

The background of the poster is a light blue gradient. In each of the four corners, there is a decorative Islamic geometric pattern. These patterns are intricate, featuring star and floral motifs. The colors of the patterns are a mix of blue, purple, and pink, with some areas appearing more translucent than others.

Two-Day Online International
Conference on

ISLAMIC SPIRITUAL PSYCHOLOGY IN SOUTH EAST ASIA

on

14-15 October, 2023



Two-day Online International Conference on
Islamic-Spiritual Psychology in South-East Asia
On October 14-15, 2023

Organised by
Institute of Objective Studies, New Delhi, India
In Collaboration with
International Institute of Islamic Thought (East and South East Asia)
International Association of Muslim Psychologists, Indonesia &
Jamia Hamdard, New Delhi, India

Concept Note

Islamic Psychology is based on the principles of Islam (i.e., faith, *tawheed*), Qur'an and Hadith. Islamic practises establish the relationship between God and human beings, and are the right path for the maintenance of health. In medieval period, the Arab culture and Islamic faith were the sources of advances in various sub-fields of Islamic Psychology such as Experimental Psychology, Social Psychology, Psychology of Personality, Positive Psychology, Spiritual Psychology, Psychological testing, Abnormal Psychology, Clinical Psychology. Muslim thinkers and philosophers have paid more attention to the discipline of psychology. A Sufi scholar, *Ikhwān al-ṣafā* gave the term *ilm al-naḥsāniyāt* (science of the souls).

This conference would highlight the contribution of Muslim Psychologists, Philosophers and scholars of Religious Studies in the field of Islamic-Spiritual Psychology. Quranic concepts, values and religion-based practices helps in the adoption of Islamic way of life. The legacy of Muslim Philosophers and Physicians during the 8th and 15th century was revived in the 20th century by Professor Malik Babiker Badri.

In the past and present century, Indian Muslim psychologists have made significant contribution in the field of Islamic Psychology, Counselling and Psychotherapy. Their publications in the form of books, theoretical and empirical articles in the edited books, national and international journals encouraged Muslim psychologists to tap into the Quranic concepts and Islamic practices. Institute of Objective Studies, Delhi (India) has been instrumental in the development of the field of Islamic Psychology.

Throughout society there is a tremendous amount of violence, uncertainty and fear, a form of organised, flourishing anarchy. Society has become a structure in which there are wars, separate religions and different nationalities, each in conflict with the other. And all over the world man has lost faith; he no longer trusts anybody, neither priests nor politicians, nobody, not even his own parents because the older generation has created such a monstrous society, a world in which there is constant war, insecurity and therefore fear.

With this premise, Islamic Psychology came into prominence for building the peace-loving man. Human nature is placed at the centre of the solution to problems that emerged in and from man. The Almighty has created in every man, the natural disposition to good and positive behaviour. However, man, in his excesses, sometimes misuses his potentials inherent in his nature i.e., *Fitrah*.

In order to highlight the above-mentioned important issues and to identify different possible ways to resolve them, the Institute of Objective Studies, New Delhi, India is organizing a two-day Online International Conference on the topic “***Islamic-Spiritual Psychology in South-East Asia***”, in collaboration with International Institute of Islamic Thought (East and South East Asia), Malaysia, International Association of Muslim Psychologists, Indonesia and Jamia Hamdard, New Delhi on 14-15 October 2023.

Participation

In this conference we expect a large number of participants around the globe, particularly from South-East Asian countries. Research based and theoretical papers are invited on the Quran-related concepts and Islamic practices in the field of Islamic-Spiritual Psychology. Academicians, scholars, administrators, social workers, policy makers, promoters of international cooperation, etc., from anywhere in the world are invited to participate and present papers on the sub-themes as mentioned below.

Sub-themes of the conference:

1. Roots of Islamic Psychology in Islamic Tradition
2. Islamic Spirituality
3. Human Nature and Islamic Personality
4. Islamic Beliefs and Practices
5. Islamic Values/Quranic Virtues
6. Cognitive Psychology and Social Psychology: Islamic Perspective
7. Spirituality, Spiritual Experiences and Spiritual Health
8. Spirituality in Organizations
9. Assessment of Spirituality
10. Islamic Approaches to Counselling
11. Islamic Parenting
12. Quranic Guidance and Therapy
13. Research Methodology: Islamic Perspective
14. Spiritual Problems and their Treatment
15. Any other relevant theme

Chief Patron

Dr. M. Manzoor Alam,
Chairman, IOS, New Delhi, India

Co-Chief Patron

Prof. Dato Dr. Mohamad Fauzan Hj. Noordin
Director, IIIT East and Southeast Asia, Malaysia

Conference Director

Professor Akbar Husain (Retired),
Aligarh Muslim University, Aligarh, India

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1. Professor Shamim A. Ansari, Aligarh Muslim University, Aligarh, India
2. Professor Azizuddin Khan, IIT Bombay, Mumbai, India
3. Professor Shah M. Khan, Aligarh Muslim University, Aligarh, India
4. Dr. Mustafa Nadeem Kirmani, AMITY University, Manesar, India
5. Mr. Bagus Riyono, Universitas Gadjah Mada Yogyakarta, Indonesia

Institute Of Objective Studies, New Delhi (India)

In Collaboration with

International Institute of Islamic Thought (East and Southeast Asia), &
International Association of Muslim Psychologists, &
Jamia Hamdard, New Delhi, India

TWO-DAY ONLINE INTERNATIONAL CONFERENCE

on

Islamic-Spiritual Psychology in South-East Asia

On October 14-15, 2023 (Indian Standard Time, {IST})

PROGRAMME

October 14, 2023 (Day-1)

Inaugural Session 10.00 a.m. – 12.30 p.m. (IST)

Moderator:

Recitation from the Holy Quran:

Maulana Ajmal Farooq Nadwi
In-charge, Urdu Section, IOS, New Delhi

Welcome & Introduction:

Professor Z. M. Khan
Secretary General, IOS, New Delhi

Inaugural Address:

Professor Akbar Husain
*Former Chairman, Department of Psychology,
Aligarh Muslim University, Aligarh*

Keynote Address:

Professor Naved Iqbal
*Former Head, Department of Psychology,
Jamia Millia Islamia, New Delhi.*

Special Address:

Prof. Dato Dr. Mohamad Fauzan Hj. Noordin
Director, IIIT East and Southeast Asia, Malaysia

Dr. Jamal Turki
Head of Arab Psychologists and Psychiatrists Association

Dr. Bagus Riyono
*Universitas Gadjah Mada Yogyakarta, Indonesia &
President, International Association of Muslim Psychologist*

Guests of Honour:

Prof. Bashir Saleh Al-Rashidi
Kuwait

Dr. Shukran Bin Abd Rahman
*Associate Professor of Psychology, IIUM Gambak Campus,
Malaysia*

Ms. Azza Thabassum Mansoor

Deptt. of Usool-ad-Deen, Al Jamia Al Islamia, Kerala

Topic: Islamic Psychology as a subject in South Indian Madrasa Curriculum

Mr. Saeeduddin Hamid

Research Scholar, Deptt. of Islamic Studies, Jamia Hamdard, New Delhi

Topic: Role of Islamic Teachings to Stop Unrest in the Society

Ms. Anam Imran

Research Scholar, Deptt. of Philosophy, Aligarh Muslim University, Aligarh

Topic: Islamic Art and its Spiritual Message with Special Reference to Seyyed Hussein Nasr

Mr. Shadab Ali Khan

Research Scholar, Deptt. of Philosophy, Aligarh Muslim University, Aligarh

Topic: The Love of God is a Meaningful Source of Life: With Special Reference to Iqbal

Ms. Laiba Khan, Filzah Kakul, & Dr. Sarah Javed

Deptt. of Psychology, Aligarh Muslim University, Aligarh

Topic: Social Networking Impact on Well-being: The Mediating Effect of Spirituality among Gen-Z

Ms. Rukhsar Parveen

Research Scholar, Deptt. of Mass Communication, KTUJM University, Raipur

Topic: A Study on the Influence of Islamic Culture on Indian Cinema

Mr. Saroosh Ahmad Mir

Research Scholar, Deptt. of Philosophy, Aligarh Muslim University, Aligarh

Topic: Islamic Ethics: Sources and its Practical Relevance

Dr. Nor Diana Mohd Mahudin & Nazariah Shari'e Janon

Deptt. of Psychology, International Islamic University, Malaysia

Topic: The Current Landscape of Ethical Artificial Intelligence in Islam: A Systematic Review of Current Evidence

Mr. Kazeem Akeem Olayinka

International Institute of Islamic Thought and Civilization (ISTAC), International Islamic University, Malaysia (IIUM)

Topic: Ibn Taymiyyah's Concept of *Fitrah* and its Implications for Islamic Moral Thought

Question-Answer:

Chairperson's Remarks:

Valedictory Session

4:00 p.m. – 5:00 p.m. (IST)

Moderator:

Guests of Honour

Dr. Nizar Al Ani

Bahrain - Former Chancellor of International Academy for Graduate Studies, UAE

Dr. Tawfic Al Awji

IIIT Lebanon

Valedictory Address:

Prof. Dr. G. Hussein Rassool

Professor of Islamic Studies, Centre for Islamic Studies & Civilisations, Charles Sturt University, Australia

Report of the Technical Sessions:

Prof. Akbar Husain

Ex-Chairman, Department of Psychology, Aligarh Muslim University, Aligarh, & Conference Director, ICISP

Resolutions:

Professor Shamim A. Ansari

Former Chairman, Department of Psychology, Aligarh Muslim University, Aligarh

Vote of Thanks:

Prof. Haseena Hashia

Asstt. Secretary General, IOS, New Delhi



Two-day Online International Conference on
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On October 14-15, 2023

The Current Landscape of Ethical Artificial Intelligence in Islam: A Systematic Review of Recent Evidence

A project funded by IIIT ESEA Research Grant for Strategic Research Programme
(SRP) 2023 IIIT-SRP23-001-0001

Assoc. Prof. Dr Nor Diana Mohd Mahudin

Assoc. Prof. Dr Nazariah Shari'e Janon

Department of Psychology, AbdulHamid AbuSulayman Kulliyah of Islamic Revealed Knowledge & Human Sciences
(AHAS KIRKHS), International Islamic University Malaysia

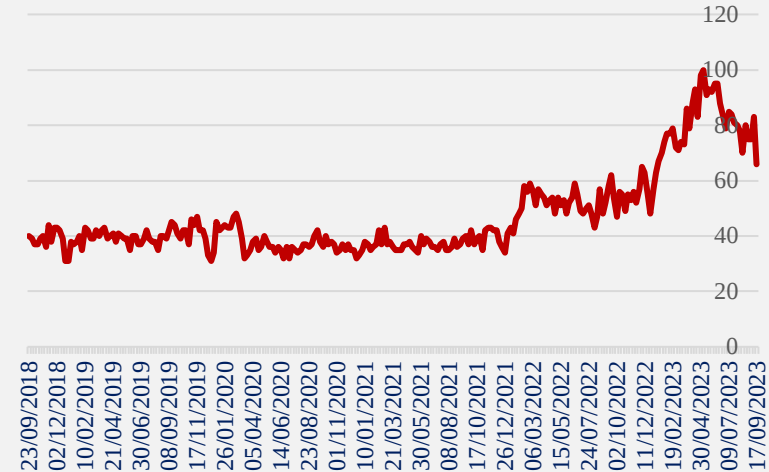
What we know so far...

Trending | Viral | Controversial

- Notable spike from November 2022.
- Algorithm bias, privacy, surveillance, displacing human, liability, singularity, etc.

Race to develop

- Many initiatives to develop AI ethics and policies.



173 sets of
principles of
ethical ADM



Over 700 initiatives
on AI policy from
60 countries



Jobin et al. (2019)
84 different ethical
AI standards

Transparency

Justice & fairness

Non-maleficence

Responsibility

Privacy

What's missing from the existing Islamic discourse?

Western-centric

- Produced in western countries, e.g., USA, Europe.
- Non-binding, operate on an opt-in basis.

Different priorities

- Individual rights
- Autonomy

Early adopters but no clear ethics guidelines

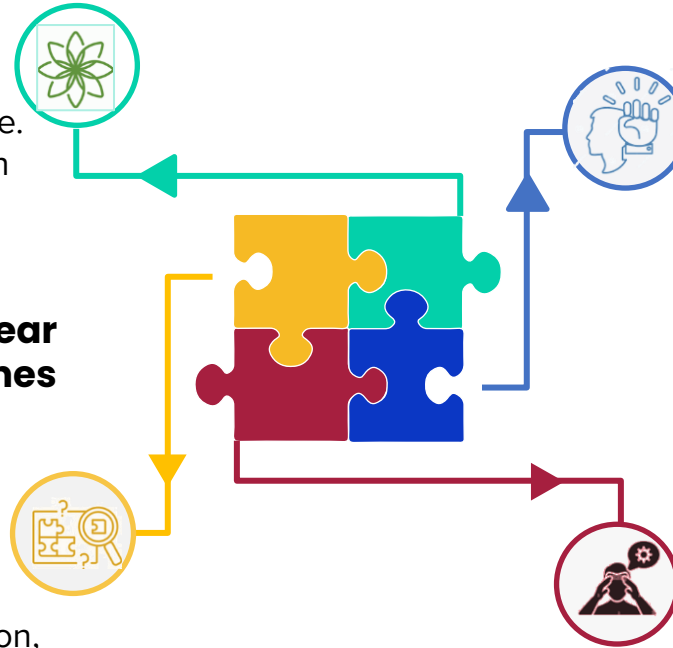
Sophia

- 2016: Created
- 2017: SA citizenship

Race on ecosystem, innovation, economic-driven applications.

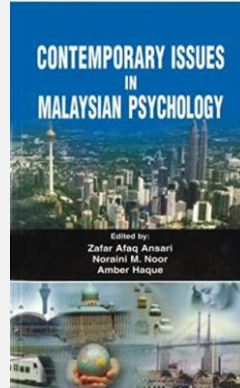
No responsibility by design

Much focus on digital skills, less on digital citizenship at individual and organisational levels.

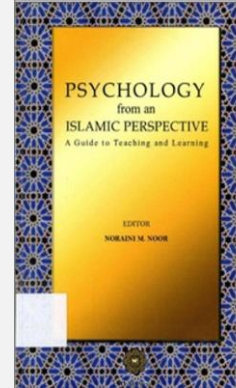


What we did and how we did it

Ongoing efforts on Islamisation, relevantisation, integration, and contextualisation of Islam in teaching, learning, research, and engagements.



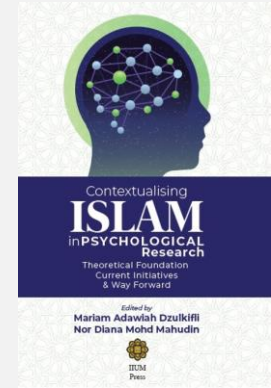
2005



2009



2012



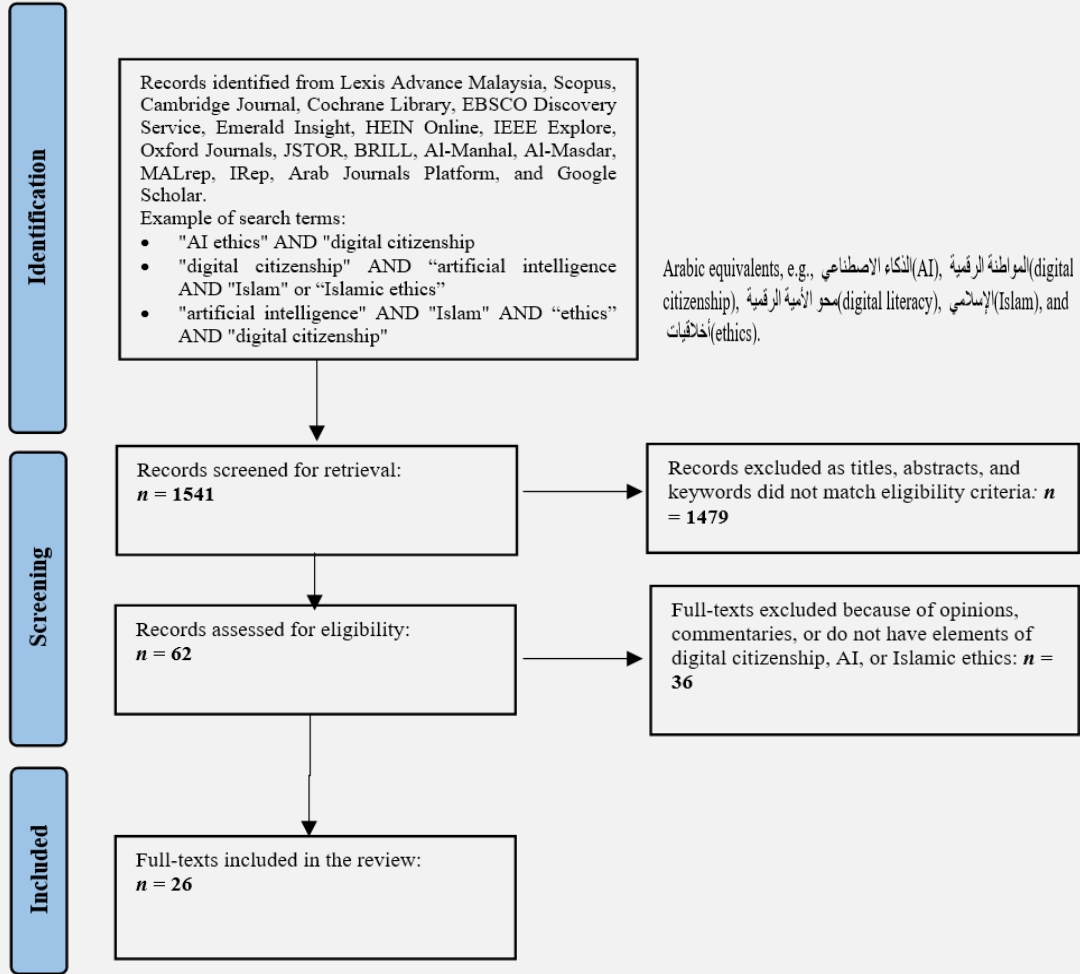
2021

We determined the dynamics in the type, content, and volume of literature on AI in Islam and its intersection with digital citizenship and Islamic ethics over time.

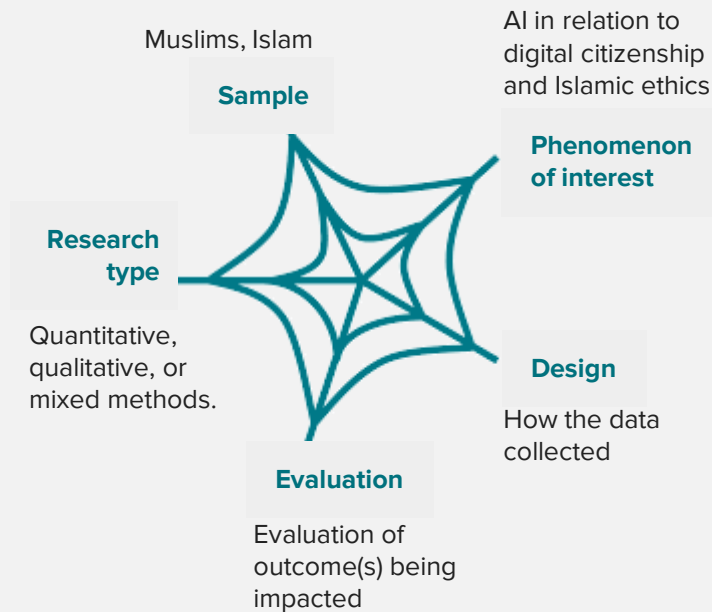
Bibliographic review with simple performance analysis (quality and structural indicators).

We identified themes that present in the literature on AI, digital citizenship, and Islamic ethics and synthesise the findings.

Systematic literature review with thematic analysis (PRISMA Guidelines)



- January to August 2023
- 17 databases
- Search terms in TITLE-ABS-KEY
- Excluded: Opinions, commentaries, unpublished, or not in English, Malay, or Arabic.
- Data extraction: SPIDER



Bibliographic review

What we found

- 12 countries: Malaysia most prominent ($n = 9$).
- Most in non-indexed journals with no known IF.
- Most relatively recent, have fewer downloads and low or no citations.
- Most used document analysis and essays; survey ($n = 4$), experiment ($n = 2$)
- Most cited:

Study	Citation counts
Dudhat et al. (2021)	24
Öhman et al. (2019)	18
Dahlan (2018)	17
Masum et al. (2011)	15
Ziaee (2011)	12

Why these findings matter

1

Show that studies are **limited in methodologies** as the majority are anchored on secondary sources.

2

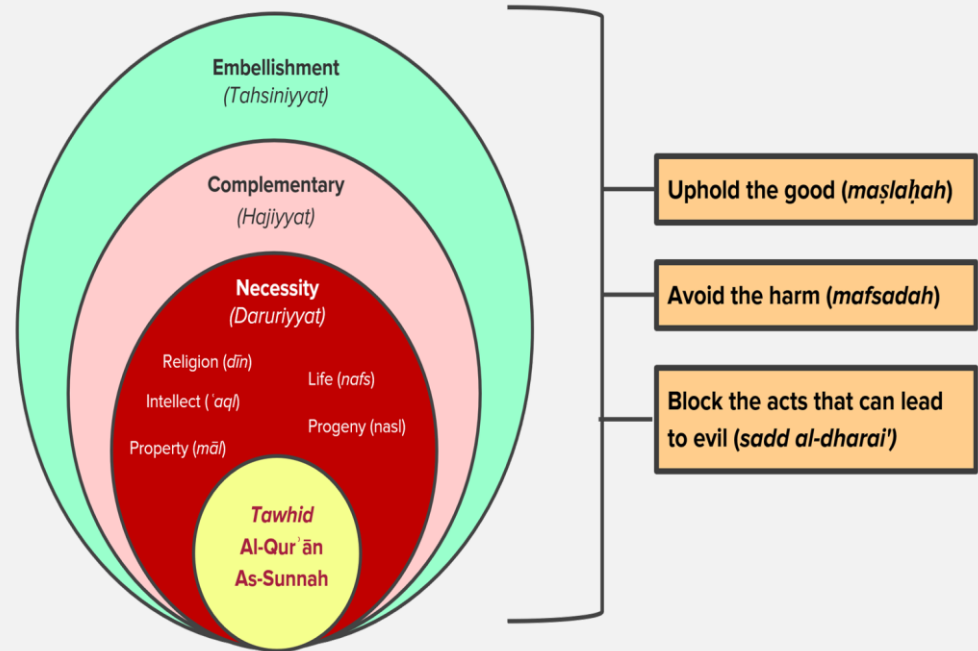
Highlight that many **not indexed in the major databases**, so no citation scores.

Systematic review

What we found

- Almost all discuss (i) what is meant by AI and ethics and (ii) existing initiatives or principles in **AI ethics from the Western perspectives**.
- Repeat of discussions on **applications, impacts, risks, threats of AI**, and legal rights and liabilities for AI. **Only one on digital citizenship**.
- All argue the **lack of (i) clear information on Islamic rulings** on AI technologies and systems, (ii) **explicit guidelines** on the regulation of their usage for Muslims, or (iii) **tools or methods** to translate or apply the ethical principles into practice.

Islamic AI ethics



Why these findings matter

Indicate

- That publications in Islamic discourse **should move from** definitions, applications, impacts, and threats of AI to **developing explicit guidelines, rulings, and tools or methods for practice and significant knowledge generation.**

Emphasise

- That Islamic AI ethics **must be based on *tawhid*, *maqāṣid al-sharīʿah*, and *al-qawāʿid al-fiqhīyah*** (legal maxims).

Highlight

- That to ensure AI ethics are actionable, we **need to develop and exercise digital citizenship**, as well as **advocate for spiritual citizenship** in the digital world.

Spiritual natives working on primordial intelligence is the more urgent concern for Muslims instead of focusing on digital natives in an artificial one.

والله اعلم بالصواب Thank you.



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