

INTEGRATIVE MEDIUMS OF ISLAMIC TEACHINGS AND MODERN PSYCHOLOGY EDUCATION: A CONTENT ANALYSIS

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Abstract. Psychological education in the modern era is a multidisciplinary field that uses psychological concepts to improve the learning process and foster academic achievement. Nevertheless, despite the considerable progress achieved in contemporary psychology education, there is a crucial deficiency in incorporating Islamic teachings into this discipline. This study aims to review integrative mediums of Islamic teachings and modern psychology education. The methodology used in this study involves a content analysis approach. This strategy initiates by identifying search keywords that are associated with the primary subjects of the study, such as 'Islamic teachings', 'modern psychology', 'psychological education', 'integration', 'frameworks', and 'review analysis'. The content analysis demonstrates the remarkable and notable ways in which Islamic teachings and modern psychology education are integrated, specifically: (a) unification of Western psychological models with Islamic beliefs and practices; (b) research on historical accounts of Islamic psychology and its rebirth in the modern era; (c) development of theoretical models and frameworks within Islamic psychology; (d) development of interventions and techniques within Islamic psychology; and (e) development of assessment tools and scales normed for use with Muslims. In conclusion, this study highlights the possibility of combining Islamic teachings and modern psychology to enhance psychological education. Future studies on this topic could delve deeper into the practical applications of this integration in various educational settings.

Keywords: *Islamic teachings, modern psychology, psychological education, modern education*

Introduction

Psychological education is a multidisciplinary field that applies psychological concepts to enhance learning and academic achievement. It acknowledges diverse learners and tailors instructional approaches to individual needs. Educational psychologists use human development theories to refine teaching methods and study cognitive, social, and emotional processes to improve learning (Duan, 2023). They address learning difficulties and promote inclusive education by considering factors like age, culture, and environment. With technological advancements, experts assess their impact on education and develop strategies to manage challenges. The field evolves with new research and societal changes, fostering collaboration among educators, psychologists, and policymakers to ensure equitable and lifelong learning. Despite progress in contemporary psychology education, there remains a crucial gap in integrating Islamic teachings. The moral, ethical, and personal development aspects of Islam offer valuable insights that could enhance psychological education (Wright and Buchanan, 2019). However, current discourse often overlooks these perspectives, limiting inclusivity and failing to address cultural and religious diversity among learners. This study seeks to bridge this gap by incorporating an Islamic paradigm and teaching methods to create a more holistic and culturally sensitive approach to psychology education.

This study aims to review integrative mediums of Islamic teachings and modern psychology education. This study offers various benefits, including Islam's moral and ethical teachings that can complement contemporary psychological theories and foster a more holistic understanding of human behaviour and cognitive processes (Muhammad and Desari, 2023). By 'Islamicising' psychology curricula, the subject becomes relevant and relatable to learners from different religious and cultural backgrounds and serves as a platform for mutual respect and understanding. Moreover, such integration helps broaden the dialogue on multicultural education so that psychological and pedagogical currents may be impacted by a range of religious and philosophical perspectives that, in turn, enrich inclusivity and engagement in education.

Review of literature

Islamic teachings and efficient mechanisms to educate modern psychology can be linked perfectly to have a comprehensive workup for nurturing and education. Islamic education, supplemented with psychological knowledge, has an enormous opportunity to provide the framework for integrating moral education with spiritual strength—especially for the younger generation (Irfan, 2024). This form of educational psychology, which is deeply embedded in Islamic values, looks at behaviour and attempts to change it through learning experiences that are informed by Islamic teachings and practices (Wadham and Mansir, 2022). It encourages its audiences to embed Islamic values in their daily lives and their surroundings, that is, their community, which serves as a holistic means of connecting with positive behaviour and becoming exemplars of character building. ICTs and other learning resources from the 21st century also allow for a wider range of learning and teaching methods, not just in ICT-related fields. This may help Islamic education improve delivery while keeping Islamic content (Gyagenda, 2021). Furthermore, transpersonal theory applied in Islamic education can provide a psychological approach that explores the spiritual aspects of human experience that can hopefully complement the educational process through a more profound understanding of the process of growth and development of the self (Rahmi et al., 2022). Multiculturalism, which promotes inclusivity and diversity in line with the values of Islamic teachings, should support the development of Islamic education models (Hosnan, 2022).

Psychological theory and Islamic education based on the Qur'an and Hadith have the same goal, so they can be linked to developing psychological education principles (Matara, 2022). Researching effective teaching management strategies in 21st-century Islamic education institutions are mainly student-centred, ICT-integrated, science-based, local-global-oriented, and should provide a wholesome and well-rounded experience (Assalihee and Boonsuk, 2023). Islamic education in the family is crucial for moral development, as it emphasises the importance of practising Islamic values, morals, and worship within the family and society as early as possible (Mansir, 2022). The proposed framework of Islamic educational foundations aims to improve the Islamic education of preschoolers by making sure that the way they are taught is in line with Islamic values and cognitive learning theories (Idris et al., 2019). In this situation, Islamic educational foundations cover many areas, such as religious, psychological, philosophical, historical, social, economic, and political aspects (Mirnawati and Suarni, 2022). This indicates that Islamic educational foundations are multidisciplinary. Islamic boarding schools play a strategic role in fostering religious moderation and communal harmony as formal education institutions built on Islamic teaching and value systems (Al Qolbi,

2019). Teaching and learning programmes in Islamic education, especially in the study of Hadith, not only leave aside the cognitive aspect but also its essence in the development of all aspects of the moral and ethical personality of the student (Mubarok and Sudrajat, 2020). However, through curriculum design, interactive learning methods, and technology integration, educational practices that reconceptualise Islamic theology could create a more profound engagement in and with Islamic teachings and expand the transformative power of education (Abdullah, 2024). According to Fernando and Md Yusnan (2022), Islamic education enables students to develop critical thinking skills in everyday interactions, apply Islamic sects, and uphold universal ethical values. This, in turn, fosters harmony and cooperation on a global scale, grounded in a genuine understanding of Islam.

The exploration of human behaviour and treatment methods in Islamic civilisations was present long before contemporary psychological theories and practices emerged, which indicates the timeless nature of the Islamic tradition in psychology (Shahidipak, 2020). Problem-based learning in Islamic education classes improves students' metacognition skills (Shamsaei, 2020) and might help them understand Islamic principles better, which is in line with the goals of the higher education system. The involvement of Islamic values in English teaching material for young learners positively helps balance students cognitive, affective, and psychomotor domains (Rahmadany et al., 2021). This module will help accelerate the teaching of Islamic knowledge to the learners so that they can develop better parenting education modules in their households concerning the education of adolescents based on Islam as well (Kosim et al., 2022). In Islamic psychology, the meaning of character is candour and hypocrisy (Heryadi and Subandi, 2021). Islamic education and character development strategies are applied in the learning process to solve current problems, which build students' moral and ethical behaviour in the teaching of Islam (Tabroni and Rahmawati, 2021). Islamic education paradigms focus on understanding religion and values integrated into the personality of students, which can form an ethical attitude based on Islamic teaching (Supriyanto et al., 2022). The social, political, and cultural views of Islamic education emphasise the goals of faith development and gaining knowledge through their respective institutions, which are crucial for the preservation and propagation of Islamic teachings (Suradi, 2022). Dhurumraj and Mudau (2022) indicated that Islamic education is supposed to include all subjects because, in Islam, everything a devotee does is considered an act of worship. This means that teaching life sciences in Muslim schools can be looked at from a religious perspective.

The quantum teaching-learning model has been tested and found to have positive effects on both social skills and integrated thematic learning outcomes (Sulfah et al., 2022). The religious programmes in schools that are used to teach students are likely to have good morals that are the core of Islamic education, namely, faith, good conduct, and the sciences that the students have to master (Sari and Abidin, 2023). The Fourth Industrial Revolution poses several challenges for Islamic education, which requires the adaptation of Islamic educational practices without compromising the tenets of Islam (Lundeto et al., 2021). Educational applications such as Quizizz in Islamic religious education motivate students to learn Islamic teachings so that their interest and enthusiasm for them can be more advanced (A'yun et al., 2022). Islamic education provides the foundation and early phase for all students, especially students with special needs, such as those with physical deformity, autism syndrome, and Down syndrome. The teaching aids and learning aids endowed to them need to be tailored-fitted;

correctly right education entitled on the right subject would make their education sensitive, accessibility sensitive, equity sensitive, and people with diversity sensitive (Dzulkifli, 2021). Starting religious and moral education in kindergarten promotes organised learning of the principles and ideals of Islam; this method encourages religious and moral behaviour in early childhood (Perdana and Ngadiman, 2019). Madrasas are the institutional growth and self-governing nature of the Islamic context of education, where Islamic teachings and values are passed on to future generations (Sarifah et al., 2023). The trajectory of teachers and students of Islamic education from the perspective of the Quran and Hadith highlights the highly moral profession of teachers in moulding the personality and character of students to comply with the teachings of Islam (Hasanuddin and Iskandar, 2022). Insights from Australian educators in Islamic schools on the distinctive characteristics and dialogic nature of Islamic education (Abdalla et al., 2022).

The application of psychology to college education reveals the importance of recognising student psychological states and improving teaching to promote students' overall development (Liu et al., 2023). *Teacher Performance: The Mediating Role of Work Environment and Islamic Leadership Style* (Agustina et al., 2023) highlights the significance of supportive work environments and leadership practices in supporting and enhancing positive teacher motivation and performance. Integrating the values of Islamic education into community medicine traditions enriches educational practice because it aligns with Islamic teachings, ensuring guidance methods are based on actual practice (Hirsan, 2023). Quran literacy education for special needs students highlights inclusiveness and accessibility in Islamic education so that every student can access Islamic teachings (Aly and Bustomi, 2022). Middle Eastern influences on Islamic education in Indonesia are diverse in their educational orientation and practice, which developed Islamic educational approaches in the Indonesian context (Boy, 2020). The values of character education in Islamic boarding schools: the implementation of the Tijaniyah target in Islamic Sharia learning (Puspitaningrum, 2023). By finding a balance between Islamic teachings and modern psychology education, combining them makes it possible to teach values, ethics, character, and holistic education. Through the incorporation of principles of psychology with spiritual values, Islamic education is capable of fostering moral character, moral resilience, and moral conduct. Different types of Islamic education and points of view are in line with Islamic values. These can be Ahlaq, Akhlaq, morals, or the multidisciplinary field of Islamic education. It is important to incorporate Islamic values into the school system so that students can grow as whole people and behave ethically. By integrating innovative pedagogies, fostering inclusivity, and understanding core Islamic principles, teachers can stimulate students' spiritual, social, and emotional growth through the virtues of their faith that go beyond Islamic practices.

Materials and Methods

The method used for this research is content analysis. It begins by identifying search keywords relevant to the key topics of interest in the research, such as Islamic teachings, modern psychology, psychological education, integration, frameworks, and review analyses. A search is conducted in multiple other academic databases, including PubMed, PsycINFO, ERIC, JSTOR, and Google Scholar, to ensure the completeness of the review. This study starts by selecting a few 'collections' or groups of documents

which are relevant for this research to be able to filter in relevant documents to the search that focus on only peer-reviewed articles, books, book chapters, conference proceedings and dissertations. The content analysis uses strict inclusion criteria to ensure that the publications selected are relevant. They might include articles that touch on both the subject of Islam and contemporary psychology, which may have been published during 2020 and above. Multiple stages are involved in the process of data analysis. Firstly, the relevance of the papers identified is based on a review of titles and abstracts. It is then followed by a detailed analysis of the texts of the selected publications. The data were then retrieved and organised according to the main themes of the study. Finally, a narrative synthesis is done to identify common trends, discrepancies, and gaps in the literature. This approach ensures that the literature is systematically and comprehensively reviewed, resulting in an exhaustive overview of the present status of teaching contemporary Islamic psychology in psychological education. It also points out directions for forthcoming research, thus providing it with a substantial contribution to the continuous development of this field.

Results and Discussion

The content analysis demonstrates the remarkable and notable ways in which Islamic teachings and modern psychology education are integrated, specifically: (a) unification of Western psychological models with Islamic beliefs and practices; (b) research on historical accounts of Islamic psychology and its rebirth in the modern era; (c) development of theoretical models and frameworks within Islamic psychology; (d) development of interventions and techniques within Islamic psychology; and (e) development of assessment tools and scales normed for use with Muslims.

Unification of western psychological models with Islam beliefs and practices

The medium of the integrative reconciles oppositional systems of cognition. The Western models for understanding mental wellbeing-cognitive-behavioral therapy or psychoanalysis, "humanistic" or interpersonal psychology-are merely trying to understand and then control mental bronchitis for the benefit of individual or group behaviour. Islam, through the Quran and Hadith, for example, prioritises spiritual growth and moral conduct for the benefit of people in this life and the salvation of their souls in the next. The unifying process involves the recognition of common values, such as empathy, ethical responsibility, and the desire to learn. In addition, it integrates Western psychological treatment methods with Islamic practices of prayer meditation and recitation of the Quran. It also means developing frameworks of psychology that are Islamic, offering a culturally appropriate approach to dealing with mental health problems for Muslims. This integration strengthens the field of psychology through the use of diverse perspectives and culturally appropriate methods. For Western psychological models to be integrated with Islamic beliefs and practices, it is necessary to thoroughly incorporate Islamic teachings into psychological frameworks rather than adding an Islamic twist. That integration should be mindful of individual beliefs and practices so that a full exercise can be carried out with religiously active Muslims (Rothman and Coyle, 2020). The integration of Islamic psychological principles with contemporary psychology could advance the well-being of human beings, and the actions also refer to spiritual values (Aprilianti, 2024). Additionally, Islamic education uses both psychological principles and spiritual guidance to help develop people's

character and skills, giving them the moral strength and emotional resilience they need to be successful (Irfan, 2024). Such an approach guarantees a Muslim-friendly therapy is sensitive to clients' beliefs and practices (Çınaroğlu, 2024).

Research in the past few years has argued for culturally and spiritually adequate mental health services for Muslims in the non-Muslim world (Rassool, 2021; Sotillos, 2021). This spiral has resulted in the emergence of a new discipline, Islamic psychology, which proposes that spirituality is at the centre of the highest possibility of what it means to be human and a “relational self” with God (Iqbal and Skinner, 2021). However, any effort at creating therapeutic models by bridging Western math models of the mind with Islamic cosmology has received little attention. For this reason, one can analyse the theorisation/assumptions regarding both traditions and then create a framework for the integration of both (Imam et al., 2023).

Research on historical accounts of Islamic psychology and its rebirth in the modern era

This deep medium breaks down the past of Islamic psychology as well as its reawakening in the modern world. Islamic psychology, derived from Islamic philosophy and theology, boasts an ancient and robust history. Muslim scholars from the earliest times have added a great deal to our understanding of the mind and the way we behave. This holistic research involves studying historical records, understanding the concepts, beliefs, and practices proposed by ancient Islamic scholars, and recognising their relevancy and significance today. The term 'rebirth' relates to the tendency to re-emerge and re-use past philosophical concepts in modern psychological practices, especially when Western theories may not be best suited to a person's cultural and religious beliefs. While the idea of an integrative medium adds to our understanding of psychology from an Islamic point of view, it also brings old wisdom and practices back into modern psychological thought, making it better in a way. It underscores the importance of cultural and religious sensitivity in psychotherapeutic practice and contributes to a better, fuller understanding of human psychology. Islamic psychology has undergone a revival, marked by professionalisation (Dharamsi and Liberatore, 2023). This pomade gathers Islamic psychological values and approaches into general perspectives of psychology to achieve welfare and resiliency (Aprilianti, 2024). Iqbal and Skinner (2021) underscore the importance of grounding Islamic psychology in traditional Islamic understanding and its sources. This article gives a uniquely viable solution for psychological issues by integrating Islamic concepts and concepts of psychology of the 21st century. Muslim scholars are not the only ones who have benefited from the full spectrum of Western psychology, as well as Islamic psychology (Osman et al., 2021). This has also been helped by non-Muslim researchers. Maulana et al. (2022) invite you to write and provide feedback to improve this text by employing iterative writing. Islamic education presents a unique holistic approach to morality and spirituality through the integration of spiritual principles and psychological insights (Irfan, 2024). It was found that there was knowledge of Islamic psychology that could be studied more deeply in terms of crisis and disaster (Sofyan et al., 2021) The field is continuing to evolve, with studies on new therapies based on Islamic traditions (Harianti et al., 2022).

Recent studies have examined the historical records of Islamic psychology and its revival in the contemporary world. For example, Shahidipak (2020) as well as Hafizallah and Husin (2019) provide an overview of the historical progress of Islamic

psychology and highlight important contributions in the area, with the former focusing mainly on its concepts and the latter. Rassool and Iakhin (2023) as well as Rahman (2022), for example, talk about the modern situation. They think about the role of Islamic psychology in the post-Soviet space and how psychology can be used to bring back Islam. Together, these studies highlight the history and promise of Islamic psychology in responding to the needs of modern times.

Development of theoretical models and frameworks within Islamic psychology

This integrative medium is all about the formulation of new theoretical models and frameworks that have practical strong bases in Islamic teachings. It involves a profound understanding of the principles, ideologies, and concepts of Islam, as well as its application to the study of human behaviour and mental processes. This study constructs these models, going beyond simply translating Western psychological concepts into an Islamic context. Rather, it involves the construction of particular systems that are Islamic. These models consider that human beings have a comprehensive nature, according to an Islamic perspective, meaning they have physical, psychological, and spiritual facets. They take a culturally and religiously sensitive approach, which intends to understand and address mental health issues in Muslim cultures. The development and improvement of these models is an ongoing process and promotes the field of Islamic psychology as a comprehensive and distinctive subject area. Likewise, it stresses that psychological theory and practice remain sensitive to cultural and religious context and calls for tolerance and diversity to reflect in psychology. Islamic psychology has experienced exponential growth in theoretical models and frameworks. Some people suggest different ways to get around this problem. For example, the Traditional Islamically Integrated Psychotherapy model (Mahmoodi et al., 2023) uses both Islamic theology and Western psychology. This is done because Muslim therapists may not be sure that Western theory can help them with their problems. Another idea is to use the Islamic model of the soul in psychotherapy (Rothman and Coyle, 2020). There have also been initiatives for indigenising Islamic psychology (Pasha-Zaidi, 2021) as well as integrating Islamic spiritual tenets into psychotherapy (Ismail et al., 2023). To meet the distinct psycho-spiritual needs of Muslim clients and communities, these models have been developed. A synthesis of Islamic values with various psychological elements is being employed to establish a more unified framework for the psychological health and resilience of Muslims in an Islam-centred perspective (Aprilianti, 2024; Koburtay et al., 2022). The development of Islamic psychology itself is interdisciplinary, epistemological, and rooted in behaviour (Mohadi and Tarshany, 2023; Fuad and Faishol, 2022; Shahidipak, 2020).

Recent studies in Islamic psychology have concentrated on the emergence of its theoretical models and frameworks. The questions about spiritual basics and elements of the human psyche in Islamic psychotherapeutic ideas are related to the developmental theories of al-'Aql, al-Qalb, and al-Nafs (Zulkipli et al., 2022). A theoretical model of Muslims' intentional lack of engagement with respect to mental health services was recently proposed by Tanhan and Young (2022), based on the Theory of Planned Behaviour and the Theory of Reasoned Action. In the context of Islamic psychology scholarship, Rassool (2023) reflects critically on the problems or challenges in this field and the practical solutions proposed to overcome these challenges but also highlights the dominating traditional epistemology-based bias which, if not Islamically validated, may make way for a monopolistic agenda of empirical validation research orientating

towards the traditional view. These studies together form the theoretical basis of Islamic psychology and help address its major problems.

Development of interventions and techniques within Islamic psychology

In this kind of integrative medium, healing methods and principles based on Islamic reasoning are used for the first time. This will explain why this step is pivotal for Islamic psychology; this is to (re)shape the concepts into something more concrete and applicable. These methods and techniques are specifically designed to address psychological problems in a way that is in line with Islamic teachings and values. It could include spiritual activities such as prayer and meditation but also incorporate elements of Islamic teachings regarding resilience, patience, and tawakkul. Instead of just copying Western methods, these practices have been developed by making their own strategies that fit the distinct cultural and theological context of Muslims. It ensures that psychological support is available, relevant, and effective for Muslims. Furthermore, it encourages inclusivity and openness in the field of psychology by acknowledging and appreciating the significant role that culture and faith have in shaping an individual's mental health. These interventions can include applying spiritual practices such as prayer and mindfulness but can also be based on the development of certain therapy techniques respecting Islamic values. As shown by research (Winarso and Riyanto, 2023), Islamic psychological therapy can help reduce anxiety. This points the way for more targeted types of intervention (Rothman and Coyle, 2020). It points to the need to integrate Islamic concepts into the therapeutic processes as a specific need for Muslims in healing the psychological state (Osman et al., 2021). Methods such as Sufi methods and Islamic philosophy play an important role in psychotherapy (Ismail et al., 2023). In addition, early success in improving mental health outcomes has also been reported with Islamic-based cancer counselling interventions (Khan and Nadeem, 2021) and resilience-based programs (Kusnanto et al., 2022). Psychological interventions have strong empirical support for explaining and changing psychological health-related behaviours; therefore, redesigning these constructs to include Islamic constructs might be appealing to Muslim populations and provide more arousal and uptake (Yong et al., 2023).

There has been a growing body of research within the field of Islamic psychology looking into interventions and methods of practice that can be used with Muslim populations to overcome mental health issues as well as improve spirituality (Abu Khait and Lazenby, 2021; Keskinoglu and Ekşi, 2019). This type of practice makes use of Islamic ways and customs, like prayer, devotion, and faith, to improve mental and spiritual well-being. In a similar vein, Mir et al. (2019) describe the development of a depression intervention, building on effective religious coping strategies, targeting Muslim patients. All of these studies highlight the importance of culturally sensitive interventions regarding their use in Islamic psychology, providing evidence that mental health care for Muslim populations would be better served by adapting general strategies to local needs.

Development of assessment tools and scales normed for use with Muslims

This integrative medium should entail the creation and modification of psychometrics (e.g., scales) that are culturally or religiously sensitive to Muslims. This means, first, working to develop knowledge of the cultural and religious backgrounds of

Muslims and then also developing psychometric instruments (e.g., stress, anxiety, depression, wellbeing) that better capture the Islamic beliefs and practices of Muslims. It is also evident that tools such as these are necessary when developing an evidence-based understanding of particular mental health problems for any Muslim population. Muslim groups can get tools that are based on different religious and cultural settings by using a priori empirical validity to help provide a psychological service that is relevant to their culture. Such an Islamic perspective on Western psychological therapy is of great significance to avoid misinterpretation of conceptions of mental health among believers and non-believers. For example, two instruments adjusted for Muslim populations, such as the Perceived Islamophobia Scale of Nadeem (2020) and the Meanings of the Hijab (MOTH) Scale of Safdar and Jassi (2021), can be employed when creating assessment tools and scales normed specifically for Muslims. These scales show the need for cultural and religious-specific trait testing. In addition, some previous studies on religiosity (Corstange, 2022), halal consumption attitudes (Hanafiah and Hamdan, 2020), and halal awareness (Sabbar et al., 2023) can be used to stimulate and better guide researchers in developing culturally sensitive assessment measures focused on behaviour in the context of Muslim communities. By adding this evidence to the areas and types of tests used with Muslim groups, valid and trustworthy evaluation tools in the mental health, education, and health sciences can be made that really evaluate outcomes for people with Muslim backgrounds and experiences.

Various evaluation instruments and scales standardised for use with Muslims have been created and verified. Ertit (2023) established a Secularity Scale for Muslims, whereas Awaad et al. (2019) formulated the Muslims' Perceptions and Attitudes to Mental Health (M-PAMH) Scale. Bashir and Khalid (2020) developed the Acculturative Stress Scale for Pakistani Muslim Students, whereas Sukmawati et al. (2022) presented the Muslim Spiritual Happiness Scale. These tools are very important for academics and professionals who work with Muslim communities because they give culturally appropriate and useful measurements for a wide range of psychological and social factors.

Conclusion

In conclusion, this research focuses on the integration of Islam and psychological education to improve it. A modern psychological model and a therapy-rich approach can work together in abstract Islamic teachings that have a lot to say about ethics, character, and personal growth. A fusion of these two disciplines can create a more holistic, culturally responsive, and comprehensive model for the education of psychologists. Moreover, it could help create an educational environment that respects and celebrates diversity. The report calls for further inquiry and discourse in this area, noting the necessity of ongoing collaboration between educators, psychologists, researchers, and legislators. Third, the study contributes to the larger conversation surrounding multicultural education within classrooms by appealing for additional perspectives to be included in psychological education. This statement reflects the generalness and particularity of our increasingly global and yet distinguished global world. It highlights the need for implementing educational approaches which correspond with this diversity. Future research in this area could explore the pragmatic aspects of incorporating such integration across different educational contexts. The empirical studies can be done in the field of Islamic teachings integrated with modern

psychological education, which could be conducted to assess the effectiveness of hundreds of teaching methods. A comparison study could be conducted to measure the difference of learning outcomes between traditional psychology teaching and teaching Islam, such as how to behave. Additional research may examine whether this integration can help address specific learning disabilities such as attention deficit hyperactivity disorder (ADHD) and dyslexia. In addition, the influence of this merging on the condition of engagement, sense of belonging, and educational experience of learners can be investigated. Finally, this integration has implications for researchers to develop and test new innovative pedagogies incorporating this integration to further advance the field of psychological education. These concepts aim to move the conversation forward about multicultural education and create a fuller, more inclusive approach to education.

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Conflict of interest

The authors confirm that there is no conflict of interest involved with any parties in this research study.

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