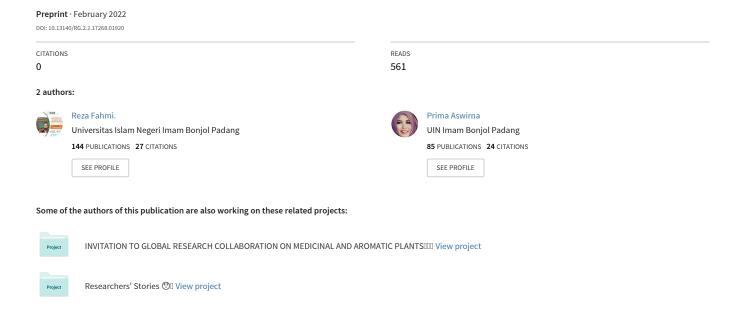# Contribution Of Islamic Psychology In The Development Of The Latest Study: The Relationship Of Student Perception With Interest On The Issue Of Contemporary Civilization

2 authors:

Reza Fahmi.
Universitas Islam Negeri Imam Bonjol Padang
144 PUBLICATIONS **27** CITATIONS

SEE PROFILE

Prima Aswirna
UIN Imam Bonjol Padang
85 PUBLICATIONS **24** CITATIONS

SEE PROFILE

Some of the authors of this publication are also working on these related projects:

Project — INVITATION TO GLOBAL RESEARCH COLLABORATION ON MEDICINAL AND AROMATIC PLANTS□□□ View project

Project — Researchers' Stories ☺□ View project

Contribution Of Islamic Psychology In The Development Of The Latest Study: The Relationship Of Student Perception With Interest On The Issue Of Contemporary Civilization

Reza Fahmi, Prima Aswuirna
Universitas Islam Negeri Imam Bonjol Padang

Abstract

Islamic psychology is a science that grows and develops, along with the development of civilization itself. Furthermore, there are various contemporary issues of civilization that emerge as evidence of the development of patterns of life, related to the dynamic social changes of today, among others: artificial intelligence, education reform, and digital literacy. The research is carried out using quantitative approaches. The population in this study were students in four faculties at UIN Imam Bonjol Padang which is as many as 1658 students, using the formula Slovin then, obtained a sample of 322 students. Sample withdrawal is done randomly simply. Data collection is conducted using a scale of psychology, observation, and interviews. The results of this study found a relationship between students' perceptions and their interest in the issues of contemporary civilization. This is shown through r ^{2} = 0.875**.

Keywords: Islamic Psychology, Artificial Intelligence, Education Reform, and Digital Literacy.

Introduction

There are at the least three predominant factors that we can find out about the essential variations among western psychology and Islamic psychology. Here's the description: In western psychology, all of the findings of an idea that might be used as assets of the idea are the result of empirical findings. While in Islamic psychology, the principal supply is the revelation of Allah written withinside the Qur'an. It is withinside the perception that because the creator, it's miles God who high-quality is familiar with what the human soul is. And empirical findings, in Islamic psychology, are mere contraptions to resource the translation of scripture. Then, in western psychology, coping with or counseling human troubles is simplest targeted at the class of healthy (normal) or unhealthy (abnormal) psychologically. While in Islamic psychology, counseling offers someone or man or woman to the creator. In this respect, the understanding, of the meaning, truth, and closeness of the man or woman to his Lord is taken into account. Western psychology revolves around the description, prediction, and management of behavior. In Islamic psychology, matters are added, particularly the improvement of desirable behavior (in line with the rules) and spurring human beings to continually be near their God.

The main problems are many people still doubt the role of Islamic Psychology as a scientific discipline that has developed its school, which is not purely a psychological study. However, psychological studies that are studied empirically are not only built on a worldly perspective. So that it is only guided by the dimensions of human relations as long as humans live in the world. But it is always associated with the issue of the transcendental relationship between humans and the Creator and is also oriented towards Islamic values which also discuss the ukhrawi dimension in viewing human problems themselves.

Although basically, Islamic psychology has developed before the emergence of western psychological understanding. But not many people know what is the background to the rise of the term Islamic psychology. The first thing that became the basis of the popularity of the term Islamic psychology is the many moral and spiritual damages in human life. This is corroborated by Erich Form's statement that there has been an ironic phenomenon in life today. Because humans who feel considered successful in terms of the world and materials, but it turns out that human life is still a lot of hearts and souls feel empty. This can happen because man (especially Muslims) has made western references and thoughts as guidelines in his life. So that the understanding that is considered contrary to Islam is also used as an ideology. Whereas modern thought can only touch the visible reality (sensory), it cannot understand invisible reality (non-sensory). Based on this, Islamic psychology is present amid modern psychology. Islamic psychology is considered capable of answering questions of a psycho-spiritual nature that often arise as a problem of modern humans. Some scholars have discussed converging and diverging concepts between western psychology and Islamic theology (e.g. Utz, 2012; Badri, 2000). Others have suggested that Islamic psychology is simply tasawwuf (e.g. Shafii, 1985).

Islamic psychological thinker Taqiyuddin An-Nabhani is known as a Muslim scholar and thinker whose work discusses the nature of humans following a pattern of behavior both vertically (to Allah) and horizontally (fellow humans and link).gannya). His work is widely referenced in more than 40 countries. The orientation of science successfully summarizes the meaning of human personality so that individuals can achieve aqliyyah and Nafsiyah Islam. Born in Palestine (city of Ijzim), an an-nabhan education was first instilled by his father who is a lecturer in sharia science in the ministry of education in the country. His mother, who was also attached to the education of Shaykh Yusuf An-Nabhani, made Taqiyuddin an-Nabhani memorize the Quran before he was 18 years old.13 years old (13 years old). An-Nabhani often participated in the study of his grandfather, Shaykh Yusuf An-Nabhani who was a great scholar and judge. In addition, he is also known as a writer and poet. No wonder Taqiyuddin an-Nabhani already knew Political science that has an impact on the development of his personality. Since sitting in elementary education, Taqiyuddin an-Nabhani is known as a brilliant student. His friends and teachers knew An-Nabhani as someone who in his thoughts and thoughts A special lover of science. One of his books that has now become a teaching book on the psychology of Islam includes As-Shakhsiyyah al-Islamiyyah which in Indonesian means "Personality of Islam".

Islam is a word that has asl roots. Ama (surrendering). The meaning of surrender is meant to be the enslavement of man as a creature to God the creator. Where in its actualization, Allah sent down the Qur'an as a guide in the form of qur'anic revelation through the Prophet Muhammad (peace be upon him). It leads man to the salvation and well-being of the hereafter. Thus it can be summarized that Islamic psychology is a science of human beings and their interaction patterns in a world where all the rules and instructions come from the Qur'an. The revelation of the Qur'anRan has perspective and explains who a human being is, how it is human and secrets about humans. The essence of Islamic psychology is a special study that studies the behavioral patterns of the human soul and all its aspects, Man's efforts can carry out their functions as God has commanded and improve the quality of themselves. So that the goal of human life will be achieved to achieve salvation in this world and the hereafter. (Read: Learning Theory in Psychology). DownloadAccording to Ancok and Suroso in 2005, Islamic Psychology means the science of man, in this case especially about human personality, covering aspects of theory, philosophy, methodology, and problem approach based on formal Islamic sources (The Qur'an and Sunnah), reason, five senses, and intuition. Furthermore, the Work Plan of Islamization of Psychology (Ancok and Suroso): (1) The concept of man according to the view of Islam. (2) Islamic Psychological Theory is based on real events that occur in humans. (3) Development of new science and method research. (4) Develop approaches in improving human quality and handling human problems.

There are several main references to understanding the core of Islamic psychology. The *first* is, about the methodology used in researching human personality, all the basics that are used as reference sources come from the source of Islamic law, namely the Quran and hadith (including sense, reason, and instinct or intuition). *Second,* it should be understood that the concept of psychology in the realm of Islam means that all thoughts and opinions have gone through the filtering stage and it has contained insights about the religion of Islam. That is, the point of view of Islamic psychology is also about eliminating ideas or concepts that are not appropriate even contrary to the source of Islamic law. And *third,* Islamic psychology here studies the pattern of behavior of a person with the surrounding environment, himself, and in the realm of spiritual activity that aims to improve the quality of self. Both the quality of mental health and the quality of the religiousness of the individual. To understand the science related to humans, we must first understand what the meaning of the spirit is. Because man consists of body and life (spirit or soul). In the perspective of Islamic psychology, the spirit is interpreted as awareness of man's relationship with his creator, Allah. In Arabic, it is known as Idrak Shillah Billah.

This awareness then gives rise to self-enslavement with Fear, Exaltation, and Sanctification. So from there, man will behave by the laws or rules that have been set (Quran). These spiritual processes are interpreted as human psychological processes. Where the process does not just come from humans themselves (naturally), but from a series of learnings (thought processes).

Thus, in Islam, the man was created to be a servant to Allah. How man is to be oriented towards God, worship, and obey all that God commands intending to achieve His pleasure. This is stated in the Qur'an surah Adz-Dzariyaat verse 56. So it can be concluded that every human being is given the gift of reason and the potential of life (fitnah). Of these two things, man has the area to do everything according to his will. They can determine in behaving according to his wishes (qalbu). In Islamic psychological theory, there are opinions or understandings and plans about human behavior that An-Nabhani describes. He divided this section into four parts, namely (Physical Needs, Instincts, Reason, and Qalbu (Heart)).

Most of the contemporary scholarship that has been somewhat indiscriminately characterized as Islamic Psychology might better be referred to as 'Islam and Psychology" (Kaplick & Skinner, 2017), partly due to the lack of an agreed-upon definition or theoretical model (some definitions may be found in Hamid, 1977; Vahab, 1996; Khan, 1996; Abdul Razaq & Hashim, 2012) and partly because the work is coming from a broad array of disconnected disciplines including psychology, theology, Arabic literature, philosophy, history, and mental health to name a few. To elaborate, numerous publications discuss concepts that are proposed to constitute the building blocks of Islamic psychology such as fitra (Mohamed, 1995, 2009), reliance and attachment to God (Bonab & Kooshar, 2011; Bonab, Miner, & Proctor, 2013), Rida (Khalil, 2014), action (Koshravi & Bagheri, 2006), Tawheed, taqwa, tawba, and jihad al-nafs for example. Many publications have also examined Islamic conceptualizations of the self such as ruh, qalb, aql, nafs, ihsas, irada etc. (Abu Raiya, 2012, 2014; Keshavarzi and Haque, 2013; Haque and Keshavarzi, 2014; Keshavarzi and Khan, 2018; Rothman & Coyle, 2018) sometimes discussing how these ideas equate to western conceptions (such as Freud's) or labeling them as some sort of Islamic personality theory. Other publications discuss incorporating Islamic concepts or spiritual therapies such as dhikr, ruqya, etc. into psychotherapy (Keshavarzi & Haque, 2013; York Al-Karam, 2015), pointing towards the potential of Islamically integrated psychotherapy (see Islamically Integrated Psychotherapy: Uniting Faith and Professional Practice, edited by York Al-Karam, Templeton Press, 2018). Still, others claim that the work of early Muslim scholars such as al-Ghazali, al-Balkhi, Ibn Sina, and al-Razi is Islamic Psychology (Haque, 2004; Badri, 2013). Part of al-Balkhi's work in the 9th century was on phobias and obsessional disorders and his classification system is nearly identical to that found in the DSM-V (Awaad & Ali, 2014, 2015):

1. Physical Needs

Physical needs are one of the nature that makes humans encouraged to always fulfill them. The most basic examples of physical needs are the need for rest (sleep), food needs (eating), breathing needs, and secretion needs (disposal). If these needs cannot be met, then the human will experience instability to cause damage to his body. Damage not only occurs if the fulfillment is not met, but the damage can also occur when the level of fulfillment of physical needs is excessive.

2. Instincts

Then there's the next thing, Instinct. This fitnah is the potential that exists in humans so that it encourages humans to tend to something or certain behaviors. Instinct is also related to the human tendency to abandon certain things/behaviors. An-Nabhani classifies these instincts into three groups, namely the human instinct in defending himself (garizah al-baqa), the human instinct in preserving its kind (gharizah an-nau), and the human instinct to embrace Bahama (gharizah at-today).

3. Reason

The reason is the nature that distinguishes between humans and other creatures. In Arabic, the reason is the absorption of aql which means binding, blocking, and regulating. An-Nabhani expressed his opinion on reason. According to him, the reason is a process of transferring from sensing to facts through the five senses to the brain. The information obtained by the brain is then used for the interpretation of these facts.

4. Qalbu

This fitrah is a place where humans can hold the process of thinking and feeling an event. In Islamic psychology, qalbu that goes well will conduct a good behavior process. And the response he produces to the physical is also good. Conversely, if the qalbu is damaged. The thought process will become broken anyway. It is characterized by deviant behavior that arises from humans. This behavior will then produce a bad response to human health. Then there is one more phenomenon about qalbu. It is the one who is locked to death by God. Under these conditions, man can still do the thought process, but he cannot receive input from outside (refuse). God's guidance cannot be present in man's life.

The existence of humans and their behavior as social creatures is greatly influenced by the situation in the surrounding environment, including civilizations owned by the culture of the local community. The more advanced civilization is owned, the more complex the problems owned by humans as a social component in it. Furthermore, it will be discussed the existence of the East Civilization and Western Civilization which became a pattern of human behavior. What is important to underline is that Psychology as a discipline has evolved in line with the development of human civilization. That is, since Plato began to spread the existence of body and soul, then developed over time, in line with psychology that broke away from the mother of knowledge (philosophy), which eventually disengaged as its independent science, along with the development of Eastern and Western civilizations.

Long before the western parade ban mastered all science, the Islamic world first did it all. Starting from the time of the Prophet Muhammad and its peak in the time of scientists - the great scientists of Islam such as; Al-- Kindi, Al-- Farabi, Ibn Khaldun, Al-- Ghazali, Ibn Rushd, Ibn Sina to Ibn Arabi. I can say that the Islamic Civilization is the bridge of Europe that began to rule the world from all aspects, ranging from economic, social, cultural, political, and science. Since the Renaissance era (Rebirth) around the 14th century - 16 Europe struggled to catch up with the Islamic world with the translation of works - by Ibn Sina, Ibn Rushd et al. There were three most useful discoveries at that time until Europe was able to rule the world. *First,* printing tools to print as many - the number of works - the work of Islamic scientists at that time. *Second,* the compass is a tool to explore the world and colonize. *Third,* pistol, as a weapon used to guard themselves and used to colonize after being able to control the colony. From that era emerged great figures who started European civilizations such as *Leonardo de Davinci, Rene Descartes,* Nicollo Machiavelli, etc. From their works - their work many similarities exist to the works - works of Muslim

science. Like; Nicollo Machiavelli wrote the book "Il Principle" presented by the Medici family in Florence Italia at the time, a book that discusses the tricks and ways to become a leader and how to get the attention of the people. Long before that Al Mawardi had written "Al-- Ahkam Al sultoniah.

In economics, Islam had an economist Ibn Khaldun (1332-1405) in his work "Preamble". There he elaborates that economic motives develop because of infinite human desires, while goods are very limited. Therefore, the angle of energy and its usefulness are considered to greatly affect humans. Then another example is when Karl Marx wanted a classless society that was often echoed at that time and if we are observant we can compare with Al Farabi's "Assiasah Al Madinah" (Peak social society) because Al Farabi is known for its multidisciplinary science. From medicine, economics, theology, philosophy, and musicologists. This means that from the example above we can look back at the history that Islam with all its civilizations map you control the world but why today everything we do always goes west. Starting from the form of the State initiated by the spirit of the French Revolution in 1789 by establishing a Republic that was originally a monarchical system, then in bIdang Economy. Man is constantly changing with all forms of desire and fulfillment of needs. Gradually the traditional economic system began to be abandoned was Adam Smith later introduced the liberal economic system with his work "The Wealth Of Nation" which was published in 1776 and almost all states tended to have liberal economic policies. Even a century after Adam Smith introduced his theory, as opposed to Adam Smith's theory, Karl Marx introduced his book."Das Kapital" in 1867.

After the fall of the Berlin Wall in Germany, the separation between West and East Germany began in 1989 until the complete collapse of 1991 no one was able to match the dominance of Liberal Democracy under which America and its allies described it in his book "The End of History and The Last Man" that capitalist victory is an inevitability. Of course, Francis Fukuyama has a strong argument and added to some phenomena that occur and some scientific research as a supporter. But we as Muslims certainly do not necessarily fully believe that capitalist victory is the pinnacle of civilization. Then what makes Islamic Economics not count even in our own country there are still many officials, ordinary people still save, borrow money in banks - conventional banks? I think the rejection of the Islamic economic system is political and ideological. Europe (the West) has always presented itself as a superior civilization, while the East is regarded as inferior.

According to Listiyono Santoso in Left Epistemology (2014; 263) in subsequent developments, the project of modernization emerged a change of order in eastern society that was patterned in the form of a new dominance, namely the domination of European (Western) consciousness over the East. The consciousness that is trying to be instilled even in the extreme embedded in the cognitive awareness space of Eastern society has been born through the modernization of promises - promises of technological progress and development even with the industrialization of this project that is politically considered by Hasan Hanafi (2000) as quoted listing Santoso (2014; 263) as Westernization, a reflection of Western centralism, or European centralism that is ideologically coerced in the space of world consciousness. East." The phenomenon of Westernization is spread in the fields of Economics, politics, education, and culture. This is still very clearly seen to this day even though our Prophet Muhammad (peace be upon him) as the greatest man, the liberator from unbelief in the days of jahiliyyah gave a critique of the economic system run by the lame and capitalistic Meccan Qurasisy. As Eko Supriyadi in Islamic Socialism (2003: 106) "borrows the language of Karl Marx, Islam has provided the presence of the basis of the revolution, that is, the passive element of the material basis. Islam finds its weapon in the oppressed while the oppressed find its inspiration in the verses of the Qur'an and the words of the Prophet Muhammad in his Sunnah." Prophet Muhammad (peace be upon him) was present in the Arab Society at that time to lead society to fight social inequality, in a climate of capitalistic and exploitative society, the Prophet Muhammad (peace be upon him) and his followers of the oppressed struggled to voice equality, fraternity, and justice. No more slaves, no more masters, no more killings of baby girls. Obey god's command.

What Islam wants is simple, the desire to acquire wealth by individuals must be balanced with honesty and compassion. The presence of zakat is the most basic Islamic means to symbolize concern for the fate of others. With zakat, Muslims carry out a collective obligation to distribute their wealth fairly and evenly to the whole community. In terms of the distribution of wealth in Islam Huston Smith says in his book, Religion of Man (1985: 281) "This principle is a new principle in the 20th century that democracy achieves with its concept of a commonwealth state. But long before that Muhammad had instituted it since the 7th century by setting a multilevel tax for the rich to ease the burden of the lives of the poor."

Based on the dynamics of social changes that occur in people's lives, there are several contemporary issues concerning human civilization. As the civilization progressed, there were some fundamental changes, among others; Information technology (artificial intelligence and digital literacy) is increasingly advanced and rapidly developing, education reform. Furthermore, this article wants to illustrate the relationship between Islamic psychology related to the issues of contemporary civilization. Thus this study wants to explore students' perceptions of the influence of Islamic Psychology on contemporary civilization. So the problem that arises is how much influence Islamic Psychology has on human civilization based on student perception. Research objectives : (1) Describe the existence of Islamic Psychology in the State Islamic University (UIN) Imam Bonjol Padang. (2) Describe the contemporary issue on civilization; artificial intelligence, educational reform, and digital literacy. (3) Finding a correlation between the perception of students about Islamic Psychology and contemporary civilization issue.

Method

The research uses a quantitative approach. The research site is at Imam Bonjol Padang State Islamic University. The population in this study are second-year students at the Faculty of Ushuluddin and Religious Studies, Faculty of Shari'ah, Faculty of Da'wah, and Faculty of Tarbiyah, their number of 1658 people. While the sample in this population is as many as 322 people. Data collection techniques use psychological scales, observations, and documentation studies. Sample withdrawal technique using stratified random sampling. Data analysis techniques use *Pearson correlation*.

Findings

Although it is still a fierce debate about the existence of Islamic Psychology as an independent science. However, it has been developed at various Islamic Higher Education Institutions in Indonesia. For example Islamic Psychology Study Program at The Islamic University of Imam Bonjol Padang; Study Program in Islamic Psychology at Sultan Syarif Qasim State Islamic University, Pekan Baru; Study Program in Islamic Psychology at the Institute of Islamic Religion of Kediri State, East Java, Islamic Psychology Study Program at Raden Fattah State Islamic University, Palembang. All these facts show that Islamic Psychology has developed rapidly and become a new school in the development of psychological science.

1. Characteristics of Respondents

   Based on the characteristics of respondents, the respondent's picture is obtained as follows:
   Table 1: Characteristics of Respondents By Gender

No.	Gender	Sum	Percentage
1	Man	128 people	39.75
2	Permepuan	194 People	60.25
	Total Number	322 People	100.00

   Based on the data in Table 1 above obtained an idea that respondents are generally female, which is as many as 194 people (60.25%). While the respondents were 128 men (39.75%). Thus, the respondents of this study were dominated by female students.

Table 2: Characteristics of Respondents By Faculty

No.	Origin of faculty	Sum	Percentage
1	Faculty of Tarbiyah	136 people	42.24
2	Faculty of Sharia	89 people	27.64
3	Faculty of Da'wah	55 people	17.08
4	Faculty of Ushuluddin and Religious Studies	42 People	13.04
	Total Number	322 People	100.00

Based on the data in Table 2 above, it was obtained that respondents from the Faculty of Ushuluddin and Religious Studies as many as 42 people or equivalent to thirteen zero four percent commas (13,04 percent). While respondents from the Faculty of Sharia as many as 89 people or equivalent to twenty-seven commas sixty-four percent (27.64percent). While respondents from the Faculty of Da'wah as many as 55 people or equivalent to seventeen zero eight percent commas (17.08percent). While respondents from the Faculty of Tarbiyah as many as 136 people or equivalent to forty-two commas twenty-four percent (13.04percent). Thus respondents generally come from the Faculty of Tarbiyah.

2. Spreading Mean on Student Perception

Based on the spread of mean or average perception of students of State Islamic University Imam Bonjol Padang about the existence of Islamic Psychology as a Study Program (Study Program or Department) in the Faculty of Ushuluddin and Religious Studies. Furthermore, the mean or average spread is illustrated in Table 3 below:

Table 3: Perceptions About Islamic Psychology and the Spread of Mean Perceptions of Students About Islamic Psychology Study Program

No.	Perceptions about Islamic Psychology Study Program	Symbol	Sum	Percentage
1	Positive	(+)	213 People	66.15
2	Negative	(-)	72 people	22.36
3	Neutral	(Neutral)	37 people	11.49
	Total Number		322 People	100.00
No.	Category of Mean spread or Average Perception of Students	Score Range	Sum	Percentage
a.	High	181 -240	251 people	77.95
a.	Low	60 – 180	71 Person	22.05
	Total Number		322 People	100.00

Based on the data in table 3 above obtained a picture that, the perception of students to the existence of a positive Islamic Psychology Study Program as many as 213 people or equivalent to sixty-six commas fifteen percent (66.15%). While respondents who perceived negative as many as 72 people or equivalent to twenty-two commas thirty-six percent (22.36 percent). Then respondents who perceived neutrally the existence of the Islamic Psychology Study Program were as many as 37 people while when percentage eleven commas forty-nine percent (11.49 percent). Based on the data above obtained a picture that generally respondents have a positive perception of the existence of Islamic Psychology at Imam Bonjol Padang State Islamic University. This is alleged as a result of (1) Terpilihnya Islamic Psychology Study Program as the favorite Prodi for three consecutive years starting from 2015-2017 at Imam Bonjol Padang State Islamic University. (2) In addition, the Islamic Psychology Study Program has a graduate profile that provides a concrete picture of employment opportunities so that students get a clear picture of the work they may do

after they graduate from Imam Bonjol Padang State Islamic University (as *a psychologist's assistant).* to provide psychological services to clients who experience psychological problems or explore the interests, talents, and potential that individuals have and so on). Then become a *research assistant* from various research institutions at the local, national and international levels. Furthermore, as a *trainer* who provides training on various activities to increase motivation, increase cooperation or team building among employees of a company. Furthermore, as educators in various educational institutions at the level of elementary or secondary schools and colleges. (3) Prodi (Study Program / Department) Islamic Psychology provides a professional learning experience for students because they get the opportunity to practice field (work practices) in various institutions that are by the skills that need to be possessed by psychology scholars (Example: practicing work in hospitals, psychological service institutions, schools or educational institutions, public service institutions that need experts in the field of psychology). (4) The widespread cooperation over time provides a good perspective in the development of the Islamic Psychology Study Program, among the cooperation that has been established among others with various universities in the country (Andalas University, Universitas Islam Indonesia, Bandung Islamic University, Ahmad Dahlan University, Sultan Agung Tirtayasa University, State Islamic University and other State Islamic Institutes in Indonesia and so on. Overseas work includes; Universiti Kebangsaan Malaysia, Universitas Islam Antara Bangsa Malaysia, International Institute of Islamic Thought/IIIT, Hadhari Islamic Institute, Malaysia, and so on).

A positive perception of the existence of the Islamic Psychology Study Program provides opportunities for the development of various studies that have become a concern or concentration of psychology developed in the Islamic Psychology Study Program, including (1) Concentration of counseling psychology. (2) Concentration of social psychology. (3) Concentration of religious psychology. (4) Concentration of educational psychology. (5) Concentration in clinical psychology. (6) Concentration in industrial and organizational psychology.

In terms of spreading the mean or average obtained data, respondents who have an average or high mean as many as 251 people or equivalent to seventy-seven commas ninety-five percent (77.95 percent). While the remaining 71 people have a category of mean spread or low average, which is as much as twenty-two five percent commas. This means that generally respondents have a high average spread or mean in the perception category. Thus the perception of students of Imam Bonjol Padang State Islamic University is generally positive and high-category.

4. The Spread of Mean or Average Issues of Contemporary Civilization
Based on the spread of mean or average interest in the issues of contemporary civilization that become the main issues of students are as follows:

Table 4: Issues of Contemporary Civilization and the Spread of Mean or Rerarta Issues of Contemporary Civilization

No.	Interest in The Issues of Contemporary Civilization	Symbol	Sum	Percentage
1	Information technology	IT	83 people	25.78
2	Digital literacy	AT	65 people	20.19
3	Artificial intelligence	AI	174 People	54.03
	Total Number		322 People	100.00
No.	Category of Mean spread or Average Issues of Contemporary Civilization	Score Range	Sum	Percentage
a.	Tall	181 – 240	181 people	56.21
a.	Low	60 – 180	141 People	43.79

Total Number	322 People	100.00

Based on the data above obtained the picture that in Table 4, it is generally seen that respondents are interested in issues related to artificial intelligence, which is as many as 174 people or equivalent to fifty-four zero three percent commas (54.03%). While the students who are interested in issues related to digital literacy as many as 65 people or equivalent to twenty commas nineteen percent (20.19%). While respondents who were interested in information technology solutions as many as 83 people or equivalent to twenty-five commodes were eighty-eight percent.

Furthermore, the average or mean spread on civilizational issues is generally in the high category, which is as many as 181 people or equivalent to fifty-six commas twenty-one percent (56.21%). While the spread of mean or average issues of civilization generally in the low category of 141 people or equivalent to forty-three commas seventy-nine percent (43.73 percent). This means that students are very interested in issues of civilization. So they are very concerned about various current issues that are excision amid society. In addition, the interest in artificial intelligence is a result of the development of psychological studies that continue to keep up with the times. Where intelligence is not only limited to the question *of Intelligence Quotient, Emotional Quotient, Spiritual Quotient,* even now many are interested and studied about artificial intelligence or design which is then better known as artificial *quotient.*

3. Correlation of Islamic Psychology and Civilization Issues
Table 5 Hypothesis Test Results spread the Student Perception Scale with Issues of Contemporary Civilization

Variable	Pearson Correlation	Sig
Perceptions of Contemporary Civilization	0.875**	0.000

Source: SPSS 20.0 for windows

Based on the correlation patterns shown above, Table 5 shows that correlations are positive and significant. So this is the case that there is a real interaction between student perception and contemporary civilization issues (information technology, digital literacy, and artificial intelligence). So this means that, the higher or better the positive perception of students, the higher their interest in the issues of contemporary civilization. Thus this research proves that the positive perception of students brings them interested in exploring the issues of contemporary civilization. This becomes important considering the dynamics of changing society more massively and quickly, so there need to be resilient souls facing change. Staying with educators to facilitate and improve personal self-capabilities is a challenge that needs to be done by educators at UIN Imam Bonjol Padang, of course, the improvement of the quality of lecturers to be able to keep pace with the development of these contemporary civilization issues will be able to be run through various alternative activities: (1) Hold training on the latest information technology developments. (2) Improving the digital literacy skills of lecturers, utilizing various skills courses that are up to date with the development of technological advances that occur today. (3) Provide facilities supporting the improvement of artificial intelligence capabilities possessed by existing campus computers. So that various forms of virus attacks or hackers that occur can be resolved properly. (4) Pay serious attention to the development of current issues, so that we will not be left behind by other universities in the country. So that the increasingly large funding for research funds needs to be realized, so that various new applicable products can be carried out, as a form of development of science and technology studies at the Faculty of Science and Technology. (5) A decent or sufficient award of technological works created will trigger and spur innovation owned by lecturers or educators.

Discussion

Empirical facts show that there is still a fierce debate among Eastern and Western thinkers about the existence of Islamic Psychology as a science that has its school in the development of science. This is demonstrated through the various empirical realities below: As important as the above scholarly activities may be and as much as they have contributed to the knowledge economy, none of it has brought about a comprehensive answer to the pervasive and nagging question 'What is Islamic psychology?' Is Islamic psychology just Sufism (tasawwuf; e.g. Skinner, 1989; Haeri, 1989)? If so, which kind? Is Islamic Psychology simply 'Psychology from an Islamic Perspective' (e.g. Badri, 1979; Utz, 2011)? Is it psychology with a little bit of Islam (which Islam? Sunni? Shia? Whose interpretation?)? Or, is it Islam with a little bit of psychology (which psychology? Clinical, organization, social, neuro? And with which Islam?) Is it the Islamization of psychology whereby Islamic theological explanations are given for psychological phenomena such as motivation or perception (e.g. Safi, 1998)? Is Islamic psychology only interested in the spiritual aspect of a person? Are diseases of the heart (qalb) or nafs the only type of disorders that it addresses (e.g. Al-Mawlud/Yusuf, 2000)? Is it using an Islamic model of the self in psychotherapy and then incorporating prayer, dhikr, ruqya, or other spiritual therapies into the mix (Keshavarzi & Haque, 2013; Haque & Keshavarzi, 2014; York Al-Karam, 2015; 2018; Rothman, 2018)? What about the work of contemporary Muslim psychologists who come up with their modalities such as Sabr Therapy (e.g. Qasqas, 2016), Jihad Therapy (e.g. Saritoprak, 2016), or The HEART Method (e.g. Lodi, 2018)—are this Islamic psychology? Although there is some overlap, many people conflate the field of Islamic Psychology with Muslim Mental Health (MMH), which has been a growing area of scholarship over the past decade (see Introduction in York Al-Karam, 2018). MMH's main focus has been to understand the mental health needs of Muslims, primarily living in the West and in the wake of a 9/11 world, and to have a collective voice in addressing them (see p. 9 in York Al-Karam, 2018). Mental health concerns often discussed within this context range from Islamophobia, war and forced migration, substance abuse, domestic violence, radicalization, and coping and help-seeking behaviors—a wholly different animal than Islamic psychology.

Based on this broad array of fragmented scholarship, it appears that at present, Islamic psychology is defined and/or conceptualized according to however a particularly understand scholar which is usually based on his or her work. Given this challenge, if an Islamic Psychology (IP) discipline has any hope of flourishing and contributing to the broader knowledge economy, a definition of what the field is as well as a conceptual framework that links scholarship is needed so that researchers can think, integrate material, and identify ways forward.

Every academic discipline has or should have certain standard components to it such as a definition of the discipline, a conceptual or theoretical framework in which scholarship can be rooted and that connects it to other work in the field, philosophical assumptions upon which the discipline is based, the nature of the discipline, research methods used in the discipline,   as well as main subject(s) or theme(s) of the discipline. This chapter will outline and discuss the first two components, namely a.) a proposed definition for Islamic Psychology and the methodology used to come up with that definition and b.) a conceptual framework to ground the discipline and unite scholarship.

Defining terms or discussing methods used to come up with new ones are essential components of basic scholarship. A review of several publications that have the term "Islamic Psychology" in the title reveals two basic trends: scholars either talk about IP without defining it, as if the reader is supposed to know what the author means by the term or as if it some clearly defined and well-understood concept, or they define it,   but provide no discussion of the methodology used to come up with the definition. Both trends are problematic. For example, in his article Mandate for Muslim Mental Health Professionals: An Islamic Psychology, Hamid (1977) does not define IP but he does provide a 6-point outline of what it is not. Skinner (1989) also does not define IP although the title of his article is Traditions, Paradigms, and Basic Concepts in Islamic Psychology. He does refer to Badri's definition of it being "essentially sound empirical psychology used morally" (p. 4) although there is no further elaboration on that. Similarly, Khosravi and Bagheri (2006), in their article Towards an Islamic Psychology, discuss IP at length without any mention of what they mean by it. Siddiqui and Malek (1996), in their book chapter Islamic Psychology:

Definition and Scope, assert that Islamic psychology is "the study of persons who have complete surrender and submission and obey the laws of God". It is unclear how they arrived at that definition nor is it clear how useful this definition might be within the domain of modern psychological science.

Vahab (2004), in his book An Introduction to Islamic Psychology, defines IP as "the study of the manifestation of God in nature as reflected in the behavioral patterns of all living and non-living organisms in all walks of their lives using the Islamic paradigms". Like Siddiqui and Malek, he provides no discussion on the methodology used to come up with that definition. In perhaps the most recent book on the topic, Younos (2017), in his Principles of Islamic Psychology, states that he's going to define IP, but then never does. The content of his book seems more in line with an Islamization approach and what the Quran and hadith have to say about a variety of psychology topics. Lastly, Ward (2017) in her Elucidating the Psychospiritual Conflict of Worldviews and Moving Towards an Indigenous Islamic Psychology, provides a potential ecological framework in which the discipline could be couched, but does not attempt to define IP. Other articles, (see Abdul Razak and Hisham, 2012) discuss certain qualities of the discipline or what the discipline is about. Although this is by no means an exhaustive review or meta-analysis of the field nor is it meant to criticize the important contributions these scholars have made, it simply highlights some of what is available in the literature that pertains specifically to defining IP to further contextualize the current discussion.

For progress to occur in a scientific discipline, there should be a minimum of consensus concerning the meaning of core issues such as definitions. Achieving some degree of definitional clarity is desirable, though obviously not completely essential for progress and the establishment of a cumulative knowledge base. Many disciplines have failed to provide a core consensual definition and have flourished despite definitional lacunae (Emmons & Paloutzian, 2003). This certainly seems to be the case with Islamic Psychology because scholarship is happening, it's just not happening in any sort of organized or comprehensive way. It is within this context that a definition of IP is proposed. To present that definition, it is essential to first understand the conceptual framework that is also being proposed because it is the nature and structure of the framework itself that serves as the methodology for defining the discipline.

The Multilevel Interdisciplinary Paradigm (MIP) is a concept in the domain of psychology of religion and spirituality that was originally put forth by Emmons & Paloutzian (2003), later articulated by Paloutzian and Park (2005, 2013), and that mirrors the Islamic concept of Tawheed. The purpose of the MIP is to 'serve as an overall framework to guide research, debate, and thinking and to serve as an overarching umbrella within which research in various areas and subareas relate to each other (Paloutzian & Park, 2013). It also includes the assumptions that enable such interrelationships among diverse lines of research to develop and flourish (Paloutzian & Park, 2013). The MIP is essentially a conceptual structure that is comprised of several components including disciplines, subdisciplines, levels, topics, and methods that all engage with each other (see Figure 1). This structure serves as a template for how to think about complex and multidimensional disciplines, such as Islamic Psychology, that is inherently interdisciplinary. The template then serves as a methodology for defining the discipline because it is the structure of the model itself that provides it. In that regard, the MIP could serve as a conceptual framework for any discipline that is inherently interdisciplinary (which many are).

In terms of how the model 'works', it is simply a dynamic and flexible model in which an area of knowledge in one domain is engaging an area of knowledge in another domain about a particular topic and at a particular level using certain research methods. Given the nature of the paradigm, the definition of Islamic Psychology that it generates is An interdisciplinary science where psychology subdisciplines and/or related disciplines engage scientifically about a particular topic and at a particular level with various Islamic sects, sources, sciences, and/or schools of thought using a variety of methodological tools.

Psychology is not one thing and neither is Islam. Rather, these two terms are very general and broad and don't have much meaning when it comes to delineating a specific scope of scholarship so they need to be broken down. In line with the MIP as a conceptual guidepost, psychology subdisciplines could include clinical, social, neuro, developmental, health, I/O, forensic, or school psychology to name a few. Related disciplines could be psychiatry, social work, mental health counseling, or marriage and family therapy for example.

Islam could be broken down into the sect (Sunni/Shia), the particular source such as Quran, hadith, or an early scholar (al-Ghazali, etc.), what particular branch of the Islamic Sciences such as tafsir, fiqh, aqeedah, tasawwuf, etc. or according to what school of thought or madhab. The expression 'in Islam' or 'Islam says' is quite common but is a somewhat problematic modern construct (Khalidi, course lecture at AUB, 2002). The pre-modern discourse used more precise constructs such as 'according to so and so's tafsir of such and such topic' etc. (Khalidi, course lecture at AUB, 2002). In terms of topics, this could include almost anything in which psychology is concerned and addressed at any level including the individual (micro), the familial (mid), or the societal (macro) using a variety of methods ranging from randomized control trials on the end of the quantitative spectrum to qualitative methods such as phenomenology, case studies, ethnographies, historical methods, and others.

In that regard, whatever Islamic Psychology scholarship one wants to engage in, the MIP can be used to conceptually root it and connect it to other work being done in the field. The scholar simply identifies what part of psychology and what part of Islam are engaging with what topic, at what level, and using what research methods, which will most likely be dictated by the profession or discipline in which the scholar is primarily based. Conceptualized in this way, Islamic Psychology remains broad and diverse yet unified and whole.

Defining terms and setting parameters for a discipline or particular scope of scholarship is not unique to Islamic psychology. Scholars in the domain of psychology of religion and spirituality have long struggled to define the terms 'religion' and 'spirituality', how these terms overlap, how they are different, and of course, it is debated how one can study something that is not even properly defined (see Harris, Howell, & Spurgeon, 2018). In such cases, scholars end up having to rely on operationalized definitions of terms as opposed to generally agreed-upon ones, with both scenarios having pros and cons. Moreover, other religious or spiritual psychology traditions such as Christian Psychology, Buddhist Psychology, or even Transpersonal Psychology have faced similar issues in defining what is meant by those terms and what the parameters are of those fields. In that regard, having no consensus as to what Islamic Psychology 'is' is not a unique predicament. What is new is that until now, such questions have not been raised in the literature about IP specifically in an attempt to move things forward.

Another aspect of a discussion on the parameters of an Islamic Psychology discipline is how 'Islamic' is defined. Much has been written about this topic both historically and contemporaneously. For example, some argue that for something to be Islamic, it must be rooted in the Quran and/or Sunnah. Others argue that it could also simply be something done by a Muslim or congruent with Islamic teachings or philosophy etc. However, there is no universal agreement. To demonstrate this complexity, consider the following example. In two important publications, Awaad and Ali (2015; 2016) present different aspects of al-Balkhi's Sustenance of the Body and Soul. In them, they demonstrate that al-Balkhi's classification of phobias and obsessional disorder is nearly identical to the classifications found today in the DSM. I think most would agree that there is nothing particularly Islamic about his classification. However, many people conceptualize Islamic Psychology as being synonymous with the work of these early Muslim scholars. So this begs the question, was al-Balkhi practicing what we today call psychology, or was it Islamic psychology simply because it stems from an early Islamic culture and a Muslim?

Another issue that needs highlighting is calling Islamic Psychology 'Islamic' Psychology at all. On the one hand, it is certainly helpful to be clear about the distinct nature of something. On the other hand, it could be considered colonizing language in that it 'others' the discipline about Western psychology, as if Western or American psychology is the psychology of gold standard and other psychologies are something else. It is precisely within this context that the Indigenous psychology movement has grown (for example see Marsella, 2013)—All Psychology is Indigenous Psychology i.e. Latino/a Psychology, Asian Psychology, Native America Psychology, Black Psychology, Western Psychology, American Psychology, etc.). This raises the question, what would contemporary psychology look like if it had developed in the Islamic world and whose primary scholars were practicing Muslims as opposed to it has emerged from a Western secular context—would it be called Islamic Psychology?

Conclusion

This study found: (1) there is a positive perception among students of the existence of Islamic Psychology. (2) the existence of the three most dominant civilizational issues that attract the attention of students; (a) artificial intelligence. (b) digital literacy and (c) education reform. (3) there is a relationship between positive student perceptions of student interest in contemporary civilization issues, namely; artificial intelligence, digital literacy and education reform.

Furthermore, it remains to be seen if the MIP will be a useful tool to define and unite Islamic Psychology. It would seem that at the very least, even if we can't arrive at a definitional agreement, one could use the MIP to operationalize a particular scope of work. In that regard, we have something in hand that we didn't have before. In terms of criticisms of the MIP, one could argue the problem of using a 'non-Islamic' conceptual paradigm to define and root scholarship in an 'Islamic' discipline. It is precisely this criticism that highlights the importance of needing to further explore how the MIP and Tawheed might mirror each other—or rather are possibly different terms for a similar concept. To elaborate, Tawheed, in its most basic form, means oneness or unity of God. On the one hand, the human mind is not capable of understanding the nature of God in His unity/wholeness but we can come to know something about Him through his various qualities, as in his 99 names, or through nature, or by knowing ourselves. It is by understanding parts of the whole as well as the relationship between parts that give insight into the whole itself. In that regard, it could be argued that Tawheed, like the MIP, is also a template or model for how to think about the nature of something, whether it be God, a person, an apple, or a scientific discipline. As such, the MIP may be inherently 'Islamic' via the quality of congruence. It might also be possible to develop our thinking on the MIP through exploring the concept of Tawheed more thoroughly. Depending on the results of these explorations, the potential exists of having an 'Islamic' paradigm define and root scholarship in an 'Islamic' discipline, regardless of what it's called (the MIP or the Tawheedic paradigm). We might also have something in hand to offer back to mainstream psychology, which has always needed a unifying paradigm.

Related to the discussion of having Islamic thought contributing to the knowledge economy, consider the following. In an April 2016 Monitor on Psychology article entitled "Looking East", American Psychological Association (APA) president Dr. Susan McDaniel emphasized that Western psychology can learn a lot from Eastern psychologies that often have a religious or spiritual underpinning. Reflecting on conferences she attended in Egypt and India, she spoke of a commitment to developing a psychology that incorporates Western science and Eastern thought. The importance of this perspective by a person in such an influential leadership role in Western psychology cannot be understated given the antagonistic historical relationship in the West between psychology and religion. Indeed it is a complete evolution of thought a long time in the making. Early Western psychologists, such as William James, were deeply interested in religion, but the psychoanalysts and behaviorists later argued that it had no place within the realm of psychology as a science. We seem to be coming full circle, with a major figure in the discipline recognizing the importance of religion and spirituality in psychology. Indeed it has been a robust area of psychological scholarship for the past few decades, particularly in the area of psychology of religion and spirituality and especially in the applied domain of psychotherapy, although many outside this subdiscipline are unfamiliar with its body of work. We are now at a point where the West is not only open to Eastern perspectives but is calling for them. Given the contemporary socio-political climate where the Muslim and Islamic perspective is often silent or muffled (for a variety of reasons), the significance of heeding the call to speak up while simultaneously polishing and perfecting that which one wants to say is self-evident. There is no doubt that work has begun in this area, but it's time to bring this scholarship to the next level in a way that has 21st-century relevance. Relatedly, much can be learned from the experience of Buddhist Psychology. An enormous amount of data has been collected on Buddhist thought and its therapeutic application, particularly as it relates to mindfulness, meditation, and yoga. It has been argued that these practices, to the dismay of many, have been secularized and unceremoniously extracted from the spiritual tradition from which they come. Be that as it may, they are now pervasive, with Westerners en masse having been exposed to the values and ethical principles that are embedded in these Buddhist and Hindu traditions, even if at

only a superficial level. Islamic Psychology has within it concepts, practices, and therapies that 'parallel' this. Imagine the potentially transformative power on the negative perceptions people have about Islam if they had an opportunity to use and benefit from a concept, therapy, or practice that is embedded in an Islamic Psychology body of knowledge, even if it had to be in a somewhat secularized format.

References

Abdul Razak, M. A., & Hisham, N. A. (2012). Islamic Psychology and the Call for Islamization of Modern Psychology. Journal of Islam in Asia, 9(1), 156–183.

Abu-Raiya, H. (2012). Towards a systematic Qura'nic theory of personality. Mental Health, Religion & Culture, 15(3), 217–233.

Awaad, R., & Ali, S. (2014). Obsessional Disorders in al-Balkhi′s 9th century treatise: Sustenance of the Body and Soul. Journal of Affective Disorders, 180, 185–189. doi:10.1016/j.jad.2015.03.003.

Awaad, R., & Ali, S. (2015). A modern conceptualization of phobia in al-Balkhi's 9th-century treatise: Sustenance of the Body and Soul. Journal of Anxiety Disorders, 37, 89–93. doi:10.1016/j.janxdis.2015.11.003 .

Badri, M. (1979). The dilemma of Muslim psychologists. London: MWH London. Badri, M. (2000). Contemplation: An Islamic Psychospiritual Study. Herndon, VA: The International Institute of Islamic Thought. Badri, M.B. (2013a, Oct). Psychological Reflections on Ismail al-Faruqi's Life and Contributions. Paper presented at International Islamic University Malaysia, Kuala Lumpur, Malaysia.

Bonab, B. G., & Koohsar, A. A. (2011). Reliance on God as a Core Construct of Islamic Psychology. Procedia—Social and Behavioral Sciences, 30, 216–220. doi:10.1016/ j.sbspro.2011.10.043 .

Bonab, B. G., Miner, M., & Proctor, M. T. (2013). Attachment to God in Islamic Spirituality. Journal of Muslim Mental Health, 7(2), 77–105.

Emmons, R. & Paloutzian, R. (2003). The Psychology of Religion. Published in Annual Review of Psychology 54:377–402.

Hamid, R. (1977). The mandate for Muslim Mental Health Professionals: An Islamic Psychology. Proceedings of the first symposium on Islam and Psychology by the Association of Muslim Social Scientists pp. 1–7. St. Louis, MI.

Harris, K., Howell, D., & Spurgeon, D. (2018). Faith concepts in psychology: Three 30-year definitional content analyses. Psychology of Religion and Spirituality, Vol 10(1), Feb 2018, 1–29.

Vahab, A. A. (1996). An Introduction to Islamic Psychology. New Delhi: Institute of Objective Studies.

Haeri, F. (1989). The Journey of the self. New York, NY: Harper San Francisco.

Haque, A. (2004). Psychology from Islamic Perspective: Contributions of Early Muslim Scholars and Challenges to Contemporary Muslim Psychologists. Journal of Religion and Health, 43(4), 357–377. doi:10.1007/s10943-10004-4302-z.

Haque, A., & Keshavarzi, H. (2013). Integrating indigenous healing methods in therapy: Muslim beliefs and practices. International Journal of Culture and Mental Health, 7(3), 297–314. doi:10.1080/17542863.2013.794249.

Haque, A., Khan, F., Keshavarzi, H., & Rothman, A. E. (2016). Integrating Islamic Traditions in Modern Psychology: Research Trends in Last Ten Years. (2016). Journal of Muslim Mental Health, 10(1), 75–100. Retrieved from http://dx.doi.org/10.3998/jmmh.10381607.0010.107.

Khalil, A. (2014). Contentment, Satisfaction, and Good-Pleasure: Rida in Early Sufi Moral Psychology. Studies in Religion/Religious Sciences, 43(3), 371–389. doi:10.1177/0008429814538227.

Khan, S. H. (1996). Islamization of Knowledge: A case for Islamic Psychology. In M. G. Lodi, F. (2018). The HEART Method: Healthy Emotions Anchored in RasoolAllah's Teachings: Cognitive Therapy Using Prophet Muhammad as a Psycho-Spiritual Exemplar. Chapter in York Al-Karam, C. Islamically Integrated Psychotherapy: Uniting Faith and Professional Practice. Templeton Press.

Koshravi, Z., & Bagheri, K. (2006). Towards an Islamic Psychology: An Introduction to Remove Theoretical Barriers. Alzahra University Psychological Studies, 1(4), 5–17.

McDaniel, S. (2016). Looking East in Monitor on Psychology. Vol 47, No.

Mohamed, Y. (1995). Fitrah and It's Bearing on the Principles of Psychology. The American Journal of Islamic Social Sciences, 12(1), 1–18.

Mohamed, Y. (2009). Human Natural Disposition (Fitrah). In A. Haque & Y. Mohamed (Eds.), Psychology of Personality: Islamic Perspectives (pp. 3–18). Cengage Learning Asia.

Paloutzian, R. & Park, C. (2005). Handbook of the Psychology of Religion and Spirituality (first edition). NY: Guilford Press.

Paloutzian, R. & Park, C. (2013). Handbook of the Psychology of Religion and Spirituality (second edition). NY: Guilford Press.

Qasqas, M. (2016). Sabr Therapy. Unpublished manuscript.

Rothman, A. & Coyle, A. (2018). Toward a Framework for Islamic Psychology and Psychotherapy: An Islamic Model of the Soul. Journal of Religion and Health. Springer: Vol 57, Issue 5. Pp. 1731–1744.

Rothman, A. (2018). An Islamic Theoretical Orientation to Psychotherapy in Islamically Integrated Psychotherapy: Uniting Faith and Professional Practice; York Al-Karam (editor). Pennsylvania: Templeton.

Safi, L.M. (1998). Islamization of Psychology: From Adaptation to Sublimation. The American Journal of Islamic Social Sciences, 15(4), 117–126.

Saritoprak, S. & Exline, J. (2017). Spiritual Jihad: Implications for Struggle and Growth. Unpublished manuscript.

Shafii, M. (1985). Freedom from the self: Sufism, meditation, and psychotherapy. New York, NY: Human Sciences Press.

Siddiqui, B.B., & Malek, M. R. (1996). Islamic Psychology: Definition and Scope. In M. G. Husain (Ed.), Psychology and Society in Islamic Perspective. New Delhi, Indien: Institute of Objective Studies.

Skinner, R. (1989, July). Traditions, paradigms, and basic concepts in Islamic psychology. Paper vorgestellt auf Theory and Practice of Islamic Psychology, London.

Smith, C. (2003). The Secular Revolution. Los Angeles: University of California Press.

Utz, A. (2011). Psychology from the Islamic perspective. Riyadh: International Islamic Publishing House.