

**ISLAM AND PSYCHOLOGY NEXUS: PERCEPTION ATTITUDE AND ROLE BEHAVIOURS OF UNIVERSITY LECTURERS ON THEIR READINESS FOR KNOWLEDGE INTEGRATION OF ISLAMIC ETHICS AND ISLAMIC PSYCHOLOGY AND ETHICAL VALUES IN TEACHING PRACTICES: A CASE STUDY OF A PAKISTANI UNIVERSITY**

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## **Abstract**

Despite the Islāmisation of Knowledge movement and the evolution and development of Islāmīc psychology as a discipline, there has been limited integration of knowledge of Islāmīc traditions and perspectives in the psychology curriculum in the different educational institutions around the globe. The aims of this study are to examine the Islāmīc moral values of university's lecturers, their perception of, and attitude towards knowledge integration. The study also tested some hypotheses to determine the relationship between Islāmīc moral values and the demographic variables, perception of knowledge integration and attitude towards knowledge integration of Islāmīc ethics and Islāmīc psychology. This was a mixed method design using both a quantitative and qualitative approach with a sample of 41 university lecturers. The findings showed that the majority of the lecturers have high Islāmīc moral values, are highly motivated to learn and have significantly positive attitude towards knowledge integration of Islāmīc ethics and Islāmīc psychology. One important finding is that the lecturers experienced a high level of role legitimacy and role support but low level of role adequacy. Two demographic variables were identified as having statistically significant relationships: age and length of teaching experiences. The findings of the study also showed that the perception of knowledge integration subscale reflection is a significant predictor of attitude towards knowledge integration, and a predictor of attitude subscale role behaviours (role legitimacy, role adequacy and role support). The major practical contribution of the present study is that it provides much needed empirical data on the perception, attitude and role behaviours of university lecturers' readiness for knowledge integration.

## Introduction

Since the late twentieth century, the Islamisation of Knowledge movement has primed Muslim scholars and psychologist to reflect on embracing knowledge integration of Islamic traditions and to decolonise psychological knowledge. In effect, Western psychology “has for so long dominated the production of theoretical psychological knowledge and therapeutic interventions, and its imposition is reflected in the curricula contents of psychology programmes, textbooks and clinical applications of tests and other psychosocial interventions.”<sup>1</sup> Dudgeon and Walker suggests that “Psychology colonizes both directly through the imposition of universalising, individualistic constructions of human behaviour and indirectly through the negation.”<sup>2</sup> The most significant conundrum of psychology departments in the different educational institutions around the globe is the Eurocentric orientation of psychology curricula and pedagogy in both undergraduate and postgraduate educational programmes.

Despite the Islamisation of Knowledge movement and the evolution and development of Islamic psychology as a discipline, there has been limited integration of knowledge of Islamic traditions and perspectives in the psychology curriculum in the different educational institutions around the globe. Haque maintained that “Whatever integration you will see is largely a copy of the concept and practices of integration in the West.”<sup>3</sup> For Islamic psychology to emerge as a force ‘majeure’ there is a need to challenge educationalist with the task of decolonising curriculum contents and integrate Islamic traditions in psychology programmes. However, knowledge integration faces a number of obstacles and challenges for university lecturers. In order to overcome the obstacles and challenges, this would require a major paradigm shift in the approach towards teaching psychology knowledge from an Islamic perspective. For knowledge integration and the teaching of Islamic psychology and Islamic ethical values in the psychology curriculum in educational institutions to be successful, factors determining the readiness to integrate, both on an individual and institutional level need to be established and managed effectively before the implementation process commences. That is integrating Islamic sciences and worldview with classical and contemporary empirical knowledge of psychology. Both evidenced-based psychological knowledge and Islamic traditions based on the Qur’ān and Sunnah are maintained in the curriculum contents. Even though Islamic theology and psychology differ from their sources of knowledge and methodologies, they both share common concerns and elements of focus such as: humanity, purpose, and meaning, perspectives on spirituality, suffering, morality, and human potential. It is apparent that both Islamic theology and psychology have common concerns, and elements of focus such as: humanity, purpose, meaning, perspectives on suffering, goodness, badness, reasoning, justice, rights, equality and human potential. However, The Qur’ān and Sunnah offer a reflection of psychology so that it can have a better understanding human behaviours and experiences.

The Riphah Institute of Clinical and Professional Psychology, Riphah International University, Pakistan created a Centre for Islamic Psychology in July 2019. The University

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<sup>1</sup> G.Hussein Rassool, *Islamic Psychology: Human Behaviour and Experience from an Islāmic Perspective* (Oxford: Routledge, 2021), p.583.

<sup>2</sup> P.Dudgeon and R. Walker, Decolonising Australian Psychology: Discourse, Strategies, and Practice. *Journal of Social and Political Psychology*, 3(1) (2015), pp.276–297.

<sup>3</sup> A. Haque, *Integration of Psychology and Theology*. Paper Presented at the Faculty of Theology, Aligarh Muslim University on the 1st of January 2018.

was established with a view to produce professionals with Islamic moral and ethical values. The Centre for Islamic psychology is an initiative to advance the development of a global 'Centre of Excellence' whose mission is to create and promote the integration of Islamic ethics and Islamic psychology in the psychology curriculum. As part of the project on knowledge integration, a thematic analysis of the contents of the psychology curriculum at undergraduate and post graduate levels were undertaken to assess the contents of the programmes. In the BS (Applied Psychology) programme there were Islamic Studies but they was a bolt-on module on the teaching of the Qur'ān (life and living). No contents of Islamic studies were identified in the core curriculum of the postgraduate programmes. The Centre for Islamic Psychology/RICPP undertook the responsibility to re-evaluate the undergraduate and postgraduate programmes and develop a strategy to integrate Islamic ethics and Islamic psychology in those programmes adhering to the core values of Riphah International University. However, despite the implementation of a series of consultations, workshops, seminars and webinars on curriculum development and restructuring approaches to teaching and learning in Islamic psychology, there appears to have a slow process in the implementation of knowledge integration. The urgency to conduct this research was identified when it was observed that in most cases, there has been a lack of readiness and reluctance to integrate knowledge of Islamic ethical values and Islamic psychology in teaching practices and in the psychology curriculum. Hence, the rationale for this study.

### Literature review

A number of constructs need to be examined in this review in order to provide the scope and context of the study. The constructs include knowledge integration, perception, attitudes, values, role legitimacy, role adequacy and role support. Role legitimacy, role adequacy and role support have been ascribed the label of role behaviours. Since the late 20th century, 'knowledge integration' and integrated research has been used in contemporary Islamic philosophy to reconcile Islam and modernity, and to integrate Islamic ethics and epistemological values in social sciences. Knowledge integration refers to "the process of merging two or more originally unrelated knowledge structures into a single structure."<sup>4</sup> However, from an Islamic perspective, Knowledge integration according to Kasule "involves integrating Islamic moral and epistemological values in the various disciplines of knowledge that are taught."<sup>5</sup> Thus, the essence of integrating knowledge, from an Islamic perspective, is to bring knowledge from the different compartments and sources under one umbrella to achieve a given goal or a set of objectives. Knowledge integration focuses on the integration of empirical evidence (*Ilm 'aqli*) with revealed knowledge (*Ilm 'naqli*), and the synthesis of both sources of knowledge into an integrated model based on Tawhidic paradigm. This means that knowledge integration is based on reconstructing the epistemology, in the context of psychology, based on the Islamic worldview. Before examining the literature on knowledge integration in psychology, it is valuable to different approaches of knowledge integration or no integration in Islamic psychology.

A preliminary investigation on the curriculum development approach and contents analysis of Islamic psychology and counselling programmes for psychologists in UK, USA,

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<sup>4</sup> M. Schneider, Knowledge Integration, in S.S.Seel (eds) *Encyclopedia of the Sciences of Learning* (Boston, MA: Springer, 2012)

<sup>5</sup> O.H. Kasule, Integration of Knowledge (IOK) and Textbook Writing for Islāmic Universities. *International Journal of Islāmic Thoughts*, 4 (1) (2015),pp. 123-126.

and Turkey was undertaken by Rassool.<sup>6</sup> By “hacking” (Hacking is a type of research methodology and is a time-honoured Islamic legal tradition), a number of educational programmes published on websites on Islamic psychology and psychotherapy, inferences were made to their approaches and contents. Rassool highlights, at least, three approaches in curriculum development which have been labelled as: ‘Sprinkle’ approach, the ‘Bolt-on’ approach and the ‘Integrated or embedded’ approach. Recently, a new approach was also included in this model ascribed with the label of globalised approach. Figure 1 presents the knowledge Integration approaches in Islamic psychology

In this model, four pie shape segment can be distinguished, which are interpreted as four distinct approaches in the integration or non-integration of Islamic psychology and Islamic ethical values in the psychology curriculum. The most common approach in teaching psychology across most Islamic academic institutions is the ‘Globalised’ approach. In relation to the effects of globalisation on psychology, this is reflected in the statements that “Psychological globalization embraces every country throughout the world and is crystalised as ‘The Three Worlds of Psychology’ In this theory, the United States is considered the first world because to date it is the major producer of psychological knowledge that is exported to the rest of the world.”<sup>7</sup> Rassool maintained that “Many Muslim psychologists have been educated in mostly Western universities, or even in their own countries. They have remained in a “psycho-secular bubble” and turned into clones of Muslim Freud with all the psychobabble and followed blindly their “Master Voice.”<sup>8</sup> (p.3). The acceptable face of colonisation is globalisation. This is the same colonisation of psychology which has been substituted by the globalisation of psychology knowledge. This globalised-led teaching, based on the Western-scientific framework, can be characterised as teaching with an emphasis on the Judeo-Christian psychology.

Figure 1 depicts the models of knowledge integration in Islamic psychology. The “Sprinkle” approach is based on the principle of randomising Islamic contents within the curriculum. A few verses of the Qur’an and Hadiths are interposed at a random basis throughout the educational programme. There is no knowledge integration of Islamic psychology and Islamic ethical values in the curriculum contents. The “Bolt-on” approach is where knowledge about Islamic psychology and ethics are developed independently of the core discipline and, generally, added at the end of the course programme or module. Another variation of this approach is to teach Islamic psychology and sciences in parallel with secular modern psychology. In this context, there is a lack of integration and Islamic psychology and sciences are not embedded in the educational programmes. A fourth approach identified is the “Embedded or Integrated” approach to curriculum development. This approach seeks to break down the barriers of the traditional curriculum in psychology based on segmentation and isolation of Islamic ethics and psychology from an Islamic perspective. This approach is one where subjects are taught through a range of themes, disciplines, and various mechanisms of delivery, as opposed to studying subjects in isolation like the “Sprinkle” and

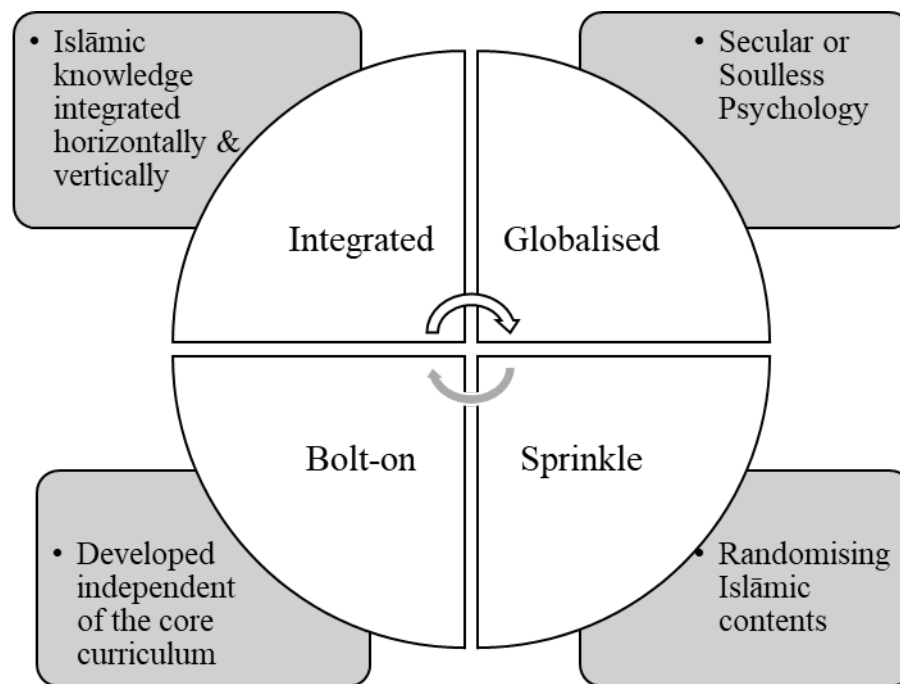
<sup>6</sup> G.Hussein Rasool, Cognitive Restructuring of Psychology: The Case for A Vertical and Horizontal Integrated, Embedded Curriculum Model for Islāmic Psychology. *Islamic Studies*, 59(4) (2020), pp.477-494

<sup>7</sup> R.B. Lawson, J.E. Graham and K.M. Baker, Contemporary Psychology: Global Forces in Robert B. Lawson, Jean E. Graham & Kristin M. Baker, *A History of Psychology: Globalization, Ideas, and Applications*( New York: Routledge, 2007), p.8

<sup>8</sup> G. Hussein Rassool, Decolonising psychology and its (dis) contents, in G. Hussein Rassool’ *Islāmic Psychology: Human Behaviour and Experiences from an Islāmic Perspective*. (Oxford: Routledge, 2021), pp.583-601.

“Bolt-on” approaches. In the integration of Islamic knowledge in psychology, Rassool’s Vertical and Horizontal Integration Model (Rassool, 2020) was used<sup>9</sup>. The horizontal integration refers to the relations among various contents, topics and themes involving all domains of knowledge (evidenced-based knowledge, the classical and contemporary work of Islamic scholars and knowledge based on the Qur’ān and Hadiths). In the vertical integration, the educational contents tend to be organised with regard

**Figure 1: Model of knowledge integration**



Source: Rassool (2020)

to the sequence and continuity of learning and teaching processes. In summary most of the courses examined fall under the ‘Sprinkle’ approach, the ‘Globalised’, ‘Sprinkle’ and Bolt-on approaches.

There is limited literature on knowledge integration of Islamic psychology and Islamic ethical values in the psychology curriculum. To date, there is only one study that focuses on the implementation of integration on knowledge of Islam and psychology. In a study by Fahmi<sup>10</sup> on the he implementation of integration on knowledge of Islām-psychology with a sample of thirty-two lecturers. The findings suggest that most of the lecturers thought the Islāmisation of psychology was particularly important. However, most of them lack the capacity to understand psychology from an Islamic perspective. Some of the lecturers could not provide any logical explanation of the connection between Islam and psychology and the Islamic perspective on human behaviours. What was interesting with the findings of this study is that none of the psychology lecturers have a background in Islamic Studies. The

<sup>9</sup> G.Hussein Rasool, Cognitive Restructuring of Psychology, pp.477-494

<sup>10</sup> R.Fahmi, The Implementation of Integration on Knowledge: Islam-Psychology. *Research Journal of Politics, Economics and Management*, 6(1) (2018),pp. 63-67.

findings also showed that there were no connection between the integration on psychology and Islam and the developmental of student's knowledge on Islamic psychology perspective. The lecturers teach the Islamic traditions as part of the creed of Islam rather than as an embedded dimension in the psychology curriculum.

In a paper on the integration of psychology and theology, Haque (2018) examined the notion of whether “psychology taught in the Muslim world is compatible with the Islamic worldview. This question should be asked about all disciplines in humanities and social sciences because they are the ones that shape our intellectual thought process and management of the society.”<sup>11</sup> He went on to discuss how social sciences reflect Western values, concepts, and beliefs, and secular worldview which drove all aspects of behaviour, activity, and social institutions. Haque (2018) suggested that in order to bring back Muslims' lost intellectual identity, values, legacy and heritage into their curriculum, there is a need to bring Islamic theology into the equation. He stated that “If we were to integrate psychology and theology, we would examine how modern psychological theories, psychotherapies and research fit in with the Islamic worldview. We would examine if the present-day theories and practices in psychology are compatible with Islām and an integrated study of psychology and theology.”<sup>12</sup> For course integration, Haque<sup>13</sup> provided a list of themes that can be included in the psychology curriculum rather than the methodology of how to integrate theology in the psychology curriculum. The themes included historical developments from the time when soul was a subject matter of psychology; Islamic worldviews; Islamic Psychology; Islamic Metaphysics; Islamic Ethics, dimensions of *Fitrah*; the concept of man in Islam (*Ruh, Nafs, Qalb* and their interactions); and contemplation as a form of worship and therapy.

In summary, integration of knowledge, from an Islamic perspective, is the synthesis of divine revelation and acquired knowledge based on the *Tawhidic* paradigm. According to this perspective, the process of curriculum organisation represents an effort to enhance the scope, integration, sequence and continuity of knowledge based on Islamic values and practices. There is no contradiction in using both the divine and acquired knowledge as they both are from the same sources. So, the problem of duality in Islamic psychology is resolved.

One of the construct of this study is perception. There is a relationship between perception and worldview and the latter is regarded as a personal perception of their relationship with the world. According to Lavrakas, “Survey questions that assess perception, as opposed to those assessing factual knowledge, are aimed at identifying the processes that (a) underlie how individuals acquire, interpret, organize, and, generally make sense of (i.e. form beliefs about) the environment in which they live; and (b) help measure the extent to which such perceptions affect individual behaviours and attitudes as a function of an individual's past experiences, biological makeup, expectations, goals, and/or culture.”<sup>14</sup> Perception questions differ from other types of attitudinal questions as the former is how you view the work from an individual lens. In contrast, an attitude questions is the reaction to your perception of their relationship with the world. The construct of attitude also forms part of the study. That is an attitude is the way we think (cognitive), feel (affective) and is

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<sup>11</sup> A.Haque, ‘*Integration of Psychology and Theology.*’

<sup>12</sup> Ibid.

<sup>13</sup> Ibid.

<sup>14</sup> P.J. Lavrakas, *Encyclopedia of survey research methods* (Vols. 1-0), (Thousand Oaks, CA: Sage Publications, Inc, .2008

reflected in an individual behaviour. According to Glasman and Albarracín,<sup>15</sup> the most powerful influencers of attitude are its importance, its connection with the behaviour, its accessibility, the presence of social pressures, and personal direct experience with the attitude. As previously stated, attitudes have long been known to be predictors of behaviour.<sup>16,17</sup> Both the Theory of Planned Behaviour and Roger's Diffusion of Innovation placed emphasis on the importance of perception, knowledge attitudes in the implementation of any new or different practice.<sup>18,19</sup>

Due to limited literature on the factors influencing the integration of Islamic psychology and ethical values in the psychology curriculum in higher education, there is a need to draw conclusions from other literature and research evidence. For example, several factors influencing the integration of technology integration into learning and teaching process in higher education have been identified. Schiler<sup>20</sup> identified a number of variables that can have a significant influence on the adoption of a technology. These include educational level, age, gender, educational experience, experience with the computer and attitude towards computers. There is also evidence to suggest that successful implementation of technology integration, attitudes and teacher related variables are the most powerful predictors of integration.<sup>21,22</sup> However, if teachers' perceptions are negative, this would result in lack of integration of technology.<sup>23</sup>

In a study by Shaw et al.,<sup>24</sup> the anxieties about role legitimacy, role adequacy and role support have been identified as the contributors to the poor responses by non-specialists in addiction in working with alcohol users. Those workers lacked the authority to intervene because they were uncertain about their professional boundaries. The anxieties about role adequacy are related to the lack of required knowledge, and the lack of role support produce disengagement and inhibited the workers reluctance to work with alcohol users. Shaw et al.,<sup>25</sup> suggested that the three components are interrelated that the presence of these factors enhances professional self-esteem, motivation and role fulfilment in working with to work with problem drinkers. In the context of this study, the readiness for knowledge integration by university lecturers may be influence by role adequacy, role legitimacy and support mechanisms.

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<sup>15</sup> L.R.Glasman, and D. Albarracín, Forming Attitudes that predict Future Behavior: A Meta-Analysis of The Attitude-Behavior Relation.

<sup>16</sup> I. Ajzen, The theory of planned behaviour.

<sup>17</sup> A.H Eagley and S. Chaiken, *The Psychology of Attitudes*, (San Diego, California: Harcourt, Brace and Jovanovich, 1993).

<sup>18</sup> I. Ajzen, The theory of planned behaviour.

<sup>19</sup> D.T Holt et al., Are you ready? How health professionals can comprehensively conceptualize readiness for change. *Journal of General Internal Medicine*, 25 (1) (2010),pp. 50–55.

<sup>20</sup> J. Schiler, Working with ICT: Perceptions of Australian principals. *Journal of Educational Administration*, 41(3) (2003), pp.171-185.

<sup>21</sup> O. Avidov-Ungar and Y. Eshet-Alkay, Lecturers in a world of change: Lecturers' knowledge and attitudes towards the implementation of innovative technologies in schools. *Interdisciplinary Journal of e-Learning and Lifelong Learning*,7, (2011), pp.291-303.

<sup>22</sup> H.J. Becker, Findings from the Teaching, Learning, and Computing Survey: Is Larry Cuban Right? *Education Policy Analysis Archives*, 8(51) (2000).. <https://eric.ed.gov/?q=%22Becker+Henry+Jay%22&id=EJ622351>, (accessed 12 April 2022).

<sup>23</sup> A. Hutchison and D. Reinking, Teachers' Perceptions of Integrating Information and Communication Technologies into Literacy Instruction: A National Survey in the U.S. *Reading Research Quarterly*, 46(4) (2011), pp.308-329.

<sup>24</sup> S. Shaw et al., *Responding to Drinking Problems*.

<sup>25</sup> Ibid.



The constructs of perception, values and attitudes have long been known to be predictors of behaviour<sup>26,27</sup> In addition, the constructs of role adequacy, role legitimacy and role support have been used previously to explain why various helping professionals are reluctant to take on new dimensions to their professional role.<sup>28,29</sup> In the context of this study, role adequacy is defined having the appropriate knowledge and ethical values to implement knowledge integration and role legitimacy is the extent to which one has the right to address knowledge integration in psychology. Role support is the provision of professional and personal support at individual and organisational levels. Thus, the aim of this study is to examine the perceptions, values and attitudes of university lecturers on their readiness for knowledge integration of Islamic psychology and ethical values in the psychology curriculum.

Specifically, the current research aimed to examine the Islamic moral values of university's lecturers, the perception of knowledge integration and attitude towards knowledge integration. In addition, while this research is exploratory, it was hypothesised that (1) There will be a significant relationship between Islamic moral values and the demographic variables. (2) There will be a significant relationship between Islamic moral values, perception of knowledge integration and attitude towards knowledge integration. (3) Perception of knowledge integration will be better predictors of attitude towards knowledge integration of Islamic ethics and Islamic psychology.

## Methodology

### Sample

This is a purposive sample of faculty members from each of the four campuses (Lahore, Faisalabad, Rawalpindi and Malakund) of the Riphah Institute of Clinical and Professional Psychology, Riphah International University, Pakistan. The inclusionary criteria were that participants must be working currently at the campuses of Riphah Institute of Clinical and Professional Psychology.

### Design and instrument

This is multi-method research design involving both a quantitative and qualitative research methodologies Data on the sample were obtained by self-reported questionnaire which consisted of four section: Section A is the demographic data (age, gender, position, academic and professional qualification, duration of teaching experiences). Section B consists of an adaptation of the Sahin Index of Islamic Moral Values (SIIMV).<sup>30</sup> which comprises of 17 items. It was constructed around the key Muslim ethical concept Akhlāq, meaning

<sup>26</sup> I. Ajzen, The theory of planned behaviour. *Organizational Behavior and Human Decision Processes*, 50 (2) (1991), pp.179-211.

<sup>27</sup> L.R. Glasman, and D. Albarracín, Forming Attitudes that predict Future Behavior: A Meta-Analysis of The Attitude-Behavior Relation. *Psychological bulletin*, 132 (5) (2006), pp.778–822.

<sup>28</sup> S. Shaw, A.Cartwright, T.Spratley and J.Harwin, *Responding to Drinking Problems*( London: Croom Helm, 1978).

<sup>29</sup>H. Loughran, M. Hohman and D.Finnegan, Predictors of Role Legitimacy and Role Adequacy of Social Workers Working with Substance-Using Clients. *The British Journal of Social Work*, 40(1) (2010), pp.239–256,

<sup>30</sup> L.J. Francis, A. Şahin and F. Failakawi, Sahin Index of Islamic Moral Values. Psychometric Properties of Two Islamic Measures among Young Adults in Kuwait: The Sahin-Francis Scale of Attitude toward Islam and the Sahin Index of Islamic Moral Values, *Journal of Muslim Mental Health*, 3(1) (2008), 9-24,

disposition, an individual's fundamental value orientation in life and his/her essential nature of being in the world.<sup>31</sup> Each item is assessed on a close-ended Likert scale ranging from "1, strongly disagree" to "5, strongly agree." The Sahin Index of Islamic Moral Values contains both negative (3 items) and positive items (14 items). The negative items were reverse scored. The original SIIMV has an alpha coefficient of 0.80 which showed that items are consistent and reliable. The adapted Sahin Index of Islamic Moral Values has an alpha coefficient of 0.77 (see Table 1)

**Table 1.** Reliability of Scales, Mean, Standard Deviation, and Skewness (N=41).

Assessment Measures	K	$\bar{X}$	SD	$\alpha$	Skewness
Islamic Moral Values	17	71.12	7.03	.77	-1.33
Perception of Knowledge Integration	12	44.56	8.52	.90	-.81
Reflection	5	18.12	3.64	.81	-.77
Participation	3	10.21	3.18	.82	-.41
Motivation	4	16.21	3.04	.78	-1.63
Attitude Towards Knowledge Integration	114.31	30.88	10.55	.93	-.04
Attitude (Beliefs, Knowledge, and Confidence (Items 1-19))	19	51.29	13.84	.84	.04
Role Behaviours (Items 20-38)	19	63.02	20.41	.93	.11

K=items,  $\bar{X}$ =Mean SD=Standard Deviation,  $\alpha$ =Cronbach's Alpha

Section C is a questionnaire to examine the lectures' perceptions of knowledge integration. It is an adaption of the Student Perception of Research Integration Questionnaire (SPRIQ)<sup>32</sup> which consists of a 12-items instrument based on three subscales of reflection, participation and motivation. This questionnaire was adapted to form the Lecturer's Perceptions of Knowledge Integration Questionnaire (LPKIQ-12). The LPKIQ-12 consists of three constructs of Participation (3 items), Motivation (4 items), and Reflection (5 items). The construct Participation includes items on the involvement of lecturers in knowledge integration and their contributions. The construct Reflection includes items focusing on attention being paid to the knowledge integration process leading to implementation. Motivation consists of items concerning an increase in Lecturers' enthusiasm and interest for knowledge integration. The Items were scored on a 5-point Likert scale, ranging from very rarely to very frequently. The adapted LPKIQ-12 has an alpha coefficient of 0.90.

<sup>31</sup> Ibid.

<sup>32</sup> G.J.Visser-Wijnveen, R.M van der Rijst and J.H. van Driel, A questionnaire to capture students' perceptions of research integration in their courses. *Higher Education*, 71(4) (2016), pp.473–488.

Section D consists of a questionnaire measuring the attitudes of university lecturers towards integrating and teaching Islamic psychology and Islamic ethical values in the psychology curriculum. The Attitude Questionnaire Towards Knowledge Integration (AQTKI) is a 38-item measure that identifies beliefs, knowledge, and confidence (items 1-19). Items 20 to 38 are an adaptation from the subscales of role adequacy, role legitimacy, and role support of the Adolescent Substance Use Problems Perceptions Questionnaire (ASUPPQ).<sup>33</sup> The adaptations were made by substantially changing the wording to reflect the scope of the study and in some cases new statements were included. There are seven possible responses to each item on a scale of 'Strongly agree' to 'Strongly disagree.' Low scores denote positive attitudes, whereas high scores are associated with negative views. Several of the items are worded negatively. These are items 2, 10, 12, 16 and 17. The scores for these items should be reversed before tallying a total score for the entire questionnaire. The minimum possible score is 38 and the maximum is 154. The adapted AQTKI has an alpha coefficient of 0.93.

### Data collection and analysis

Data collection was completed in June and July 2022. Data analyses were performed using version 22 of the Statistical Package for the Social Sciences (IBM PASW statistics 22). In addition, descriptive statistics were used to evaluate and analyse the data for the means and standard deviations. Demographic variables were analysed by using frequency distributions and percentages. For inferential statistics, the study employed Pearson's correlation, reliability, and multiple linear regressions for data analyses. For the qualitative analysis, the focus interviews were audio recorded and transcribed verbatim with anonymization, and the audio recordings were deleted following transcription. By using thematic analysis meaningful themes from the data, itself were identified. The framework for thematic analysis was used: compiling, disassembling, assembling, interpreting and concluding, and guided by a set of questions.<sup>34</sup> Six participants were recruited for the focus interviews.

### Ethical considerations

Ethical approval of the study was approved by the Riphah Institute of Clinical and Professional Psychology Research and Ethics Committee. General information and a consent form were provided to participants taking part in the study. All participants were provided with information regarding their role in the study, the purpose of the study and the data collection methods. Participants were informed that they have the right to withdraw from the study at any time during any of the procedures. All of the lecturers' interviews and the results of questionnaires adhered to the proviso of confidentiality and anonymity.

### Findings

A total of 41 university lecturers completed the study with the majority being of females (85.4 %). The majority of the sample belonged to the 21–34 years age group (68.3 %). The most frequently reported postgraduate qualifications were Master's degree (68.3%), followed by PhDs (31.7%). The teaching experiences of the sample were as follows: with less than five years teaching experiences (46.3%), between five to ten years of teaching experiences

<sup>33</sup> E. Connors, et al., Adaptation of the Drug and Drug Problems Perception Questionnaire to assess healthcare provider attitudes toward adolescent substance use. *Preventive Medicine Reports*, 14 (2019), 100852,

<sup>34</sup> A. Castleberry and A. Nolen, Thematic analysis of qualitative research data: Is it as easy as it sounds? *Currents in Pharmacy Teaching and Learning*, 10(6) (2018), pp.807-815,

(39.1%), and over ten years of teaching experiences (12.2%). The demographic profiles of the participants are reported in Table 2.

**Table 2.** Demographic Profile of the Sample (N=41).

Demographic Characteristics		<i>f</i>	%
Age	20-34 Years	28	68.3
	35-54 Years	11	26.8
	55-60 Years	2	4.9
Gender	Male	6	14.6
	Female	35	85.4
Education	Master's Degree	28	68.3
	PhD	13	31.7
Teaching Experience	Less than 5 years	19	46.3
	5-10 years	16	39.1
	11-20 years	4	9.8
	21-40 years	1	2.4
	More than 40 years	1	2.4
Institutional Setting	Lahore	13	31.7
	Islamabad	17	41.5
	Faisalabad	11	26.8

*Note.* *f* = Frequency, %=Percentage

### Sahin Index Islamic Moral Values

Table 3 displays the frequency and percentage (High and Low Values), mean and standard deviation of the level of Islamic Moral Values of lecturers (N=41) based on the Shin Index of Islamic Moral Values. The mean level of Islamic Moral Values of lecturers is 71.12 ( $\bar{X}$  = 4.18) and standard deviation is 7.03. Most of the items have high values on a mean average values ranging from 3.49 to 4.68 (Maximum 5). The findings showed that 34 lecturers (83%) obtained high value score, which indicated high Islamic moral values and 7 lecturers (17 %) obtained low score on the scale.

**Table 3.** Frequency and Percentage (High and Low Values), Mean and Standard Deviation of the level of Islamic Moral Values of Lecturers (N=41).

Assessment Measures	<i>f (%)</i>		$\bar{X}$	SD
	High Value	Low Value		
I believe honesty is always good regardless of the consequences	41 (100)	0 (0.0)	4.68	.47
I try hard to be a good role model for my students	36 (87.8)	5 (12.2)	4.12	.95
I do not hide my mistake if I knew it would hurt me	35 (85.4)	6 (14.6)	4.02	.88
I feel bad when someone damages other's properties	40 (97.6)	1 (2.4)	4.61	.73
I do not think that I am a good role model for others*	25 (61.0)	16 (39.0)	3.49	1.09
I admire friends who listen to their seniors' advice	37 (90.2)	4 (9.8)	4.22	.69
I do not attempt to lie when I face a critical situation	31 (75.6)	10 (24.4)	3.88	.84
I feel happy when others are satisfied with my behavior	39 (95.1)	2 (4.9)	4.49	.59
I do not like to follow the advice given by my seniors*	34 (82.9)	7 (17.1)	4.17	.89
I hate watching movies with low negative moral values	31 (75.6)	10 (24.4)	4.02	1.03
I avoid friendship with people who smoke	25 (61.0)	16 (39.0)	3.66	1.15
I do not attempt cheating in my life	33 (80.5)	8 (19.5)	4.00	1.14
I hate to listen to my seniors' advice*	38 (92.7)	3 (7.3)	4.44	.77
I like to participate as a volunteer	31 (75.6)	10 (24.4)	4.10	1.06
My freedom should not conflict with others' freedom	32 (78.0)	9 (22.0)	4.07	.84
I feel pain when moral crimes increase in society	38 (92.7)	3 (7.3)	4.54	.95
I encourage equal opportunities among people	38 (92.7)	3 (7.3)	4.61	.77
<i>Shin Index of Islamic Moral Values (Adapted) Total Items Score</i>	34 (82.93)	7 (17.07)	71.12	7.03

Note. *f*=Frequency, %=Percentage,  $\bar{X}$ =Mean SD=Standard Deviation

### Perceptions of Knowledge Integration and Attitude towards Knowledge Integration

Table 4 depicts the findings of the questionnaires of Perceptions of Knowledge Integration and Attitude towards Knowledge Integration. The findings from the Perception of Knowledge Integration questionnaire revealed overall the higher percentage of low scores (58.54%). In addition, both the subscales of Reflection (60.98%), and Participation (60.98%) showed lower scores. Thus, indicating a low level of Reflection and Participation towards knowledge integration. However, the high scores the Motivation subscale (68.29%) indicated that the lecturers were much more motivated to learn about knowledge integration. The Attitude towards Knowledge Integration questionnaire showed that a low overall score (87.80 %). The subscales of Attitude (beliefs, knowledge, and confidence (items 1-19) showed a high percentage of low scores (97.56%) which indicated a significantly positive attitude towards knowledge integration of Islamic ethics and Islamic psychology.

### Role behaviours (Role Legitimacy, Role Adequacy and Role Support)

The findings of the third subscale of the attitude towards knowledge integration revealed a high percentage of low scores (68.29%) of role behaviour (role adequacy, role legitimacy and role support). The high percentage of low scores were also identified in additional subscales: role adequacy (58.50%), role legitimacy (78.00%), and role support (75.60%).

**Table 4.** Perceptions of Knowledge Integration *and* Attitude towards Knowledge Integration

<i>Scales</i>	<i>I</i>	<i>f/ %</i>	<i>f/ %</i>
		<i>High Score</i>	<i>Low Score</i>
<b>Perceptions of Knowledge Integration</b>	12	17 (41.46)	24 (58.54)
Reflection	5	16 (39.02)	25 (60.98)
Participation	3	16 (39.02)	25 (60.98)
Motivation	4	28 (68.29)	13 (31.71)
<b>Attitude towards Knowledge Integration</b>	38	5 (12.20)	36 (87.80)
Attitude beliefs, knowledge, and confidence (items 1-19)	19	1 (2.44)	40 (97.56)

*Note.* *I*=Number of Items, *f*=Frequency, %=Percentage

#### Association between study variables

A one-way ANOVA was performed to compare the effect of Islamic moral values on the sample demographic variables. Two demographic variables were identified as having statistically significant relationships. The demographic variables of age ( $F= 2.179$  ,  $p = .045$ ) and length of teaching experiences ( $F= 2.596$ ,  $p = .019$ ) (see Table 6).

**Table 5.** Study variables of role behaviors

<i>Scales</i>	<i>I</i>	<i>f (%)</i>	<i>f (%)</i>
		<i>High Score</i>	<i>Low Score</i>
Role Behaviors	19	13 (31.71)	28 (68.29)
Role Adequacy	8	17 (41.50)	24 (58.50)
Role Legitimacy	5	9 (22.00)	32 (78.00)
Role Support	6	10 (24.40)	31(75.60)

*Note.* *I*=Items, *f*=Frequency, %=Percentage

**Table 6.** ANOVA. Summary of selected variables

	Sum of Squares	df	Mean Square	F	Sig.
Age	9.262	20	.463	2.179	.045
Years of teaching experiences	24.228	20	1.211	2.596	.019

Table 7 presents the correlation between Islamic moral values, perception of knowledge integration and attitude towards knowledge integration. The perception of knowledge integration was negatively correlated with attitude towards knowledge integration ( $\gamma = .31$ ,  $p < .05$ ). The perception of knowledge integration subscale: reflection was negatively correlated with attitude towards knowledge integration ( $\gamma = -.41$ ,  $p < .01$ ), and negatively correlated with attitude (belief, knowledge, and confidence ( $\gamma = -.34$ ,  $p < .05$ ), and significantly negatively associated with role behaviors (role legitimacy, role adequacy and role support) ( $\gamma = -.38$ ,  $p < .05$ ).

**Table 7.** Correlation between Islamic moral values, perception of knowledge integration, and attitude towards knowledge integration in University Lecturers (N=41).

	Scales	1	2	3	4	5	6	7	8	<i>M</i>	<i>SD</i>
1	Islamic Moral Values	-	.04	.90	-.07	.08	-.19	-.20	-.16	71.12	7.03
2	Perception of Knowledge Integration		-	.92**	.83**	.82**	-.31*	-.26	-.29	44.56	8.52
3	Reflection (subscale)			-	.67**	.67**	-.41**	-.34*	-.38*	18.12	3.64
4	Participation (subscale)				-	.48**	-.25	-.22	-.22	10.21	3.18
5	Motivation (subscale)					-	-.19	-.07	-.12	16.21	3.04
6	Attitude towards Knowledge Integration						-	.85**	.93**	30.88	10.55
7	Belief, Knowledge, and Confidence (subscale)							-	.61**	51.29	13.84
8	Role Behaviors (Role Legitimacy, Role Adequacy and Role Support) (subscale)								-	63.02	20.41

Note. \*\*Correlation is significant at the 0.01 level (2-tailed) \*Correlation is significant at the 0.05 level (2-tailed)

One of the hypothesis tested is that the perception of knowledge integration (subscales of reflection, participation and motivation) will be a predictor of attitude towards knowledge integration (subscales of belief, knowledge and confidence). Tables 8-10 present the findings of the regression analysis. The findings showed that the perception of knowledge integration subscale reflection is a significant predictor of attitude towards knowledge integration ( $***p < .001$ ) (Table 8), and a predictor of the subscale attitude ( $***p < .001$ ) (Table 9), and a predictor of attitude subscale role behaviours (role legitimacy, role adequacy and role support) ( $***p < .001$ ) (Table 10).

**Table 8.** Regression Coefficients of Islamic moral values, perception of knowledge integration and attitude towards knowledge integration

Variable	<i>B</i>	$\beta$	<i>SE</i>
Constant	177.85***		22.84
Reflection	-3.50	-.41	
$R^2$	0.17		
$\Delta R^2$	0.15		

Note. \*\*\* $p < .001$ ;  $\beta$ =Standardized Coefficient; *SE*=Standard Error,  $R^2$ = R Square,  $\Delta R^2$ = Adjusted R Square

**Table 9.** Regression Coefficients of Islamic moral values, perception of knowledge integration and attitude towards knowledge integration

Variable	<i>B</i>	$\beta$	<i>SE</i>
Constant	75.36***		10.53
Reflection	-1.32	-.34	
$R^2$	0.12		
$\Delta R^2$	0.10		

Note. \*\*\* $p < .001$ ;  $\beta$ =Standardized Coefficient; *SE*=Standard Error,  $R^2$ = R Square,  $\Delta R^2$ = Adjusted R Square

**Table 10.** Regression Coefficients of Islamic moral values, perception of knowledge integration and attitude towards knowledge integration

Variable	<i>B</i>	$\beta$	<i>SE</i>
Constant	102.49***		15.28
Reflection	-2.17	-.38	
$R^2$	0.15		
$\Delta R^2$	0.12		

Note. \*\*\* $p < .001$ ;  $\beta$ =Standardized Coefficient; *SE*=Standard Error,  $R^2$ = R Square,  $\Delta R^2$ = Adjusted R Square

### Qualitative data: Thematic analysis

Though this study was intended to focus on the perception of, and attitude towards knowledge integration of Islamic ethics and psychology in teaching practices, the focus interviews allowed for the emergence of themes supplementary to the initial research focus. The focus interview questions were phrased such that lecturers were asked whether they



address Islamic ethics or Islamic psychology in their teaching practice, and to identify the barriers in preventing knowledge integration and facilitators that may be supportive in knowledge integration. After thematic analysis, six themes were identified.

### **Theme 1: Barriers in preventing knowledge integration**

Most participants described the lack of preparation, lack of knowledge, lack of experts and lack of resources [Books, Materials], and having guidance as the main barriers in the prevention of knowledge integration in teaching practices.

“ I have no idea regarding Islamic psychology. I learned about Muslim psychology which is different from Islamic psychology.” “There is a lack of preparation, lack of experts.” “In Pakistan, they discourage Islamic psychology. It is not part of modern psychology.” “Lack of knowledge and training. Islamic psychology is a sensitive issue and we will not apply anything without knowledge or training.” “Not having Islamic tools, lack of resources.” “We don’t have field experts with reference to knowledge integration of Islamic psychology and Islamic ethical values in the psychology curriculum. So, initially the lack of guidance and proper practice was the main concerns.” “Lack of resources and adequate time are the main reasons.” “Official schedule and timetable by the department. Means time issue at primary. Secondly, enough reading material and resources are not there in the library and it is very expensive if I want to purchase it.” “Lack of expert advice in curriculum planning. “No support from anyone..”

### **Theme 2: Facilitators in enhancing knowledge integration**

Most participants suggested that having workshops and courses in Islamic psychology and psychotherapy have helped the participants for minimal knowledge integration in teaching practices. One participant mentioned that having taught both Islamic studies and psychology has helped with knowledge integration.

“ The course (5 Day course on Foundation of Islamic Psychology & Psychotherapy). “Training.” ‘Having taught Islamic studies and psychology.’ Those who have basic knowledge regarding curriculum development with reference to Islamic psychology and Islamic ethical values.” “Colleagues and available resources in the department and library.”

### **Theme 3: Role in knowledge integration**

In relation to the legitimacy of the role of the participants in knowledge integration, most of the interviewees reported that this is part of their role. The lecturers have strong convictions that it is their professional responsibility as Muslim psychologists to address knowledge integration.

“This it is our role .. “As a Muslim, I have a main role as clinical psychologist to introduce the students with...Allah.” [Islamic psychology].”It is my role as a Muslim.” “It is our duty to teach IP [Islamic psychology] to inculcate Islamic concepts in psychology. It is our responsibility. Psychology is related to Islam.” “Yes, as I am a lecturer and a practicing psychologist.”

#### **Theme 4: Addressing Islamic ethics or Islamic psychology in teaching /clinical practice**

There were mixed responses regarding knowledge integration Islamic ethics or Islamic psychology in teaching practice. The majority of the participants did not address Islamic ethics or Islamic psychology in teaching or clinical practice. Just a few were involved in this process as stated in the following statements.

“Yes in my mentoring session mostly, students face a lot of problems when it comes to religion.” “I address Islamic ethics and psychology in my teaching due to studying Muslim psychology in my Master’s degree.” “I teach professional ethics and I relate Islamic ethics in my teaching.” “ Yes, Alhamdulliah now I can address Islamic ethics or Islamic psychology in my teachings.” “I had inculcate Islamic ethics/ practices in few subjects of undergraduate and postgraduate studies in psychology.”

#### **Theme 5: Readiness for knowledge integration**

All the participants reported that they were ready for knowledge integration. This suggest they are highly motivated.

Most said “Yes.” “Deep connection with my Allah. I have experience of Islamic psychology.” “Yes, I am ready for knowledge integration of Islamic psychology and Islamic ethical values in the psychology curriculum.”

#### **Theme 6: Training needs**

Most participants reported the need for the adequate preparation for knowledge integration. The following statements echoed these sentiments.

“More courses and updating the curriculum.” “Study circles would play an important role in the preparation. Short workshops. Motivation and resource materials.” More knowledge on Islamic sciences.” “More resources. More training more practical sessions.” Proper literature and curriculum development guidelines.” “ Courses on clinical application of Islamic psychotherapy.” “Training in knowledge integration and knowledge about Islam and then Islamic psychology.”

### **Discussion**

The purpose of this study was to examine the Islamic moral values of university’s lecturers, their perception of, and attitude towards knowledge integration. The study also tested some hypotheses to determine the relationship between Islamic moral values and the demographic variables, perception of knowledge integration and attitude towards knowledge integration of Islamic ethics and Islamic psychology. The qualitative findings enhance the findings of the current quantitative study by providing insight into the experiences of the participants

Given the importance of knowledge integration of Islamic ethics and Islamic psychology in the psychology curriculum at university level<sup>35</sup>, thus this exploratory study may be viewed as an agenda-setting for further research. With the majority of the sample

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<sup>35</sup> Rassool, Cognitive Restructuring of Psychology, pp.477-494

having high Islamic moral values (83%), religious and ethical values (*Akhlāq*) seems to play an important role in the lives of the majority of the lecturers. The high level of Islamic moral values can be interpreted in at least two ways. A first explanation focuses on the demographic profile of the sample. The lecturers, being all Muslims, must have contained highly devout individuals adhering to the morals of the Islamic jurisprudence (*Shari'ah*). There is evidence to suggest that “Muslims widely hold the view that it is necessary to believe in God to be moral and have good values”<sup>36</sup> In addition, the university may have attracted individuals who adhere to the Islamic core values of the university. This expected outcome is in line with the mission and core values of the university. The university values include: *Muhasabah* (Accountability); *Ijtima'iyyah* (Teamwork); *Mushawarah* (Consultation & Harmony); *Rahmah* (Compassion); *Itqan* (Pursuit of Excellence); and *Al Akhirah* (Aakhirah Oriented decision).

The participants had an overall the higher percentage of low scores in both the subscales of Reflection (60.98%), and Participation (60.98%). Thus, indicating a low level of Reflection and Participation towards knowledge integration. This is an expected outcomes as the participants lack the necessary knowledge about Islamic psychology and Islamic ethical values, and most of them are not familiar with the methodology of knowledge integration. The lack of reflective practice time for knowledge integration may also have inhibited knowledge integration.<sup>37</sup> In addition, they made limited contribution to knowledge integration and paid restricted attention to the recent developments in the field. In contrast, the high percentage of low scores on the Motivation subscale (68.29%) indicated that the lecturers were highly motivated to learn about knowledge integration. Most of the participants were enthusiastic and motivated to learn more about Islamic psychology and Islamic ethical values which have enhanced their understanding of the most important concepts in the domain of Islamic psychology. Their increase in motivation may also be the result of the departments of psychology encouraging the lecturers to integrate Islamic ethics and Islamic psychology. The literature from other field supports a relationship between motivations and adoption and use of technology. The presence of motivation factors including achievement, compensation, personal growth, administrative support, and personal fulfilment are key component in the adoption and use of technology.<sup>38,39</sup> The same motivational factors may be at work in the domain of knowledge integration. The Attitude towards Knowledge Integration questionnaire showed that a high percentage of participants (N=36) with an overall score (87.80 %). The subscales of Attitude (beliefs, knowledge, and confidence (items 1-19) showed a high percentage of low scores (97.56%) which indicated a significantly positive attitude towards knowledge integration of Islamic ethics and Islamic psychology. From the literature on the Information and communication technology (ICT) in the classroom, there is evidence to suggest that university teachers' perceptions, attitudes, and motivation are significant factors in predicting ICT integration in the classroom.<sup>40</sup> The

<sup>36</sup> Pew Research Center (2013). *Chapter 3 Morality*. <https://www.pewresearch.org/religion/2013/04/30/the-worlds-muslims-religion-politics-society-morality/> (accessed 8 July 2022)

<sup>37</sup> J.K. MacDonald, S.C. Yanchar and R.T.Osguthrope, R. T, Addressing faculty concerns about distance learning. *Online Journal of Distance Learning Administration*, 8(4) (2005), 1-12.

<sup>38</sup> K. S. Betts, *Factors influencing faculty participation in distance education in the United States: An institutional study*. Unpublished doctoral dissertation. (Washington, DC: George Washington University, 1998)

<sup>39</sup> P.A Lawler, and K.P. King, *New perspectives on designing and implementing professional development of teachers of adults*. (Chester, PA: Widener University, 2003).

<sup>40</sup> S.Zamir and M. Thomas, Effects of University Teachers' Perceptions, Attitude and Motivation on their Readiness for the Integration of ICT in Classroom Teaching. *Journal of Education and Educational Development*, 6(2)(2019), 308-326

literature also provides ample evidence that attitudes are one of the many factors that influence teachers' ICT use.<sup>41</sup>

The second component of the Attitude towards Knowledge Integration questionnaire is role behaviours which is a combination of role adequacy, role legitimacy, and role support. The high percentage of low scores of the participants on the role behaviours' subscales (68.29%) indicated a significantly positive attitude towards knowledge integration of Islamic ethics and Islamic psychology. The constructs of role adequacy and role legitimacy are possible keys to understanding the mechanism behind the adoption of new ideas and intervention.<sup>42</sup> The percentage in the total scores of the role adequacy subscale is low (58.50%) as compared to role legitimacy (78.00 %) and role support (75.60 %). This may indicate that the lecturers experienced a high level of role inadequacy. This means not having the appropriate knowledge and ethical values to implement knowledge integration in their teaching practices. Factors that negatively affect role adequacy include low awareness, lack of knowledge, perceived lack of expertise.<sup>43</sup> The findings also showed a high percentage of low scores on the role legitimacy subscale. This is the extent to which one has the right to address knowledge integration in psychology. This current finding is confirmed from the identified themes in the qualitative findings of this study. In relation to the legitimacy of their role, most of the interviewees reported that this is part of their role, and that it is their professional responsibility as Muslim psychologists to address knowledge integration. The participants have a clear idea of their obligations to the University to inculcate Islamic ethical values in their role as a lecturer and in integrating Islamic psychology and Islamic ethical values as part of their teaching practices. For role support (75.60 %), the participants reported that they could easily find someone who would help them clarify their professional responsibilities and discuss any issues they encounter in knowledge integration. This professional and personal support are at both individual and organisational levels. There is evidence to suggest that the strongest predictors of role legitimacy and role adequacy were support and the perceived usefulness of education.<sup>44,45</sup> Education and training plays a major role in the development of both role adequacy and legitimacy.<sup>46,47</sup>

Qualitative data illustrated some of the ways in which the lecturers' perception and attitude towards may impact on knowledge integration in teaching practices. The participants described the lack of preparation, knowledge, experts, guidance, and resources [Books, Materials] as the main barriers in the prevention of knowledge integration in teaching practices. These barriers may be considered as inhibitors of the role adequacy of the participants. In the literature the factors that inhibit faculty to implement teaching innovation are workload concerns, negative comments made by colleagues, training, lack of support,

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<sup>41</sup> A Semerci and M.K.Aydin, Examining High School Teachers' Attitudes towards ICT Use in Education. *International Journal of Progressive Education*, 14(2) (2018), 93-105.

<sup>42</sup> H. Loughran et al., Predictors of Role Legitimacy and Role Adequacy of Social Workers Working with Substance-Using Clients, pp. 239–256.

<sup>43</sup> C.Nolan, A. Deehan, A. Wylie, and R. Jones., Practice Nurses and Obesity: Professional and Practice-Based Factors Affecting Role Adequacy and Role Legitimacy. *Primary Health Care Research & Development*, 13(4) (2012), 353–363.

<sup>44</sup> N. Skinner, A. Roche, T. Freeman and D Addy, Responding to alcohol and other drug issues: The effect of role adequacy and role legitimacy on motivation and satisfaction. *Drugs: Education, Prevention, and Policy*. 12(2009), 449-463.

<sup>45</sup> H. Loughran et al., Predictors of Role Legitimacy and Role Adequacy of Social Workers Working with Substance-Using Clients, pp. 239–256.

<sup>46</sup> Ibid.

<sup>47</sup> N. Skinner et al.,

minimal release time provided by their department.<sup>48</sup> In addition, predictors at organizational-level predictors of implementation success include structure,<sup>49</sup> strategy,<sup>50</sup> financial resources,<sup>51</sup> and organizational culture.<sup>52</sup> The main facilitators in enhancing knowledge integration that were identified by the participants include having more workshops and courses in Islamic psychology and psychotherapy. One interesting finding described by a participant is having knowledge in both Islamic studies and psychology would enable knowledge integration in teaching practices.

The qualitative data also add a new dimension to the quantitative results regarding the issue of role adequacy and legitimacy. There was a wide consensus that it is the legitimate role of the participants to be involved in knowledge integration of Islamic ethics and Islamic psychology, being their responsibilities as Muslim psychologists. The issue of role legitimacy is confirmed in both qualitative and quantitative findings of the sample. In addition, the findings showed that the participants were highly motivated. These findings are supported in the literature of role legitimacy as the primary predictor of motivation.<sup>53</sup> The literature also suggests that the individual characteristics that predict implementation of innovation include personality,<sup>54</sup> motivation,<sup>55</sup> cognitive ability,<sup>56</sup> and job characteristics.<sup>57</sup> Though all the have the readiness for knowledge integration, most of them failed to implement knowledge integration in their teaching practices due to role inadequacy and lack of requisite knowledge in Islamic ethics and Islamic psychology. Most participants reported the need for “More resources. More training. More practical sessions.” “Proper literature and curriculum development guidelines,” and “Training in knowledge integration and knowledge about Islam and then Islamic psychology.” The literature suggests that the efficacy of lecturers are enhanced by professional development,<sup>58</sup> get support from their colleagues,<sup>59</sup> and has sufficient knowledge.<sup>60</sup>

<sup>48</sup> C.C. Schifter, Faculty participation in asynchronous learning networks: A case study of motivating and inhibiting factors. *Journal of Asynchronous Learning Networks*, 4(1) (2000), 15-22.

<sup>49</sup> G. Zaltman, R. Duncan, and J. Holbek *Innovations and Organizations* (New York, NY: Wiley, 1973).

<sup>50</sup> N. Nicholson, A. Rees, A. Brooks-Rooney, Strategy, innovation, and performance. *Journal of Management Studies*, 27(1990), 511-534.

<sup>51</sup> L.B. Mohr, Determinants of innovation in organizations. *American Political Science Review*, 63(1969), 111-126.

<sup>52</sup> F. Damanpour, Organizational innovation: A meta-analysis of effects of determinants and moderators. *Academy of Management Journal*, 34(1991), 555-590.

<sup>53</sup> N. Skinner, A. Roche, T. Freeman and D Addy, Responding to alcohol and other drug issues: The effect of role adequacy and role legitimacy on motivation and satisfaction. *Drugs: Education, Prevention, and Policy*. 12(2009), 449-463.

<sup>54</sup> F Barron and D.M. Harrington, Creativity, intelligence, and personality. *Annual Review of Psychology*, 32(1981), 439-476.

<sup>55</sup> C.M. Axtell et al., Shopfloor innovation: Facilitating the suggestion and implementation of ideas. *Journal of Occupational and Organizational Psychology*, 73(2000), 265-285.

<sup>56</sup> M. A. West, Role innovation in the world of work. *British Journal of Social Psychology*, 26(1987), 305-315.

<sup>57</sup> M. A. Wallach, Creativity testing and giftedness. In Horowitz, F. D., O'Brien, M. (Eds.), *The gifted and talented: Developmental perspectives* (Washington, DC: American Psychological Association, 1985), (pp. 99-123).

<sup>58</sup> J. Brinkerhoff, Effects of a Long-Duration, Professional Development Academy on Technology Skills, Computer Self-Efficacy, and Technology Integration Beliefs and Practices. *Journal of Research on Technology in Education*, 39, (2006), 22- 43

<sup>59</sup> J. Tilton and M. Hartnett, What Are the Influences on Teacher Mobile Technology Self-Efficacy in Secondary School Classrooms? *Journal of Open, Flexible and Distance Learning*, 20(2)(2016), 79-93.

<sup>60</sup> J. T. Abbitt, An investigation of the relationship between self-efficacy beliefs about technology integration and technological pedagogical content knowledge (TPACK) among preservice teachers. *Journal of Digital Learning in Teacher Education*, 27(4) (2011), 134-143.

This study has some limitations; the findings specifically relate to a particular university in Pakistan with a limited segment of university lecturers; and the study is not generalisable beyond this university because this is a single case study. Other limitations is the use of self-reported questionnaires and it is possible that participants might not be completely forthcoming with their experiences and their responses may be subject to social desirability bias. In addition, despite the reliability of all the questionnaires, there is a need to ascertain their validity and subjected to factor analysis to determine the subscales of the instruments. There is also inherent subjectivity in the analysis of qualitative research. However, despite the lack of transferability of the findings and its limitations, it can be seen as indicative of our understanding of how lecturers perceive the integration of knowledge of Islamic psychology and Islamic ethical values in the psychology curriculum.

## Conclusion

This exploratory study aimed to improve our understanding of the way in which university lecturers perceive and experience knowledge integration of Islamic psychology and Islamic ethical values in their teaching practices. The first major practical contribution of the present study is that it provides much needed empirical data on the perception, attitude and role behaviors of university lecturers' readiness for knowledge integration. The findings of the study have implications in the implementation of knowledge integration of Islamic psychology and Islamic ethics in both the teaching practices and the psychology curriculum for the Departments at Riphah Institute of Clinical and Professional Psychology. An important implication of the study will point to a specific set of individual moral values that may enhance the readiness of university lecturers towards knowledge integration. The findings of the study have implications at both individual and organisational level. At the individual level, the findings of the study have implications for educators' teaching-learning and evaluating strategies in enhancing knowledge, skills and attitude in knowledge integration of Islamic psychology and Islamic ethics in psychology curriculum. There is a need to adequately prepare the lectures in Islamic studies despite their high Islamic morality values. Another implication stems from the identification of potential barriers and potential facilitators that may support foster or hamper the implementation knowledge integration at organisational level. This has implications in the evaluating the process of knowledge implementation of the curriculum at organisational level. Moreover, the analysis that is presented in this study have conveyed valuable information for future research that will explore the various methodologies in knowledge integration. In addition to this, the overview presented in this research will push for new paradigms which will be useful for future discussion and implementation of knowledge integration. However, for proper implementation of knowledge integration in both the psychology curriculum, and teaching practices, we need to move beyond just the provision of education and training.

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## APPENDIX 1

### QUESTIONNAIRE ON KNOWLEDGE ITEGRATION OF ISLĀMIC PSYCHOLOGY AND ISLĀMIC ETHICAL VALUES IN THE PSYCHOLOGY CURRICULUM.

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Please complete this form to give us your feedback of your perception, attitudes and role behaviours of your readiness to implement Islāmic psychology and Islāmic ethical values in the psychology curriculum.

The evaluation feedback will help to improve the quality of implementation of knowledge integration

The Questionnaire is anonymous, and all information provided will remain confidential. Thank you for your cooperation and Support.

#### How to Complete the Questionnaire

You will evaluate your association in each category by selecting one response from the available choices. Read all of the questions before you begin to get a better understanding of the nature of the questions and the time you will need. You must select an answer for each question within each section of the questionnaire.

**PLEASE COMPLETE ALL SECTIONS.**

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#### SECTION A: DEMOGRAPHIC QUESTIONS

##### 1. What is your gender?

- Male
- Female

##### 2. How old are you?

- 20 to 34 years
- 35 to 54 years
- 55 to 60 years

##### 3. What is the highest level of education you have?

- Bachelor's Degree (4-year degree)

- Masters' Degree
- Ph.D.
- Other (Please specify): \_\_\_\_\_

#### 4. Years of teaching experiences

- Less than 5 years
- 5 to 10 years
- 11 to 20 years
- 21 to 40 years
- More than 40 years

#### SECTION B: THE SAHIN INDEX OF ISLĀMIC MORAL VALUES (ADAPTED)

	Strongly Agree	Agree	Not Certain	Disagree	Strongly Disagree
I believe honesty is always good regardless of the consequences					
I try hard to be a good role model for my students					
I do not hide my mistake if I knew it would hurt me					
I feel bad when someone damages other's properties					
I do not think that I am a good role model for others*					
I admire friends who listen to their seniors' advice.					
I do not attempt to lie when I face a critical situation.					
I feel happy when others are satisfied with my behaviour.					
I do not like to follow the advice given by my seniors*					
I hate watching movies with low negative moral values					
I avoid friendship with people who smoke					
I do not attempt cheating in my life.					
I hate to listen to my seniors' advice*					
I like to participate as a volunteer					

My freedom should not conflict with others' freedom.					
I feel pain when moral crimes increase in society.					
I encourage equal opportunities among people.					

### SECTION C: LECTURER PERCEPTIONS OF KNOWLEDGE INTEGRATION QUESTIONNAIRE (LPKIQ)

Items	Very Rarely					Very Frequently				
	1	2	3	4	5	1	2	3	4	5
1. I assimilated knowledge about Islāmic psychology and Islāmic ethical values	1	2	3	4	5					
2. I learned to pay attention how to integrate Islāmic psychology and Islāmic ethical values in the psychology curriculum	1	2	3	4	5					
3. Islāmic psychology and Islāmic ethical values are an essential part of the psychology curriculum	1	2	3	4	5					
4. I am familiar with the methods of integration of Islāmic psychology and Islāmic ethical values in the psychology curriculum	1	2	3	4	5					
5. Attention was paid to recent developments in the field	1	2	3	4	5					
6. I made a contribution to development of Islāmic integration of Islāmic psychology and ethical values in the psychology curriculum	1	2	3	4	5					
7. As a lecturer I felt involved with the integration of Islāmic psychology and Islāmic ethical values in the psychology curriculum	1	2	3	4	5					
8. I became involved in my departmental work on integration of Islāmic psychology and Islāmic ethical values in the psychology curriculum	1	2	3	4	5					
9. I was inspired to learn more about Islāmic psychology and Islāmic ethical values	1	2	3	4	5					
10. I became enthusiastic about Islāmic psychology and Islāmic ethical values	1	2	3	4	5					
11. My understanding of the most important concepts in the domain Islāmic psychology and Islāmic ethical values has increased	1	2	3	4	5					
12. My department encouraged personal interest and enthusiasm for the integration of Islāmic psychology and Islāmic ethical values in the psychology curriculum	1	2	3	4	5					

**SECTION D: ATTITUDE QUESTIONNAIRE ON INTEGRATING KNOWLEDGE OF ISLĀMIC TRADITIONS IN PSYCHOLOGY CURRICULUM (AQIK-ITPC)**

	<b>Strongly Agree</b>						<b>Strongly Disagree</b>
1. I am in favour of integrating knowledge of Islāmic psychology and Islāmic ethical values in the psychology curriculum.	1	2	3	4	5	6	7
2. I am in not favour of integrating knowledge of Islāmic psychology and Islāmic ethical values in my teaching of psychology.*	1	2	3	4	5	6	7
3. My teaching is stimulated when psychology is grounded in Islāmic psychology and Islāmic ethical values.	1	2	3	4	5	6	7
4. The Islāmic culture at the institute stimulates my teaching process.	1	2	3	4	5	6	7
5. I think that that the integration of Islāmic psychology and Islāmic ethical values in the psychology curriculum has deepened my interest in the subject	1	2	3	4	5	6	7
6. Knowledge about Islāmic psychology and Islāmic ethics is important to me as a practicing clinical psychologist/ Lecturer	1	2	3	4	5	6	7
7. I am familiar with the knowledge integration methodology on the implementation Islāmic psychology and Islāmic ethical values in the psychology curriculum	1	2	3	4	5	6	7
8. I have adequate knowledge in Islāmic psychology and Islāmic ethical values.	1	2	3	4	5	6	7
9. I know how to make a lesson plan for a theme in psychology based on the integration of Islāmic psychology and Islāmic ethical values.	1	2	3	4	5	6	7
10. I am not familiar with recent research in Islāmic psychology.*	1	2	3	4	5	6	7
11. I do not know anything about Islāmic psychology and Islāmic ethical values*	1	2	3	4	5	6	7
12. I do not feel equipped to teach Islāmic psychology and Islāmic ethical values.*	1	2	3	4	5	6	7
13. I am interested in in attending training in the area of Islāmic psychology and Islāmic ethical values.	1	2	3	4	5	6	7
14. If adequately trained, I am willing to teach Islāmic psychology and Islāmic ethical values as part of the psychology courses.	1	2	3	4	5	6	7
15. I see the need to implement changes in the psychology curriculum integrating Islāmic psychology and Islāmic ethical values.	1	2	3	4	5	6	7
16. Overall, I am inclined to feel that I am a failure with teaching Islāmic psychology and Islāmic ethics in psychology programme*	1	2	3	4	5	6	7
17. I feel that I am confident in teaching Islāmic	1	2	3	4	5	6	7

psychology and Islāmic ethical values as part of my teaching in psychology.	
18. I am not confident in my level of understanding of the integration of Islāmic psychology and Islāmic ethical values in psychology curriculum.*	1 2 3 4 5 6 7
19. I can integrate Islāmic psychology and Islāmic ethical values in psychology programme like most lecturers.	1 2 3 4 5 6 7
20. I feel I have a working knowledge of how to integrate Islāmic psychology in the psychology curriculum.	1 2 3 4 5 6 7
21. I feel I have a working knowledge of how to integrate and Islāmic ethical values in the psychology curriculum.	1 2 3 4 5 6 7
22. I feel I know enough about the Islāmic psychology and Islāmic ethical values to carry out my role as a lecturer.	1 2 3 4 5 6 7
23. I feel I can appropriately advise my colleagues about the teaching of Islāmic psychology and Islāmic ethical values in the psychology curriculum.	1 2 3 4 5 6 7
24. I feel I know enough about the history and evolution of Islāmic psychology to carry out my role	1 2 3 4 5 6 7
25. I feel I know enough about Qur'ānic psychology to carry out my role when as a lecturer in psychology.	1 2 3 4 5 6 7
26. I feel I know enough about Islāmic perspectives on human nature to carry out my role as a lecturer in psychology.	1 2 3 4 5 6 7
27. I feel I know enough about Islāmic psychotherapy and counselling to carry out my role as a lecturer in psychology	1 2 3 4 5 6 7
28. I feel I have a clear idea of my responsibilities in integrating Islāmic psychology and Islāmic ethical values as part of my lecturer's role.	1 2 3 4 5 6 7
29. I feel that my students believe I have the right to ask them questions on Islāmic psychology and Islāmic ethical values when necessary.	1 2 3 4 5 6 7
30. I feel I have the right to ask my students for any information that is relevant to Islāmic psychology and Islāmic ethical values.	1 2 3 4 5 6 7
31. I feel that I have clear obligations to the University to inculcate Islāmic ethical values in my role as a lecturer.	1 2 3 4 5 6 7
32. I feel that I have clear obligations to the University to inculcate the global Islāmic ethical values of truthfulness, honesty, social responsibility and courage in my role as a lecturer.	1 2 3 4 5 6 7
33. If I felt the need when integrating knowledge of Islāmic psychology and Islāmic ethical values in the psychology curriculum, I could easily find someone with whom I could discuss any issues I might	1 2 3 4 5 6 7

encounter.	
34. If I felt the need when teaching Islāmic psychology and Islāmic ethical values in the psychology curriculum, I could easily find someone with whom I could discuss any issues I might encounter.	1 2 3 4 5 6 7
35. If I felt the need when teaching Islāmic psychology and Islāmic ethical values in the psychology curriculum, I could easily find someone who would help me clarify my professional responsibilities.	1 2 3 4 5 6 7
36. If I felt the need when integrating knowledge of Islāmic psychology and Islāmic ethical values in the psychology curriculum, I could easily find someone who would help me clarify my professional responsibilities.	1 2 3 4 5 6 7
37. If I felt the need, I could easily find someone who would be able to help me formulate the best approach to teach Islāmic psychology and Islāmic ethical values in the psychology curriculum	1 2 3 4 5 6 7
38. If I felt the need, I could easily find someone who would be able to help me formulate the best approach to integrate Islāmic psychology and Islāmic ethical values in the psychology curriculum	1 2 3 4 5 6 7

**APPENDIX 2” Consent Form****Research Informed Consent****TITLE OF STUDY**

Islām and Psychology Nexus: Perception Attitudes and Role Behaviours of University Lecturers on their Readiness for Knowledge Integration of Islāmic Psychology and Ethical Values in the Psychology Curriculum: A Case Study of a Pakistani University

**PRIMARY RESEARCHER**

Name – Professor Dr. G.Hussein Rassool

Department – Riphah Institute Clinical and Professional Psychology, Riphah International University\_

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**AIM OF STUDY**

The aim of the study is to find out more about the perception, attitudes and role behaviours of university lecturers on their readiness for knowledge integration of Islāmic Psychology and ethical values in the psychology curriculum

**PROCEDURES**

Participation will involve taking part in a self-reported questionnaire and taking part, if selected, to a semi-structured audio-recorded interview which will be face-to-face Interviews will be carried out at time convenient to you and will last Approximately an hour and a half.

**ETHICAL APPROVAL**

This research study has been approved by the Ethics Committee of the Riphah Institute Clinical and Professional Psychology, Riphah International University

**CONFIDENTIALITY**

Please do not write any identifying information.

Every effort will be made by the researcher to preserve your confidentiality including the following:

- Assigning code names/numbers for participants that will be used on all research notes and documents
- Keeping notes, interview transcriptions, and any other identifying participant information in a locked file cabinet in the personal possession of the researcher.
- Participant data will be kept confidential

**CONSENT**

I have read and I understand the provided information and have had the opportunity to ask questions. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving a reason and without cost. I understand that I will be given a copy of this consent form. I voluntarily agree to take part in this study.

**Participant's Signature** \_\_\_\_\_ **Date** \_\_\_\_\_

**Researcher's Signature** \_\_\_\_\_ **Date** \_\_\_\_\_



UAN: 042-111-747-424  
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029756

Ref. No. FSS & H/ERC/RICPP/22/001


Date: 19<sup>th</sup> April, 2022

### TO WHOM IT MAY CONCERN

It is certified that Research Proposal Titled "Islam and Psychology Nexus: Perception Attitudes and Role Behaviours of University Lecturers on their Readiness for Knowledge Integration of Islamic Psychology and Ethical Values in the Psychology Curriculum: A Case Study of a Pakistani University" of Professor Dr. G. Hussein Rassool, Centre for Islamic Psychology, Riphah Institute of Clinical and Professional Psychology (RICPP), Riphah International University, Lahore, Pakistan was approved by Ethical Review Committee (ERC), Riphah Institute of Clinical and Professional Psychology (RICPP), Riphah International University (RIU), Lahore.

APPENDIX 3

Ethical approval



**Dr. Shamaila Asad**  
Head of Department  
Riphah Institute of Clinical and  
Professional Psychology  
Chair, Ethical Review Committee (ERC)

**Dr. Shamaila Asad**  
Head of the Department  
RICPP Lahore  
Chair, Ethical Review Committee  
(ERC)



