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The Implementation of Integration on Knowledge: Islam-Psychology

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ABSTRACT

The research based on fact about more than ten years experience the existing of Islamic Psychology Department at State Institute of State Islamic University Imam Bonjol Padang. During the implementation of the integration on Islam and science (Psychology), The research used quantitative method as a perspective. The populations on the research were a lecturer who was teaching in the Islamic Psychology Dept. and students (about 35 people/ lecturer and 145 pupils). The sample was about 32 lecturers and 107 students. The measurement of size of respondents based on Slovin formula: $N/1+N.e^2$. The data collected by psychological scale, observation and documentation. The regression has been used to analyze data. The research found: (1) There were any connection between the integration on Science-Islam and developmental of student's knowledge on Islamic Psychology perspective. (2) There was no effect of integration on Islam-Psychology towards of development on knowledge of students at Islamic Psychology Dept. It means that the integration and implementation quite different. Recommendation: We should make a separation between Islam as science and Islam as belief.

INTRODUCTION

The phrase "Islamization of knowledge" was first used and proposed by the Malaysian scholar Syed Muhammad Naquib al-Attas in his book "Islam and Secularism" ISBN 983-99628-6-8 (first published in 1978)¹. It was also proposed by the Palestinian philosopher Ismail Al-Faruqi², in 1982, in response to what he called "the malaise of the ummah" (faithful). He argued that by using tools, categories, concepts and modes of analysis that originated wholly in the secular West (like Marxism), there was a disconnect between the ecological and social reality of Muslim nations, and worse, a total inability to respect or even notice the violations of ethics of Islam itself. In his view, clashes between traditionalist ulema and reformers seeking to revive Muslim society with modern science and professional categories, were inevitable without the strong ethical constraints that applied to methods of early Muslim philosophy. He proposed therefore to revive those methods, restore ijihad and integrate scientific method within Islamic limits. Crisis of knowledge of immense proportions overwhelms the contemporary Muslim civilization: The erstwhile "Civilization of the Book" is humbled today under the intellectual thatch of the West. This is an indictment made, paradoxically, in good faith! Faith, and not science, was the quintessence of the nascent Muslim civilization. The inspiration for the grand synthesis of the seventh century was embodied in the very first command of the Quran: Read (iqra). For the next five centuries this and some eight hundred Quranic exhortations on knowledge (ilm) remained the prime movers behind the triumph of the Muslim intellect³.

Certainly, the dichotomy of Revelation and reason, which to the arch secularist Ernest Renan, was "the heaviest chain that humanity has ever borne," had vanished. On the contrary, the creative Muslim impulse spread its liberating influence far and wide: It fueled the engine of the European Renaissance. Spain, the then Muslim land closest to mainland Europe, became the bedrock of large-scale knowledge transfer as opposed to today's controversial and shallow-by-content technology transfer⁴. The professed claim of Western science is that of doubt. Yet, the tyranny of the scientific method ossifies the same doubt into a "faith" or a truth-claim. The postmodernist rejection of truth as an Enlightenment value goes beyond that and equates it with a power claim. Conversely, faith constitutes the genesis of quest for knowledge in Islam. In this respect, those who debate the issues of religion and science without regard to the essential nature of Islamic epistemology are likely to expose their naivete. Our narrative on the Spanish Muslim science notwithstanding, the acculturation of science in other Muslim lands--the accomplishment by the 14th century Syrian astronomer Iba ash-Shatir is a case in point--defies the proclaimed rancor between religion and science. Similarly, disputations and discourses between the "fatalistic" Ash 'arites and the "rationalist" Mu 'tazilites give credence to Muslim intellectual vibrancy.

¹ Syed Muhammad al Naquib bin Ali al-Attas was born 5 September 1931) is a prominent contemporary Muslim philosopher and thinker from Malaysia. He is one of the few contemporary scholars who is thoroughly rooted in the traditional Islamic sciences and who is equally competent in theology, philosophy, metaphysics, history, and literature. He is the pioneer in proposing the idea of Islamisation of knowledge. Al-Attas' philosophy and methodology of education have one goal: Islamisation of the mind, body and soul and its effects on the personal and collective life on Muslims as well as others, including the spiritual and physical non-human environment. He is the author of twenty-seven authoritative works on various aspects of Islamic thought and civilisation, particularly on Sufism, cosmology, metaphysics, philosophy and Malay language and literature.

² Isma'il Raji al-Faruqi (January 1, 1921 – May 27, 1986) was a Palestinian-American philosopher, widely recognised by his peers as an authority on Islam and comparative religion. He spent several years at Al-Azhar University in Cairo, then taught at several universities in North America, including McGill University in Montreal. He was Professor of Religion at Temple University, where he founded and chaired the Islamic Studies program. Al-Faruqi was also the founder of the International Institute of Islamic Thought. He wrote over 100 articles for various scholarly journals and magazines in addition to 25 books, of the most notable being *Christian Ethics: A Historical and Systematic Analysis of Its Dominant Ideas*. He also established the Islamic Studies Group of the American Academy of Religion and chaired it for ten years. He served as the vice-president of the Inter-Religious Peace Colloquium, The Muslim-Jewish-Christian Conference and as the president of the American Islamic College in Chicago. Al-Faruqi and his wife, Lois Lamy al-Faruqi, were stabbed to death in their home in Wyncote, Pennsylvania on May 27, 1986

³ The Qur'anic terms for knowledge are: 'ilm, ma'arifat, hikmat, basirat, ra'ay, dhann, yaqeen, tadhkirat, shu'ur, lubb, naba', burhan, dirayat, haqq, and tasawwur. The terms for lack of knowledge are: jahl, raib, shakk, dhann, and ghalabat al dhann. Grades of knowledge are 'ilm al yaqeen, 'ayn al yaqeen, and haqq al yaqeen. Knowledge is correlated with iman, 'aql, qalb, and taqwah. Knowledge must be evidence-based knowledge, hujjiyat al burhan. The seat of knowledge is the 'aql, and qalb. Allah's knowledge is limitless but human knowledge is limited. Humans vary in knowledge. Knowledge is public property that cannot be hidden or monopolized. Humans, angels, jinn, and other living things have varying amounts of knowledge. <http://omarkasule.tripod.com>.

⁴ Munawar Anees. 2014. Islamization of Science: A Crisis of Knowledge <http://www.metanexus.net/>

The floodgates of knowledge unlocked in Muslim Spain left their lasting imprints on every conceivable domain of the Western society. Even the Christian Scholastic Theology was not immune from this cognitive seduction. Indeed, no palpable synthesis was possible without the 13th century rediscovery of Muslim Aristotelian scholarship, as exemplified by Ibn Sina (Avicenna) and Ibn Rushd (Averroes). Ironically, coming on the eve of the Columbian triumph, Marilyn Waldman's summation on the Muslims in Spain in *The Christopher Columbus Encyclopedia* is instructive of the past glory: "Even in defeat, Muslim culture continued to exert its influence, as in Charles V's Renaissance palace in the Alhambra and the cathedral in the middle of the Great Mosque at Cordoba. Muslim culture, as absorbed by Spanish Christians, also indirectly influenced the New World in the form of family honor codes, home design, and the plateresque style of architecture. Romance and Spanish have been filled with Arabic loanwords, be they chemical, culinary, agricultural, technological, social, or scientific. Muslims introduced new crops, such as sugar cane, rice, cotton, and a number of fruits. Their wind-tower technology still heats and cools some Spanish homes, and their irrigation technologies still water some Spanish fields." Coincidentally, for a Muslim witnessing the celebration of the Columbian myth while writing from a Muslim land (Malay Peninsula) that once posed a challenge to the expansionary aims of the Spanish explorers, history seems to have come full circle "between the geographical extremities of Islamic power."

Given the historical context, and contrary to Francis Fukuyama's assertion, across vast stretches of the Muslim lands neither has history come to an end nor has the last man (or, for that matter, woman) made an appearance. The heroic image of science that unleashed in the West a relentless quest for domination and control of nature never took root in the Muslim psyche. If not for a nostalgic voyage but for the call of justice, it is imperative that Muslim cognitive evolution (and devolution) be examined in an historical perspective. The historicity of our discourse is important, due mainly to the diametrically opposite Islamic and Western claims to epistemology, or the grounds of knowledge. For Islam, the spiritual and the temporal are the two sides of the same coin. Little wonder, no Muslim "Pope" (there is no ordained clergy in Islam) ever found an occasion to tender an apology for Galileo. The concept of immanent unicity (tawhid)--which rightly has its Western and Muslim critics because of the Muslim failure in formulating intellectually and socially viable political and power arrangements--is at the heart of Muslim epistemology as well. In theory, and to some extent practice, while religion and science are two different epistemic categories in the Western mind, they are, in the Muslim eye, parts of a continuum complementing each other.

Islamic thinkers such as Abū Hamid al-Ghazali, Ibn Taymiyya and Ibn Qayyim al-Jawziyya and others took a negative position on science and intellectual speculation, a position which led to the end of scientific and intellectual activity in all but some few limited fields which, even if they took place between the 7th and 10th centuries AD, did not amount to a cultural phenomenon as before. At around the 11th century Islamic thought created a gap which proceeded to widen over several centuries until culminating in a rupture between science and religious thought. The result was an intellectual and cultural stagnation that dominated Islamic societies right up to the fall of the Ottoman state at the beginning of the 20th century. Then, There was no rupture between Islam and science until sometime around the 11th century. The Mu'tazila played a historical role by their adoption of the rational (not scientific) method in Islam, and this method lead to the abortive scientific awakening in Islamic history. After the campaign against the Mu'tazila and the rational method the scientific awaking and its thinkers came under criticism . After Islamic societies in the 20th century grasped the huge value of science and its applications, modernist thinkers began to make their return to science. Among the more conspicuous attempts (as it appears) called for by some contemporary Islamist thinkers one may list the 'scientific miracle of the Qur'ān' and the 'Islamization of science.' The first is an attempt that bases itself on investigating evidence of scientific accomplishments between the lines of the Holy Book, as if this were an encyclopedia of science. The second attempt seeks to accommodate two intellectual currents: Islamic thought and scientific thought. The paradigm of contemporary science is an intellectual paradigm manifested in scientific thought and its research and professional paradigms. These represent its social aspect – the institutions of publishing and scientific evaluation. All these research

paradigms work within a specific mode that ensures relevance, fluency and certainty. The building and development of this scientific paradigm took place over centuries of shared international effort, so there can be no partisan claims to it made by any race or nation. It is, rather, a construction that illustrates mankind's intellectual creativity. If it were possible to ideologize science others would certainly not have been slow to do so.

Muslims today are at the receiving end of Western domination. As an Ummah (the global Muslim community), they are living through the darkest hour of their history-- the genocide in Bosnia, dispossession in Palestine, brutality in Kashmir, denial of freedom in the land of Moros. This reminds us of an akin term, Moors, the Spanish pejorative for Muslims, abject poverty in Muslim Africa, and political repression across Muslim lands (from Algiers to Baghdad to Cairo). Whether these are a function of the colonial past or a systematic Western exploitation of the Other in the Muslim world is subject to differing interpretations. Without acquiescing to the vagaries of postmodernism on political power, it is the crisis of knowledge that has thrown the Ummah into an abyss. No exotic claims about alien intervention can absolve Muslims of their intellectual docility. The confusion in today's Muslim world about epistemological intricacies of religion and science is evident at different levels. *First* there are those who, oblivious of the internal critique of Western science-- inclusive of anti-reductionism and feminist radicalism--cling to the alleged value neutrality of knowledge generation. For them, a paradigm shift is yet to be born. We have, for instance, little hesitation in attending to the call of the first Pakistani Nobel Laureate physicist Muhammad Abdus Salam for fortifying Muslim capabilities in science and technology. But, somehow, the psychedelic images of elementary particles bouncing through the Superconducting Supercollider seem to erect for him new boundaries between religion and science.

While he relentlessly pursues the cause of science and technology, he stops short of reconciling his professed Islamic concept of knowledge with modern science and technology. This in spite of his Nobel colleague Steven Weinberg's extravagant claim that physics can act as a moral and cultural force! An exorcism, unified theory style? Is it any different from the affirmed religious orthodoxy? *Second*, there are those who keep no secret of the loss of their intellectual identity in applying a reverse logic to the Quran. For them, the normative Book of Guidance is suddenly transformed into a handbook of science and technology. In their zeal to "prove" the eternal truth of the Quran they are light years ahead of the book-burning, book-bashing Creationists of the Southern Baptist United States. According to their debased ingenuity we are delivered from the burden of studying hard-core science and technology, for all is given in the Quran. From the mysteries of biological reproduction to the morphology of mountains to the nature of intergalactic realm, there is nothing for which they do not have a one-to-one Quranic equivalent. Furthermore, one of the Pakistani scientists (indeed, this imaginative power is not a monopoly of the so-called orthodox) would be happy to enlighten you on how to calculate per-capita spiritual activity. Anyone? A variation on the same theme but purportedly salvaging the Muslim intellect from suffocating in the secularist void is the so-called Islamization of Knowledge. In its conceptual allegiance to Western science and technology it is no different from that of Muhammad Abdus Salam: It takes the value neutrality of knowledge as a monolith and spins an aura of Islamic terms and ideas around the corpus of substantive knowledge. Lest there be an accusation of harsh criticism, we should say their success in elucidating some aspects of Islamic economics deserves commendation. At the same time it serves to expose internal contradictions of the very idea by showing that any Islamization must address the crucial issue of values. According to the fact which had happened in my institution so, I had done a research about "The effect of Integration on Islam-Psychology towards Development of students Knowledge on Islamic Psychology Perspective".

During the implementation of the integration on Islam and science (Psychology), I found many problems; (1) Most of the lecturers had a lack of capability to understand about psychological phenomenon in Islamic point of view (psychologist)?. (2) Some of the lecturers could not give any logical explanation about connection between Islam and psychology in psychological phenomenon (Islamic lecturer)?. (3) The integration of Islamic Science was only to understand the connection between al-Qur'an and psychological phenomenon. Sometimes the connection was talking about how to get justification on condition/situation during prophet Muhammad

SAW period and current issue?. (4) The integration on Islam and Science were not on the substantial aspect?

1.Methods

The research used quantitative method as a perspective. Then I explored the problems on the capture of academic profile institution. The populations on the research were a lecturer who was teaching in the Islamic Psychology Dept. and students (about 35 people/ lecturer and 145 pupils). The sample was about 32 lecturers and 107 pupils. The measurement of size of respondents based on *Slovin* formula: $N/1+N.e^2$. The data collected by psychological scale, observation and documentation. The regression has been used to analyze data.

2.Result and Discussion

There were two kinds of research finding in this research: (1) Descriptive analysis of respondent and spreading of mean data of variables. (2) The quantitative analysis and testing of the hypotesis.

The Descriptive Analysis of Respondent

Table 1 : The Descriptive Analysis of Respondent

	The Categories	Frequency	Percentage
1	<i>The Profession</i>		
	Lecturer		
	Male	16	50.00
	Female	16	50.00
	Sum	32	100.00
	Students		
	Male	67	62.62
	Female	40	37.38
	Sum	107	100.00
2	<i>Background Study of Lecturers</i>		
	Islamic Studies	25	78.13
	Non Islamic Studies	7	21.87
	Sum	32	100.00
3.	<i>Grade of Students</i>		
	One– Five years	10	31.26
	Six – Ten Years	11	34.37
	Eleven – Fifteen years	11	34.37
	Sum	32	100.00
4.	<i>The Grade of Students</i>		
	Second yars	43	40.19
	Third years	38	35.51
	Forth years	26	24.30
	Sum	107	100.00
5.	<i>The economic background</i>		
	High class level of economic background (family income > Rp 10.000.000 / month)	18	12.95

Medium class level of economic background (family income Rp 5000.000 – Rp 10.000.000 / month)	52	37.41
Lower class level of economic background (family income < Rp 5000.000 / month)	69	49.64
Sum	139	100.00

Source s: The reserach reports 2015

According to Table 1 we found that the percentages of lecturer who involving in the research were equal between the sexes (male and female). Beside that male was dominating subject on the research compare the female. Then, most of the lecturers had a highly experiences in teaching. Most of the students who involving in the research was second years. The economic background of respondents were coming from lower class economic community. More than half of lecturer were coming from Islamic Studies. Otherwise, some of them were coming from Non-Islamic Studies.

Table 2: The Mean Spreading, Frequency And Percentage Of Perception On Islamization Science

The Categories	Frequency	Percentages
High	73	52.52
Low	66	47.48
Sum	139	100.00

Sources : The research reports, 2015.

According to the Table 2 above, most of mean spreading on perception about Islamization Science were locating at the high level. It means that most of respondent thought the Islamization Science was very important. As a Muslim we should follow the Islamic point of view in any kind of condition. I.e. we should explore the knowledge with based on Islamic values and beliefs.

Table 3: The Mean Spreading, Frequency And Percentage Of Knowledge Of Students

The Categories	Frequency	Percentages
High	48	34.53
Low	91	65.47
Sum	139	100.00

Sources : The research reports, 2015

According to the Table 3 above, most of mean spreading on knowledge of students about Islamization Science were locating at the high level. It means that most of respondent did not now. How to implemented the Islamization Science. Because, most of lecturer who coming from general knowledge did not have a competent to explain about the Islamic values on Islamic Science. Then, on the other hands the lecturer who had Islamic studies background, could not explore about the psychological phenomenon.

Table 4: The Correlation Analysis

		Islamization Science	Development Students Known
Islamization Science	Pearson Correlation	1	.362(**)
	Sig. (2-tailed)		.000
	N	139	139
Development Students Known	Pearson Correlation	.362(**)	1
	Sig. (2-tailed)	.000	
	N	139	139

** Correlation is significant at the 0.01 level (2-tailed).

According to The table 4 above, we got information that $r_{score} = 0.362$. Then the $t_{score} = 0,096$ and $p = 0.000 < 0.05$. It means H_0 was rejected and received H_1 . So, there were any correlation between perception of lecturers and students about Islamization Science and the developmental of student's knowledge on Islamic Psychology perspective. . But they never understood how to implement in habitual activities. Because of the lecturers talked about Islam as belief. So, nobody could critique about that. I.e. one of a former students had done research about the correlation between *wudhu* and emotional intelligent. The result found that there were no connection between *wudhu* and controlling emotional behavior. So, its contradictive with our belief Especially about *Sunnah*.

Table 5: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.317(a)	.100	.091	8,041

ANOVA

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	1425,928	3	712,964	11,026	.000(a)
	Residual	12803,545	137	64,664		
	Total	14229,473	139			

According to Table 5 we found that the R square = 0,100 (it's coming from $0,317 \times 0,317 = 0,100$). R square is a *determinant of coefficient*. That means: only 10% the effect of perception about Islamization Science towards the students developmental of knowledge. Then, 90% were depending on any other factor. I.e. learning experiences, environmental relation, parenting knowledge, social support for the students.

Most the lecturers have been teaching in a long time period, but they just known based on their educational background. I.e the lecturer who was teaching psychology, they knew about the psychological phenomenon (abnormal behavior, behavior modification, cross cultural studies, industrial organization, motivation, emotion, etc.). But, they did not understand about the Islamic perspective on human behavior. That case also has been happened at a lecturer who has background about Islamic Studies. They knew about al Qur'an and Sunnah etc. But they never knew how to make any connection between Islamic perspective on psychological phenomenon. Then, it had been happened because no one of our lecturer who has psychological background, also had been studying Islamic education before (Madrassa Aliyah, Islamic, Boarding School or Islamic Higher Education / State Institute of Islamic Studies etc.). On the other hand, the lecturer who had background Islamic studies had a lack of knowledge about psychology.

I see myself as a representative for a standpoint that can be designated as nominalistic. That is to say in my perspective 'Islam' does not "exist" as an objective ideal and there is no possibility to grasp a final knowledge of the phenomenon. The vocabulary of Islamic terminology has no given and eternal meaning, rather, the terms are given meanings by the interpretations of Muslims. Therefore, one significant foundation for my research rests on the idea of a provisional postulate of science. Consequently, scientists in social sciences and humanities cannot assume to find an ultimate truth about objects studied, only more or less developed and conflicting outlooks will appear, which will be replaced in time. My work is, therefore, to study meanings in life and not the meaning of life. Accordingly, for me epistemology is epistemology, and not ontology.

Such statements are in contrast to the ideas formulated by Nasr, Sardar Bucaille and al-Faruqi. In their approach, one important task is to establish the true interpretation of the word of Allah in order to live the perfect life in accordance with the Islamic tradition. Science must, therefore, be Islamic. In its correct shape it will reveal the true understanding of nature, and increase our comprehension of the creation. Science has a meaning. To be noted here is that science that is in opposition to the Quran will not be accepted. It is not a good science. Science becomes good almost automatically when it is in accordance with the Quranic text.

European Muslims play a significant role in the discourse. To a certain extent they influence the interpretation of the Islamic tradition among Muslims themselves. Hence, Muslims in Europe are at the core of the discourse concerning the Islamization of science. They can, hypothetically, be seen as Muslims in a secular context attempting to counteract the marginalization of the Islamic tradition. In prolongation, their interpretations seem to influence discussions in Muslim countries. Books of Nasr, Sardar and Bucaille are referred to as authoritative expositions on Islam in various Muslim countries, for example, Malaysia and Turkey. Consequently, one question discussed is the influence of the 'Western' environment on interpretations of the Islamic tradition. The strategies - the questions and the answers - that participants in the discourse present appear to give a notion not only of their understanding of science, but also of how they want to place themselves as Muslims within a European and North American context. The statements of the exponents in the discourse also reveal that they belong to various branches of the Islamic tradition which influence their ideas.

A study of the discourse on the Islamization of science can appear as an attempt to display various possibilities in a specific situation - in the relationship with modern science - to interpret the Islamic tradition. One aim is also to emphasize the significance of European Muslims in the contemporary and ongoing discourse on future possibilities of the Islamic tradition, and the attempts formed by the believers to come to terms with modernity. Finally, in an endeavour to sum it all up in one sentence, let me paraphrase the French scholar Gilles Kepel. At stake for the four voices in the discourse is not the modernization of Islam. To them, the question concerns the Islamization of modernity.

CONCLUSION

Given the infectious spread of scientific fundamentalism in its mutated but banal forms, what prospects are there for a genuine Islamic epistemology? Is the idea of "Islamic science" feasible in our times? In the words of one of the celebrated contemporary Muslim scholars, Syed Muhammad Naquib al-Attas, this proposition carries a ring of certainty: "Belief has cognitive content; and one of the main points of divergence between true religion and secular philosophy and science is the way in which the sources and methods of knowledge are understood."⁵ This statement has profound implications for Islamic science for it identifies three major epistemic categories. First, it brings belief into the cognitive domain as opposed to scientific liberalism which makes the repudiation of belief a prerequisite to the discourse. Second, in searching for its source, it is neither reductionist nor determinist. Instead, it accords due recognition to the "nature of phenomena" and "empirical reality." Lastly, it settles for a method which is an

⁵ Munawar Anees. 2014. Islamization of Science: A Crisis of Knowledge <http://www.metanexus.net/>

extension of Islamic metaphysics by stating that "Knowledge is limitless because the objects of knowledge are without limit." In essence, the challenge of post-scientific society is that of reasserting a spiritual identity. Cultural relativism and plurality as vindicated by postmodernism put an even higher premium on soul-searching by Muslims. The answer lies not in holding fast to the paling phantom of scientific fundamentalism but carving new cognitive niches without losing touch with substantive knowledge.

Putting our brief reflections in a global context, history again seems to be coming full circle: When the Muslims yielded Spain to the forces of Reconquista, they left behind a rich tradition of knowledge. Today when the genocidal forces of the Serbs are engaged in eliminating the last Muslim stronghold in the heart of Europe, Muslims have nothing to offer from their cognitive repository. Even their material wealth has failed in putting a stop to the Serbian aggression. The two civilizations stand bankrupt, but on different accounts. Thus resurfaces the question of knowledge and power.

I had a few remarks on the case of his research: (1) We should critique and revised about the important things on linearity of knowledge. A few years ago the Indonesia government (Education Dept.) had been implementation that the lecturer had to be a linearity of knowledge. It means that the lecturer who had been knowledge in psychology, should upgrade their knowledge in the same field. But, in the case of Islamization of knowledge it could not been happened. Because, the lecturer had to be known in Islamic Studies, but in the same way they also had been knowledge about any other subject. I.e. Psychology, Sociology, Economy, Chemistry, Biology etc. So, I thought that Ministry of Religious Affair should not follow the policy of Ministry of Education on linearity of knowledge.

(2) As a scholar, the lecturers have to open minded, they knew that the research had been done of the students as a science. So, we cannot mix up the Islam as a science and Islam as belief. (3) The research findings of the students research cannot be critique with the Islam as a belief. Because, we have to make a separation on Islam as a science and Islam as a belief

(3) Islam should be seen as integration with knowledge and science. We cannot see the psychological phenomenon as a single factor of human behavior. So, we have to combine the Islamic knowledge and psychological phenomenon. Then, blending it on Islamic Psychological perspective on human behavior. (4) The special remarks that I should be exposed that the Islamic psychology dept. on State Institute of Islamic Studies Imam Bonjol should get approval from the government (Ministry of Education) as a new perspective of knowledge. Because, many of our students whom passed their study in our institution did not get any job because of Islam has been put on their certificate of the degree. Although the Religious Affairs Department has been approval their degree but, the users did not know about that (5) I am worry that Islamization science can be marginalization of Islam. (*)

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