

Islamization of Psychology as a Scientific Paradigm: The Dialectic of Revelation, Reason, and Empirical Reality in the Development of Science

Namiyah Fitriani^{1*}

¹ Universitas Islam Negeri Maulana Malik Ibrahim; namiyahfitriani@gmail.com

* Corresponding Author

Received: 11-02-2026

Revised: 11-05-2026

Accepted: 20-06-2026

ABSTRACT

This study examines the Islamization of psychology as a scientific paradigm through the dialectical integration of revelation, reason, and empirical reality in the development of psychological knowledge. Using a library research approach with an epistemological reconstruction orientation, the study critically analyzes literature on modern psychology, Islamic psychology, philosophy of science, and Islamic epistemology. Content analysis, philosophical-critical analysis, and dialectical synthesis are employed to identify the epistemological assumptions underlying psychological science and to reconstruct an integrative framework. The findings indicate that Islamization of psychology should not be understood merely as the incorporation of Islamic concepts into Western psychological theories, but as a reconstruction of the epistemological foundations of psychology. Revelation (naql) provides ontological and axiological foundations concerning human nature, purpose, morality, and values; reason ('aql) develops these principles into coherent theoretical and conceptual frameworks; while empirical reality (tajribah) serves to test, develop, and contextualize psychological theories. The study proposes a dialectical model in which these three sources of knowledge interact continuously and complementarily. This model expands the epistemological scope of contemporary psychology by integrating biological, psychological, social, moral, and spiritual dimensions. The study concludes that Islamization of psychology offers a holistic and contextual paradigm that maintains scientific rigor while incorporating ethical, spiritual, and humanistic orientations. Further empirical research is needed to operationalize and validate the proposed model.

Keywords: Revelation, Reason, Empirical Reality, Islamic Epistemology

How to Cite Fitriani, N. (2026). Islamization of Psychology as a Scientific Paradigm: The Dialectic of Revelation, Reason, and Empirical Reality in the Development of Science. *NAFSANA: Journal of Islamic Psychology*, 1(1), 34–45. <https://doi.org/10.58988/nafsana.v1i1.1238>

INTRODUCTION

The development of psychology as a modern scientific discipline has made significant contributions to understanding human behavior, cognition, emotions, personality, and mental health. Various approaches, including behaviorism, psychoanalysis, cognitive psychology, humanistic psychology, positive psychology, and neuroscience, have generated diverse theories and scientific methods that have enriched the study of human beings (Maduretno et al., 2026; Widayanthi et al., 2024). Advances in empirical methodology have also enabled psychology to develop as a discipline with high validity and reliability in explaining human behavioral phenomena (Ali, 2024). Nevertheless, much of this development has been built upon Western epistemological paradigms rooted in rationalism, empiricism, and positivism, thereby limiting the subject matter of psychology primarily to phenomena that can be observed, measured, and empirically verified. Consequently, metaphysical and spiritual dimensions, as well as revelation as a source of knowledge about human beings, have remained relatively outside the mainstream framework of modern psychology.

This paradigm has generated various criticisms, particularly among Muslim scholars who argue that modern psychology has not yet fully succeeded in explaining human nature in its entirety. From an Islamic perspective, human beings are not merely biological and psychological creatures but also spiritual beings possessing *fitrah*, intellect (*'aql*), heart (*qalb*), soul (*nafs*), and spirit (*rūḥ*), all of which function integratively in shaping human behavior (Fadillah, 2024; Musripah, 2023; Zahrah, 2025). Therefore, understanding human beings cannot be based solely on empirical observation and rational reasoning but also requires guidance from revelation as a source of knowledge that provides explanations concerning human origins, purposes, and existential orientations. Without this dimension, psychology risks producing reductionist explanations by focusing only on observable aspects while giving insufficient attention to meaning, values, morality, and existential purpose.

It is within this context that the idea of the Islamization of psychology becomes relevant. The Islamization of psychology is not intended to replace modern psychology with religious concepts alone or to reject the scientific methods that have been developed. Rather, Islamization is understood as an epistemological reconstruction process that integrates revelation, reason, and empirical reality in developing psychological theories, methodologies, and applications. This paradigm is based on the assumption that these sources of knowledge occupy complementary positions. Revelation provides normative principles and an ontological perspective on human beings; reason functions to develop arguments and conceptual constructions; while empirical reality serves as a means of verifying, developing, and contextualizing theories in real-life situations. Thus, the Islamization of psychology represents a process of integration rather than a dichotomy between religion and science.

The discourse on the Islamization of knowledge has developed through the ideas of Muslim scholars such as Syed Muhammad Naquib al-Attas, Ismail Raji al-Faruqi, Osman Bakar, and Malik Badri. They emphasized that the dominance of secular paradigms in modern science has resulted in the separation of knowledge from revealed values, thereby necessitating an epistemological reconstruction that positions revelation as an integral part of the process of knowledge development. In the field of psychology, Malik Badri was one of the prominent figures who specifically

criticized the uncritical adoption of Western psychological theories in Muslim societies (Effendi, 2026; Ibad, 2026). According to him, many modern psychological concepts are built upon philosophical assumptions that differ from the Islamic view of human beings. Therefore, a process of selection, reinterpretation, and integration is necessary to ensure that these theories are compatible with Islamic values. This perspective emphasizes that the Islamization of psychology is not a rejection of Western psychology but rather an effort to establish a critical dialogue between modern scientific traditions and Islamic epistemology.

Nevertheless, a review of various studies indicates that the Islamization of psychology continues to face several conceptual challenges. Some studies primarily discuss Islamization as a critique of the secularization of knowledge or as an attempt to incorporate Qur'anic verses and hadith into existing psychological theories. Others focus on developing Islamic psychology as a distinct discipline without providing a clear formulation of the epistemological relationship between revelation, reason, and empirical methods. As a result, the concept of the Islamization of psychology is often understood normatively and has yet to produce an operational scientific paradigm for the development of psychological theories and research. This condition indicates a conceptual gap, namely the absence of a systematic epistemological model explaining how revelation, reason, and empirical reality interact dialectically in constructing psychological knowledge.

On the other hand, developments in contemporary psychology have increasingly demonstrated a tendency toward more integrative approaches. Growing attention to cultural psychology, positive psychology, transpersonal psychology, meaning-centered psychology, and studies of religiosity and spirituality indicates that psychology has begun to recognize the importance of meaning, values, and spiritual experiences in understanding human beings. This development creates opportunities for the Islamization of psychology to make broader contributions, not only within Muslim societies but also to the enrichment of global psychological epistemology through a more holistic perspective. Thus, the integration of revelation, reason, and empirical reality should not be positioned as an alternative that contradicts scientific methods, but rather as an expansion of sources of knowledge that enables psychology to explain human beings more comprehensively.

Based on these conditions, this study proposes a reconstruction of the paradigm of the Islamization of psychology through the dialectical relationship between revelation, reason, and empirical reality as three fundamental pillars in the development of knowledge. The novelty of this study lies in the formulation of an epistemological model that explains the functional relationship among these three sources of knowledge throughout the processes of concept formation, theory development, research methodology, and psychological application. Unlike previous studies that have primarily emphasized critiques of Western psychology or descriptions of Islamic psychological concepts, this study seeks to develop a conceptual framework that positions revelation, reason, and empiricism as complementary epistemological systems in constructing a psychology that is both scientific and grounded in Islamic values.

Based on the foregoing discussion, this study aims to reconstruct the Islamization of psychology as a scientific paradigm through a conceptual synthesis of literature on modern psychology, Islamic psychology, the philosophy of science, and

Islamic epistemology. The findings are expected to provide a theoretical contribution in the form of an epistemological model that strengthens the foundations for the development of Islamic psychology while opening up space for a more constructive dialogue between Islamic intellectual traditions and contemporary psychology. Furthermore, the proposed model is expected to serve as a reference for the development of psychological theories, research, education, and practice that can systematically and contextually integrate scientific validity with the values derived from revelation.

METHOD

This study employs a library research approach oriented toward epistemological reconstruction. Unlike library research that generally only describes or compares theories, this study aims to reconstruct the scientific paradigm of psychology through a critical dialogue between the epistemology of modern psychology and Islamic epistemology (Ali, 2024; Pasaribu et al., 2026). Therefore, the study does not focus on collecting empirical data, but rather on systematically examining various scholarly sources to identify the philosophical assumptions underlying the development of psychology and subsequently reconstructing them within an integrative framework that combines revelation, reason, and empirical reality. This approach positions psychology not merely as a discipline that examines human behavior, but also as a science developed through the interaction of various sources of knowledge that have different yet complementary epistemological functions.

The research data were obtained from primary and secondary sources (Pugu et al., 2024; Setiyani et al., 2026). Primary sources include the Qur'an and Hadith as normative foundations for developing Islamic epistemology, classical works on Islamic philosophy and psychology, as well as writings by contemporary thinkers such as Syed Muhammad Naquib al-Attas, Ismail Raji al-Faruqi, Malik Badri, Osman Bakar, and other scholars who have developed the concept of the Islamization of knowledge. In addition, the study draws upon books on modern psychology and the philosophy of science, as well as reputable scholarly articles addressing psychological paradigms, the philosophy of science, Islamic psychology, religiosity, and the integration of knowledge. Secondary sources consist of previous research findings, dissertations, theses, scholarly proceedings, and other academic documents that provide support for the conceptual analysis. Data collection was conducted through documentary study involving systematic literature searches across various scholarly databases. The literature was selected based on its relevance to the research focus, academic quality, contribution to the development of the epistemology of psychology, and representation of diverse perspectives from both Western psychological traditions and Islamic thought. The selection of sources considered not only the recency of publications but also the historical significance of works in shaping the development of psychological paradigms and Islamic epistemology.

Data analysis was conducted using content analysis combined with philosophical-critical analysis and dialectical synthesis (Said et al., 2025). Content analysis was used to identify key concepts concerning human nature, sources of knowledge, scientific methods, and the objectives of psychological development. Philosophical analysis was then employed to examine the ontological,

epistemological, and axiological assumptions underlying each concept, while dialectical synthesis was used to establish conceptual relationships among revelation, reason, and empirical reality as the three pillars of knowledge development. The dialectical approach was selected because this study does not position these three sources of knowledge as mutually contradictory, but rather as part of a dialogical process that produces a more comprehensive scientific paradigm.

The analysis was conducted through five main stages. First, the deconstruction of the modern psychological paradigm involved identifying the epistemological characteristics of contemporary psychology, along with its strengths and limitations in explaining human nature. Second, the exploration of Islamic epistemology involved examining revelation, reason, and empirical experience as sources of knowledge within the Islamic intellectual tradition. Third, dialectical analysis was conducted by comparing the two paradigms to identify points of convergence, differences, and opportunities for integration. Fourth, conceptual reconstruction was undertaken through the synthesis of various perspectives to formulate the functional relationships among revelation, reason, and empiricism in the development of psychological theories. Fifth, the Islamization of psychology paradigm was formulated in the form of an epistemological model explaining how these three sources of knowledge operate synergistically in the processes of theory construction, research methodology, interpretation of empirical findings, and the application of psychology in society.

To ensure the quality of the research findings, literature triangulation was conducted by comparing various sources from the disciplines of psychology, philosophy, Islamic studies, and scientific methodology. In addition, each piece of literature was critically evaluated based on the validity of its arguments, epistemological consistency, historical context, and relevance to the research objectives. Through these procedures, this study is expected to produce a reconstruction of the Islamization of psychology paradigm that possesses not only theoretical coherence but also the potential to serve as a conceptual foundation for developing a psychology that integrates scientific integrity with revealed values within a systematic epistemological framework.

RESULT AND DISCUSSION

RESULT

The synthesis of various sources of literature shows that the Islamization of psychology is essentially not merely a process of “Islamic labeling” of Western psychological theories or an attempt to replace the modern psychological paradigm with normative religious concepts. Rather, the Islamization of psychology is an epistemological reconstruction process aimed at developing a new scientific framework through the integration of three sources of knowledge: revelation (naql), reason ('aql), and empirical reality (tajribah) (Sabrina et al., 2025). These three elements are not positioned hierarchically in a mutually exclusive relationship, but rather as sources of knowledge with different yet complementary functions in the processes of theory formation, methodological development, data interpretation, and the application of psychological science.

The analysis shows that the modern psychological paradigm is generally built upon two major epistemological foundations: rationalism and empiricism. Rationalism plays a role in formulating concepts, theoretical models, and scientific

arguments, while empiricism serves as the basis for testing hypotheses through observation, experimentation, and measurement. This paradigm has produced highly advanced developments in research methodology, but it has also generated reductionist tendencies by limiting the subject matter of psychology to phenomena that can be empirically observed. Consequently, various aspects such as *fitrah* (primordial human nature), *rūḥ* (spirit), purpose in life, morality, and the relationship between human beings and God have not been adequately incorporated into the construction of contemporary psychological theories (Rassool, 2024). This finding indicates that the limitations of modern psychology do not primarily lie in its methodology, but rather in the scope of its epistemology, which has yet to accommodate sources of knowledge beyond empirical experience.

Conversely, the synthesis of literature on Islamic epistemology indicates that the development of knowledge has always occurred through the interaction of revelation, reason, and experience. Within the Islamic intellectual tradition, revelation functions as a source of knowledge that provides ontological principles concerning human nature, the purpose of life, and the values that serve as foundations for the development of knowledge. Reason functions to understand, interpret, and develop these principles into rational conceptual frameworks, while empirical reality serves as a field for testing, developing, and contextualizing these concepts in real-life situations. Thus, Islamic epistemology does not position revelation as a replacement for reason or empiricism, but rather as a normative foundation that guides both so that the development of knowledge remains within the framework of human well-being and the common good.

The findings also indicate that the relationship among these three sources of knowledge is dialectical. Revelation provides the framework of values and basic orientation concerning human nature, reason translates the principles of revelation into scientific concepts that can be logically understood, while empirical research tests the relevance and implementation of these concepts in various social contexts. This process produces a dynamic cycle of knowledge development, in which empirical findings not only strengthen theories but also enrich the process of interpreting normative texts through scientific approaches. Thus, the Islamization of psychology is understood as an evolving process of integration rather than a final and closed system.

Furthermore, the synthesis of the literature demonstrates that the Islamization of psychology paradigm has broad implications for the development of psychological theory. First, the concept of the human being shifts from a reductionist approach toward a holistic approach that integrates biological, psychological, social, moral, and spiritual dimensions. Second, psychological theories are directed not only toward explaining behavior but also toward understanding meaning, purpose in life, and human moral responsibility. Third, research methodology relies not only on empirical validity but also considers philosophical validity and consistency with ethical principles derived from revelation. Fourth, psychological practice develops from a problem-solving orientation toward the holistic development of human flourishing, balancing psychological and spiritual well-being.

Based on this synthesis, the study produces a paradigm model of the Islamization of psychology that illustrates the functional relationship among revelation, reason, and empirical reality in the development of psychological science.

This model demonstrates that these three elements operate integratively throughout the scientific process, from the formulation of basic assumptions to the implementation of theories in psychological practice. The conceptual model is presented in Table 1.

Table 1. The Islamization of Psychology Paradigm through the Dialectic of Revelation, Reason, and Empirical Reality

Epistemological Pillar	Function in the Development of Knowledge	Role in Psychology	Scientific Output
Revelation (Naql)	Provides the ontological foundations, values, and purposes of knowledge	Explains human nature, <i>fitrah</i> (primordial human disposition), morality, and the purpose of life	A value-oriented psychological paradigm focused on human well-being and the common good
Reason ('Aql)	Develops logical reasoning and theoretical constructions	Formulates concepts, psychological models, and scientific interpretations	Coherent and rational psychological theories
Empirical Reality (Tajribah)	Verifies and develops theories through research	Tests hypotheses, observes behavior, and evaluates interventions	Empirical evidence that strengthens theoretical development
Dialectic of the Three Pillars	Integrates revelation, reason, and empiricism continuously	Develops holistic theories, methodologies, and psychological practices	A scientific, integrative, and contextual Islamic psychology paradigm

Based on Table 1, it can be seen that revelation functions as a normative foundation that provides ontological and axiological direction for the development of psychology. Reason plays a role in translating these principles into scientific theories and concepts that can be analyzed logically, while empirical reality serves as a means of testing the validity, relevance, and effectiveness of theories in various contexts of life. The interaction among these three pillars forms a dialectical process that enables psychology to develop scientifically without losing its value orientation. Thus, the Islamization of psychology paradigm does not separate religion and science, but rather establishes a synergistic relationship between the two in the process of knowledge production. Overall, the findings show that the Islamization of psychology constitutes an epistemological reconstruction that expands the foundations for the development of psychological science. The resulting paradigm positions revelation, reason, and empirical reality as three complementary sources of knowledge for explaining human nature, developing theories, formulating research methodologies, and designing psychological practices. Through this paradigm, psychology functions not only as a science that explains human behavior based on empirical data, but also as a discipline that integrates dimensions of values, morality, and spirituality within a systematic scientific framework. This model also offers a new direction for the development of psychology that is more holistic, contextual, and relevant to the needs of Muslim societies as well as to the broader development of global scientific knowledge.

DISCUSSION

The findings of this study indicate that the Islamization of psychology is fundamentally a reconstruction of the scientific paradigm, rather than merely a process of Islamizing the substance of Western psychological theories. This finding confirms that the primary issue in the development of psychology lies not only in the content of theories but also in the epistemological foundations that determine how human beings are understood, how knowledge is acquired, and for what purposes knowledge is developed. The synthesis of the literature demonstrates that modern psychology is built upon a rational-empirical paradigm that has successfully produced rigorous and measurable research methodologies, but at the same time limits the object of study to phenomena that can be observed and empirically verified. Consequently, metaphysical, spiritual, and transcendental dimensions, which are integral to human existence from an Islamic perspective, have not been adequately accommodated within the construction of contemporary psychology. In this context, the Islamization of psychology is not intended to replace the modern scientific paradigm, but rather to expand its epistemological scope so that it can accommodate the complexity of human nature more comprehensively.

The findings demonstrate that revelation holds a strategic position as an ontological and axiological foundation in the development of psychology. Within Islamic epistemology, revelation is not merely a source of religious norms, but also a source of knowledge that explains human origins, the purpose of creation, personality structure, *fitrah* (primordial human disposition), and the moral principles that guide human behavior. This perspective differs from modern psychology, which generally bases theoretical constructions on empirical observations and generalizations. Phurisamban et al. (2025) argues that knowledge is never value-free, because every discipline is constructed upon a particular worldview. Therefore, developing psychology based on revelation does not diminish scientific objectivity but rather provides a clearer philosophical orientation regarding human nature and the purpose of knowledge. Thus, revelation functions as a normative framework that guides the scientific process so that it remains grounded in human values, justice, and moral responsibility.

On the other hand, the findings also show that reason (*'aql*) has an inseparable role alongside revelation in the development of knowledge. The Islamic intellectual tradition consistently positions reason as an instrument for understanding, interpreting, and developing knowledge derived from both revelation and empirical reality. This view is consistent with the thought of Ibn Rushd, who emphasized that revelation and reason constitute two mutually supportive paths toward the discovery of truth. In the context of psychology, reason functions to develop concepts, construct theories, formulate hypotheses, and logically explain relationships among psychological phenomena. Therefore, the Islamization of psychology does not diminish the importance of scientific reasoning but strengthens the function of reason through a value orientation derived from revelation. This dialectic demonstrates that psychological theories developed within an Islamic paradigm continue to fulfill the principles of scientific rationality while possessing a more comprehensive philosophical foundation than approaches based solely on logic and observation.

The findings further demonstrate that empirical reality remains fundamental within the Islamization of psychology paradigm. One criticism frequently directed

toward Islamic psychology is the assumption that integrating revelation may reduce the objectivity of scientific research. However, the synthesis of the literature indicates that Islamic epistemology provides substantial space for observation, experimentation, and empirical verification. In the history of Islamic scientific development, methods of observation and experimentation evolved from the time of Ibn al-Haytham and Al-Biruni to Ibn Sina, who combined philosophical reflection with empirical observation. Therefore, the Islamization of psychology does not reject modern scientific methodology but positions empirical research as a mechanism for testing, developing, and contextualizing theories constructed through the integration of revelation and reason. This perspective demonstrates that empiricism remains an essential component of scientific development, provided that it is not positioned as the sole source of truth.

The synthesis of these three sources of knowledge produces an epistemological dialectical model that constitutes the primary conceptual novelty of this study. Unlike dichotomous approaches that separate religion and science, the resulting model demonstrates that revelation, reason, and empirical reality form a circular relationship in which each enriches the others. Revelation provides fundamental principles concerning human beings and the purpose of life; reason develops these principles into scientific theories; and empirical research tests the relevance of these theories across various contexts of life. Conversely, empirical findings can also broaden human understanding of phenomena addressed by revelation through more contextual processes of interpretation. Thus, the development of knowledge takes place as an ongoing dialogical process rather than as a linear or hierarchical relationship. This perspective demonstrates that the Islamization of psychology is a dynamic epistemological process that remains open to the development of scientific knowledge.

An important implication of this model concerns the way human nature is understood in psychology. The modern psychological paradigm tends to explain behavior through biological determinants, cognitive processes, environmental dynamics, or learning experiences. Although these approaches possess considerable empirical strength, the findings indicate that such explanations do not fully account for dimensions such as purpose in life, moral consciousness, *fitrah*, or human spiritual experiences. Within the Islamization of psychology paradigm, human beings are understood as multidimensional beings possessing biological, psychological, social, intellectual, moral, and spiritual dimensions that interact with one another. This concept is consistent with the biopsychosocial-spiritual model that has emerged in contemporary health psychology and mental health, but it offers a stronger ontological foundation by positioning revelation as a conceptual basis for understanding these dimensions as a whole (Ganschow, 2024).

The findings also have implications for the development of psychological research methodology. The Islamization of psychology paradigm does not merely encourage the conventional use of quantitative or qualitative methods, but also promotes research approaches that consider ethical, spiritual, and value dimensions throughout the research process. Thus, the validity of research is measured not only by methodological accuracy but also by its consistency with moral principles, social benefit, and respect for human dignity. This perspective expands the concept of scientific objectivity from being merely free from bias to encompassing scientific

responsibility oriented toward human well-being and the common good. This approach also responds to criticisms of the positivist paradigm, which tends to separate facts and values in the process of knowledge production.

Theoretically, this study contributes an integrative epistemological model that brings together the Islamic intellectual tradition and the development of contemporary psychology. The model demonstrates that the Islamization of psychology is neither an ideological project nor a rejection of Western psychology, but rather an effort to construct a more inclusive paradigm through the integration of diverse sources of knowledge. Accordingly, Islamic psychology does not develop as a discipline isolated from modern psychology, but as a paradigm that expands the conceptual foundations of psychology, enabling it to explain the complexity of human beings across biological, psychological, social, moral, and spiritual dimensions.

From a practical perspective, the resulting paradigm has implications for the development of psychology education curricula, academic research, counseling services, psychotherapy, and mental health policies in Muslim communities. The integration of revelation, reason, and empirical reality enables the development of psychological intervention models that are oriented not only toward addressing psychological disorders but also toward strengthening meaning in life, character development, spiritual growth, and holistic human well-being. Therefore, the Islamization of psychology paradigm has the potential to become a significant direction in the development of twenty-first-century psychology that not only maintains methodological rigor but also strengthens ethical, humanistic, and spiritual dimensions as foundations of the discipline.

Nevertheless, this study is limited to a conceptual reconstruction based on a library research approach. The resulting epistemological model has not yet been tested through empirical research or implemented in psychological practice. Therefore, future research should develop operational indicators concerning the relationship among revelation, reason, and empirical reality across various branches of psychology and examine the effectiveness of this paradigm through experimental research, psychological instrument development, and clinical and educational interventions. Such efforts will strengthen the scientific validity of the Islamization of psychology paradigm while expanding its contribution to the development of psychology that is more holistic, contextual, and oriented toward human well-being and the common good.

CONCLUSION

This study emphasizes that the Islamization of psychology cannot be understood merely as a project of integrating religion and science, but rather as an effort to reconstruct the way knowledge about human beings is developed. Through the dialectic of revelation, reason, and empirical reality, this study demonstrates that these three sources of knowledge have different yet mutually interdependent functions: revelation provides direction and meaning, reason constructs conceptual frameworks, and empirical experience tests and contextualizes knowledge in real-life situations. From this perspective, psychology is no longer positioned solely as a science that explains behavior, but also as a discipline that helps human beings understand the purpose of life, moral responsibility, and holistic well-being. The primary contribution of this study lies in shifting the focus from the “Islamization of

psychological theories” toward the “Islamization of the scientific paradigm of psychology.” This shift opens the possibility of developing a psychology that maintains modern methodological rigor while remaining grounded in dimensions of values, ethics, and spirituality. Thus, the proposed paradigm has the potential to serve as a bridge between the Islamic intellectual tradition and the development of global psychology, which is increasingly moving toward holistic and multidimensional approaches. This study remains limited to conceptual reconstruction and therefore requires further examination through empirical research and the development of operational methodologies. Nevertheless, the findings demonstrate that the future of psychology does not have to be framed as a dichotomous choice between science and religion. Instead, the development of psychology that integrates revelation, reason, and empiricism may provide a new direction toward a more humane science, oriented toward the common good, and capable of addressing the challenges of the crisis of meaning, mental health, and the spiritual needs of contemporary society.

REFERENCES

- Ali, M. (2024). *Memahami Riset Perilaku dan Sosial*. Bumi Aksara.
- Effendi, D. I. (2026). *Naskah akademik bimbingan dan konseling Islam: Ontologi, Epistemologi dan Aksiologi*. <https://digilib.uinsgd.ac.id/id/eprint/127685>
- Fadillah, M. (2024). Sumber Daya Manusia (Fitrah, Akal, Qalb, dan Nafs) dalam Filsafat Pendidikan Islam. *MA'ALIM: Jurnal Pendidikan Islam*, 5(1), 160–174. <https://doi.org/10.21154/maalim.v5i1.8425>
- Ganschow, S. M. (2024). *Discerning Impact of Secular Humanism on Pastoral Counseling*. Liberty University.
- Ibad, K. (2026). *Psikologi Al-Qur'an: Menyelami Eksistensi Tuhan dalam Pergulatan Paradigma Psikologi Modern*. PENERBIT KBM INDONESIA.
- Maduretno, T. W., Judijanto, L., & Lintong, F. D. (2026). *Psikologi Humanistik dalam Proses Belajar Mengajar*. PT. Sonpedia Publishing Indonesia.
- Musripah, M. (2023). Potret Manusia Dalam Perspektif Psikologi Islam. *JOUSIP: Journal of Sufism and Psychotherapy*, 3(2), 167–180. <https://doi.org/10.28918/jousip.v3i2.1301>
- Pasaribu, H., Rosidi, A., Pratama, D. A., Wambrauw, A., Muliani, F., Widodo, S. S. S., Gunawan, H., Kusumawati, D., Latupeirissa, S. J., & Yuswanita, L. (2026). *Metodologi penelitian*. CV. Insight Media.
- Phurisamban, R., Luna, E., Eyster, H. N., Chignell, S., & Koppes, M. (2025). Shedding The Cloak Of Neutrality: A Guide For Reflexive Practices to Make The Sciences More Inclusive and Just. *Ecosphere*, 16(4), e70168. <https://doi.org/https://doi.org/10.1002/ecs2.70168>
- Pugu, M. R., Riyanto, S., & Haryadi, R. N. (2024). *Metodologi Penelitian; Konsep, Strategi, dan Aplikasi*. PT. Sonpedia Publishing Indonesia.
- Rassool, G. H. (2024). *The Fitrah: Spiritual Nature of Human Behaviour BT - Exploring the Intersection of Islāmic Spirituality and Psychotherapy: Healing the Soul* (G. H. Rassool (ed.); pp. 51–72). Springer Nature Switzerland. https://doi.org/10.1007/978-3-031-72724-5_5
- Sabrina, N., Thalal, M., Juliarti, W., & Suratin, S. I. (2025). Digital Neuroethics and the Reconstruction of the Epistemology of Islamic Religious Education. *Journal of Contemporary Islamic Education*, 5(2), 146–160.

- <https://doi.org/10.25217/jcie.v5i2.7573>
- Said, B., Fauzi, I., Khor, A., & Qulyubi, M. M. (2025). Deconstructing Islamic Reasons: Arkoun's Critique and Ibn Sina's Philosophy of the Soul. *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism*, 11(2), 537-554. <https://doi.org/10.20871/kpjipm.v11i2.468>
- Setiyani, A., Judijanto, L., Basir, M. K., Athifah, M. R., Mutika, W. T., Ningrum, N. R. Y., Hendryawan, S., & Lisa, M. (2026). *Metodologi penelitian kuantitatif*. PT. Sonpedia Publishing Indonesia.
- Widayanthi, D. G. C., Subhaktiyasa, P. G., Hariyono, H., & ... (2024). *Teori Belajar dan Pembelajaran*. books.google.com. <https://www.researchgate.net/profile>
- Zahrah, F. A. (2025). Ruh, Nafs, Akal, Qolb, Fitrah Sebagai Potensi Dalam Membekali Manusia Sebagai Abdullah. *JIPDAS (Jurnal Ilmiah Pendidikan Dasar)*, 3(3), 100-106. <https://doi.org/10.65946/2rnfb333>