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Exploring the Therapy of Islamic Psychology, Mindfulness and Gratitude Emotion in Harmonising Islamophobic Behaviour

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Abstrak

Teknologi dan media sosial telah menjadi bagian tak terpisahkan dalam kehidupan kita, memberikan pengaruh yang signifikan pada manusia dan ketamaddunya. Namun, dampaknya tidak selalu positif, terutama dalam hal gangguan psikologis dan emosional yang muncul akibatnya. Salah satu dampak negatif yang dapat kita saksikan adalah peningkatan perilaku Islamofobia yang ditujukan kepada komunitas Muslim, tanpa memandang kewarganegaraan mereka. Bahkan, Perilaku ini semakin diperkuat oleh penyebaran cepat sentimen-sentimen semacam itu di platform media sosial. Artikel ini bertujuan untuk menyelidiki sudut pandang sekuler dan Islam dalam sejarah dan pendekatan psikologi manusia, serta mengkaji fenomena psikologi Islamofobia. Artikel dimulai dengan mendefinisikan konsep psikologis dari perspektif sekuler Barat dan Islam, serta membandingkan kedua pandangan tersebut dengan peristiwa-peristiwa sejarah dan kontemporer. Bagian terakhir artikel ini menjelaskan bagaimana era kecerdasan buatan telah mempengaruhi masyarakat di Barat dan Timur, dengan menyoroti dampak psikologis yang ditimbulkan oleh Islamofobia. Kesimpulannya, artikel ini mendorong para psikolog untuk melakukan studi komprehensif guna meningkatkan terapi psikologis, seperti terapi Kognitif-Perilaku yang terintegrasi dengan nilai Islamik. Terapi semacam ini mencakup tafakur, solat, kesadaran diri, serta penilaian rasa syukur untuk membantu mengurangi dampak negatif oleh perilaku Islamofobia. Studi ini menawarkan wacana intelektual yang unik mengenai pengobatan psikologis

Islamofobia yang saat ini masih jarang dibahas dalam literatur akademik mainstream.

Kata kunci: Psikologi, Gangguan Kecemasan Sosial, Islam & Psikologi Sekuler, Islamophobia, Bersyukur, Mindfulness

Abstract

Technology and social media have become an indispensable part of our lives, affecting our households in various ways. Unfortunately, this has resulted in significant psychological and emotional disturbances. One of the negative outcomes of this is the prevalent Islamophobic behaviour towards Muslims, regardless of their citizenship. This behaviour is further amplified by the rapid spread of such sentiments on social media platforms. This article seeks to delve into the secular and Islamic perspectives on the history and approach of human psychology, examining the overwhelmed phenomenon of Islamophobia. It begins by defining the psychological concept from both Western-secular and Islamic perspectives, comparing the two ideas with past historical events. The final part of the article explores how the artificial intelligence era has impacted both Western and Eastern populations, highlighting the psychological impact of Islamophobia. The article suggests that psychologists should undertake a comprehensive study to improve psychological therapy, such as Religious-Integrative Cognitive-Behavioral therapy. This form of therapy incorporates prayer, mindfulness, and gratitude scales to help reduce the western service provider violence behaviour caused by Islamophobia mental-illness. This study provides a unique intellectual discourse on Islamophobia's psychological treatment, which is currently underrepresented in mainstream academic literature.

Keywords: Psychology, Social Anxiety Disorders, Islam & Secular Psychology, Islamophobia, Gratitude, Mindfulness

Introduction

Studying human behaviour and mental processes is a captivating subject, encompassing a global perspective and extending beyond introductory psychology to human learning. This article delves into the rich history of psychology from both secular and Islamic perspectives, shedding light on the defining differences between these two schools of thought. It will thoroughly analyse how psychology shapes humanity's personalities, influences individuals and affects societal phenomena such as Islamophobia, aiming to bridge the gap between secular and Islamic psychology. Additionally, the effectiveness of positive psychology of mindfulness and gratitude therapy in treating Islamophobia is examined. This intellectual discourse draws upon various references, including the methodological precursor, conceptualisation constructs, measurement tools, and quantitative geographical mapping (Iqbal, 2010), (Najib & Teeple Hopkins, 2020), (Hopkins, 2020), & (Anderson,

Shahbazi, & Abid, 2021) as saturated codes - (Table I). Besides, a thematic qualitative (Braun & Clarke, 2006) review is employed to enrich our understanding throughout this multifaceted topic. Methodological Precursor for Islamophobia, Islamophobia Psychology-Conceptualization Constructs, Islamophobia Measurement Tools, Islamophobia Geographical Mapping (Continent) North America – Canada & USA, Africa Continent, Europe Continent and India and China (Most Populated Country) (Faliq, 2010), (Vahed, 2007), (Sayyid & Vakil, 2008), (Rasool, 2010), (Bazian, 2015), (Itagaki, 2015), (Kyaw, 2015) (Han, 2017), (Laruelle, 2016), (Laruelle & Yudina, 2018), (M. Haque, 2020), (Ushama, 2020), (Akyildiz, 2021), (M. Ali, Iqbal, & ud Din, 2022)

Research Methodology

This research aims to contribute to the current understanding of how positive psychology, mindfulness, and gratitude emotion can effectively address and mitigate Islamophobic behaviour, which threatens global peace and humanity. A comprehensive search was conducted using the Google Scholar database, targeting relevant literature from Muslim and contemporary scholars. The search included accessible articles, book chapters, grey literature (reports, theses, conference proceedings), and newspaper publications. A total of 175 pertinent sources were identified. All articles are screening based on operational themes of Positive Psychology-Mindfulness-Gratitude Emotion-Islamophobic behaviour. Data analysis was performed using a thematic approach (Braun & Clarke, 2006), (Onwuegbuzie, Leech, & Collins, 2012), (Vaismoradi, Jones, Turunen, & Snelgrove, 2016) and (Terry, Hayfield, Clarke, & Braun, 2017) guided by established methodological frameworks and the researcher's teaching-learning experience in private universities over almost 20 years—the thematic analysis aimed to identify patterns and subjects within the literature. A critical, synthesis and reflexive approach was adopted throughout the analysis stage in addressing Islamophobia and its impact on individuals' behaviour. Qualitative research methodology holds high regard within psychology due to its abstract nature, relevance for policy and practice, and appeal to a wide range of audiences, including professionals and non-clinical personnel seeking therapeutic treatment.

The research encompassed of gathering and analysing existing literature, identifying significant themes and concepts, and utilising a systematic analytical method to ensure consistency and accuracy. The researcher used databases such as Google Scholar and Research Gate to connect

millions of scholars worldwide. Thematic analysis identified nine *functional themes* (Thomas & Harden, 2008), 2008), through relevant publications retrieved using specific keywords and combinations, such as 'Islamic Psychology and Psychological,' 'Positive Psychology, Mindfulness, and Gratitude Emotion,' 'Social Anxiety Disorder - SAD,' 'phobia and Islamophobia,' 'Islamic Cognitive Behavioural Therapy,' 'Integrative Cognitive Behavioural Therapy,' 'Islamophobia and Islamic way of psychological therapy,' and 'Al-Quran and human psychology.' Only full-text or PDF publications were included for systematic readings. All documentation process and ethical rigour (Ryan, Coughlan, & Cronin, 2007) are strictly observed during the analysis stage.

The results of the thematic analysis are presented in the respective scholars' works, providing a detailed account of the activity of thematic synthesis in form of table II below - 'Article', 'Method of Study', 'Major Findings', 'Positive Psychology', and 'Mindfulness and Gratitude Therapy'.

Western and Islam Psychology Comparative Discourse

Western-Secular Psychology

The Western field of psychology has a rich history dating back to ancient times. Hypnosis was practised by Pharaoh Egypt and Pharaoh Psammetichus as early as 429-610 BC (Colman, 2018). Pre-Socratic philosophers in ancient Greece explored the concept of the individual soul. At the same time, Aristotle's Thales of Miletus discovered the role of the brain in mental judgment and instinct, which paved the way for exploring feelings and discernment. In the mid to late 19th century, La Roy Sunderland's psychology of the soul or spiritualism from 1804 to 1885 ushered in a modern Western psychology perspective (Pickren & Rutherford, 2010). It is crucial for students pursuing psychology programs in Western universities to have knowledge of the psychology *Weltanschauung*. Famous must-read psychology books include Boring's *A History of Experimental Psychology* (Edward Bradford Titchener, 1905), (Edward B Titchener, 1910) and (Boring, 1929) purely lab drill method, Watson's *Behaviourism* (Todd & Morris, 1986), (Rilling, 2000) and (Moore, 2017) focusing on the Science of Attitude as well as Heidebreder's *Seven Psychologies* (Heidebreder, 1933) provide valuable insight for understanding the structuralism, functionalism, behaviourisms, Gestalt Psychology, psychoanalysis, individual or cultural Psychology as emphasised by (Alexander & Shelton, 2014).

Despite being pioneered in behavioural and experimental psychology; these scholars have zero contribution on psychological therapy to cure Islamophobic personality. Western-secular psychology, as described by (Brink, 2011), (Inomovna, 2022), and (Wede), is *the scientific study of mind and behaviour*. The word 'psychology' comes from the Greek words 'psyche', meaning life, and 'logos', meaning explanation. (Kuper, 2004) Psychology is the science of the human soul or mind's nature, functions, and phenomena. However, most secular psychologists object to the last part of that definition because the human soul is exempted as a psychological concern. This notion is reinforced by (Kemp, 1982), (Pickren & Rutherford, 2010) and majority of westerns philosophy. The American Psychologists only realised in 1996 that their secular way of understanding Psychology is rather disturbing due to its short-sightedness (Gergen, Gulerce, Lock, & Misra, 1996) and failure to recognise the indigenous and cultural perspective of the notion. To make up for this careless approach, (Belzen, 2010) and (Dueck, Ansloos, Johnson, & Fort, 2017) infuse the western psychology term with Cultural Psychology by discussing and accepting the cultural psychology of Maori, Buddhism, Indian, and other world's humanity beliefs yet purposely neglect to include the Islam cultural Psychological in their studies. Consequently, to a certain extreme, western psychologists are in denial and phobia of cultural and belief psychology written nonsensically by (Vail et al., 2010) & (Paloutzian, 2017); despite the past, the Christianity psychology model was widely practised during the early 20th century by the western psychologists (Kim, 2004).

Nevertheless, (Danziger, 2013) and (Johnson & Jones, 2000) contended that a secular approach to psychology does not possess a clear-cut historical context since the topic shields a comprehensive series of the research field of psychology history on an abundance of experimental events, human nature enlivened by Aristotle. Moreover, general categories of psychology such as intelligence, emotion, motivation, cognition, and even the presence of new phenomena from a new zone of intelligibility exist to be an object of psychological consideration, judgement, mediation, theory even measurement. In addition, psychological disorders and other behavioural issues are fragments of the world's nature, implying inquiries regarding the natural causes, outcomes, or consequences are empirically testable, henceforth, substance to analytical research.

On the other hand, psychology studies are always synonyms with clinical practice, where a person typically comes for treatment when confronting any mental-emotion disorder. Psychology highly regards as a mainstream approach to the scientific core of behaviour. The secular methodology of Psychology began with scientific research, which is firmly associated with medical practice, for it gives factual yet accurate data about psychological issues or scatters and sets up whether the medications are viable. However, the secular psychology medical practice alludes to the exercises of treatment offered by the psychiatrist, the psychologist, spouse or family therapists, and authorised clinical social employees tending to be short-term. Besides, the anti-depression drugs known as Venlafaxine pill (Zhou et al., 2020) page 598, venlafaxine or benzodiazepines (Ipser, Stein, Hawkridge, & Hoppe, 2010), without cognitive-behavioural-spiritual therapy integration increased the risk of suicidal among depressed people. (Reber, 2006) put forward the argument that secular psychology is problematic due to its separation of faith and belief framework. In contrast to the tablet-based approach, self-compassion combined with mindfulness construct psychology are more effective in curing Social anxiety disorder (Werner et al., 2012), (Warren, Smeets, & Neff, 2016) and (Gorinelli, Gallego, Lappalainen, & Lappalainen, 2022).

Islam Civilisation History of Psychology

The history of human psychology from an Islamic perspective can be traced through credible sources such as the Quran, hadith (traditions), and the works of past Muslim scholars. While the translated version of the Quran provides a starting point for readers, seeking guidance from experts or field scholars with extensive research on the scripture is advisable (Riaz, 2015), and (Foroozanfar, 2020). The study of human psychology in the Islamic context predates the significant era following Prophet Muhammad's (PBUH) passing in 632 AD. Islamic civilization and Muslim culture thrived from the seventh to the early nineteenth century AD, and the fourteenth century marked the beginning of various schools of thought within Islamic sciences and philosophy (A. Haque, 2004);- Notably, Al-Andalus scholars made noteworthy contributions to modern Islamic psychology, mental health, and neuroscience.

They advanced knowledge in these fields during the Islamic Golden Age and focused on integrating physical, psychological, and spiritual well-being, exploring brain functioning, and developing early Islamic psychological frameworks (Mitha, 2020). Their holistic approach to mental health, influenced by Islamic beliefs and ethics, recognised the interconnectedness of

the body, mind, and soul (Sarhan, 2017) and (Rassool & Luqman, 2022). Al-Andalus scholars' theories and methodologies formed the foundation of contemporary Islamic psychology, offering insights into mental processes, neurological disorders, and the application of Islamic principles to address psychological issues (Sarhan, 2017) and (Rassool & Luqman, 2022).

Additionally, principles of Islamic physicians and Al-Andalus academics influenced human psychology indirectly or directly, with many of their works translated into Latin (W. M. Mohamed). The pursuit of knowledge, including philosophy, was encouraged during the Islamic Golden Age, and the establishment of institutions like the Baitul Hikmah fostered debates and translations of Greek philosophical works (Chandio). This integration of philosophy and diverse influences contributed to developing Islamic approaches to human psychology. While acknowledging the existence of secular or Western psychological models, various academic reviews have recognised the compatibility of these models with Islamic human psychology, demonstrating the influence of Islamic principles on psychological research. While acknowledging the existence of secular or Western psychological models, various academic reviews have recognised the compatibility of these models with Islamic human psychology, demonstrating the influence of Islamic principles on psychological research: (A. Haque, Khan, Keshavarzi, & Rothman, 2016) in the last ten years from 2005 – 2015, recognised journal of Social Work by (Hodge & Nadir, 2008); Mental Health, Religion & Culture by (Naeem, Gobbi, Ayub, & Kingdon, 2009); Cognitive Therapy & Research by (Beshai, Clark, & Dobson, 2013); Journal of Religion and Health by (Abu-Raiya, 2014), and Clinical Child Psychology & Psychiatry of (Mahr, McLachlan, Friedberg, Mahr, & Pearl, 2015) in compatibility with Islamic human psychology.

Islam and Psychology Tamaddun

Islam provides a clear-cut definition of Psychology study. The teaching is 100 per cent in concurrence with secular meaning, as expressed previously. However, in terms of human nature, humanity's psychology encompasses physical, mental, spiritual, profound or soul, known as Fitra in Arabic word (A. Rothman, Ahmed, & Awaad, 2022), (Skinner, 2019), (Bhat, 2016), (Othman, 2016), (Rezaeitalarposhti & Rezaeitalarposhti, 2013) and (Taib & Taib, 2011). Therefore, any Psychological research on human nature must address the human Fitra as it is part of men's scientific development and exists with each conceived infant in this world. Islamic Psychology or IP (Seedat, 2020), a

holistic definition in contemporary practice, inculcates and acknowledges the spiritual or mindfulness aspect of knowledge from the noble Quran and Muhammad PBUH's teaching (Badri, 2020). He highly contemplates secular psychology should be willing to embrace the Islamisation integrative approach among therapists regardless of their belief preferences due to IP universal value (R. K. A. W. Khan, 2015).

Dismissing the spiritual idea means neglecting to acknowledge the Creator of humanity itself. (Utz, 2011) demonstrate an analogy of refusal to acknowledge the most critical wellspring of learning relating to the human being, Al-Mighty Allah, like purchasing the costliest Ferrari yet denying the privilege to peruse the proprietor's manual on the most proficient method to manoeuvre the Ferrari. This thought was exceedingly fortified by (A. Haque, 2004). Additionally, (Utz, 2011) has layout four critical shortcomings of the secular way of human psychology study. Initially, humanity is seen as autonomous of its Creator, for life has no ultimate significance. Besides, hypotheses depend upon human judgement alone while disregarding disclosure from the Ultimate Creator. Thirdly, knowledge and study motivation solely on tangible aspects of humanity while discounting the transcendent and inconspicuous components. Fourthly, behaviours are typically resolved exclusively by drives, reflexes, moulding and social impacts.

There are numerous studies on the Islamic Psychology conceptual framework guidelines that linking Tawheed, Spiritual Akhlaq and Emotional Intelligence linked to soul and fitra has been meticulously demonstrated by (Rassool, 2015, 2021, 2023), (A. E. D. Rothman, 2019), (Norman, 2021) adopting Ibnu Sina of Al-Andalus Psychology Principles, soul-fitra-philosophy framework (A. Rothman & Coyle, 2018), and (Al-Karam, 2018) even advancing the Islamic Psychology into *Multilevel Interdisciplinary Paradigm*, while (Tanhan & Young, 2022) confirmed Islamic as spiritual way of psychological approach has been extensively studied and applied to threat Muslim with mental-health disturbances. Likewise, these authors examined some fundamental psychological ideas spread in numerous fields of psychology, including mental health, emotions, inspiration, life expectancy advancement, motivation, social, and abnormal psychology. The ideas are aimed chiefly at linking Islamic concepts with notions of psychology and clarifies how the Quran introduces some of the phenomena commonly covered by the discipline. These journals are decent wellspring of reference for commoners, experts-field as well as for postgraduates studying Islamic psychology.

Nonetheless, according to Mohd Taib, Alias et al. (2011) – a *Fitra*, the essential psychological notion of human beings in Islam, refers to the intrinsic nature of man, the finest and absolute creation ever produced by Allah in this world (Al-Quran 30:30

‘So direct your face toward the religion, inclining to truth. Adhere to the fitrah of Allah upon which He has created all humanity. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know’

Translation by Sahih International via <https://myislam.org/surah-rum/ayat-30/>. Therefore, *Fitra* pertains to man's character in this verse, where Allah has created man in an unadulterated, authentic, and free condition but attracted to correct morality. According to Sunnah (Muhammad PBUH do's), *Fitra* relates to man's embryonic state, probable shape, and disposition. In Islamic psychology, *Fitra* refers to the innate natural disposition or primordial nature of human beings. It encompasses the inherent inclination towards recognizing and submitting to the existence of Allah, the recognition of the oneness of Allah, and the innate inclination towards righteousness (Y. Mohamed, 1995), (Abdullah, 2011), and (Dawood). As individuals grow, humanity *Fitra* may become influenced or corrupted by external factors, leading to deviation from the original state (Othman, 2016) and (Nuraini & Eduwar, 2020). The concept of *Fitra* underscores the importance of aligning one's thoughts, actions, and behaviors with the innate nature bestowed by Allah. Nurturing and recognizing the *Fitra* within oneself can foster a deeper sense of psychology well-being and alignment with the teachings of Islam (Rezaeitalarposhti & Rezaeitalarposhti, 2013), (A. Haque, 2018) and (Sudrajat, Suud, & Raharjo). The optimistic view of human instinct has been further established in this notion.

Islam places the human condition in a state of submission to the Creator, highlighting that all souls made a covenant with Allah before their existence. This divine covenant signifies the acknowledgment of Allah as the Lord. The Quran narrates how Allah brought forth the descendants of Adam and had them testify to this truth (Al-Quran, 7:172

And remember when your Lord brought forth from the loins of the children of Adam their descendants and had them testify regarding themselves. Allah asked, “Am I not your Lord?” They replied, “Yes, You are! We testify.” He cautioned, “Now you have no right to say on Judgment Day, ‘We were not aware of this.’

Psychologically, the acknowledgment of the Almighty's supremacy is inherent in the fitra of the soul. Additionally, the Quran further states 13:28 –

‘those who believe and whose hearts find comfort in the remembrance of Allah’ (<https://quran.com/ar-rad/28>). This verse highlights the psychological impact of genuine remembrance of Allah, bringing peace and comfort to the hearts of believers. To mitigate Islamophobia, individuals are encouraged to engage with translations and interpretations of the noble Quran, as it serves as a means to alleviate phobia and misconceptions toward Muslims and Islam.

Allah SWT has endowed man with the inherent ability to distinguish right from wrong through insightfulness, unrestrained choice and revelation. A man's psychological nature is unintegrated with hostility. However, he is powerless or subject to evil provocations or exterior wellsprings of misguidance except those with ikhlas psychological - (Al-Quran 15: 39-40 Iblis said: "My Lord! In the manner You led me to error, I will make things on earth seem attractive to them and lead all of them to error, except those of Your servants whom You have singled out for Yourself." Via <https://quran.com/en/al-hijr/39-40>. This essential characteristic of the human constitution is known as the psyche or man's lust. That is why a legitimate education is critical to training human psychology (conduct, character, emotion, judgement, motivation Etc).

As (Bhat, 2016) discussed, education's critical assignment is to nurture an individual's self-awareness. Comprehensive knowledge of numerous courses helps develop psychology identity provided a man realises how to modify conduct and understand how knowledge and actions intersperse into a comprehensive, entire life framework. This issue has been taken into hand to give an insight from an Islamic viewpoint for a spacious continuum of identity advancement or what in contemporary times is called human psychology.

Islamophobia as Societal Anxiety Disorder

Generally, Social Anxiety Disorder SAD, also known as social phobia, is a chronic mental and psychological illness with persistent, irrational feelings toward others perceived due to cultural, belief or way of life dissimilarities. SAD is a common precursor to the development of other psychiatric emotional negativity and leads to avoidance personality, including depression or protective self-narcissistic behaviour (Rapee & Spence, 2004), (Rasmussen & Pidgeon, 2011) and (Swee, Hudson, & Heimberg, 2021). The SAD studies are

well-researched in the western world. However, relations between SAD and western personnel service providers' Islamophobic behaviour are still scarce. Contemporary scholars are more interested in propagating Islamophobia-SAD rather than finding firm solutions to harmonising this clashing social disorder. Worse, Trump, former president of the USA, transparently promoted his Islamophobic-SAD illness through his banning policy of Muslim travellers from entering the USA during his reign.

Psychologically, Islamophobia refers to a phobia of the Muslim community, encompassing Islamic beliefs, Muslim physical appearance, and Muslim cultures. It is a deeply ingrained worldview that traces its roots back to the history of Al-Andalus in Spain (Meri, 2017), where it was known as Islamophobia towards Muslim Al-Andalus or Moriscos-Andalusies (Civantos, 2017) and (Arigita & Galián, 2023). According to (Grosfoguel, 2012) and (Tamdgidi, 2012), Islamophobia can be understood as organised racism targeting Muslim Tamaddun since 1492, perpetuated by the Western-secular world system order for the past 500 years. In other words, Islamophobia is a pandemic ideology originating from the Western and communist worldview, that has been rediscovered as a postmodern and neologism newly emerging concept in the 1970s, as claimed (Meer & Modood, 2008) (Bleich, 2011), and (Lebourg, 2016).

Western Islamophobic extreme behaviour particularly in tourism and hospitality industry (Jamil & Rahim, 2022) if left untreated the behaviour may lead into chronic psychological illness due to an excessive hatred of Islam and Muslims. Islamophobia can be categorised as a social anxiety disorder that manifests in negative behaviours towards Islamic theology and Muslims. This antagonistic attitude encompasses the Quran scripture, religious contents, the Prophet Muhammad PBUH, and a sceptical perception of the Muslim community, viewing Muslims as vicious, aggressive, threatening, segregated, dismissed, and subjected to discrimination. The scope of this phobia extends to Muslim culture, nations, ways of life, and nationalities (Trust, 1997), (Runnymede Trust, 1997), (Edvardsson, 2009), (van der Noll & Dekker, 2010), (Sutar, 2013), (Yavuz, Dekker, & Stockmann, 2013), (Hargreaves, 2016), and (C. Allen, 2017).

Honestly, physical disease or spiritual ailment both have a substantial psychological impact on individual personality. While physical sickness initially manifests as chronic pain, fear, depression or helplessness (Samwel, Evers, Crul, & Kraaimaat, 2006), (Awaad, Nursoy-Demir, Khalil, & Helal, 2023).

However, the spiritual ailment of being Islamophobic is much more severe because it disturbs thinking patterns and influences personality that, triggers a higher level of negative emotion (Riva, Montali, Wirth, Curioni, & Williams, 2017) - hatred or jealousy, which leads to greater effect – behaving violently towards Muslims by interrogating, insulting, discriminating against, or even killing them Muslim when they Islamophobic behaviour invading self. This is the philosophical issue with the Western and China secular worldview. Therefore, immediate therapy intervention was crucial for treating Islamophobia psychology; otherwise, it would end up being Zionists or Communists that massacre Palestinians and Uyghurs daily (Buehler, 2011), an evidently human rights violation (Khatoon, Singh, & Singh, 2021).

The phenomenon of Islamophobia, exemplified by the significant prevalence of Islamophobia-Domestic-Violence crimes, has prompted researchers to examine it from a human-psychological perspective. The ongoing ethnic genocide of the Uyghur at Xinjiang Autonomous Region by the Chinese government (Olivieri, 2019), (Çaksu, 2020), and (Abbas, 2021); Similarly, Muslim-Rohingya genocide by the Junta, Myanmar regime (Green, 2013), (Yusuf, 2018), and (Bakali, 2021) the mass shooting in New Zealand in March 2019 (Rifai, 2020) and (Rahman, 2022), the Sri Lanka Easter bombing in April 2019 (Mujahidin, 2023), the Indian government's continuous assault, discrimination, and oppression against its Muslim citizens, as highlighted by (Hussain, Usman, Habiba, Amjad, & Amjad, 2019), (Sikka, 2022), (Kunnummal, 2022), and (Patel, 2022) as well as the Zionist extreme Islamophobia policy towards Palestine under the guise of anti-Semitism (Fink, 2014) and (Bresheeth, 2018).

A study by (van der Noll & Dekker, 2010) on approximately 581 Dutch non-Muslim youth aged fourteen to sixteen possess high negativity psychology toward Dutch Muslims. The pool led by Pew Research Centre in 2019 discovered that 82% of Muslims across the USA experience severe discrimination from Islamophobia. In other research led by similar European organisations in 2018 on Europe's readiness to accept Muslims as family or relatives, the majority are not ready. Italy showed the most substantial hostile Islamophobic resentment with 43%, followed by the UK at 36%, while Germany (33%), Switzerland (31%) and Ireland (30%). Only the Netherlands score below 10% on Islamophobia toward their Muslim community.

An analysis of the European review data uncovered that phobias emotions toward Muslims are boundless than xenophobia against immigrants. According to American Psychiatric Association (Association, 2018), 60% of Muslim Americans encountered religious discrimination in 2016, exceeding all other religious networks. United States-born Muslim Americans are more likely to experience gender, racial and religious discrimination than immigrant Muslim Americans. Nearly one-third, or 33 percent, of Muslim Americans, alleged discrimination in medical care services; being overlooked or avoided was the utmost repeatedly expressed form of intolerance. This religious victimisation among Muslims was emphatically connected with psychological depression, anxiety, subclinical neurosis, and alcohol influence by Islamophobia's counterparts (M. M. Khan, 2016). Her critical writing revealed Islamophobia are works by mainstream Western broadcasting, secular academia, and intellectuals. Thus entity established distress to the concurrence between Islam and the Western world unbearable due to the US policies toward the Muslim world, forming those one-sided compositions about Islam and Muslims. In Canada, 35% of Muslims aged between 18 to 29 years old have experienced bigotry, exclusions, and rejection by their Islamophobic counterparts since 2009 (R. Ali, 2020). Preventing Islamophobia from becoming a permanent fixture or psychological endemic in developed nations is of utmost importance. Addressing this issue now is crucial to ensuring a healthy and inclusive society.

Another study by (Kunst, Sam, & Ulleberg, 2013) revealed that 1344 German-French-British Muslim individuals living in Europe were subjected to discrimination due to their ethnic and religious identity. The analysis of the phobic scale associated with social anxiety disorder under the Structural Equation Model CFI showed a highly significant P-value of 0.85 and above. Despondently, Australia has been identified as one of the worst Islamophobic societies among developed nations, as reported by (Iner et al., 2017), (Dunn, Diallo, & Sharples, 2021), (Iner, Mason, & Smith, 2023). Shockingly, 70% of Australian men assaulted 78% of Muslim women, with 57% of these incidents occurring in guarded areas. The most frequent Islamophobic incidents involve attacking Muslim physical appearance, such as hijabs, beards, and dress codes. Statistical evidence shows that Australia has the highest levels of xenophobia (56%), use of foul language (34%), and source of emotional distress (70%) towards Muslims.

Regrettably, Islamophobia is not only prevalent in non-Muslim countries. It is also on the rise in majority Muslim nations. In Malaysia, for example, overwhelming Islamophobic sentiments on social media have caused massive cultural and psychological tension between Malays, Chinese, Indian, Sabahan, and Sarawakian ethnicities. The politicisation of the word *Allah* by rigid Malay politicians has prohibited the natives of Borneo from using it in their churches and synagogues sermons (Lim, 2013) (Chong, 2016) and (Chua, 2022), causing psychological distress among the natives of Sabahan and Sarawakian. A report by the Komas (Malaysia) organisation for the years 2015 and 2022 revealed that Islamophobic psychology has become endemic, particularly among politicians. A discursive analysis conducted by (Osman, 2018) revealed the prevalence of Islamophobia in Malaysia, linked closely to cultural racism and widely spread in cyberspace.

Pursuing global community peace is paramount, as Islam continues to grow worldwide despite consistent negative portrayals in mainstream media. Significant efforts are required in the clinical psychological investigation of Islamophobia. Professionals on the front, including airport personnel, security officials, and those working in tourism or hospitality, should receive particular attention to minimise their prejudiced behaviour and biased perceptions of Muslims. Furthermore, fostering positive relationships and promoting conflict resolution is crucial. By focusing on shared humanity and emphasising forgiveness between Islamophobia society and Muslim communities, efforts can be made to bridge similarities rather than differences. Ultimately, it is crucial to recognise that all human beings share a common origin rooted in the history of Adam and Eve.

Findings, Analysis and Discussion.

Positive Psychology from Islam Weltanchaung

Implementing effective strategies to combat Islamophobic behaviour and bridging the cultural and historical gap between the West and Islam is crucial. Admittedly, battling all forms of Islamophobia and preventing its growth in younger generations is an enormous task (Ad-Dab'bagh, 2017). One approach to addressing Islamophobia towards the Muslim community is integrating gratitude and mindfulness practices into therapy for individuals with Social Anxiety Disorder (Furmark, 2002). Extensive studies have shown that these practices can lead to positive psychological outcomes, reduce phobias, and minimise negative attitudes towards the Muslim community.

Incorporating gratitude into therapy helps individuals shift their focus from negativity to positivity, enhancing overall well-being. Mindfulness techniques, such as mindful breathing and acceptance, enable individuals to develop a non-judgmental attitude towards their experiences and build resilience against anxiety and phobic triggers. Numerous studies provide solid evidence of the positive psychological effects of gratitude and mindfulness (Emmons & McCullough, 2003), (Wood, Froh, & Geraghty, 2010), (Emmons & Stern, 2013), and (S. Allen, 2018).

Addressing the gaps in understanding and addressing the connection between SAD and Islamophobia is crucial, highlighting the need for comprehensive research and intervention strategies. Promoting cultural sensitivity and fostering inclusivity is essential for Western and secular societies. Just as they strive to accept the LGBTQ community, they must also be willing to accept Islam, thereby strengthening efforts to harmonise the clash of social disorders caused by western societies to Muslims communities. Therapists should offer direction and support in mindfulness practises interventions, customising them to the requirements and preferences of the person. Individuals will enjoy psychological advantages while confronting and overcoming Islamophobic ideas by combining gratitude and mindfulness in Social Anxiety Disorder therapy (Segal, Teasdale, & Williams, 2004), (Shapiro, Oman, Thoresen, Plante, & Flinders, 2008) and (Williams & Kabat-Zinn, 2011). Regular evaluation and feedback should be included to measure the efficiency of these practices within the therapy process. To combat Islamophobia, a holistic strategy is required, including individual counselling, social initiatives to promote acceptance, cultural understanding, and interfaith interaction (Fitria & Ari Wibowo, 2021) and (Long, 2022). Leaders and politicians can help to mitigate and prevent Islamophobic attitudes and behaviours by integrating psychological treatments with more extensive anti-Islamophobic campaigns.

The authors correspond with existing literature that gratitude positively impacts various aspects of life. It fosters positive relationships, promotes a daily routine based on ideals, encourages non-judgmental thinking, enhances creativity and attentiveness, and enables individuals to cope with stress and adversity. Moreover, gratitude has been found to significantly lower the risk of major depression, generalised anxiety disorder, and phobias, including Islamophobia. Research also suggests that gratitude is associated with constructive emotional, psychological, and spiritual well-being (Falb & Pargament, 2014), (Elosúa, 2015).

Similarly, mindfulness practices contribute to human growth and self-awareness. They help alleviate anxiety (Baer & Lykins, 2011) by instilling a sense of meaning in life, which Islam emphasises for Muslims. Mindfulness interventions have shown efficacy in reducing anxiety, minimising bias towards different beliefs (Ghuman, 2015), and (Price-Blackshear, Kamble, Mudhol, Sheldon, & Ann Bettencourt, 2017), moderating social-phobia-related psychological disorders (Bögels, Sijbers, & Voncken, 2006), as well as promoting psychological well-being and serenity (Norton, Abbott, Norberg, & Hunt, 2015), while stimulates cognitive steadiness for the Buddhism mindfulness approach (Wallace & Shapiro, 2006). Clinical evidence based on neural and brain responses supports the effectiveness of mindfulness therapy in reducing fear, phobias, and anxiety (Goldin, Ziv, Jazaieri, & Gross, 2012). By regulating gratitude and disengaging from negative emotions, mindfulness practices can further contribute to emotional balance. Individual with high levels of gratitude regard having high satisfaction in life and consistently feel better at times and in the future.

Positive Psychology, Mindfulness, and Gratitude Emotion Therapy Intervention for Islamophobic Behaviour

The integration of Islamic psychology into mainstream psychological discourse is an ongoing process. Efforts are being made to develop a comprehensive theoretical framework that combines Islamic principles with contemporary psychological theories and methodologies. Researchers and scholars are exploring topics such as Islamic counselling, positive psychology in an Islamic context, and the application of Islamic ethics in psychotherapy. Table III showcases therapy options for both clinical and non-clinical cases of Islamophobic behaviour.

Table III: Islamic Integrative Cognitive Behavioural Psychological Therapy (ICBT)

Islamic Integrative Cognitive Behavioural Therapy (ICBT)
<p>The Phobia Disorder (Psychoeducation Assessment):</p> <ol style="list-style-type: none"> 1. Conduct a comprehensive assessment to gather information about the client's symptoms, triggers, and background. 2. Provide psychoeducation about social anxiety disorder, phobias, and Islamophobia, explaining their psychological and cultural factors.
<p>Cognitive Restructuring:</p> <ol style="list-style-type: none"> 1. This stage includes identifying negative and distorted thoughts related to social situations, phobia, and Islamophobia. 2. Incorporate Islamic teachings and principles to reframe irrational beliefs and replace them with more balanced and adaptive thoughts.

3. Use cognitive restructuring techniques such as cognitive distortions identification, reality testing, and thought records to make this approach effective.
4. Mindfulness practices (Mindful Awareness and Acceptance):
 - This stage includes identifying negative and distorted thoughts related to social situations, phobia, and Islamophobia.
 - Incorporate Islamic teachings and principles to reframe irrational beliefs and replace them with more balanced and adaptive thoughts.
 - Use cognitive restructuring techniques such as cognitive distortions identification, reality testing, and thought records to make this approach effective.

Relapse Prevention and Aftercare:

1. This stage includes identifying negative and distorted thoughts related to social situations, phobia, and Islamophobia.
2. Incorporate Islamic teachings and principles to reframe irrational beliefs and replace them with more balanced and adaptive thoughts.
3. Use cognitive restructuring techniques such as cognitive distortions identification, reality testing, and thought records to make this approach effective (3 steps):
 - **Gratitude Journaling:** Encouraging clients to maintain a gratitude journal is a transformative practice. By recording things, they appreciate daily, they can shift their focus from negative to positive aspects of life, improving their psychological well-being.
 - **Expressing Gratitude:** Inspired clients to express gratitude to the Creator and people through verbal or written communication, such as saying Alhamdulillah for blessings or expressing thanks to people who support them, as well as engaging in acts of kindness.
 - **Gratitude in Prayer:** Guiding clients to incorporate gratitude into their prayers by meditating on and expressing thankfulness for the Lord's blessings and favours is a powerful tool in enhancing their spiritual practice.

Researcher Illustration with inspiration from: (Segal et al., 2004), (Shapiro et al., 2008), (Iqbal, 2010), (Wood et al., 2010), (Abdullah, 2011), (Joshnloo, 2013), (Taib & Taib, 2011), (Utz, 2011), (Williams & Kabat-Zinn, 2011), (Alladin, 2015), (Badri, 2018), (Badri, 2020), (Yusoff, Raudhah, Zulkifli, & Azmi, 2020) and (Tanhan & Young, 2022).

Islamophobia individuals seeking therapy may find the Religious Integrated Cognitive Behavioural Therapy (RCBT) (Rapgay, Bystritsky, Dafter, & Spearman, 2011), (Alladin, 2015), (Cayoun, 2017), approach helpful, even if they do not practice a specific religion. This approach combines principles of cognitive-behavioural therapy with Islamic Principles (Cucchi, 2022) or Christian teachings (Pittman, 2022) and practices, but it can be customized to suit each person's unique needs. Therapists implementing this approach

should be qualified and knowledgeable in cognitive-behavioural therapy principles and the integration of cultural and religious beliefs. They should prioritise individualised treatment plans and cultural sensitivity to address each client's unique needs, regardless of their religious background. The therapy sessions can incorporate mindfulness and grateful behaviour interventions, focusing on self-awareness, acceptance, and cultivating a positive perspective. Mindfulness awareness, breathing exercises, acceptance techniques, gratitude journaling or expressing gratitude can still be utilised to enhance emotional regulation and reduce stress. Exposure therapy and behavioural activation, which are integral components of ICBT, can be implemented without specific religious references. Exposure therapy involves gradually exposing individuals to anxiety-inducing situations, and behavioural activation encourages individuals to engage in activities and social interactions they may have avoided due to their fears.

Therapists can adapt these techniques to the individual's needs, providing support and guidance throughout the process. It is essential for therapists to regularly evaluate progress, gather feedback, and make necessary adjustments to ensure the effectiveness of the therapy. The emphasis should be on creating a safe and supportive environment that promotes understanding, challenges negative beliefs, and fosters a positive attitude towards Islam and Muslims. By embracing the principles of ICBT and adapting them to the needs of non-religious individuals (Lampert, 2019), therapists can effectively address Islamophobia and promote positive change in their clients' perceptions and behaviours.

In addition to ICBT therapy efforts to harmonising Islamophobia anxiety disorders among Westerners, it is also crucial to address the rise of Islamophobia among Hindus toward Muslims society in India. One effective approach is promoting fairness in media interventions, as (Alrababah, Marble, Mousa, & Siegel, 2019) and (Moore-Berg, Hameiri, Falk, & Bruneau, 2022) suggested. By acknowledging broadcasting bias, even a small portion of media content can significantly impact educating people about Islamophobia and reducing hostile behaviour towards Muslims. Unfortunately, this approach is ineffective due to the ongoing prevalence of Islamophobia in global media. It is concerning to see organised efforts by international media such as BBC, DW News, ICGTN, CNA, Europe News, and CNN to perpetuate Islamophobic narratives. This bias has become a norm in Western media, with news about events involving Muslims being overshadowed by coverage of other events,

such as the Ukraine conflict. It is important to recognise the harm caused by such biased reporting and to work towards creating a more compassionate and understanding society.

Conclusion

Finally, to concludes this preliminary research, studying human psychology is a complex endeavour that requires the collaboration of psychologists, medical practitioners, field scholars, as well as the willingness of both developing and developed nations to shift their paradigms and embrace the value of Islamic psychology. To effectively jihad on islamophobia, it is crucial for developed nations to exhibit political commitment, transcending ideological affiliations and fostering a holistic encounter between the West and the Muslim world. Future research should include interim studies on Islamophobia in clinical settings involving patients without specific spiritual affiliations, such as agnostics, atheists, communists, or those who oppose the concept of absolute truth. Furthermore, it is recommended to conduct experimental psychology research on the detrimental effects of rampant human greed and its connection to global economic trends, particularly concerning extreme poverty in developing countries. Additionally, there is a need for in-depth investigations into the psychological and religious aspects of Muslim societies, examining the deterioration of ethics and virtuous behaviour in nations claiming to adhere to Islamic principles.

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