By Carrie York al-Karam, Ed. 269 Pp. West Conshohocken, PA: Templeton Press, 2018. \$29.95, ISBN 13: 978-1-59947-541-7'. *Journal of Religion and Health* 58, no. 1 (February 2019): 358–60. <https://doi.org/10.1007/s10943-018-0724-x>.
- Ciftci, Ayse, Nev Jones, and Patrick W. Corrigan. 'Mental Health Stigma in the Muslim Community'. *Journal of Muslim Mental Health* 7, no. 1 (April 2013). <https://doi.org/10.3998/jmmh.10381607.0007.102>.
- CohenMiller, A. S., and Elizabeth Pate. 'A Model for Developing Interdisciplinary Research Theoretical Frameworks'. *The Qualitative Report*, 2019. https://www.academia.edu/39363433/A_Model_for_Developing_Interdisciplinary_Research_Theoretical_Frameworks.
- Cragun, Ryan. 'Science and Religion'. In *International Encyclopedia of the Social & Behavioral Sciences*, 172–75, 2015. <https://doi.org/10.1016/B978-0-08-097086-8.84049-0>.
- Duffy, James D. 'A Primer on Integral Theory and Its Application to Mental Health Care'. *Global Advances in Health and Medicine* 9 (1 January 2020): 2164956120952733. <https://doi.org/10.1177/2164956120952733>.
- Dzilo, Hasan. 'The Concept of "Islamization of Knowledge" and Its Philosophical Implications'. *Islam and Christian-Muslim Relations* 23 (1 July 2012). <https://doi.org/10.1080/09596410.2012.676779>.
- Fahmi, Reza. 'The Implementation of Integration on Knowledge: Islam-Psychology'. *Siyaset, Ekonomi ve Yönetim Araştırmaları Dergisi* 6, no. 1 (1 January 2018): 63–72.
- Fuad, Muskinul, and Lutfi Faishol. 'Epistemological Reason of Islamic Psychology: Discourse Analysis of the Development of Islamic Psychology Studies in Indonesia'. *Ijtimā Iyya Journal of Muslim Society Research* 7, no. 2 (31 March 2023): 182–206. <https://doi.org/10.24090/ijtimaiyya.v7i2.7798>.
- Ghalia, B., and B. Hossen. 'Integration of Knowledge: A Time Befitting Step'. *Open Journal Systems*, 2019. <http://localhost:8080/jspui/handle/123456789/5178>.
- Ghalia, Bouhedda, and Belayet Hossen. 'Integration of Knowledge: A Time Befitting Step'. *Abqari Journal*, 2 October 2019, 1–21. <https://doi.org/10.33102/abqari.vol19.1>.

- Hamid, Alvi. 'Issues in Islamization of Knowledge, Man and Education', 2012.
<https://www.semanticscholar.org/paper/Issues-in-Islamization-of-Knowledge%2C-Man-and-Hamid/e2ca5863941f928959c3e0406ccb67c1fbac7564>.
- Hanafi, Sari. 'From Streamlining to Mainstreaming "Islamization of Knowledge": The Case of the International Islamic University of Malaysia'. *American Journal of Islam and Society* 38, no. 1–2 (3 May 2021). <https://doi.org/10.35632/ajis.v38i1-2.1086>.
- . 'Islamization of Knowledge and Itâ€™s Grounding: Appraisal and Alternative'. *Islamic Studies Review* 1, no. 2 (29 December 2022): 135–60.
<https://doi.org/10.56529/isr.v1i2.82>.
- . 'أسلمة وتأسيس العلوم الاجتماعية -دراسة في بعض الإشكاليات'. *المعيار* 20, no. 40 (27 November 2015): 573–602.
- . 'علوم الشرع والعلوم الاجتماعية نحو تجاوز القطيعة - ساري حنفي - مركز نهوض, Borrow, and Streaming'. Internet Archive. Accessed 16 June 2023.
https://archive.org/details/20220718_20220718_0906.
- Haque, Amber. 'Islamization of Knowledge: The Case of Psychology', 2018.
https://www.academia.edu/35557718/Islamization_of_Knowledge_The_Case_of_Psychology.
- Haque, Amber; Khan. 'Integrating Islamic Traditions in Modern Psychology: Research Trends in Last Ten Years'. *Journal of Muslim Mental Health* 10, no. 1 (Summer 2016).
<https://doi.org/10.3998/jmmh.10381607.0010.107>.
- Haque, Amber, Fahad Khan, Hooman Keshavarzi, and Abdallah E. Rothman. 'Integrating Islamic Traditions in Modern Psychology: Research Trends in Last Ten Years'. *Journal of Muslim Mental Health* 10, no. 1 (July 2016).
<https://doi.org/10.3998/jmmh.10381607.0010.107>.
- Hisham, Mohd Abbas Abdul Razak and Nik Ahmad. 'Islamic Psychology and the Call for Islamization of Modern Psychology'. *Journal of Islam in Asia E-ISSN: 2289-9*, no. 1 (2012).
https://www.academia.edu/4333951/Islamic_Psychology_and_the_Call_for_Islamization_of_Modern_Psychology.
- Husain, Altaf, and David R Hodge. 'Islamically Modified Cognitive Behavioral Therapy: Enhancing Outcomes by Increasing the Cultural Congruence of Cognitive Behavioral Therapy Self-Statements'. *International Social Work* 59, no. 3 (May 2016): 393–405.
<https://doi.org/10.1177/0020872816629193>.

- Iqbal, Naved, and Rasjid Skinner. 'Islamic Psychology: Emergence and Current Challenges'. *Archive for the Psychology of Religion* 43, no. 1 (March 2021): 65–77. <https://doi.org/10.1177/0084672420983496>.
- Islam, M., and Elvan Fawaz. 'Islamization Of Knowledge In Qur'anic Perspective'. *Studia Quranika* 2 (15 July 2017). <https://doi.org/10.21111/studiquran.v2i1.1132>.
- 'Islamization of Contemporary Knowledge and the Role of the University in the Context of De-Westernization'. Accessed 12 December 2022. <https://www.kafilahbuku.com/islamization-of-contemporary-knowledge-and-the-role-of-the-university?tag=islamization-of-contemporary-knowledge-and-the-role-of-the-university-in-the-context-of-de-westerization-and-decolonization&order=ASC&limit=100>.
- Kamalu, Ikenna, and Isaac Tamunobelem, eds. *Issues in the Study of Language and Literature: Theory & Practice*. Nigeria: Kraft Books Limited, 2015.
- Keim, Wiebke. 'Islamization of Knowledge – Symptom of the Failed Internationalization of the Social Sciences?' *Méthod(e)s: African Review of Social Sciences Methodology* 2, no. 1–2 (2 July 2017): 127–54. <https://doi.org/10.1080/23754745.2017.1354554>.
- Ken Wilber. *Integral Psychology*. Shambhala, 2000. <http://archive.org/details/integralpsycholo00wilb>.
- Khan, Rahmattullah. 'An Interview with Professor Malik Badri about His Contributions to the Islamisation of Psychology'. *Intellectual Discourse* 23 (1 June 2015): 159–72.
- Long, Wahbie. 'Critical Reflections on the Islamicisation of Psychology'. *Revelation and Science* 4 (1 January 2014): 14.
- . 'Critical Reflections on the Islamicisation of Psychology'. *Revelation and Science* 4, no. 1 (30 June 2014). <https://journals.iium.edu.my/revival/index.php/revival/article/view/104>.
- . 'Rethinking "Relevance": South African Psychology in Context.' *History of Psychology* 16, no. 1 (February 2013): 19–35. <https://doi.org/10.1037/a0029675>.
- Madani, Rehaf. 'Islamization of Science'. *International Journal of Islamic Thought* 9 (1 June 2016): 51–63. <https://doi.org/10.24035/ijit.09.2016.006>.
- Madani, Rehaf A. 'Islamization of Science'. *International Journal of Islamic Thought* 9 (1 June 2016): 51–63.
- Maulana, Mohammad Firman. 'The Islamization of Knowledge (IOK) An Experience of International Islamic University Malaysia'. *Journal Of Creative Writing (ISSN-2410-6259)* 3, no. 2 (13 June 2017): 23–41.

- Mj, Mughal. 'Methodology of Islamization of Human Knowledge: A Comparative Appraisal of Proposed Approaches'. *Arts and Social Sciences Journal* 06, no. 05 (2015).
<https://doi.org/10.4172/2151-6200.1000145>.
- Mohamed, Wael. 'Egyptianization of Psychology'. *Psychology Bulletin* 16 (1 January 2012).
- Mufid, Fathul. 'ISLAMIC SCIENCES INTEGRATION'. *QIJIS (Qudus International Journal of Islamic Studies)* 2, no. 2 (1 August 2014): 144–60.
<https://doi.org/10.21043/qijis.v2i2.1565>.
- Peow, See Hoon. 'Islamization of Social Sciences: A Literature Review', 2009.
<https://papers.ssrn.com/abstract=1541310>.
- Podikunju-Hussain, Shifa. 'Working with Muslims: Perspectives and Suggestions for Counseling', 2006. <https://www.counseling.org/knowledge-center/vistas/by-subject2/vistas-multicultural-issues/docs/default-source/vistas/working-with-muslims-perspectives-and-suggestions-for-counseling>.
- Ragab, Ibrahim A. 'Creative Engagement of Modern Social Science Scholarship: A Significant Component of the Islamization of Knowledge Effort'. *Intellectual Discourse* 5, no. 1 (1997). <https://journals.iium.edu.my/intdiscourse/index.php/id/article/view/373>.
- Rassool, G. Hussein. *Islamic Counselling*. 0 ed. Routledge, 2015.
<https://doi.org/10.4324/9781315694993>.
- . *Islamic Psychology: Human Behaviour and Experience from an Islamic Perspective*. 1st ed. Routledge, 2021. <https://doi.org/10.4324/9780429354762>.
- Rassool, G. Hussein, and Mugheera M. Luqman. *Foundations of Islāmic Psychology: From Classical Scholars to Contemporary Thinkers*. 1st ed. London: Routledge, 2022.
<https://doi.org/10.4324/9781003181415>.
- . *Foundations of Islāmic Psychology: From Classical Scholars to Contemporary Thinkers*. Taylor & Francis, 2022.
- Rassool, Professor Dr. G.Hussein. *Islamic Psychology: The Basics*, 2023.
<https://doi.org/10.4324/9781003312956>.
- Rosyada, Dede, Abdul Mujib, and Syahidah Rena. 'INTERDISCIPLINARY APPROACH OF ISLAMIC PSYCHOLOGY LITERACY IN INDONESIA'. *Psikis : Jurnal Psikologi Islami* 6 (1 June 2020): 89–101. <https://doi.org/10.19109/psikis.v6i1.4797>.
- Rothman, Abdallah. 'An Islamic Theoretical Orientation to Psychotherapy', 25–56, 2018.
- Rothman, Abdallah, and Adrian Coyle. 'The Clinical Scope of Islamic Psychotherapy: A Grounded Theory Study.' *Spirituality in Clinical Practice* 10 (18 November 2021).
<https://doi.org/10.1037/scp0000282>.

- Rothman, Abdallah Eric David. 'Building an Islamic Psychology and Psychotherapy : A Grounded Theory Study'. Phd, Kingston University, 2019.
<https://ethos.bl.uk/OrderDetails.do?uin=uk.bl.ethos.797858>.
- Safi, Louay M. 'Islamization of Psychology: From Adaptation to Sublimation'. *American Journal of Islam and Society* 15, no. 4 (1 January 1998): 117–25.
<https://doi.org/10.35632/ajis.v15i4.2144>.
- Sajadi, Mehdi, and Ramazan Barkhordari. 'Explanation and Analysis of Islamization of Science and Its Implications for Education'. SSRN Scholarly Paper. Rochester, NY, 23 April 2013. <https://doi.org/10.2139/ssrn.2255526>.
- Sardar, Ziauddin, and Jeremy Henzell-Thomas. *Rethinking Reform in Higher Education: From Islamization to Integration of Knowledge*. 1st edition. IIIT, 2017.
- Scott, Callum. 'The Frontiers of Empirical Science: A Thomist-Inspired Critique of Scientism'. *HTS Teologiese Studies / Theological Studies* 72 (8 April 2016).
<https://doi.org/10.4102/hts.v72i3.3180>.
- Seedat, Mohamed. 'Signifying Islamic Psychology as a Paradigm: A Decolonial Move'. *European Psychologist* 26, no. 2 (April 2021): 131–41.
<https://doi.org/10.1027/1016-9040/a000408>.
- . 'Signifying Islamic Psychology as a Paradigm: A Decolonial Move'. *European Psychologist* 26, no. 2 (April 2021): 131–41. <https://doi.org/10.1027/1016-9040/a000408>.
- Skinner, Rasjid. 'Traditions, Paradigms and Basic Concepts in Islamic Psychology'. *Journal of Religion and Health* 58, no. 4 (August 2019): 1087–94. <https://doi.org/10.1007/s10943-018-0595-1>.
- . 'Traditions, Paradigms and Basic Concepts in Islamic Psychology'. *Journal of Religion and Health* 58, no. 4 (1 August 2019): 1087–94. <https://doi.org/10.1007/s10943-018-0595-1>.
- Smedslund, Jan. 'Why Psychology Cannot Be an Empirical Science'. *Integrative Psychological and Behavioral Science* 50, no. 2 (1 June 2016): 185–95. <https://doi.org/10.1007/s12124-015-9339-x>.
- Ssekamanya, S., Suhailah Hussien, and N. Ismail. 'The Experience of Islamization of Knowledge at TheInternational Islamic University Malaysia: Successes Andchallenges', 2011.
<https://www.semanticscholar.org/paper/The-experience-of-Islamization-of-Knowledge-at-Ssekamanya-Hussien/dc86c0fd73cd21527398fccb5ca0de5c4019d8e9>.
- . 'The Experience of Islamization of Knowledge at TheInternational Islamic University Malaysia: Successes Andchallenges', 2011. <https://www.semanticscholar.org/paper/The->

experience-of-Islamization-of-Knowledge-at-Ssekamanya-
Hussien/dc86c0fd73cd21527398fccb5ca0de5c4019d8e9.

Talbani, Aziz. 'Pedagogy, Power, and Discourse: Transformation of Islamic Education'.
Comparative Education Review 40, no. 1 (1996): 66–82.

Taufiqurrahman. 'EPISTEMOLOGICAL DISCOURSE: ISLAMIZATION AND
INTEGRATION PARADIGMS OF ISLAMIC SCIENCE'. *Khazanah: Jurnal Sejarah
Dan Kebudayaan Islam* 10, no. 2 (30 December 2020): 177–86.
<https://doi.org/10.15548/khazanah.v10i2.310>.

Zein, Mas'ud. 'Axiology on the Integration of Knowledge, Islam and Science'. *AL-Ta Lim* 21 (19
July 2014): 154. <https://doi.org/10.15548/jt.v21i2.93>.