

Reactualizing Ibn Sina's Psychological Thought in Building the Foundations of Contemporary Psychology

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ABSTRACT

Contemporary psychology has made significant advances in explaining human behavior, cognition, emotion, personality, and mental health; however, its predominantly empirical and materialistic paradigm often provides limited space for moral, spiritual, and existential dimensions of human life. This study aims to reactualize Ibn Sina's psychological thought as a conceptual foundation for developing a more holistic contemporary psychology. The research employs a library research approach combined with conceptual analysis and a historical-philosophical perspective. Data were obtained from primary sources, particularly Ibn Sina's major works, including *Kitāb al-Shifā'*, *Kitāb al-Najāt*, *Al-Ishārāt wa al-Tanbihāt*, and *Al-Qānūn fī al-Ṭibb*, as well as relevant secondary literature on Islamic philosophy, Islamic psychology, and contemporary psychology. Data were analyzed through content analysis and thematic synthesis to identify the relevance of concepts such as *al-nafs*, the faculties of the soul, cognitive functions, emotional regulation, moral development, and spiritual refinement to contemporary psychological theories. The findings indicate that Ibn Sina's thought offers an integrative framework connecting biological, cognitive, emotional, moral, and spiritual dimensions of human development. The study concludes that reactualizing Ibn Sina's psychological thought can enrich the epistemological foundations of contemporary psychology and provide a more holistic, inclusive, and contextually relevant understanding of human nature.

Keywords: Ibn Sina, Islamic Psychology, Al-Nafs, Contemporary Psychology, Cognitive Functions

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INTRODUCTION

Contemporary psychology has developed into a scientific discipline capable of explaining various aspects of human behavior, cognition, emotion, personality, and mental health through diverse theoretical and methodological approaches (Alam et al., 2026; Febriarko et al., 2024). This development has been marked by the emergence of various schools of psychology, including behaviorism, psychoanalysis, humanistic psychology, cognitive psychology, positive psychology, and neuroscience, each of which has contributed to the understanding of human nature. Nevertheless, the dominance of modern psychological paradigms rooted in Western philosophical traditions tends to place human beings within an empirical and materialistic framework, meaning that explanations of the spiritual, moral, and existential dimensions of human life are often positioned as secondary aspects. Consequently, various contemporary psychological issues, such as identity crises, loss of meaning in life, alienation, and the increasing prevalence of mental health disorders, indicate that modern psychological approaches have not yet fully provided a comprehensive understanding of human nature as simultaneously biological, psychological, social, and spiritual beings.

In recent decades, there has been a growing tendency to reconstruct psychology through more integrative approaches by drawing upon the classical intellectual heritage of various civilizations. One intellectual tradition that has received increasing attention is the Islamic scholarly tradition, particularly the thought of Muslim philosophers who made significant contributions to the development of the science of the soul long before the emergence of modern psychology. Among these figures, Ibn Sina (980–1037 CE) was particularly influential. He was known not only as a philosopher and medical scholar but also as a thinker who developed a comprehensive theory concerning the nature of the soul (*al-nafs*), psychological functions, human development, the relationship between the soul and body, and the mechanisms of perception, cognition, emotion, and behavior. Through his monumental works, *Kitāb al-Shifā'* and *Al-Qānūn fī al-Ṭibb*, Ibn Sina formulated psychological concepts that demonstrate the close relationship among the biological, intellectual, moral, and spiritual dimensions of human life (Akmal et al., 2024; Alamsyah, 2025).

Ibn Sina's thought is characterized by a holistic perspective that views human beings as a unity of body and soul that mutually influence one another (Putri & Soleh, 2025; Yusron, 2025). The soul is not understood merely as a metaphysical phenomenon but as a substance possessing vegetative, sensory, imaginative, rational, and spiritual capacities that develop progressively. This concept demonstrates that psychological functions are determined not only by biological processes but also by the development of reason, moral cultivation, and spiritual refinement. This perspective reveals similarities with various issues addressed in contemporary psychology, such as emotional regulation, cognitive development, personality formation, mental health, and self-actualization. Therefore, Ibn Sina's thought has significant potential to serve as a foundation for developing a more comprehensive psychological paradigm.

On the other hand, the development of contemporary psychology has demonstrated increasing attention to multidisciplinary approaches to understanding human behavior. Concepts such as psychological well-being, meaning in life, self-

regulation, resilience, and positive psychology emphasize that psychological health is determined not only by an individual's ability to overcome problems but also by their capacity to construct meaning in life, cultivate virtues, and achieve balance among cognitive, emotional, social, and spiritual dimensions (Virilia et al., 2025). Nevertheless, most of these concepts have been developed within the epistemological framework of Western psychology and have not fully integrated the Islamic intellectual tradition, which has systematically addressed these issues for centuries. This condition demonstrates an opportunity to establish a scholarly dialogue between classical Islamic psychological thought and contemporary psychology in order to develop a richer and more contextually relevant conceptual framework.

Various previous studies have examined Ibn Sina's contributions to philosophy, medicine, education, and Islamic psychology. Some studies have focused on the concept of *al-nafs*, the classification of the faculties of the soul, the relationship between the soul and body, and the influence of Ibn Sina's thought on the development of Islamic philosophy and medieval European philosophy. Other studies have connected Ibn Sina's concepts with Islamic psychology, character education, and mental health. However, most of these studies remain historical-descriptive in nature or address only specific aspects of Ibn Sina's thought in isolation. Research that specifically reactualizes Ibn Sina's overall psychological framework to establish a conceptual foundation for contemporary psychology remains relatively limited. Thus, a theoretical gap remains in the absence of a conceptual model that systematically integrates Ibn Sina's psychological thought with the development of modern psychological theories.

Based on this gap, this study offers a reactualization of Ibn Sina's psychological thought as an effort to reconstruct the foundations of contemporary psychology through a synthesis of classical Islamic psychological concepts and modern psychological theories. The novelty of this study lies in the development of an integrative framework that not only describes the historical relevance of Ibn Sina's thought but also positions it as a conceptual paradigm capable of engaging in dialogue with various contemporary psychological approaches. Within this framework, Ibn Sina's concepts of the soul, human development, cognitive functions, emotional regulation, character formation, and spiritual dimensions are reinterpreted to address various challenges in modern psychology, including mental health issues, identity crises, psychological well-being, and the search for meaning in life.

Based on the foregoing discussion, this study aims to reactualize Ibn Sina's psychological thought through critical analysis and conceptual synthesis of classical works and contemporary psychological literature in order to establish a more holistic foundation for psychology. This study is expected to make a theoretical contribution to the development of Islamic and contemporary psychology by integrating biological, cognitive, emotional, moral, and spiritual dimensions in understanding human nature. Furthermore, the findings are expected to provide a conceptual foundation for the development of education, counseling, mental health, and psychological research that is more contextually aligned with humanistic values and spirituality.

METHOD

This study employs a library research approach with a conceptual analysis design combined with a historical-philosophical approach (Pasaribu et al., 2026). This approach was selected because the study aims to reactualize Ibn Sina's psychological thought through a critical examination of classical works and integrate it with developments in contemporary psychological theories. Therefore, the study does not focus on collecting empirical data but rather on conceptual reconstruction through the synthesis of various relevant scholarly sources. The historical approach is used to understand the development of Ibn Sina's thought within the context of the Islamic philosophical and intellectual tradition, while conceptual analysis is employed to identify the relevance of these ideas in addressing various issues in modern psychology.

The research data sources consist of primary and secondary sources (Suyanto, 2023). Primary sources include the works of Ibn Sina, particularly *Kitāb al-Shifā'*, *Kitāb al-Najāt*, *Al-Ishārāt wa al-Tanbihāt*, and *Al-Qānūn fī al-Ṭibb*, especially sections addressing the concept of *al-nafs* (the soul), psychological functions, human development, perception, cognition, emotion, and the relationship between the soul and body. The analysis of these works is enriched by critical editions, scholarly translations, and studies by experts examining Ibn Sina's thought. Secondary sources include books, scholarly articles, dissertations, conference proceedings, and academic documents addressing Islamic psychology, the history of psychology, Islamic philosophy, contemporary psychology, cognitive psychology, developmental psychology, personality psychology, and mental health. Data collection was conducted through documentary study by systematically searching the literature in various scholarly databases. The search employed keywords including Avicenna, Ibn Sina, Islamic psychology, history of psychology, *al-nafs*, faculty psychology, philosophy of mind, contemporary psychology, cognitive psychology, and Islamic philosophy. The literature was selected based on its relevance to the research focus, publication quality, source credibility, and contribution to explaining either Ibn Sina's psychological thought or the development of contemporary psychology. In addition to recent literature, this study also draws upon classical works that have had a significant influence on the development of philosophy and psychology.

Data analysis was conducted using content analysis combined with thematic synthesis. Content analysis was employed to identify key concepts in Ibn Sina's psychological thought and contemporary psychological theories, while thematic synthesis was used to integrate concepts that demonstrate similarities and differences in order to develop a new conceptual framework. The analysis was conducted in several stages: (1) identifying psychological concepts in Ibn Sina's thought, such as *al-nafs*, the faculties of the soul, the relationship between the soul and body, perception, cognition, emotion, and human development; (2) identifying key concepts in contemporary psychology related to psychological functions, personality, self-regulation, psychological well-being, and mental health; (3) conducting comparative analysis to identify points of convergence, differences, and relevance between the two perspectives; (4) conducting conceptual synthesis to reactualize Ibn Sina's thought within the context of modern psychology; and (5) developing a conceptual model that illustrates the contribution of Ibn Sina's thought to establishing the foundations of contemporary psychology.

To enhance the credibility of the study, source triangulation was conducted by comparing Ibn Sina's classical works, scholarly studies on Islamic philosophy and psychology, and contemporary psychological literature from various perspectives. In addition, each piece of literature was critically analyzed by considering its historical context, philosophical foundations, argumentative consistency, and relevance to the development of psychology as a scientific discipline. Through these procedures, this study is expected to produce a conceptually coherent reconstruction that demonstrates the contribution of Ibn Sina's psychological thought to enriching the epistemological foundations of contemporary psychology.

RESULT AND DISCUSSION

RESULT

The synthesis of various sources indicates that Ibn Sina's psychological thought constitutes one of the important foundations in the development of psychology prior to the emergence of modern psychology. Unlike contemporary psychological traditions, which developed from empirical and experimental paradigms, Ibn Sina developed his psychological concepts through a synthesis of philosophy, medicine, and Islamic teachings, resulting in a holistic understanding of human nature (Al-Asyhar, 2024; Sururin et al., 2026; Syafei, 2025). In his view, human beings are a unity of the body and the soul (*al-nafs*), which interact with one another in shaping behavior, thinking abilities, emotions, moral development, and health. Thus, the soul is not understood as a metaphysical entity separate from the body, but as a substance that directs all human psychological activities.

The findings also indicate that the concept of *al-nafs* constitutes the core of Ibn Sina's overall psychological system. The soul is regarded as an immaterial substance possessing the capacity to regulate human biological, sensory, cognitive, and spiritual functions. Ibn Sina classified the soul into three primary levels: the vegetative soul (*al-nafs al-nabāṭiyyah*), the animal soul (*al-nafs al-ḥayawāniyyah*), and the rational soul (*al-nafs al-nāṭiqah*). The vegetative soul functions to regulate growth, nutrition, and reproduction; the animal soul controls sensory perception, movement, and emotional impulses; while the rational soul enables human beings to engage in abstract thinking, make moral judgments, acquire knowledge, and develop spiritual awareness. The synthesis of the literature demonstrates that this classification reveals a hierarchical relationship among biological, psychological, and spiritual functions, which complement one another in shaping human behavior (Rangkuti & Maturidi, 2025).

In addition to the classification of the soul, the findings demonstrate that Ibn Sina developed a theory of psychological faculties (faculties of the soul) that bears similarities to various concepts in modern psychology. The external senses function to receive information from the environment, while the internal senses include common sense (*al-ḥiss al-musyṭarak*), imagination (*al-khayāl*), mental representation, estimation (*al-wahm*), and memory (*al-ḥāfīzah*), which are responsible for processing information before rational decisions are made. This process demonstrates that Ibn Sina systematically explained the mechanisms of perception, information processing, memory, and decision-making long before the development of modern cognitive psychology (Buckner, 2023; Kumar, 2026). Thus, according to Ibn Sina, psychological functions do not operate independently but constitute a series of integrated processes that shape human behavior.

The synthesis also demonstrates that Ibn Sina's thought places considerable emphasis on the relationship between emotion, morality, and mental health. Emotions are understood as responses influenced by the condition of the soul while simultaneously determining the quality of an individual's behavior. A soul that develops in a balanced manner produces self-control, wisdom, and good character, whereas an imbalance between reason and passionate impulses can lead to various forms of behavioral deviation. Therefore, Ibn Sina regarded moral education, intellectual training, and purification of the soul as essential processes for achieving psychological health and human perfection.

On the other hand, a review of contemporary psychological literature reveals several areas of convergence between Ibn Sina's concepts and various modern theories. The concept of the faculties of the soul bears similarities to studies of cognitive functions, perception, memory, and information processing in cognitive psychology. The explanation of the balance between reason and emotional impulses is consistent with theories of emotional regulation and self-regulation, while the concept of perfecting the soul through intellectual and moral development shares similarities with positive psychology, humanistic psychology, and theories of psychological well-being. Nevertheless, the synthesis indicates that Ibn Sina's thought has a broader scope because it integrates biological, psychological, moral, and spiritual dimensions within a unified epistemological framework.

Based on this synthesis, the study develops a model for the reactualization of Ibn Sina's psychological thought as a foundation for the development of contemporary psychology. This model demonstrates that psychology should not be oriented solely toward explaining behavior through biological or cognitive mechanisms but should also consider moral and spiritual development as integral components of human life. The resulting conceptual model is presented in Table 1.

Table 1. The Reactualization Model of Ibn Sina's Psychological Thought in Building the Foundations of Contemporary Psychology

Components of Ibn Sina's Thought	Key Concepts	Relevance to Contemporary Psychology	Conceptual Contribution
The Concept of <i>Al-Nafs</i>	The soul as a substance that integrates biological, psychological, intellectual, and spiritual functions.	A holistic approach to human nature.	Provides a foundation for developing psychology that integrates biological, psychological, social, and spiritual dimensions.
Hierarchy of the Faculties of the Soul	The vegetative, animal, and rational souls, which develop progressively.	Consistent with theories of human development and psychological functions.	Explains the interconnectedness of biological, cognitive, emotional, and moral development.
Cognitive Functions	Perception, imagination, memory, estimation, and rational reasoning.	Related to cognitive psychology and information processing.	Provides a philosophical foundation for understanding the mechanisms of human cognition.

Components of Ibn Sina's Thought	Key Concepts	Relevance to Contemporary Psychology	Conceptual Contribution
Emotional and Moral Regulation	Control of desires and impulses through reason, education, and moral cultivation.	Relevant to self-regulation, positive psychology, and character development.	Demonstrates the relationship among emotions, morality, and psychological health.
Spiritual Perfection	Intellectual and spiritual development as the ultimate goal of human development.	Related to meaning in life, self-actualization, and psychological well-being.	Expands the concept of mental health by incorporating the transcendental dimension.

Based on Table 1, the findings indicate that all components of Ibn Sina's thought collectively form an integrative psychological system. The concept of *al-nafs* serves as the primary foundation for explaining human nature as possessing biological, psychological, intellectual, and spiritual dimensions. From this concept emerges a hierarchy of the faculties of the soul that describes the developmental stages of human functions, ranging from biological needs to the capacities for rational and spiritual thought. Furthermore, cognitive functions such as perception, imagination, memory, and reasoning serve as mechanisms that enable individuals to understand reality and make rational decisions.

In addition, emotional regulation and moral development are consequences of the development of rational faculties, which are capable of controlling emotional impulses and shaping virtuous behavior. The entire process culminates in spiritual perfection, namely a condition in which human beings achieve a balance among intellectual, moral, and spiritual dimensions as the ultimate goal of their personal development. Thus, the resulting model demonstrates that Ibn Sina's psychological thought is not only historically significant but also relevant as a conceptual foundation for developing a more holistic contemporary psychology.

Overall, the findings affirm that the reactualization of Ibn Sina's psychological thought produces a conceptual framework that integrates biological, cognitive, emotional, moral, and spiritual dimensions in understanding human beings. This model expands the scope of contemporary psychology, which has traditionally been more oriented toward empirical approaches, by incorporating philosophical and spiritual dimensions as integral components of human psychological development. Therefore, Ibn Sina's thought is not only relevant as part of the Islamic intellectual heritage but also holds significant potential for enriching the epistemological foundations of modern psychology.

DISCUSSION

The findings of this study demonstrate that Ibn Sina's psychological thought has strong relevance to the development of contemporary psychology because it offers a holistic perspective on human nature. Unlike many modern psychological paradigms that have developed through empirical and experimental approaches, Ibn Sina viewed human beings as a unity of the body and the soul (*al-nafs*), which interact in shaping behavior, cognition, emotions, morality, and spirituality. This perspective demonstrates that psychological processes cannot be understood solely through biological or cognitive mechanisms but must be analyzed as the result of the

integration of various dimensions that constitute human existence. These findings reinforce the view that multidimensional approaches are increasingly necessary in contemporary psychology to explain the complexity of human behavior more comprehensively (Zhang et al., 2023).

One of the key findings of this study is that the concept of *al-nafs* developed by Ibn Sina has an integrative character that is consistent with the development of modern psychological paradigms. In Ibn Sina's thought, the soul is a substance that regulates all human activities, ranging from biological functions, perception, imagination, and memory to reasoning and spiritual perfection. This concept demonstrates that psychological functions develop progressively and mutually influence one another rather than operating as independent components. This perspective shares similarities with the biopsychosocial approach developed (Hinostroza & Mahr, 2025), which explains that an individual's psychological condition results from the interaction of biological, psychological, and social factors. However, Ibn Sina extends this framework by incorporating the spiritual dimension as an inherent component of human development. Thus, the model developed in this study does not merely connect biological, psychological, and social aspects but also demonstrates that spirituality is a dimension that provides direction for human intellectual, moral, and behavioral development.

The findings also demonstrate that Ibn Sina's theory of the hierarchy of the faculties of the soul (faculties of the soul) corresponds with various concepts in contemporary psychology, particularly developmental and cognitive psychology. The division of the soul into the vegetative soul, animal soul, and rational soul indicates stages in the development of human functions, progressing from the fulfillment of biological needs toward abstract thinking and moral reflection. This concept shares similarities with Piaget's theory of cognitive development, which explains that human thinking abilities develop through particular stages, as well as Erikson's theory of psychosocial development, which emphasizes the importance of identity development throughout the lifespan. However, Ibn Sina did not view intellectual development as the ultimate goal but also connected it with moral and spiritual perfection. This demonstrates that psychological development according to Ibn Sina is teleological, directed toward achieving human perfection (*al-insān al-kāmil*) through a balance among reason, behavior, and spiritual values.

Another aspect that demonstrates the relevance of Ibn Sina's thought is his explanation of cognitive mechanisms. Ibn Sina explained that information received through the senses does not immediately become knowledge but is processed through a series of internal faculties, such as *al-ḥiss al-musytarak* (common sense), *al-khayāl* (imagination), *al-wahm* (estimation), and *al-ḥāfiẓah* (memory), before resulting in rational judgment. The synthesis of the literature demonstrates that these mechanisms resemble the information-processing theory in cognitive psychology, which explains the processes of receiving, storing, processing, and using information to generate behavioral responses. Although developed within a different philosophical context, Ibn Sina's thought demonstrates that the Islamic intellectual tradition had provided systematic explanations of cognitive processes long before the emergence of modern experimental psychology. This indicates that Ibn Sina's contribution is not merely of historical value but is also relevant as a conceptual foundation for understanding human psychological mechanisms.

This study also finds that the concepts of emotional regulation and self-control in Ibn Sina's thought are closely related to the theory of self-regulation in contemporary psychology. Ibn Sina argued that human behavior is strongly influenced by the ability of reason to control emotional impulses and desires. An imbalance between the two may lead to maladaptive behavior, whereas balance produces wisdom, good character, and mental well-being. This perspective is consistent with the view of Begum (2025; Greene et al. (2023), who conceptualize self-regulation as an individual's ability to control thoughts, emotions, and behavior in order to achieve long-term goals. However, Ibn Sina provides a broader dimension by emphasizing that self-control is not solely intended to achieve psychological or social success but also serves as a means of moral and spiritual perfection. Therefore, self-regulation in Ibn Sina's thought has a stronger ethical orientation than that found in many modern psychological theories.

Furthermore, the findings demonstrate that the concept of the perfection of the soul developed by Ibn Sina has significant similarities with various concepts in positive psychology, particularly psychological well-being, meaning in life, and self-actualization. Positive psychology emphasizes that psychological well-being is achieved through the development of character strengths, healthy interpersonal relationships, positive emotions, and meaning in life (Chaurasia, 2024). Meanwhile, Ibn Sina argued that true well-being can only be achieved when human beings develop their intellectual, moral, and spiritual potential in a balanced manner. Thus, happiness is not understood merely as a positive emotional state but as the result of harmony among reason, behavior, and closeness to God. This perspective expands the concept of psychological well-being by introducing a transcendental dimension that has not been a primary focus of positive psychology.

Based on this synthesis, the study offers a conceptual novelty in the form of a model for the reactualization of Ibn Sina's psychological thought as a foundation for the development of contemporary psychology. This model demonstrates that modern psychology can be enriched through the integration of classical Islamic thought without compromising its scientific character. Reactualization in this context does not simply mean reviving Ibn Sina's historical ideas but rather reinterpreting these concepts so that they remain relevant to the development of contemporary psychology. Thus, the concepts of *al-nafs*, the faculties of the soul, emotional regulation, moral development, and spiritual perfection are positioned as conceptual frameworks capable of engaging in dialogue with cognitive psychology, developmental psychology, personality psychology, positive psychology, and health psychology.

The theoretical contribution of this study lies in its effort to build an epistemological bridge between classical Islamic psychology and contemporary psychology. To date, the history of psychology has largely positioned the development of modern psychology as a continuation of Greek philosophical traditions and Western science, while the contributions of Muslim scholars have often been discussed only within the context of the history of science. This study demonstrates that Ibn Sina's thought remains substantively relevant to explaining modern psychological issues and therefore deserves to be positioned as one of the sources for developing a more inclusive and multidimensional psychological theory. Accordingly, this study contributes to strengthening Islamic psychology while

expanding the epistemological foundations of contemporary psychology through the integration of biological, cognitive, emotional, moral, and spiritual dimensions.

Practically, the resulting model has implications for various fields of psychological application. In education, Ibn Sina's concept of the development of the soul can serve as a foundation for developing character education that balances intellectual, emotional, moral, and spiritual dimensions. In counseling and psychotherapy, this model offers the perspective that psychological recovery should not focus solely on symptom reduction but also on developing meaning in life, cultivating moral character, and strengthening clients' spirituality. Meanwhile, in the field of mental health, this model can serve as a foundation for designing more holistic interventions that consider the relationships among biological functioning, psychological processes, social environments, and individual spiritual development. Thus, the reactualization of Ibn Sina's thought is not only historically significant but also offers a new direction for developing psychology that is more contextual, humanistic, and oriented toward the holistic development of human beings.

Nevertheless, this study has limitations because it employs a library research approach, resulting in a conceptual model that has not yet been empirically tested. Therefore, future research should develop instruments that operationalize Ibn Sina's psychological concepts and examine their relevance through quantitative, qualitative, and mixed-methods research across diverse cultural groups and psychological service contexts. Such efforts will strengthen the scientific validity of the proposed model while creating opportunities for the development of a more integrative contemporary psychology grounded in the intellectual heritage of Islam.

CONCLUSION

This study demonstrates that Ibn Sina's psychological thought possesses not only historical value as part of the Islamic intellectual heritage but also epistemological relevance in addressing various challenges in contemporary psychology. The reactualization of the concepts of *al-nafs*, the faculties of the soul, cognitive functions, emotional regulation, and moral and spiritual refinement reveals that understanding human beings requires an integrative approach that transcends both biological and psychological reductionism. Thus, psychology should not be understood merely as a science that explains behavior, but also as a discipline that examines human development holistically, encompassing intellectual, moral, and spiritual dimensions. As a library-based study, this research remains limited to conceptual reconstruction and therefore does not yet provide empirical evidence regarding the implementation of the proposed model. Nevertheless, this study contributes to opening a space for dialogue between the Islamic intellectual heritage and modern psychology and demonstrates that classical thought can serve as a source of scientific innovation rather than merely as an object of historical inquiry. This perspective broadens the scope of psychological development toward a more inclusive paradigm rooted in the diversity of intellectual traditions. Future research should develop this conceptual framework into an operational model that can be empirically tested across various fields of psychology, including developmental psychology, educational psychology, clinical psychology, and health psychology. Furthermore, comparative studies between Ibn Sina's thought and modern psychological theories are needed to strengthen the position of Islamic philosophy in

contributing to the development of a more holistic and contextually grounded contemporary psychology.

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