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ISLAMOPHOBIA AND THE MODERN WESTERN PSYCHOLOGISTS

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ABSTRACT
To put it briefly, in the past, mainstream psychology has frequently painted religion in a bad light. There is mounting evidence in recent years that religion may significantly improve one's mental and physical health. The "Psychology of Religion" branch of the American Psychological Association (APA) acknowledges the importance of religion. Psychologists that practice mainstream psychology do not acknowledge people's spirituality or their relationship to God. It is recognized as a religious concept in Islamic psychology. This viewpoint also intrigues psychologists in the West. The comparative technique, the Islamic psychology approach, and the Islamic filter method are three crucial components in this discipline. Despite persistent attempts, there has been no progress in developing this paradigm for almost 40 years. This research looked at the beginnings and challenges of this innovative viewpoint. We recommend leveraging Western social and behavioral science research methodologies may improve Islamic psychology.

Keywords: religion, psychology, Islam, Islamophobia.

INTRODUCTION

When psychology was initially established as a scientific field, its study was mostly concentrated on white male college students from the middle class. Results from certain groups were generalized without taking crucial factors like gender, race, and culture into consideration. It's possible that the researchers assumed the data they had gathered was factual, objective, and unaffected by outside factors. Western psychologists developed alternative ideas in response to the presumptions of mainstream and scientific psychology. Native American psychology, transpersonal psychology, social constructivism, and critical psychology, and similar approaches are some further minority perspectives in psychology. Regarding methodology, ontology, and epistemology, they diverge from orthodox psychology. It is possible to identify four key limitations of mainstream psychology. Because mainstream psychology ideas are based on the cultural framework and values of Western Europe and North America, they may not be appropriate to all situations (Smith et al., 2013). In attempting to assess reality, the research ignored human perspectives, contextual factors, and meaning-making (Boudry & Buekens, 2011).

According to Crawford & Unger (2000) and Mertens (2009), the organization disregarded the viewpoints of marginalized and minority groups, including women, individuals from poor socioeconomic backgrounds, underprivileged people, and persecuted groups. According to Wulff (1997), positivism in mainstream psychology is materialistic and encourages scientists to ignore human spirituality. Other alternatives are proliferating in the business as a result of these limitations. A number of viewpoints, like cultural psychology, indigenous psychology, and cross-cultural psychology, aim to establish psychology as a respectable and culturally relevant field of study. By using constructive and interpretive approaches, psychological research seeks to include participant perspectives and

contextual circumstances. The goals of Marxist and feminist ideologies are to elevate the voices of marginalized groups. The integration of spiritual and Approaches rooted in religion and transpersonal psychology try to explore the supernatural aspects of human nature. Islamic psychology is a worldview that incorporates spiritual elements and places a strong emphasis on the role that religion plays in people's lives. Because Islamic psychology has a vague definition rather than using the term Islamic psychology, some Muslim psychologists prefer to use Islam and psychology.

According to Kaplick and Skinner (2017), Islamic psychology is founded on Islamic literature, whereas the larger Islam and psychology movement links Islam to psychology in general. Islamic psychology may be used to comprehend human nature has to acknowledge Allah's existence, people's spiritual essence, and the direction given by Islamic sources such as the Hadith, the Quran, and the writings of mediaeval Muslim scholars. Islamic psychology is distinct from the greater Psychology of Islam, even if it is considered to be a component of it. Islam's psychology is based on the Western perspective and is consistent with the psychology of religion.

Two approaches are commonly used in Islamic psychology to assess and challenge Western psychological knowledge: the "comparison" method, which compares psychological concepts from Western sources with those from Islamic sources, and the "filter" method, which interprets psychological concepts in light of Islamic understanding (Kaplick & Skinner, 2017). Within the Islam's psychology, or Islamic psychology is a new topic that focuses on how Islamic teachings affect behavior in people. Research and ideas from the West may be beneficial in the psychology of Islam. Western psychology is constrained by its contempt for the myriad spiritual components that might impact an individual's thoughts, emotions, and actions.

Muslim psychologists may incorporate lessons from Islamic teachings into their research and ideas if Islamic psychology is accepted as a paradigm, providing fresh viewpoints and methods for examining religion and behavior. Many Western psychologists have developed an interest in Islamic psychology (Al-Karam, 2018; Rasool & Saeed, 2026; Rothman & Coyle, 2018). Religion has a big influence on conduct because most people believe in God or some other higher force. This belief is common throughout many different racial groups, ethnicities, and civilizations. Compared to other places, the percentages of individuals who believe in God are lower Russia, China, and Western Europe (Keysar & Navarro-Rivera, 2017; Spilka et al., 2003).

PSYCHOLOGISTS' CONVENTIONAL PERSPECTIVE ON RELIGION

During the first 20th century, there were two different schools of psychology, each with a different take on religion. The first group saw religion negatively and associated it with worse mental health. Ellis, Skinner, and Freud were the principal proponents of this viewpoint. In contrast to Skinner and Freud, Ellis changed his opinions on religion, according to Haque's 2001 research. The second group respectfully examined the effects of religion on mental and physical health. There was James, Jung, Allport, Erickson, and a few more in the group. While Freud believed that religious people were inherently abnormal, According to Haque (2001), Jung thought that those with mental health issues were more likely to be unable to acquire a religious worldview beyond the age of 35. Every port distinguished between inherent and extrinsic religious inclinations. People who are naturally religious are devoted to their religion and spend their lives according to their religious convictions. Using religion for one's own advantage and profit in daily life is known as extrinsic religiosity.

Generally speaking, the innate orientation is linked to improved mental health and a stronger personality (Allport, 1966; Rasool, Saeed & Shah, 2020). While many psychologists held favorable views towards religion, mainstream psychology has always been against it. Psychologists were found to be among the least devout academic groups in a 1984 US survey on religious views. Approximately 10% of the general populace reported not practicing any religion, compared to almost 50% of psychologists ("Politics," 1991). Of the primary psychotherapists, clinical psychologists were found to be the least religious. Compared to 72% of the general population, just 33% of this group said that their religion had the most influence on their lives (Bergin & Jensen, 1990). For a variety of reasons, traditional psychologists often have nonreligious beliefs. The main idea centers on the well-known struggle between religion and science in Renaissance Europe.

Some individuals at the time thought religion was preventing science from progressing. Because scientific research contradicted Christian dogma, it was repressed and made illegal. Due to this disagreement, people began to believe that all faiths were outmoded, superstitious, and outdated (Qutub, 1999). There have been arguments put out by Barbour (1998, 1990) and Brooke (1991) indicating that there is not necessarily a clash between science and religion. The prevalent positivist worldview in psychology, according to Wulff (1997), may also be an influence. It's possible that positivism encouraged some to give up their religious beliefs while discouraging others who had already given them up.

According to Thomas Szasz (2015), psychologists' disapproval of religion may have been inspired by Freud's understanding of it. One influential contemporary materialist philosopher who has affected Western thinking is Sigmund Freud. Researchers have shown that there can be negative consequences if spirituality is completely ignored. According to Baumesiter (1991), science may be excellent in some areas, but it is not sufficient to provide people with the important meaning, purpose, and values they need to deal with difficult circumstances in life. According to Schumaker (2001), the secular and materialistic elements of contemporary society have led to a fall in spirituality and religion, which has a detrimental impact on mental health. He maintained that the main cause of mental health problems is the dwindling importance, aim, ideals, and spirituality, all of which have an adverse effect on our innate character. The story of Victor Frankl's stay in a Nazi concentration camp brought home the need of meaning and purpose in life during difficult times. He overcame hardship to live a long and healthy life, mostly because he had a clear sense of his life's mission (Frankl, 1946).

CURRENT SCENARIO

Religion is fundamental to human existence because it usually explains the meaning of life. Present circumstances the circumstances have evolved. Because a growing corpus of research indicates that spirituality and religion have positive effects on mental and physical health, psychologists presently have a positive opinion of them (Koenig, 2001, 2012). Psychologists Interested in Religious Issues is the division 36 of the American Psychological Association (APA) (PIRI), and it was founded in 1976. The label "Psychology of Religion" was applied to this topic in 1993 (see to Reuder, 1999). Talks on religion and spirituality are common at conferences, journals, and introductory psychology books these daysa topic that was uncommon forty years ago. Because traditional psychology does not acknowledge the spiritual aspect of our nature, our relationship with God, or how God affects human thought and behavior. It is wholly dependent on naturalistic readings.

There are many different definitions and interpretations of religion and spirituality. While some contend that religion and spirituality should be distinguished from one another, others attempt to combine the two without highlighting their core differences (Hill et al., 2000; Rasool et al. 2023). More and more people are realizing the benefits of spirituality and religion on people's mental and physical health. While there is evidence of a negative correlation, the majority of research show that religion has a positive impact on both physical and mental health. There are two main objections raised by detractors against the studies showing a strong correlation between health and religion. The bulk of the conceptualizations in these research and methodologies were deficient, which raised questions about the causal link. Moreover, Atheists were not used as a control group in this research (Levin, 2010).

BEGINNING OF THE ISLAMIC PSYCHOLOGIST MOVEMENT

Researchers have looked closely at the pathways and processes may result in the positive correlation between religion and health. They are in favor of the notion that religion has a part in preserving one's physical and mental health. Islamic psychology began to take off. In the late 1970s, Muslim psychologists such as Badri (1979) and Najati (1979) recognized the need of comprehending and developing psychology via an Islamic perspective. Since then, the conversations and publications have developed into a movement (Badri, 2016). Terms like "Islam and psychology," "Islamic psychology," and "Islamic viewpoint in psychology" are used to describe this tendency.

It aims to bring psychology and spirituality together. A number of groups and forums have been set up to encourage debates and discussion of ways to get this viewpoint more widely known worldwide. The Indian Council on Islamic Perspective in Psychology (ICIPP) was established in India in 2016.In order to promote conversations and idea-sharing on this emerging subject, ICIPP has organized three seminars—two of which are international—as well as additional workshops around India. Islamic psychology is one of the optional courses in the psychology curriculum that the Indian University Grants Commission (UGC) has made recommendations for Indian universities and institutions.

The International Association of Islamic Psychology was established in 2017 with a similar objective. People from Pakistan, Malaysia, the United Arab Emirates, South Africa, Turkey, Germany, and the United Kingdom are among the group's international members. The 2016 President of the American Psychological Association (APA), Dr. Susan McDaniel, stressed the value of Eastern psychologies—which are often based on religion or spirituality—in contributing significantly to Western psychology. That seems to be in line with the Islamic perspective on psychology (Kapplick & Skinner, 2017). The Islamic psychology framework is based on Islamic principles. The Arabic word "salam," which signifies peace, is where the name "Islam" originally came from. The basic phrase and the word "silim" both allude to reaching a condition of peace via surrender to Allah's will. Muslims are those who humble themselves before Allah. According to Islamic faith, people are Allah's Khalifa, serving as His emissaries on earth. They did not just happen to show up on the planet. The Quran (51:56) (11:7) states that they were made by Allah with the sole purpose of worshipping Him and selecting the most obedient individual. Islam defines worship as following the Quran

and the teachings of the prophet (sunnah) throughout one's life in addition to performing certain religious rituals. The experiment that is life. Because we have free choice throughout our brief existence, we have an obligation to Allah for the way we behave.

The Day of Judgment will see the resurrection of every person. Our deeds ultimately decide whether we end ourselves in paradise or damnation. People work hard to achieve both financial wealth in this world and spiritual rewards in the next, such as paradise, especially those who practice religion. This is an important factor. In order for humans to live on Earth, certain material demands must be satisfied. It has been suggested to them because given that life is fleeting and there is eternal life in the hereafter, they should concentrate on meeting their spiritual needs for the hereafter. Islam's primary information sources are the Quran, which is regarded as divine wisdom and the prophetic tradition of the hadith.

Three subjects have been classified in this topic by Kaplick and Skinner (2017): The Comparative Approach, the Islamic Psychology Approach, and the Islamic Filter Approach. In his work "The Dilemma of Muslim Psychologists," Badri (1979) created the Islamic filter method, criticizing Muslim scientists for blindly assimilating notions of psychology from the West. Working within the Western psychology paradigm, his concentration was on evaluating contemporary psychology from a critical Islamic viewpoint. His intention was not to replace the Western psychological paradigm with an Islamic one. His approach is to distinguish between thoughts that are culturally affected and those that can go against Islamic doctrine and universal ideas that come from Islamic teachings. The filter approach, which views an empirical technique as completely consistent with Islamic theology, encourages critical investigation and comprehension of the environment.

The comparative approach compares concepts from Western psychology with those that are believed to be found in Islamic texts. A few Muslim psychologists have tried to include Islamic principles into their analyses of many topics, including self, motivation, personality, and cognitive-behavioral treatment. Numerous academic disciplines demonstrate the significant responses Muslim intellectuals had to the advent of contemporary Western science (Bakar, 2012). The comparative approach looked for ideas that mainstream psychology had in common. Although studies of this kind may be helpful when conceptual research is just getting started (Abu-Raiya, 2014), they are often too basic and don't do much to enhance Islamic psychology's theoretical foundation (Kaplick & Skinner, 2017). Skinner's (1989) approach to Islamic psychology was the third option. Islamic psychology, with an emphasis on fundamental Islamic thought, ought to be built upon Islamic literature. The speaker included two important Islamic sources—Qur'anic passages and prophetic traditions—as well as secondary materials, such as the writings of early Muslim intellectuals. As an alternative to conventional psychology, he has continuously pushed for the development of Islamic psychology. For Islamic psychology, Skinner suggested prioritizing primary Islamic materials such as the Qur'an and prophetic tradition above secondary Islamic components. But little attempts have been made in that subject, according to Ansari (2002), Raba (2010), and Abu-Raiya (2012). Some contend that Muslim academics in the past made major attempts to grasp this, while others suggest that the lack of interdisciplinary knowledge may be the cause (Haque et al., 2016; Skinner, 1989). (Keshavarzi & Haque, 2013). While Skinner agrees with Badri's initial position to some extent, he argues that Badri's viewpoint will be more important if Islamic psychology is created using Islamic resources. Both Skinner and Badri challenge the psychological and philosophical presumptions of Western civilization, especially in light of the context in which their ideas were developed (Kaplick & Skinner, 2017).

Creating an Islamic psychology framework with its foundations in Islamic principles is one way to steer clear of theoretical psychological concepts like ego. We will describe human ideas and actions using terms found in Islamic thought, like Ruh, Qalb, Fuad, Nafs, and so forth. We need to think about how Allah affects human thought and conduct. Even if our lifestyles diverge much from Allah's, our spirits could still be able to communicate with Him. The Quran (50:16) states that Allah is connected to humanity via their jugular vein. This illustrates how our connection with Allah is the only basis for comprehending human nature and conduct. It is not common knowledge in psychology that there is a link between humans and God, and that God influences human ideas and behavior. It cannot be explained or evaluated by any psychological theory or technique. Ideas in mainstream psychology that exclusively concentrate on physical traits disregard the spiritual aspect of people and their relationship to God. Since no psychological theory can completely explain human behavior, it is incomplete. In order to adequately convey the specified traits, it is essential that a thorough grasp of human nature and behavior be provided.

CHALLENGES:

After more than 40 years of work, there hasn't been much advancement in this sector's paradigm development. The majority of researchers in this topic have either used a comparative approach, as outlined by Kaplick and Skinner (2017), or have examined the writings of Muslim thinkers from the Middle Ages. Without citing the original sources,

these authors have mostly developed psychological concepts. The Quran and the Hadith, which are central to the Prophetic tradition, are two key books that must be consulted in order to discern Islamic psychology from Western psychology. The impact of Muslim thinkers of the Middle Ages on Islamic psychology is noteworthy, but they shouldn't be given undue weight. The unique historical and cultural milieu in which Muslim intellectuals lived throughout the Middle Ages could have had an impact on how they interpreted certain ideas. As a result, we shouldn't rely just on their opinions.

The scientific paradigm, including ontological, epistemological, and methodological challenges, was not as fully investigated or refuted by Muslim intellectuals of the Middle Ages as contemporary authors in the subject of Islamic psychology have claimed. Greek philosophers were said to have affected the works of Muslim scholars from the Middle Ages, such as Ibn Rushd, Al-Tabari, and Al-Farabi (Al-Khalili 2011, Awaad et al. 2019, and Rasool et al. 2024). As a result, not all of their views may be based on Islam. Creating a solid foundation for Islamic psychology is a difficult task that will take a long time to complete. Additionally, those who fully understand the thoughts that follow can help to validate this worldview and establish their authority in the field:

1. profound knowledge of traditional psychology.
2. Being able to appreciate other viewpoints in Western psychology and recognize the limitations of traditional psychology, particularly in relation to its research methodology.
3. recognizing the contributions made by Muslim academics in the Middle Ages.
4. knowledge of the Quran and Hadith.

Knowing the Quran and Hadith does not need a formal Islamic education. However, having it to some extent will be beneficial. Even those without a formal Islamic education may get a sufficient understanding of Islam via regular study of the Quran and Hadith. Individuals who have earned that degree of study are qualified to work in Islamic psychology. Even those with little knowledge of Islam may nevertheless make a substantial contribution to this discipline if they collaborate with others who are well-versed in the religion. The Quran is metaphorical (as mentioned in 3:7), and the distinctions between the Sunni and Shia faiths and their subsects lead to divergent readings of a number of verses. When building Islamic psychology, take this aspect into consideration carefully. Locating a qualified applicant is a challenging undertaking.

We believe that under these circumstances, Islamic psychology will grow into a multidisciplinary discipline. Researchers in psychology have looked at concepts from core Islamic literature and conducted a thorough analysis of the accomplishments of Muslim intellectuals throughout the Middle Ages. The research paradigms connected to the social and behavioral sciences in the West have not been addressed by Muslim psychologists. Furthermore, the fundamental concepts of their work—such as methodology, ontology, and epistemology—have not been adequately explained. As far as we are aware, no effort has been undertaken to create an Islamic psychology perspective that addresses discussions about research paradigms in the Western social and behavioral sciences.

WESTERN SOCIAL AND BEHAVIORAL SCIENCES REASEARCH PARADIGMS:

For the benefit of Islamic psychology, knowledge of the topics studied by Western social and behavioral scientists would be helpful. Researchers from the West have created unique methodologies and viewpoints that have greatly expanded the field of study. Basic philosophical presumptions like ontology, epistemology, and axiology make up a paradigm. The study of ontology focuses on the essence of existence. The idea centers on the question of whether there are many socially created realities or simply one (Patton, 2002).

The study of epistemology focuses on how people come to know and comprehend things. Morality and ethical frameworks are the main topics of axiology (Patton, 2002). We have to adhere to a certain paradigm in order to use a specific approach. From Kuhn's original (1962) formulation, which reflected researchers' perspectives in developing knowledge, the term of "paradigm" has developed (Morgan, 2007). According to certain academics, the idea of a paradigm is useless (Biesta, 2010), while others propose using terms like "stances" (Maxwell & Mittapalli, 2010) or "mental models" (Greene & Hall, 2010). Freshwater and Cahill (2013) and Morgan (2007) support the view that paradigms are adaptable "constructed entities." As observed by Bryman (2006), Greene & Hall (2010), and Mertens (2012), experts differ on the primary research paradigms in the social sciences. Academics classify the study paradigm in several ways. A number of paradigms, including paradigms that are postcolonial/indigenous, positivists/post-positivists, transformational and interpretivist/constructivist, were offered by Chilisa (2011).

The perspectives of transformational emancipation, pragmatism, critical realism, and dialectics are outlined by Shannon-Baker (2015). Here is a quick overview of the research paradigms that have helped Islamic psychology grow:

POSITIVISM AND POST-POSITIVISM

According to positivism, there is no other way to arrive at an objective understanding of reality save via the scientific process. According to positivism, it is possible to perform an impartial, objective inquiry of social reality, which enables causal explanations for discoveries. In their critique of positivism, positivists Heisenberg and Bohr emphasized the value of probability above absolute certainty. They maintained that scientists produce knowledge in addition to following natural laws (Khan et al. 2025). The claim is made that research results are neither entirely impartial nor without doubt definite, despite the fact that scientists strictly adhere to the scientific method (Crotty, 1998, p. 40). The viewpoint is often referred to as post-positivism or logical empiricism. It promotes the exchange of research methodologies and study goals between scientists studying nature and society. According to post-positivists, the hypothesis that researchers are examining is one of several factors that influences study outcomes (Cook & Campbell, 1979, p. 24). The methods are considered preliminary and subject to modification in light of additional information.

In the constructivist paradigm, O'Leary (2004) offers a post-positivist viewpoint that raises the possibility that different people or cultural groups may have different interpretations of what is true. According to O'Leary (2004), post-positivism emphasizes a thorough approach that relies on exploratory and inductive methods to provide qualitative findings. Mertens (2005) disagrees with the idea of post-positivism. Both positivists and post-positivists gather and analyze data using quantitative techniques. According to Nelson et al. (2018), this kind of research is a dynamic process since researchers are always coming up with better ways to do it. Correlational, quasi-experimental, experimental, and other research methods are often used in this manner. This paradigm is important for Islamic psychology to advance since certain issues could need a closer look. Studies on the effects of prayer, fasting, Scripture recitations and other rituals based on physiological markers such as blood pressure, brain waves, specific brain region activation, and galvanic skin reaction (GSR) might be carried out.

CONSTRUCTIVIST/INTERPRETIVIST

This model puts forward the idea that social processes shape reality in order to make sense of the domain of human experience. Interpretive/constructivist researchers take into account the influence of their own experiences and backgrounds on the research, but they also give priority to the viewpoints of study participants. According to Creswell (2003), constructivists develop a theory or pattern of meanings as they go along, as opposed to starting with a preconceived notion. These researchers usually use a mix of techniques, or qualitative approaches alone. Interpretivists hold that group interactions shape social reality, and that individual perspectives and motivations play a significant role in shaping this reality. In this area, several approaches are often used, including constructivism, hermeneutics, naturalistic, phenomenology, interpretivism, ethnography, and symbolic interaction. You may use this paradigm to investigate certain issues in Islamic psychology. For the purpose of investigating the unique sensations associated with reading from scripture, fasting, and prayer, the phenomenological technique is helpful. The process of interpreting Scripture is known as hermeneutics.

CRITICAL REALISM

Realistic critique in reaction to the split between positivism and constructivism, the idea of critical realism emerged (Maxwell & Mittapalli, 2010). Rejecting the "epistemic fallacy," it confuses reality with how we see it, is essential to critical realism (Bhaskar, 1978). Ontological realism, constructivism, and epistemic relativism are all included in critical realism (Sayer, 2000). The statement assumes that there is an objective reality that exists apart from our experiences and implies that discovering this reality is the aim of knowledge acquisition. It also shows that language, perception, and social context all affect how reality is portrayed in all circumstances. Measuring and verifying the underlying patterns of reality is the main goal of critical realism research (Bisman, 2010).

According to Wilkinson (2013), is a useful framework for understanding, elucidating, and extending Islamic philosophy and practice. This suggests the necessity for a distinct critical realism philosophy in Islam, as well as related social and educational concepts and a worldview designed with this in mind. While everyone believes in a single god and their actions in the universe, different people have different interpretations of the Quran, which might help Islamic psychologists comprehend this phenomenon.

Transformative

According to transformative researchers, social justice and marginalized groups are not sufficiently addressed by the interpretivist/constructivist research paradigm (Creswell, 2003, p. 9). According to transformative researchers, political ties and goals should drive research. Incorporate a change management strategy that might affect participants' personal life, the companies they work for, and the researchers themselves. Like interpretivists and constructivists, transformative researchers may gather and analyze data using both qualitative and quantitative methods. By mixing a

variety of perspectives and ideas, a mixed-methods approach enables researchers to construct complete views of the social environment, improving comprehension of a wider range of values, beliefs, and attitudes. Feminist theory, Neo-Marxist theory, Marxist theory, critical racial theory, and critical theory are the main techniques in this paradigm. This perspective of view is useful for examining social justice-related problems. Islam promotes social justice by guaranteeing everyone's equality, regardless of caste, race, or religion. Eliminating injustice and oppression from society is given top priority. It is relevant to how Islamic psychology is developing.

PRAGMATICS

The early pragmatists believed that social science could not find the ultimate utilizing only one scientific approach to discover the truth about the physical universe. This paradigm serves as the conceptual foundation for mixed-methods research. Some mixed-methods researchers share the transformational paradigm's philosophical viewpoint. Research using mixed methodologies may include any kind of research viewpoint. According to Creswell (2003), p. 11, the pragmatic paradigm views "the research problem" as significant and makes use of all available techniques to fully understand it. The research topic informs the methodologies used for data gathering and analysis, enabling a thorough examination of various philosophical stances and producing insightful conclusions. Islamic psychology may apply this perspective to practical problems via a variety of methods.

SELECTING A PARADIGM FOR STUDIES ON ISLAMIC PSYCHOLOGY

Selecting a certain social science research paradigm of the West to further Islamic psychology is a difficult task. Research paradigms may be used in Islamic psychology, depending on the particular subject issues under investigation. Even though we are familiar with these scientific tools, the impact of God on human cognition and behavior is not the subject of this study. People think that God influences their minds, according to the Quran (8:24). In life, we often change our minds about things even if we used to have strong convictions. We sometimes experience changes as a result of outside factors or occurrences, and occasionally these changes have unexplained causes. These are the ways that God influences people's minds. The Quran states in verses 16:80 and 48:4 that Allah bestows Sakinah, also called some refer to it as the Spirit of Tranquilly or the Peace of Reassurance. Those who are conscious of their relationship with Allah are often the ones who get it. It is critical to consider the ways in which an individual's faith influences their behavior and perspective.

Western research approaches are insufficient to analyze the issues outlined because they overlook the relationship between God and humans. One of the major ideas in Islamic psychology that helps to explain a variety of problems is the role of God in human behavior and cognition. The effect on human reasoning and behavior might be called the "transcendental aspect," signifying God's active intervention in Islamic faith rather than the popular understanding of transcendence. Therefore, it is necessary to develop a new study paradigm or include it into some of the existing techniques. Challenges will arise from the dispute on the best method for studying transcendence. It may be combined with positivism/post-positivism or critical realism, and called "transcendence within positivism/post-positivism" or "critical realism transcendence."

CONCLUSION

One essential component of the human mind is spirituality, denial to which made mental health problems worse. Owing to a wealth of data linking spirituality and/or religion for better mental and physical health, religion is seen favorably by many psychologists. Western psychology of religion rejects the presence of God and his impact on human beliefs and behavior due to academic agnosticism. Islamic psychology seeks to get above such limitation. Many psychologists believe that religion is beneficial for both improved mental and physical health. Because of academic agnosticism, Western psychology of religion denies the existence of God and his influence on human beliefs and conduct, Islamic psychology might be acknowledged as a legitimate subject of study.

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