

Islam and Psychology: The Islamization of Modern Psychology

Islam dan Psikologi: Islamisasi Psikologi Moden

Mohd Dahlan A. Malek and Ida Shafinaz Mohamed Kamil
Universiti Malaysia Sabah

*Corresponding author: dahlanam@ums.edu.my

Dihantar: 2 November 2023 / Diterima: 15 Disember 2023

Received date: 2 November 2023 / Accepted date: 15 December 2023

Majoriti sarjana Muslim yang prihatin dengan nasib komuniti Muslim (Ummah) telah terlibat secara mendalam dengan konsep Islamisasi ilmu pengetahuan yang mendapat momentum pada tahun 80-an sebagai hasil kesedaran global terhadap "kebangkitan Islam" pada tahun 70-an. Artikel ini melihat bagaimana kepercayaan, nilai, dan amalan budaya Islam mempengaruhi pemahaman mengenai kesihatan mental dan tingkah laku manusia. Perbincangan ini termasuk penerokaan mengenai impak prinsip-prinsip Islam terhadap kesejahteraan psikologi, seperti konsep Tawhid (keesaan Allah), Akhirah (hidup selepas mati), dan Qadar (takdir ilahi). Artikel ini juga membincangkan aspek praktikal penyatuan ajaran Islam dalam intervensi psikologi, menekankan peranan amalan Islam, termasuk solat, berpuasa, dan penglibatan komuniti, dalam meningkatkan kesejahteraan mental. Kepekakan budaya yang diperlukan dalam bekerja dengan populasi Muslim yang pelbagai ditekankan, kerana variasi wujud berdasarkan perbezaan kawasan, linguistik, dan budaya. Artikel ini membincangkan proses Islamisasi psikologi moden, di mana prinsip-prinsip Islam, nilai, dan konteks budaya berpadu dengan harmoni dengan kerangka psikologi kontemporari. Sebagai institusi pendidikan tertinggi, universiti dapat menyumbang peranan yang signifikan dalam meningkatkan proses Islamisasi psikologi moden yang akan menyokong usaha pembaharuan dan pembangunan ummah.

Kata kunci: Islam, psikologi, islamisasi ilmu pengetahuan, peranan universiti

The majority of Muslim scholars concerned with the plight of the Muslim community (Ummah) have been deeply involved with the concept of Islamization of knowledge which gained momentum in the 80s as a result of the global consciousness for the "resurgence of Islam" in the 70s. It examines how Islamic beliefs, values, and cultural practices influence the understanding of mental health and human behavior. The discussion includes an exploration of the impact of Islamic principles on psychological well-being, such as concepts of Tawhid (oneness of God), Akhirah (the afterlife), and Qadar (divine predestination). This article also addresses the practical aspects of integrating Islamic teachings into psychological interventions, highlighting the role of Islamic practices, including prayer, fasting, and community engagement, in promoting mental well-being. The cultural sensitivity required in working with diverse Muslim populations is emphasized, as variations exist based on regional, linguistic, and cultural differences. This article discusses the process of the Islamization of modern psychology, where Islamic principles, values and cultural context harmoniously meld with the framework of contemporary psychology. As the highest educational institution, the universities can contribute a significant role toward enhancing the Islamization of modern psychology projects that would serve Islam and support the reform and development efforts of the ummah.

Keywords: Islam, psychology, Islamization of knowledge, the roles of universities

Acknowledgment: Our highest appreciation and gratitude to Universiti Malaysia Sabah for their sponsorship of grant SDK 265-2020

Knowledge is very important in our daily life. Every Muslim is obligated to seek knowledge regardless of age, ethnicity, social status and more. We all have equal rights to education and seek knowledge to improve and empower ourselves as liberating individuals of Ummah. Islam focuses on the significance of seeking knowledge, with exemplary role models during the Islamic Golden Age such as Ibn Sina, Ibn Batutta, al-Khawarizmi, Al-Jazari, and the likes who were born to contribute and expand various branches of knowledge to enlighten the whole world. They were some of the pioneers of the complex and advanced fields of knowledge which includes medicine, astronomy, cartography, psychology, and more. In discussing the importance of knowledge, several Islamic scholars have discussed several issues, namely the Islamization of knowledge. According to Hasan Dzilo (2012), 'Islamization of knowledge is not a simple 'external and mechanical procedure,' but the adjustment of certain forms of knowledge to the contents of Islamic science or the struggle to fortify the position of Islamic science within the context of contemporary knowledge, including its various perspectives and points of view.

Some have used the phrase Islamization of knowledge. The phrase "Islamization of knowledge" was first used and proposed by the Malaysian scholar Syed Muhammad Naquib al-Attas in his book "Islam and Secularism" Before the 1977, according to the World Conference on Muslim Education, there had been the notion that the Muslim world was backwards educationally and that the type of education they were exposed to was diametrically opposed to its worldview. Some Muslim reformers were very optimistic about the fact that the only way forward for the Muslims to overcome their social decadence and intellectual backwardness was to reform their education system. This is reflected in the writings of Muslim reformers such as Syed Ahmad Khan (1817-1898), Syed Jamal-ad-Din Afghani (1838-1897), Rashid Rida (1865-1935), Maulana Abul-A'la Mawdudi (1903-1979), Hassan al-Banna (1906-1949), and Sayyid Qutb (1906 – 1966). Besides that, the concept of Islamization of knowledge has been discussed by the main figures in his books, such as Sayyid Naquib Al Attas, Ismail Faruqi, Abu Sulayman, and Al Awani.

In addition, Safi, Ragab, Abu Fadli, Wan Mohd Nor, and several others pioneered the idea of Islamization of knowledge. Some of them made comparisons that focuses on specific areas, especially in social sciences such as Islamization of Education, Psychology, Sociology, and others. Why do we need the Islamization of knowledge? There are 2 factors namely the internal factor of the Muslim ummah and the need of al tajdid.

Internal Factor

Confusion of knowledge. The understanding of knowledge taught at university is based on the worldview and experience of western (European) civilization since the 17th century especially the social sciences. Why is this a problem? This is because modern science that is taught, especially in social science does not focus on the sources of the Qur'an and Sunnah. Most of the main reference books are from the west. The basic epistemology of modern science does not meet the requirements of Islamic epistemology, where the source of knowledge is ulum al naqli and ulum al aqli. As Muslim we believe that the main source of knowledge is the Quran and Sunnah. The Quran

is the main source of Islam, which contains every principle of Islam. The Quran demonstrates itself also to be a guidance book to the right path, and a call to eternal salvation and declaration of Allah oneness, all of which require reiterations. Islamic education is also uniquely different from other types of educational theory and practice largely because of the all-encompassing influence of the Quran. The Quran serves as a comprehensive blueprint for both the individual and society and as the primary source of knowledge.

Duality of education system. Our education system does not reflect values and Islamic ethics. We need to free Muslims from the epistemology of knowledge. We need to liberate the minds of Muslims through knowledge and education from modern epistemology to the epistemology of expertise based on Islam.

Colonization of mind. According to Ismail Faruqi (1987), the issues of 'malaise' of Ummah among Muslims should be discussed and find the best solution. This is because the Muslim countries always depend on western countries.

Islamic education focuses on jurisprudence, and worship/ Islamic education does not reflect comprehensive Islamic education; it focuses on the core subject of Islam only, and this gives a narrow picture of understanding.

National education usually includes subjects such as science, mathematics, economics, and other social sciences that do not refer to the source of revelation, namely the Quran and Sunnah.

The Need For 'Al Tajdid'

The two streams of education should be integrated and made as one involving Islamization and releveling; for example, International Islamic University (IIUM) implemented Islamic Revealed Knowledge (revelation) of the Islamic tradition. Islamization is an integration of knowledge and revelation of knowledge. The phrase Islamization of knowledge has been used by some. "The 'Islamization of Knowledge' movement has given rise to serious debate among scholars about the nature of knowledge and education. This debate is clouded by several misunderstandings.

The Concept of Islamization of Modern Psychology

The concept of the Islamization of modern psychology refers to the integration of Islamic principles, values, and perspectives into the field of psychology. It is an attempt to reconcile the insights and methodologies of modern psychology with Islamic beliefs and teachings, creating a framework that is culturally sensitive and in harmony with Islamic values. Islamization is an agenda of intellectual response of Ummah to modernity in 20 centuries. It also needs to be seen as an aspect of the Islah and Tajdid

Movement in Islamic history. Islamization of Modern Psychology is a very wide perspective in today's intellectual discourse on Islam and modern sciences. Since the last decade, several attempts have been made in the cause of translating the concept of Islamization of Psychology into concrete activities, such as the publication of monographs and textbooks and the establishment of institutions that offer related academic programs to further the cause. (Adeela Rahman, 2017).

Islamization is known as a process to Islamize society concerning faith, belief in Islamic principles, and its application to the individual and society as a whole. In the contemporary world of human sciences, Islamization can be understood as the process of gaining education based on Islamic objectives and methods as well as later on transforming it into the whole society. In this regard, Islamization is also known as "da'wah," which was also the mission of Prophet Muhammad S.A.W. (Abdallah, 2013). The term Islamization was first coined by Gaafar Sheikh Idris in his pamphlet "The Process of Islamization," which was presented at a conference attended by Muslim students studying in the United States in Toledo, Ohio, in 1975. According to Wan Mohd Nor (2007) the pamphlet first gave Al-Attas the inspiration to conceptualize his ideas on Islamization and to give it a definition and a clear methodology. He then presented his ideas at the international level during the First World Conference on Muslim Education held in Mecca in 1977. Soon after, Al-Attas (1980) proposed the Islamization of knowledge in his book, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*, published by the Muslim Youth Movement of Malaysia (ABIM).

It is important to note that al-Attas (1980) insisted of a holistic Islamization in every aspect of life. While every primary schooler is taught that Islam is more than a mere religion, it is '*din*', which meaning implies an organized and civilized living; a metropolitan, a microcosm in a macrocosm, but none of other modern authorities speak as vocally as al-Attas. This book is aimed to introduce an original notion of education from the Islamic point of view, a radical suggestion of an alternative to the incumbent Western secular brand of education. While it would be good to read on his elaboration of the Islamic university rather than a presentation of the "do's and don'ts", he insisted in the introduction that this work is a framework rather than a complete exposition.

Education, according to al-Attas (1980), is first and foremost a function of knowledge rather than cherishing or mercy, as we would elaborate later. Education consists of both "...*recognition and acknowledgement of the proper places of things in the order of creation...*" It is important to note that al-Attas insisted that acknowledgement entails concomitant action. Education is a function of knowledge rather than cherishing. What holds education together is *ta'dib*. *Ta'dib* alone, rather than the now-popular word of *tarbiyyah* that according to al-Attas deserved the pedestal of Islamic education. He insisted that *tarbiyyah* does not equate to education, nor it is enough to bring proper fruits towards the learner.

Education, according to al-Attas (1980), is first and foremost a function of knowledge rather than cherishing or

mercy, as we would elaborate later. Education consists of both "...*recognition and acknowledgement of the proper places of things in the order of creation...*" It is important to note that al-Attas insisted that acknowledgement entails concomitant action. Education is a function of knowledge rather than cherishing. What holds education together is *ta'dib*. *Ta'dib* alone, rather than now-popular word of *tarbiyyah* that according to al-Attas deserved the pedestal of Islamic education. He insisted that *tarbiyyah* does not equate to education, nor it is enough to bring proper fruits towards the learner.

Al-Attas (1980) believed that the concept *tarbiyyah* has already showed its fault in the semantic field, as the word cannot be found in any major Arabic lexicons. If there's any, the word only implies a general function of "cherishing, nourishing etc." that can also be applied to cattle-rearing or others as well. Education, as we can see priorly, is a function of recognition and acknowledgement which threads closely to the rational faculties only inherent in man. Secondly, the word '*rabba*' implies of a borrowed authority, in the sense of position and power for example, that a parent has over their children. This borrowed authority does not refer at all to knowledge but rather existential conditions a '*rabb*' can bestow upon their vassals. Moreover, the word '*rabba*' implies the function of '*rahmah*' or mercy rather than '*ilmu*' or knowledge. We have insisted again and again that education has a similar meaning as knowledge rather than nourishing.

Definition

The Islamization of Knowledge and Modern Psychology is the breaking of the connection between the scientific achievements of human civilization and the transmutations of postulated philosophy so that science may be employed by means of a methodological order that is religious rather than speculative. According to Ismail al Faruqi (1987), Islamization is seen as a symbol of truth, justice, transformation and reformation of the Muslim Ummah, and that Islamization of knowledge is just a part of the whole intellectual project which addresses the common concerns of Muslim people. He defined Islamization as '*Recast Knowledge as Islam relates to it, i.e., to redefine and reorder the data, to rethink the reasoning and to relate of the data, to re-evaluate the conclusions, to re-project the goals, and to do so in such a way as to make the disciplines enrich the vision and serve the cause of Islam.*'

However, Ragab (1999) defined Islamization as the 'integration of Islamic revealed knowledge and human sciences. According to him, it is almost self-evident that the Islamization of social sciences is the heart of this intellectual movement for several epistemological and methodological reasons. In a discussion of this movement, it is best to provide a review of the efforts in the Islamization of the social sciences.

Al-Attas (1978; 1980) proposed a two-step plan to Islamize modern and/or contemporary knowledge. The first step is the isolation process, where western culture and values are isolated. The second step is the infusion of this

knowledge with Islamic features. On the other hand, Ragab (1999) believed that there are two approaches to Islamize the social sciences: first by 'engagement' and second by 'disengagement'. The 'engagement' group assumes that modern knowledge still has a valuable role in the Islamization process, while the 'disengagement' group totally rejects the integration between Islamic and Western traditions of scholarship. Nearly all scholars and researchers approach the issue of Islamization in the following way: first, by criticizing the Western-based knowledge, secondly by exploring the relevant Islamic parameters, and finally, by providing a strategy, methodology, and epistemology of either an Integration of the two perspectives or a reconstruction of the disciplines.

The Challenges of Islamization of Modern Psychology

The literature on the Islamization of Social Sciences often agrees that social sciences included psychology must 'integrate' with Islamic parameters of social life or be reconstructed in the Islamic parameters of social life. It is difficult for non-Muslims to judge the validity of the various expositions of the Islamic parameter of the different definitions of the Islamic Parameter of social sciences and concepts. However, the concept of 'al tawhid' (unity) seems to be the most important one. Islam does not accept the separation of different spheres or 'truth' or 'knowledge.' In discussing the issue of Islamization of Social Science and Modern Psychology, there are many challenges that need to be faced, especially challenges in the 20th century. Among the challenges of the 20th century is the challenge of developing knowledge. There are some confusions related to the field of knowledge and the education system (fundamental factor). Islamization of Modern Psychology must be included in the research and publication agenda to empower knowledge among Muslims. One of the most significant problems faced by present-day Muslim societies relates to their intellectual decline. Over the last few centuries, Islam and Muslims have been treated as the lowest rung of the nation's ladder because of their lack of knowledge in modern disciplines. Moreover, the existence of secular-religious duality in the education system of Muslim societies also leads to the degradation of power, economic backwardness, political regression, and so on. This situation calls for an urge on the part of Muslim thinkers to ponder over the fact as to how they could overcome this and get back to their golden age. Over the past few decades, Muslim thinkers have concentrated on finding out the solution to this malaise. One of the most significant results of this thinking is the Islamization of knowledge project.

The Importance of Islamization of knowledge in Modern Psychology

It's important to recognize that beliefs and perspectives can vary among individuals, even within a religious or cultural community. While Islam provides a comprehensive framework that encompasses various aspects of life, including psychological well-being, the idea that all Muslims have a firm belief in a distinct concept of modern psychology may not be universally true. However, Islamic teachings do address aspects of human psychology and well-being. Concepts such as mindfulness, self-discipline,

gratitude, patience, and seeking balance are emphasized in Islamic teachings and can be related to psychological well-being. The Quran and Hadith (sayings and actions of the Prophet Muhammad) contain guidance on managing emotions, maintaining mental health, and fostering positive interpersonal relationships. In recent years, there has been an increased interest in integrating Islamic principles with modern psychology, leading to the emergence of Islamic psychology. Islamic psychology seeks to blend traditional Islamic wisdom with contemporary psychological knowledge to address the mental health needs of individuals within the Muslim community. It is essential to note that views on the relationship between Islam and modern psychology can vary among Muslims. Some may embrace the integration of Islamic principles with psychology, while others may prefer a more traditional approach to mental health based on Islamic teachings and practices.

All Muslims have a firm belief that Islam has a distinct concept of social sciences and psychology. This means that Islam has a religious, social, cultural, economic, and political system. For some time, because of colonial rule, Muslims did not have the opportunity to practice their own system. During the last half of the 20th century, when the Muslim nations gained independence from colonial rule, there was an urge to revive and practice the Islamic code of life. The realities, however, had changed a lot during the period when the Muslims remained under colonial rule. There was, therefore, a need to re-discover the Islamic social sciences in the context of contemporary realities and change or modify the contemporary social sciences according to their own beliefs and values. Several Muslim scholars took up this task and made scholarly contributions during the last centuries. These contributions gained momentum during the later fifties of the 20th century when some prominent Islamic scholars and thinkers decided to take this challenge of Islamization of the contemporary social sciences within the framework of Sharia. These contributions are now distinctly known as 'Islamic Social Sciences'. (Muhammad Junaid Nadvi, 2022)

Islamization of the social sciences must endeavour to show the relation of the reality studied to that aspect or part of the relevant divine pattern. Since the divine pattern is the standard reality, it ought to actualize the analysis of what ought to be. Moreover, the divine pattern is not only normative, enjoying a heavenly modality of existence removed from actuality. It is also confirmed in the sense that Allah SWT has inclined reality to demonstrate it, a kind of *fitrah* existence, which Allah has implanted in the human nature of individuals. Hence, every Islamic scientific analysis should therefore endeavour to expose this immanent divine pattern in human affairs to underline the required part. (Muhammad Junaid Nadvi, 2022)

Al-Isma'il Farooqui describes three major elements of the process of Islamization of Knowledge process cited in (Ragab, 1999);

1. Need critical assessment of the methodologies, research finding and theories in the light of Islamic worldview.
2. Current need of 'UMMAH' and assessment of modern sciences.

3. Develop synthesis of Islamic legacy and modern sciences.

It is imperative that these days Muslims should be concerned with the Islamization of knowledge because modern knowledge has the philosophical basis of secularism and profanity, which is not in line with Islam. According to Al-Faruqi, there are two factors, namely, responsible for the 'malaise' of the ummah. The first is the existence of secular-religious duality in the education system in Muslim societies, and the second is the lack of clear vision to guide and direct Muslim action.

Some Key Aspects of the Islamization of Modern Psychology

1. Integration of Islamic values. Proponents of Islamization seek to incorporate Islamic ethics, morality, and values into the understanding and practice of psychology. This involves examining psychological theories and concepts through an Islamic lens.

2. Cultural sensitivity. Islamization aims to develop a psychology that is culturally sensitive to the Muslim context. This includes considering cultural norms, religious practices, and the socio-economic context of individuals within the Muslim community.

3. Addressing spiritual psychological wellbeing. Islamic psychology emphasizes the interconnectedness of the mind, body, and spirit. It acknowledges the importance of spirituality in mental health and well-being, and it incorporates spiritual practices as potential therapeutic tools.

4. Ethical guidelines. Islamization seeks to establish ethical guidelines for psychological research and practice based on Islamic principles. This may involve addressing issues such as confidentiality, informed consent, and the treatment of individuals with respect and dignity.

5. Alternative therapeutic approaches. Islamization explores the compatibility of Islamic teachings with various therapeutic approaches. Some proponents may advocate for integrating traditional Islamic healing practices, such as spiritual counselling or incorporating religious rituals, into psychological interventions.

6. Education research. Efforts are made to incorporate Islamic perspectives into the education and research aspects of psychology. This includes developing curricula that reflect Islamic values and conducting research that considers the cultural and religious context of participants.

Integration of Islamic and Modern Knowledge

Integration of Islamic and modern knowledge is one of the most important aims of the universities' roles, and this idea has been incorporated to implement Islamic teaching and values in all academic disciplines and educational activities. Implementation of this vision would Ummah better produce scholars, academicians, and future leaders with Islamic and modern knowledge. With this vision, it can be said that the universities' role in Islamizing knowledge is remarkable and should be followed by others.

The Roles of the Universities in the Islamization of Knowledge

As the highest educational institution, the universities can contribute a significant role toward enhancing the Islamization of knowledge projects that would serve Islam and support the reform and development effort of Ummah in general and any Muslim society in particular. The fact that universities' role and contribution toward developing this idea and achieving its goals are of particular significance.

Islamization of knowledge aims to save Muslims from western knowledge that contains elements that masquerade as factual knowledge and could lead Muslims to doubt and scepticism. Instead, the goal is to produce knowledge that can be developed and moulded. Muslim minds and lead them to proper acknowledgment and recognition of Allah SWT.

The roles of the Islamic universities are to transfer the Islamic oriented learning and research in such a way which will create unity and justice among Muslims. The focus of reforming university curriculum is to practice knowledge-based activity (such as research, seminar and conferences) by keeping Islamic perspective in mind. There are several roles of the universities towards Islamization knowledge, such as:

1. Leaders for Ummah. To produce future skilled leaders is one of the main goals of the universities and some steps should be taken to achieve this goal entirely and successfully. It is noted that this aim does produce the leader not only physically but also spiritually. The absence of spirituality among Muslim leaders is one of the main reasons for the current decline of Islamic leadership in the contemporary world.

2. Curriculum and Course outline. Another important contribution of universities toward enhancing the Islamization of Knowledge is the curriculum and course outline of all faculties based on the unity of knowledge reflecting Islamic teaching and values in all disciplines. Interestingly, it has introduced some unique courses to the students.

According to Al Attas (1980) there is a difference between the concept of ta'dib and tarbiyah and why the concept of ta'dib is more accurate to use. He suggested that an Islamic University should be built to take the place of university education conducted according to the Western model. The model of a perfect human being who wants to be born through an Islamic university, is based on the human example that God has sent to us, namely the Prophet SAW. This university needs to emphasize fardu ain as the basis and specialization of fardu kifayah which has been cleared from foreign elements that can damage people's perspective about Islam.

Prof al-Attas explained carefully and deeply the true meaning of education as ta'dib, not ta'lim (instruction) or tarbiyah (good breeding). By taking this meaning, he concluded that the purpose of education is to produce a good man and not a good citizen. Goodness starts from within, whereby knowing oneself then a person will succeed in becoming a good citizen, who is aware of his reality and responsibility in the world.

Muhammad Obaidullah (2010) proposed some suggestions that can be applied in designing course outlines at the university level toward contributing to the Islamization of knowledge included psychology project namely;

1. The first prerequisite of the university is to create an environment that nurtures the Islamic spirit. Furthermore, it can assist in gaining the Islamic culture and heritage, which would help the student to imbue their mind with Islamic values and customs.
2. The university's philosophy should include the concept of Islamization of knowledge to achieve its goals.
3. The vision and mission of any university should embrace the concept of Islamization of knowledge as one of the aims and objectives.
4. The University should recruit trained and skilled academic and administrative staff as well. Along with this, the university must take care of the teachers and staff, who will be role models for the students. They should not only be experts in their respective fields but also practicing Muslims with a sound grounding in the Quran and the Sunnah. Needless to say, the university's success will depend on the availability of teachers who are fully committed to Islam and observant of its teaching.
5. Arabic, "the language of our culture," should be introduced as a compulsory subject. Without Arabic, educated people will not be able to have direct access to the Quran and Sunnah.
6. Revised and reformulated courses based on tawhid epistemology should be introduced to students in all discipline.

Scholarly Contribution of Universities

The scholarly contributions of faculty members through scientific research in various fields are a significant factor in the creation of new knowledge and understanding. Therefore, since its inception, staff recruitment and promotion strategies to support and advocate scholarly research among its staff were implemented. For example, by employing renowned Muslim scholars and writers from different parts of the world.

Conclusion

Islamization of Knowledge, in general, is a challenging task with no parameters. Therefore, the completion of this project is considered as one of the most challenging tasks. If not, the dream to integrate Islam as the heart of its intellectual process involving the Islamization of humanities and social science due to various epistemological, methodological, and ontological reasons will not be achieved. In social sciences and humanities, Islamization is vital due to the integration of western behaviours and ethics through its distinct social subjects and areas. The Muslims occupy a unique position between the two conflicting ideological groups: the liberal West and the Communist World. However, the Muslim community is in a dilemma to deliver solutions for many of the challenges, especially in the field of social sciences. Solutions can be explored, understood, and secured within creative and scientific principles constructed on the

foundations of Islam. The principal grooming can only be accomplished through the guidance of the Holy Qur'an and the way of the prophetic models. (Muhammad Junaid Nadvi, 2022).

In summary, while Islamic teachings offer guidance on psychological well-being, not all Muslims may have a uniform belief in a distinct concept of modern psychology. Views on this matter can vary based on individual interpretations and perspectives within the diverse Muslim community. Islamic psychology seeks to blend traditional Islamic wisdom with contemporary psychological knowledge to address the mental health needs of individuals within the Muslim community. It's essential to note that views on the relationship between Islam and modern psychology can vary among Muslims. It is important to note that the Islamization of modern psychology is a dynamic and evolving field, and there may be diverse opinions within the Muslim community regarding the extent and appropriateness of integrating Islamic principles with psychology. Some scholars and practitioners support a more thorough integration, while others may prefer a more balanced approach that recognizes the contributions of both Islamic and mainstream psychological perspective.

References

- Abdallah, R. H. S. S. (2013). Islamization of human knowledge in theory and practice: Achievements, challenges and prospects in the IIUM context. *IIUM Journal of Educational Studies*, 1(1), 1–12.
- Adeela Rahaman (2017). Islamization of Human Sciences: Need, Prospects, and Challenges, *Proceeding of International Conference of Empowering Islamic Civilization* Universiti Sultan Zainal Abidin (UniSZA) ISBN 978-967-0899-70-1 (2017), <http://www.inspire.unisza.edu.my>
- Al-Attas, S.M. Naqib. (1980). *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. Kuala Lumpur: Muslim Youth Movement of Malaysia (ABIM)
- Al Faruqi, Ismail Raji, 1987, *Islamization of Knowledge: General Principles and Work Plan* Herdon: VA IIT.
- Haneef, A. (2005). *A Critical Survey of Islamization of Knowledge*. Gombak: International Islamic University Malaysia.
- Hasan Dzilo (2012). The concept of Islamization of knowledge and its philosophical implication. *Journal of Islamic and Christian-Muslim relation*, 23(3), 247–256.
- Muhammad Obaidullah (2010). The Role of Universities towards Islamization of Knowledge: The IIUM as a Model.;<https://www.researchgate.net/publication/262935164>
- Muhammad Junaid Al Nadvi (2022) *Islamization of Contemporary Social Sciences in the 21st century*
- Ragab, I. A. (1999). On the Methodology of Islamizing Social Sciences. *Intellectual Discourse*, 7(1), 27–52.
- Wan Mohd Nor Wan Daud. (2007). *Budaya Ilmu: Satu Penjelasan*. Singapore: Pustaka Nasional.