

Cognitive Restructuring of Psychology: The Case for a Vertical and Horizontal, Integrated, Embedded Curriculum Model for Islamic Psychology

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Abstract

The article presents a vertical and horizontal integrated embedded curriculum model of Islamic psychology through a descriptive and theoretical study conceptualized by al-Faruqi's and Berghout's conceptual framework in the Islamization of knowledge. The article demonstrates how an amalgam of this framework offers useful resources in the development of undergraduate or post-graduate courses in Islamic psychology. With the proliferation of Islamic psychology and psychotherapy courses on a global scale, this article will provide a stimulus to the further examination and development of conceptual and curriculum models based on the tawhīd paradigm in the Islamization of psychology.

Keywords

curriculum model, Islamization of knowledge, psychology, Islamic psychology.

Introduction

In the past decades, despite a growing literature on the rapprochement between spirituality, religion, and psychology, there remains a formal separation between them. Both psychology and religion focus on matters of health and healthy behaviours, and existential concerns including meaning and purpose of life. This formal separation is due, in part, to the secularization of modern civilization, and the adoption of the Western scientific paradigm in the discipline of psychology. Psychologists who espouse the secularist approach perceive scientific epistemologies as not

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only poles apart from the religious one but also more robust compared to the latter. Contemporary secular psychology, devoid of its spiritual dimension, has now lost its soul. Secular psychology has been promoted on a global scale and its dominance has remained unchallenged in most academic institutions in the developing world. Many Muslim psychologists educated in mostly Western universities or even in their own countries have remained in a secular, cross-culturally invalid “psychological bubble.” They have been acculturated in the psychology of the Western-oriented paradigm and follow blindly their “Master’s Voice.” Some Muslim scholars and psychologists have now realized that psychology as a discipline, based on secular, reductionist framework, is not congruent with Islamic beliefs and practices and fails to meet the holistic needs of Muslim patients. Malik Badri, in his classical work *Dilemma of Muslim Psychologists* criticized this blind imitation of Western, non-Islamic ideas and practices among Muslim psychologists.¹ Rasjid Skinner pointed out that Muslim psychologists “have also experienced a dissonance between what they have been taught from ‘Western’ tradition and their own sense of what is right and real—but without being able to articulate precisely where the dissonance lies.”²

The question debated by academics and clinicians is how best to conceptualize Islamic psychology and integrate the Islamic perspective of psychology with the broader discipline of psychology. Above all, there is a need to develop a theoretical framework for an Islamic psychology based on the *tawhīd* paradigm, and a conceptual framework for the educational development of Islamic psychology.³ The lack of an educational conceptual framework in Islamic psychology and psychotherapy has inhibited the integration of Islamic psychology and Islamic sciences in the undergraduate and postgraduate psychology programmes in Muslim universities.

In the context of this article, it is worth pointing out that evolution of the process of the Islamization of psychology would not have gathered

¹ Malik Badri, *The Dilemma of Muslim Psychologists* (London: MWH London, 1979).

² Rasjid Skinner, “Traditions, Paradigms and Basic Concepts in Islamic Psychology,” *Journal of Religion and Health* 58, no. 4 (2019): 1087–94.

³ Amber Haque et al., “Integrating Islamic Traditions in Modern Psychology: Research Trends in Last Ten Years,” *Journal of Muslim Mental Health* 10, no. 1 (2016): 75–100; Carrie York Al-Karam, “Islamic Psychology: Towards a 21st Century Definition and Conceptual Framework,” *Journal of Islamic Ethics* 2, nos. 1–2 (2018): 97–109; Abdullah Rothman and Adrian Coyle, “Toward a Framework for Islamic Psychology and Psychotherapy: An Islamic Model of the Soul,” *Journal of Religion and Health* 5 (2018): 1731–44; Skinner, “Traditions, Paradigms and Basic Concepts in Islamic Psychology,” 1087–94.

pace without the movement of the Islamization of knowledge.⁴ The concept of Islamization of knowledge refers to the “recasting knowledge according to Islamic tenets,” and the “Integration of Islamic revealed knowledge and the human sciences.” It also aims to “fashion out an Islamic paradigm of knowledge based on the Islamic world view.”⁵ The inferences that can be made from the above explanation indicate a paradigm shift in the contents of knowledge in psychology or any other discipline of social sciences, that is, integrating Islamic sciences and worldview with classical and contemporary knowledge of psychology. Both evidence-based psychological knowledge and Islamic intellectual tradition are maintained. For psychology, the process of desecularization has begun and efforts are being made to reconstruct psychology based on an Islamic epistemological paradigm. However, there is a dearth of an educational conceptual framework for the Islamization of psychology. The aim of this article is to examine the concept of Islamic psychology and propose a conceptual framework for the Islamization of psychology. A vertical and horizontal integrated, embedded curriculum model for the development of Islamic psychology is examined.

Concept of Islamic Psychology

In the last decade, there has been encouraging evidence in the literature of the contributions of early Islamic scholars to psychology and of the limited tentative development of conceptual and theoretical framework of Islamic psychology, psychotherapy and counselling, and the integration of Islamic traditions in counselling therapeutic practice.⁶

⁴ Syed Muhammad Naquib al-Attas, *Islam and Secularism* (Kuala Lumpur: Muslim Youth Movement of Malaysia, 1978), 41; Ismail al-Faruqi, “Islamization of Knowledge: Problems, Principles and Prospective,” in *Proceedings & Selected Papers of the Second Conference on Islamization of Knowledge, 1402 AH/1982 AD* (Herndon, VA: International Institute of Islamic Thought, 1982), 13, 48; Ibrahim Ragab, “On the Methodology of Islamizing the Social Sciences,” *Intellectual Discourse* 7, no. 1 (1999): 27–52; Rosnani Hashim and Imron Rossidy, “Islamization of Knowledge: A Comparative Analysis of the Conceptions of Al-Attas and Al-Faruqi,” *Intellectual Discourse* 8, no. 1 (2000): 22.

⁵ Al-Faruqi, “Islamization of Knowledge,” 48; Ragab, “On the Methodology of Islamizing the Social Sciences,” 33; Yahaya Musa Yusuf, “Seyyed Hossein Nasr on Islamisation of knowledge,” *International Journal of Islamic Thoughts* 4, no. 2 (2015): 69.

⁶ Sameera Ahmed and Mona Amer, *Counseling Muslims: Handbook of Mental Health Issues and Interventions* (New York: Routledge, 2012); al-Karam, “Islamic Psychology”; Malik Badri, *Abū Zayd al-Balkhī’s Sustenance of the Soul: The Cognitive Behavior Therapy of a Ninth Century Physician* (London: International Institute of Islamic Thought, 2013); Badri, “Emotional Blasting Therapy: A Psychotherapeutic Technique Invented by Early Muslim Physicians,” paper presented at “Developing Synergies between Islam and Science & Technology for Mankind’s Benefit,” Kuala Lumpur, Malaysia, 2014; Manijeh

There is already a divergence of opinions of what Islamic psychology and Islamic psychotherapy and counselling constitute. The academic usage of the concept of Islamic psychology differs from clinician perceptions of what Islamic psychology is or proposes to be. Although contemporary Islamic psychology is still in its infancy, it has already espoused different schools of thought, differences of which rest on ideological, theological, theoretical, and methodological grounds. The author has identified the emergence of three schools of thought in the conception of Islamic psychology: the Orientalist group with minimalist Islamic traditions embedded within their framework; the Integrationist group with a mixture of orthodox psychology, Sufi ideologies and practice with minimalist Islamic traditions; and the *Tawḥīd* Paradigm based on the Qur'ān and *sunnah*. These orientations are reflected in educational and clinical practices.

Muslim academics and clinicians in the field of psychology have ascribed several labels and terminologies to the conception of Islamic psychology. Carrie Y. al-Karam, in her comprehensive review of the literature on an explanation of Islamic psychology, identified a number of themes.⁷ These include “Islamic psychology” as found in the works of classical Muslim scholars such as al-Balkhī, Ibn Sīnā, al-Ghazālī, al-Fārābī, and al-Rāzī, “Islam and psychology movement,” “Islamic psychology and Sufism,” “psychology from an Islamic perspective,” “psychology with a little bit of Islam,” and “psychology as practiced by Muslim psychologists.” The purpose of these partial descriptions is to highlight that there is a variety of meanings implicit in those labels. The findings of a content analysis of the keywords that emerge from a variety of definitions from several sources show the following themes: psychology relates to the soul; psychology is based on Islamic texts and addresses morality, behaviour, and mental processes; psychology is the study of individuals with complete submission to God; and psychology is the analysis of behavioural patterns using Islamic paradigms.⁸ These are

Daneshpour, *Family Therapy with Muslims* (New York: Routledge, 2016); Amber Haque, “Psychology from Islamic Perspective: Contributions of Early Muslim Scholars and Challenges to Contemporary Muslim Psychologists,” *Journal of Religion and Health* 43, no. 4 (2004): 357–77; Haque and Khairol Masuan, “Religious Psychology in Malaysia,” *International Journal for the Psychology of Religion*, 12, no. 4 (2002): 277–89; Paul Kaplick and Rasjid Skinner, “The Evolving Islam and Psychology Movement,” *European Psychologist* 22, no. 3 (2017): 198–204; G. Hussein Rassool, *Islamic Counselling: An Introduction to Theory and Practice* (London: Routledge, 2016).

⁷ Al-Karam, “Islamic Psychology,” 100.

⁸ A. A. Vahab, *An Introduction to Islamic Psychology* (New Delhi: Institute of Objective Studies, 1996).

some of the elements available in the literature that relates specifically to defining and explaining Islamic psychology.

Although there is no single standard definition, if one examines the many definitions that have been proposed, there are some similarities between the definitions. In some cases, different definitions, suitably interpreted, say the same thing but in different words. It would be meaningful to examine a few of the significant key definitions available in the literature. One of the classical definitions, and the best definition so far, is that by Aisha Utz in her book *Psychology from an Islamic Perspective*. Utz defined Islamic psychology as “the study of the soul; the ensuing behavioral, emotional, and mental processes; and both the seen and unseen aspects that influence these elements.”⁹ This definition has the physical, psychological, and metaphysical elements. From an Islamic perspective, it is the soul, the basic element in life, that is the prime mover for the psychological, behavioural, and spiritual processes of the human. According to Utz, “The human psyche is not purely psychological; its essence is spiritual and metaphysical.”¹⁰ However, this definition has been criticized by secular Muslim psychologists on the grounds that it deals with the soul or the unseen aspects that influence behaviours and experiences. The current scientific paradigm with its secular approach fails to recognise this spiritual dimension of life. It is based on the notion of the existence of humans as independent of their Creator and research that focuses on only the physical facets of humans, totally ignoring or denying the spiritual and unseen elements. The philosopher Thomas Kuhn suggested that psychology is, in a pre-paradigmatic state, lacking the agreement on facts found in mature sciences such as chemistry and physics and that scientific truth cannot be established solely by objective criteria but defined by a consensus of the psychology community.¹¹ In the conceptualization of Islamic psychology, aspects of both the seen and unseen worlds may influence behaviours and experiences. This definition focuses both on the Western and Islamic perspectives without denying the contributions of modern psychology and evidence-based practice.

The second definition is from Alias Azizi. He defined Islamic psychology as “the scientific study of manifestation of the soul in the

⁹ Aisha Utz, *Psychology from the Islamic Perspective* (Riyadh: International Islamic Publishing House, 2011), 34.

¹⁰ *Ibid.*, 36.

¹¹ Thomas Kuhn, *The Structure of Scientific Revolutions* (Chicago: University of Chicago Press, 1970).

form of behaviour and mental process.”¹² Like Utz’s definition, Alizi’s definition also has the dual components of using scientific methodologies (Qur’ānic sciences and the scientific method) and also the inclusion of the soul. According to Alizi, the “definition will make Muslim psychologists use soul as the general framework in interpreting psychological data (behaviour and mental processes) instead of the limited approach of biological, psychodynamic, behavioural, humanistic, and cognitive perspectives in psychology.”¹³

In contrast, al-Karam based her definition on the “Multilevel Interdisciplinary Paradigm” (MIP).¹⁴ She defined Islamic psychology as “an interdisciplinary science where psychology sub-disciplines 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.”¹⁵ In doing so, it incorporates all the disciplines of psychology and their application to all Islamic sects, despite cultural and religious differences under the umbrella of Islamic psychology. Though this is a comprehensive definition, the main concern is its fuzziness in contents and approach. The definition focuses on “one-size-fits-all” and reads more like the principles of Islamic psychology rather a definition. The author’s own definition is like that of Utz and Alizi, that is, Islamic psychology is defined as the study of the soul, behaviour, mental processes, and experiences according to the established principles of psychology and Islamic sciences. In this definition, both Islamic epistemology (the presence of the *rūh*, *nafs*, *qalb*, *‘aql*) and empirical investigations are included. This definition will be used in the context of this article.

Curriculum Approaches in the Education of Islamic Psychology

Currently, there is limited literature on approaches in the development of an educational framework for programmes in Islamic psychology and psychotherapy. By hacking several educational programmes published on websites in Islamic psychology and psychotherapy,¹⁶ the author of

¹² Alias Alizi, “How Can We Redefine Psychology Islamically yet still Acceptable by the Scientific Community?” (2017), <https://psychologyiiium.wixsite.com/website/post/2016/05/09/this-is-your-second-post-1>.

¹³ Ibid.

¹⁴ Al-Karam, “Islamic Psychology”; Robert Emmons and Raymond Paloutzian, “The Psychology of Religion,” *Annual Review of Psychology* 54 (2003): 377–402.

¹⁵ Al-Karam, “Islamic Psychology,” 101–02.

¹⁶ Alif Institute, <https://alif-institute.org/>, accessed March 28, 2020; al-Balagh Academy, <https://www.albalaghacademy.com/>, accessed March 28, 2020; al-Karam Institute,

this article has identified three approaches to curriculum development that have been labelled as the “Sprinkle” approach, the “Bolt-on” approach, and the “Integrated or Embedded” approach.

The “Sprinkle” approach is based on the principle of randomizing Islamic contents within the curriculum. This is due to the constraints imposed by external validation and accrediting non-Islamic bodies or professional organizations. Within this framework, Islamic knowledge is spread throughout the courses. An examination of the aims or learning outcomes does not explicitly show the integration of Islamic sciences or psychology in the curriculum contents of the programmes. This means that Islamic psychology or sciences are interposed at a random basis throughout the educational programme. The “Bolt-on” approach is employed in the institutions where knowledge about Islamic psychology and sciences is developed independently of the core discipline and, generally, added at the end of the course programme or module. Another variation of this approach is to teach Islamic psychology and sciences in parallel with secular modern psychology. In this context, there is a lack of integration and Islamic psychology and sciences are not embedded in the educational programmes. A third approach identified in the Islamization of psychology is the “Embedded or Integrated” approach to curriculum development. This approach seeks to break down the barriers of the traditional curriculum in psychology based on segmentation and isolation of Islamic sciences and psychology from an Islamic perspective. This approach is employed in institutions where subjects are taught through a range of themes, disciplines, and various mechanisms of delivery, as opposed to studying subjects in isolation like the “Sprinkle” and “Bolt-on” approaches.

Proposed Conceptual Educational Framework

The proposed framework for the integration of Islamic psychology within educational programmes is an amalgam of Ismail al-Faruqi’s five principles of Islam and Abdelaziz Berghout’s model of learning.¹⁷ Al-

<https://alkaraminstitute.org/graduateschool/>, accessed March 28, 2020; Cambridge Muslim College, accessed March 28, 2020, <https://cambridgemuslimcollege.ac.uk/event/islamic-approaches-to-psychology-psychotherapy-2/>; International Association of Islamic Psychology, <https://www.islamicpsychology.org/education>, 9, accessed March 28, 2020.

¹⁷ Al-Faruqi, “Islamization of Knowledge”; Abdelaziz Berghout, “Values and Education within the Framework of Islamisation of Knowledge,” in *Islamisation, Ethics and Values in Science and Technology*, ed. Suleman Aremu Muyibi et al. (Kuala Lumpur: International Islamic University of Malaysia Press, 2011), 3–15.

faruqi's framework, which is based on five principles of Islam, is presented in figure one. These include oneness of God; unity of creation; unity of truth; unity of life; and unity of human. According to al-Faruqi, scholars who are responsible for the development of the Islamization process need to be expert in modern sciences and Islamic knowledge of those fields.¹⁸ The scholars should demonstrate the relevance of Islam to modern disciplines and compare and relate Islamic values and ethics with modern social sciences. The above characteristics were later formulated into a 12-point framework.¹⁹ This framework is a guideline for Muslim intellectuals and students in the field of Islamization of knowledge.

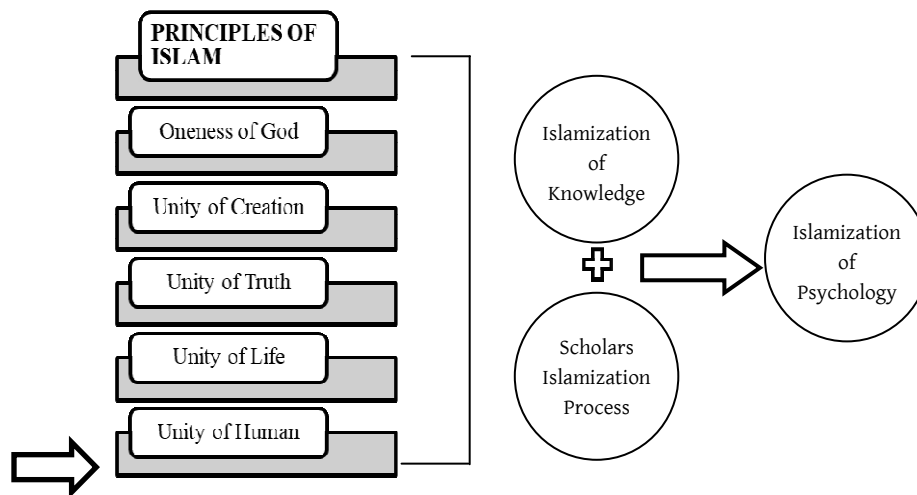


Figure 1: Rassool's framework for Islamization of knowledge based on al-Faruqi's Principles of Islam

In contrast, Berghout focused on a model of learning approach to enhance the process of Islamization within tertiary education and its evaluation (see figure two). His system model includes an input, process, output, and feedback. In the input phase, "the Islamic worldview and values, Islamic environments, Islamic curriculum and Islamic guidelines, policies and principles of learning are integrated."²⁰ The process includes the integration of the Islamic worldview, leading to appropriate learning and teaching activities. The output should reflect the Islamic perspective

¹⁸ Al-Faruqi, "Islamization of Knowledge," 13–64.

¹⁹ See *ibid.*; AbdulHamid AbuSulayman, *Islamization of Knowledge: General Principles and Work Plan* (Herndon, VA: International Institute of Islamic Thought, 1989).

²⁰ Berghout, "Values and Education," 24.

in the form of Islamized individuals, research outputs, services, and Islamized products.²¹

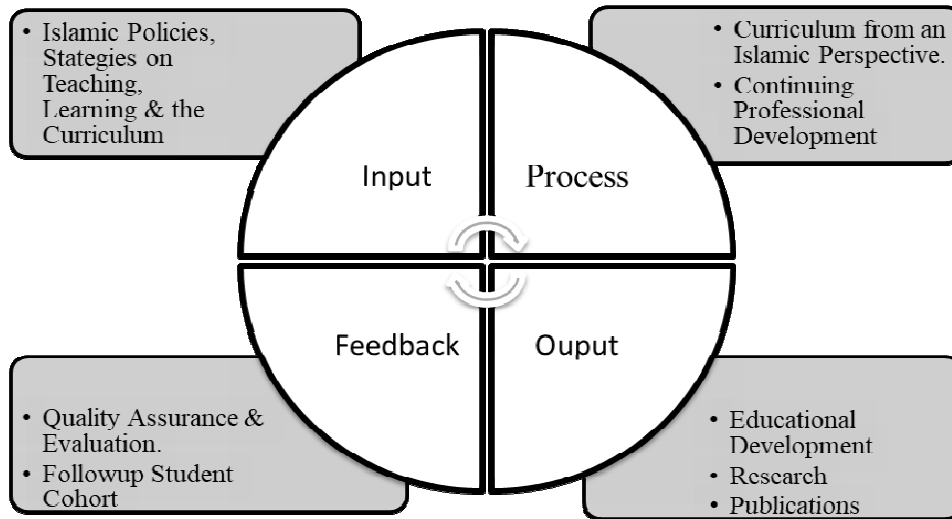


Figure 2: Rassool's model of learning approach adapted from Berghout²²

Feedback is a part of the evaluation of teaching and learning activities and interdependent aspects of the educative process. This involves the monitoring, implementation, and evaluation of the Islamization programme to determine the effectiveness of teaching methodologies, learning activities, instructional materials, and other elements affecting the teaching-learning process. It has been suggested that Berghout's Islamization of science framework focuses on three domains of educational taxonomy: cognitive, affective, and psychomotor skills.²³ The main focus of the educational taxonomy is on the affective domain because Berghout maintains that "from an Islamic perspective, the question of affective domain and values is crucial in not only the learning process and knowledge creation and dissemination, but in the development of the well-being and personality of the teacher and learner as well."²⁴ This means that teaching of ethical and moral values is accorded significant importance.

²¹ Ibid.

²² Abdelaziz Berghout, "Islamisation in Modern Sciences: The Way Forward," *Revelation and Science* 1, no. 3 (2011): 25.

²³ Rehaf Anas Madani, "Islamization of Science," *International Journal of Islamic Thought* 9, no. 1 (2016): 51-63.

²⁴ Abdelaziz Berghout, "Enhancing Affective Domain in Training Science Based

The purpose of the proposed framework is to identify the connections between the two approaches and how these connections help in the development of effective educational programmes and courses. The proposed conceptual education framework identifies core components and the interrelationships between these components. This is presented in figure three. The philosophy of education projected by al-Faruqi was constructed on the worldview of *tawhīd* rooted in Islamic vision of reality and truth. The *Tawhīd* Paradigm takes its name from the core Islamic concept of *tawhīd* (unicity of God, the doctrine of God's incomparability). Al-Faruqi suggests that the *Tawhīd* Paradigm manifests the readiness and willingness to fulfil the divine trust (*al-amānah*) and obligatory duties (*al-farā'id*) that are accompanied by the divine guidance and human unique capability.²⁵ What al-Faruqi was proposing is to have a holistic approach to the development of educational programmes that seeks to integrate the fundamental elements of revealed knowledge with those of scientific knowledge.

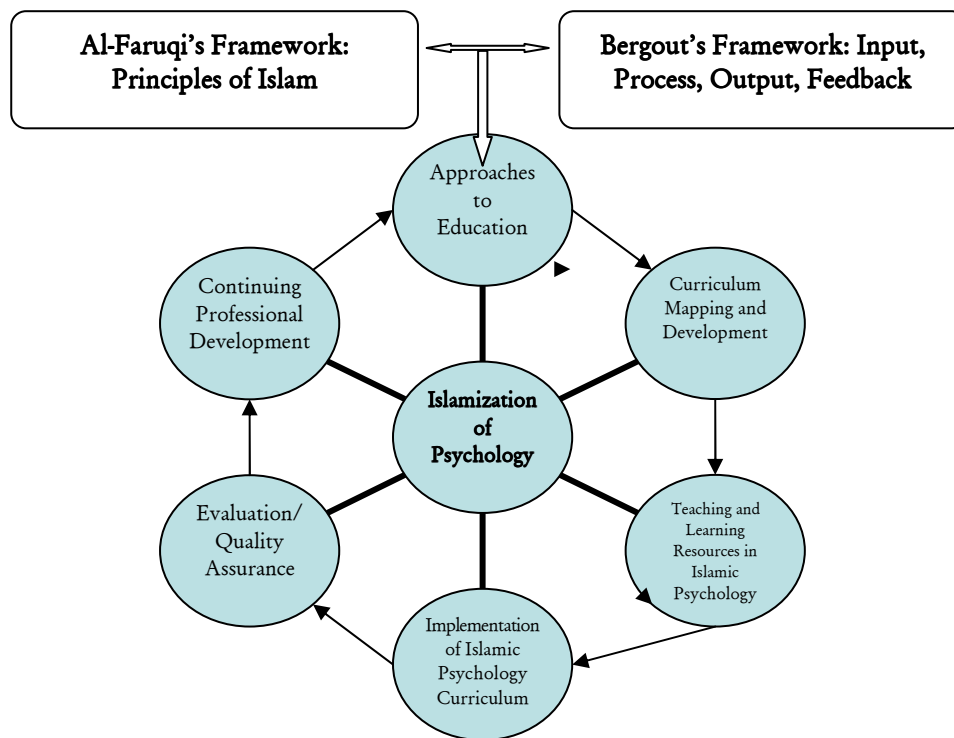


Figure 3: Rassool's proposed educational conceptual framework for the Islamization of Psychology

Teachers: Towards an Islamic Approach," *Revelation and Science* 2, no. 2 (2012): 87.

²⁵ Al-Faruqi, "Islamization of Knowledge," 5; Qur'an 11:6 and 39:41.

Berghout's approach provides a holistic view of the stages in the Islamization of knowledge. His approach synthesizes the different stages of organizational, policy, and educational development and converges them into an adaptive and dynamic entity. However, this model has some limitations. It is theoretical in approach, and in practice, there are external constraints that may inhibit the inter-dependence of the different stages. It may also not be applicable to diverse, heterogeneous, educational institutions in Muslim countries. Despite its limitations, it is a useful tool in the development, integration, implementation, and evaluation of the Islamization of psychology.

A Vertical and Horizontal Integrated, Embedded Curriculum Model of Islamic Psychology

In the proposed framework, al-Faruqi's approach to the Islamization of knowledge has been utilized as the guiding, philosophical principles, whereas Berghout's approach to education forms the basis of the organizational and curriculum development. In addition, the proposed model attempts to show how to integrate Islamic psychology and Islamic sciences in the undergraduate and postgraduate psychology curriculum. The proposed model is a vertically and horizontally integrated, embedded curriculum in the Islamization of psychology. Shoemaker defines an integrated curriculum as "education that is organized in such a way that it cuts across subject-matter lines, bringing together various aspects of the curriculum into meaningful association to focus upon broad areas of study. It views learning and teaching in a holistic way and reflects the real world, which is interactive."²⁶ According to Shafii, "The task of integration is by no means an eclectic mixing of classical Islamic and modern Western knowledge, but rather a systematic reorientation and restructuring of the entire field of human knowledge in accordance with a new set of criteria and categories, derived from, and based on [the] Islamic worldview."²⁷

The vertical and horizontal integration model is presented in figure four. The two dimensions of the model are the horizontal and vertical integration. These two dimensions are key aspects in curriculum design and development. According to Daniel, "Vertical organization (sequence, continuity-deepening of knowledge) deals with the longitudinal arrangement of the design components. Horizontal organization (scope,

²⁶ Betty Shoemaker, "Integrative Education: A Curriculum for the Twenty-First Century," *Oregon School Study Council Bulletin* 33, no. 2 (1989): 10.

²⁷ Mohammad Shafii, *Freedom from the Self: Sufism Meditation and Psychotherapy* (New York: Human Sciences Press, 1985), 6.

integration-widening of knowledge) deals with the side-by-side arrangement of the components in the curriculum.”²⁸ In this model, the horizontal axis includes integration and scope.

Horizontal Axis

Integration

The horizontal integration refers to the relations among various contents, topics, and themes involving all domains of knowledge. That is both evidence-based knowledge, the classical and contemporary work of Islamic scholars, and knowledge based on the Qur’ān and *ḥadīths*. Horizontal integration may also mean the integration of basic concepts from one discipline into another. For example, in studying health psychology, certain basic themes such as diabetes, cardiovascular disease, hypertension, obesity, Prophetic medicine, health and fasting in Ramaḍān, bio-psychosocial and spiritual benefits of fasting, physiological and psychological changes during the fast, nutrition, dealing with anger and stress from an Islamic perspective, etc., may be included. In this context, several disciplines are involved including anatomy, physiology, endocrinology, health, disease, psychology, and Islamic studies (Arabic language, Islamic theology, Islamic law, Prophetic traditions, biography of the Prophet (peace be on him), Islamic civilization, etiquettes of seeking knowledge, etc.). In the case for biological bases of behaviour course, themes that may be included are, for example, the Islamic contribution to biological psychology, Islamic epistemology,²⁹ evolution from an Islamic perspective, the role of the soul in nature, determinants of human behaviours, bio-ethics from an Islamic perspective, hearing as a gift,³⁰ the creation of hearing in the foetus before sight,³¹ hearing as a means of constant linking with the outside world,³² hearing as a blessing and as a responsibility, and the study of how Qur’ānic recitation affects the brain.³³

²⁸ Evelyn Daniel, “INLS 242: Curriculum Issues and the School Library Media Specialist,” Syllabus from the University of North Carolina, 2014, <https://ils.unc.edu/daniel/242/CurrNotes.html>, accessed September 15, 2019.

²⁹ Mehdi Ha’iri Yazdi, *The Principles of Epistemology in Islamic Philosophy: Knowledge by Presence* (New York: SUNY Press, 1992).

³⁰ Qur’ān 23:78.

³¹ *Ibid.*, 76:2.

³² *Ibid.*, 18:11.

³³ Irmawati et al., “The Effect of Listening to the Recitation of Qur’an (Murottal Ar-Rahman Surah) on the Level of Anxiety of Pregnant Women in Siti Fatimah Maternal and Child Hospital,” *Enfermería Clínica* 30, no. 2 (2020): 238-42.

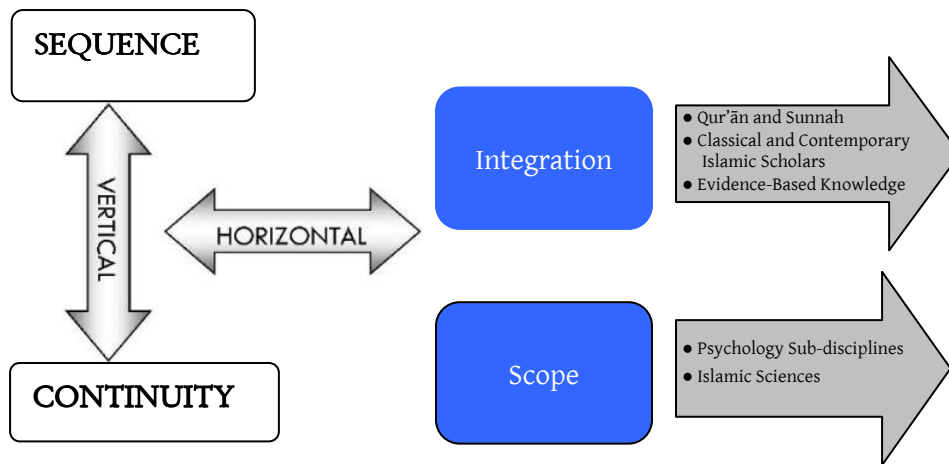


Figure 4: Rassool's vertical and horizontal integration curriculum model

Scope

This dimension focuses on the breadth and depth of the curriculum content. The horizontal curriculum integrates knowledge across different classes or sub-disciplines of psychology. These disciplines or sub-disciplines include life-span development, child psychology, social psychology, biological bases of behaviour, cognitive psychology, abnormal psychology, history and philosophy of Islamic psychology, psychology of religion, health psychology, Islamic philosophy, Islamic sciences, Islamic ethics, etc. In addition, the psychological works of prominent classical (including al-Fārābī, al-Rāzī, al-Balkhī, Ibn Sīnā, and al-Ghazālī) and contemporary scholars would be integrated in the curriculum. Knowledge of the scope of the curriculum assists in the selection of methodology of teaching and learning experiences. Islamic studies, the work of classical and contemporary Muslim scholars, and evidence-based knowledge are taught as they are all equally valid and admissible for utilization in the science of human psychology.

Vertical Axis

The vertical integration has been referred to as the “organization of contents according to the sequence and continuity of learning within a given knowledge domain or subject over time.”³⁴ What is important in this axis is the role of sequence and continuity in the design,

³⁴ “Vertical and Horizontal Articulation (of the Curriculum,” ibe.unesco.org/en/glossary-curriculum-terminology/v/vertical-and-horisonal-articulation-curriculum).

organization, and development of the curriculum elements. In the vertical integration, the educational contents tend to be organized regarding the sequence and continuity of learning and teaching processes. The identification of the sequence of the learning experiences is a building block for the transmission from basic to more advanced knowledge (cognitive), and skills (psychomotor). For example, in an undergraduate course in Islamic psychology, an “Introduction to Psychology” and “Introduction to Islamic Psychology” courses are a prerequisite for subsequent more advanced courses in Islamic psychology. Both courses will introduce the fundamental principles of psychology and Islamic psychology and the major subjects of psychological inquiry. In relation to the skills domain of the educational programme, vertical integration relates to the process of actively involving the undergraduate students in the development of skills. For example, in an Islamic counselling course, the development of the counsellor has most often been a matter of individual and personal development. This means moving on a progression from novice to advanced beginner, competent, proficient, and expert or an advanced practitioner (vertical skills development). This vertical skills development refers to training trainee counsellors to handle increased responsibilities. In a vertical curriculum, what is learned during the “novice” phase prepares the trainee counsellor students for the next phase. In this approach, basic skills and knowledge are both developed and reinforced as other more micro-skills elements are introduced in the educational programme. According to this perspective, the process of curriculum organization represents an effort to enhance the scope, integration, sequence, and continuity of the Islamic psychology and counselling curriculum.

Some examples of applying the vertically and horizontally integrated curriculum’s model are presented in table one. Theories and approaches of contemporary, secular psychology and evidence-based clinical practice are also taught within the programme. This is what is meant by the Islamization of psychology or teaching psychology from an Islamic perspective.

MODULES	SUBJECTS	CONTENTS
HISTORY AND PHILOSOPHY OF ISLAMIC PSYCHOLOGY	The Qur’ān, <i>Sunnah</i> , and Psychology	The Qur’ān and psychology; soul, <i>nafs</i> , ego; psychology of human nature: <i>fitrah</i> ; development of man with positive and superior characteristics; role of the heart in Islamic psychology; Ibn Qayyim al-Jawziyyah; personality development of positive

		character and manners; psychological characteristics; life span development; negative human behaviours; human life cycle and the beginning of life development; cognitive aspects of psychology in the Qur'ān; stages of cognitive development
PSYCHOLOGY OF ADDICTIVE BEHAVIOURS	Alcohol	History of alcohol in islam; alcohol and Islamic perspective; verses of the Qur'ān; Prophetic traditions; alcohol metabolism; foetal alcohol syndrome (FAS), screening and assessment; pharmacological and non-pharmacological interventions; alcohol and harm-reduction; spiritual interventions in the management and treatment of alcohol use disorder
	Addiction and Islam: The Disease and Its Cure	Qur'ān 4:43, 2:219, 5:90-91; spirituality and addiction; models of addiction in Islam; addiction as crime model; addiction as spiritual disease; when does the spiritual heart become corrupt?; spiritual disease model; Islamic <i>millah</i> : a model in practice Badri's model of addiction; war on drugs; psycho-spiritual interventions; the spiritual enhancement drug addiction rehabilitation programme (SEDAR); A 12-step guide to fight pornography addiction; prayers and supplications; seeking refuge in prayer
CLIENT-CENTRED THERAPY	Core Conditions: An Islamic Perspective	The Islamic approach to therapy; goals in Islamic therapy; the Prophet as a counsellor; the Prophet's counselling characteristics; the Prophet's attitude towards counselling; Prophetic character; counselling in the Qur'ān; client-centred therapy (CCT) and stages of self in Islam; congruence; unconditional positive regard; empathy; the concept of self; self-actualization; CCT and Islamic counselling; combining CCT and Islamic counselling
MODELS AND APPROACHES TO DISABILITY	The Islamic Approach to Disability	Islamic perspective; diversity in the Qur'ān; discrimination; cultural conceptualizations and misconceptions; embarrassment and justification; the <i>ummah</i> 's response; rights and duties (Qur'ān 4:5-6, 127); right of protection (Qur'ān 49:11, 24:61); social rights; rights of treatment and rehabilitation; right

		of education; marital rights (Qur'ān 30:21); Prophetic traditions
	Application of the Islamic Approach	Islam's perspective on disability; application of Islamic perspectives; family and community perspectives on health and disability; the concept and treatment of disability in Islam; attitudes and beliefs; labelling, stigma, and superstition; barriers for muslims in the west; acquired versus lifelong disabilities; overview of muslim culture and its impact on persons; the concept of independence and collectivism within the culture; family structure and the role of the family in health care and rehabilitation; the role of community; important holidays; fulfilling Islamic obligations

Table 1: Examples of applying the vertically and horizontally integrated, embedded curriculum model

Contemporary Islamic Psychology: Challenges and Solutions

On a global level, many educational institutions face enormous challenge of integrating Islamic sciences in undergraduate, postgraduate, and professional development courses. A major challenge is the lack of a conceptual or theoretical framework of contemporary Islamic psychology in the theoretical and educational domains. There is still a problem with the way Islamic psychology is defined, interpreted, and implemented. However, many definitions have been proposed, each with their own strengths and weaknesses. The operative definition of Islamic psychology should be validated among Muslim psychologists, both academics and clinicians, across the heterogeneity of the Muslim *ummah*. Whether this goal is realistic or not remains a contentious issue at the national and global levels.

In most countries, due to institutional and professional regulations in psychology, counselling, and psychotherapy courses, educational institutions are constrained in integrating Islamic psychology in their curriculum. Perhaps that is the rationale behind adopting the "Sprinkle" or "Bolt-on" approaches in their curriculum. Whereas it is practical, Muslim psychology teachers must inform their students that there are alternatives in the psychology of understanding human behaviours and experiences. An alternative to the modification of undergraduate and postgraduate psychology courses in psychology departments of

academic institutions is to offer more elective courses in Islamic psychology and psychotherapy.

Against this background, we are faced with other challenges to overcome. Muslim psychology teachers are generally trained to teach sub-disciplines of secular psychology, and Islamic sciences and psychology do not come “naturally.” Most Muslim teachers, no matter how religious they are in their personal lives, have not been adequately prepared to integrate or teach Islamic sciences and psychology. In fact, some may even explicitly reject such inclusion because of their secular attitudes, or the mixing of psychology based on the Western scientific paradigm with Islamic ethical values. There is also the possibility of Muslim psychologists having a deficit in “ethical intelligence” which is based on *taqwā* (God conscious) and *itqān* (pursue of excellence). It has been suggested that “the Muslim psychologist as a therapist or counsellor is a reflection of *taqwā* and *Itqān*, which also means focusing on briefer approaches of therapeutic interventions based on Islamic principles [Islamically modified Cognitive Behaviour Therapy or Traditional Islamically Integrated Therapy, Islamic Psychotherapy Model Practice, Islamic Spiritual Interventions etc.]. This creates goodwill in the light of Islamic values, which is more profitable to the Islamic therapist, and rejects commercializing the sanctity of this healing profession.”³⁵

A case can be made that Muslim psychologists in Islamic academic institutions should also have some grounding in Islamic sciences. However, making sense of Islamic sciences and psychology requires some basic understanding of the Qur’ān, Prophetic traditions, Islamic theology, biography of the Prophet (peace be on him), Qur’ānic exegesis, and Islamic jurisprudence. The lack of continuing professional development in these fields of knowledge negatively impacts on instruction, curriculum development, and interdisciplinary teacher collaboration in Islamic Psychology. The need for Muslim psychologists to be adequately prepared in Islamic sciences is beyond dispute.

Another set of challenges is the resistance and the negative attitude of Muslim psychologists towards the inclusion of Islamic ethical values in psychology. Perhaps this is due to role adequacy and role legitimacy of Muslim psychologists rather than Islamic psychology per se. It is

³⁵ This concept is coined by Professor Anis Ahmad. “Ethical Intelligence” is based on the Islamic concepts of what is permissible (*ḥalāl*) and what is prohibited (*ḥarām*) and solely based on the Qur’ān and *sunnah*. The lecture on “Psychology: An Islamic Approach” was delivered at the Workshop on “Islamic Psychology Curriculum Development,” February 10–13, 2020, Riphah International University, Quaid-e-Azam Campus, Lahore, Pakistan.

plausible that both role adequacy and role legitimacy may constitute important predictors of their willingness to engage in the development and teaching of Islamic psychology. However, contextual factors, organizational support, and the lack of clear policies to embrace Islamic sciences and Islamic psychology in the social sciences and humanities can also play a role in this resistance. In addition, if there is no sense of urgency and low expectations within an organizational culture, this may inhibit the emergence of Islamic psychology as a discipline.

Conclusion

The concept of the Islamization of psychology has been referred to as the shifting of the Western paradigm of psychology to the integration and teaching of psychology from an Islamic perspective evidence-based practice, Islamic sciences, and ethical norms. The task of psychology departments in Muslim institutions, despite the diversity in psychology curriculum, should focus on a systematically planned approach to the Islamization of psychology. The nature of Islamization of psychology is an evolutionary process and the changes to be made at undergraduate and postgraduate psychology curriculum would require several phases in its implementation. Beyond the adoption of the principles of vertical and horizontal integrated embedded curriculum, there is a need for significant planning in subject mapping and in the development of core themes in Islamic psychology. The emphasis should be on having a natural inclusion of Islamic psychology and sciences to be taught alongside contemporary psychology. There are many challenges in the implementation of Islamic ethical values in psychology. These include an acceptable operational definition of Islamic psychology, a refinement of a conceptual or theoretical model based on consensus, overcoming the resistance and the negative attitude of Muslim psychologists, the urgent need for the preparation of Muslim psychologists, and overcoming institutional and professional constraints placed on academic establishments. Unless there is a sense of collective action to enact change, the status quo will prevail. Ultimately, the challenges remained with policymakers, educationalists, academics, Islamic scholars, and clinicians. The solutions remain with all of us.

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