e-ISSN: 3149-9341
2026 • Volume 1 • Issue 2

RESEARCH ON THE PSYCHOLOGY OF RELIGION

Official Journal of the Turkish Association for the Psychology of Religion

Research on the Psychology of Religion
Volume 1 • Issue 2 • September 2026
e-ISSN: 3149-9341

Research on the Psychology of Religion

Journal Information

e-ISSN	3149-9341
Volume / Issue	Volume 1, Issue 2
Publication Date	September 2026
Publication Frequency	Semiannual (March and September)
Language	English (with Turkish abstracts)
Access Type	Open Access
Peer Review Process	Double-Blind Peer Review
License	Creative Commons CC BY-NC 4.0
Article Processing Charge	None
Ethics Standards	The journal adheres to the principles and guidelines of the Committee on Publication Ethics (COPE).
Indexing	Indexing applications are currently in progress.
Journal Website (EN)	https://en.dinpsikolojisiarastirmalari.com
Journal Website (TR)	https://dinpsikolojisiarastirmalari.com

Editorial Team

Owner on behalf of the Association for the Psychology of Religion

Prof. Dr. Hasan KAPLAN — Yalova University — Türkiye

Editor

Asst. Prof. Ali KOÇAK — Şırnak University — Türkiye

Associate Editors

Asst. Prof. Yusuf EMRE — Trabzon University — Türkiye

Ph.D. Zeliha SUBAŞI — University of North Georgia — USA

Editorial Board

Prof. Dr. Asım YAPICI — Social Sciences University of Ankara — Türkiye

Prof. Dr. Ali Ulvi MEHMEDOĞLU — Marmara University — Türkiye

Prof. Dr. Jozef CORVELEYN — KU Leuven — Belgium

Prof. Dr. Kenan SEVİNÇ — Çanakkale Onsekiz Mart University — Türkiye

Assoc. Prof. Zuhal AĞILKAYA ŞAHİN — Istanbul Medeniyet University — Türkiye

Assoc. Prof. Zeynep SAĞIR — Malatya Turgut Özal University — Türkiye

Asst. Prof. Ahmet Rıfat GEÇİOĞLU — Çukurova University — Türkiye

Ph.D. Sarah DEMMRICH — University of Münster — Germany

Language Editors

Res. Asst. Ayşe AYDAR — Şırnak University — Türkiye

Res. Asst. Yasin Samet KAZEL — Kilis 7 Aralık University — Türkiye

Ph.D. Kevser ÇAĞLAN — Independent Researcher — Türkiye

Layout Editor

Asst. Prof. Ayşenur BARAK — Kırıkkale University — Türkiye

Editorial Secretary

Res. Asst. Doğan Bekir DÖKÜCÜ — Mardin Artuklu University — Türkiye

Proofreader

Ph.D. Serpil BAŞAR — Independent Researcher — Türkiye

About the Journal

Research on the Psychology of Religion is a peer-reviewed journal published by the Association for the Psychology of Religion.

Copyright and Licensing

© 2026 Association for the Psychology of Religion.

This journal is published under the Creative Commons Attribution–Non-Commercial 4.0 International License (CC BY-NC 4.0). Content may be shared and adapted for non-commercial purposes with appropriate attribution.

Research on the Psychology of Religion

Volume 1, Issue 2 | September 2026

TABLE OF CONTENTS

Research Article pp. 86–102

The Relationship Between Individualism, Collectivism, and Religiosity in Young Adults

Genç Yetişkinlerde Bireycilik, Kolektivizm ve Dindarlık Arasındaki İlişki

Ayşe Aydar

Research Article pp. 103–112

Situation Awareness and Decision Making from Islamic Perspective: A Deductive Approach

İslam Perspektifinden Durumsal Farkındalık ve Karar Verme: Tümdengelimsel Bir Yaklaşım

Zeynep Göker

Book Review pp. 113–119

101 Soruda Din Psikolojisi

Sema Genç

e-ISSN: 3149-9341 | Open Access | CC BY-NC 4.0 | https://dinpsikolojisiarastirmalari.com

Research on the Psychology of Religion

Cilt 1, Sayı 2 | Eylül 2026

Editörden

Değerli okurlar,

Research on the Psychology of Religion'ın ikinci sayısıyla yeniden karşınızdayız. Yolun başındaki bir dergi olarak her sayıyı, niteliği önceleyerek adım adım hazırlamaya çalışıyoruz.

Bu sayıda iki makale ve bir kitap değerlendirmesi yer alıyor. İlk makale, genç yetişkinlerde bireycilik, kolektivizm ve dindarlık arasındaki ilişkileri inceleyen nicel bir çalışma. İkinci makale, "durumsal farkındalık" kavramını İslami bir perspektiften ele alıyor ve insanın kendini nerede konumlandırdığının karar verme süreçlerine nasıl yansıdığını sorguluyor. Sayıyı, alana giriş niteliğindeki 101 Soruda Din Psikolojisi adlı eser üzerine bir kitap değerlendirmesi tamamlıyor.

Bu sayının hazırlanmasında emeği geçen yazarlarımıza, değerli zamanlarını ayırarak titiz değerlendirmeler yapan hakemlerimize ve yayın ekibimize içtenlikle teşekkür ederim. Din psikolojisi alanında çalışan araştırmacıları, çalışmalarıyla dergimize katkı sunmaya davet ediyor, bir sonraki sayıda yeniden buluşmayı ümit ediyorum.

Dr. Ali Koçak

Editör, Research on the Psychology of Religion

Research on the Psychology of Religion

Volume 1, Issue 2 | September 2026

From the Editor

Dear Readers,

We are pleased to present the second issue of Research on the Psychology of Religion. As a journal at the beginning of its journey, we strive to prepare each issue step by step, with quality as our priority.

This issue features two articles and a book review. The first article is a quantitative study examining the relationships between individualism, collectivism, and religiosity among young adults. The second article addresses the concept of "situation awareness" from an Islamic perspective and explores how the way individuals position themselves shapes their decision-making processes. The issue concludes with a review of 101 Soruda Din Psikolojisi [Psychology of Religion in 101 Questions], an introductory work in the field.

I would like to extend my sincere thanks to our authors, to our reviewers for generously devoting their time to careful evaluations, and to our editorial team for their contributions to this issue. I invite researchers working in the psychology of religion to contribute their work to our journal, and I look forward to meeting you again in the next issue.

Ali Koçak, Ph.D.

Editor, Research on the Psychology of Religion

RESEARCH ON THE PSYCHOLOGY OF RELIGION, 2026, 1(2), 86-102 e-ISSN: 3149-9341

Research Article

The Relationship Between Individualism, Collectivism, and Religiosity in Young Adults

Genç Yetişkinlerde Bireycilik, Kolektivizm ve Dindarlık Arasındaki İlişki

Ayşe Aydar
Res. Asst., Şırnak University, Faculty of Theology, Department of Psychology of Religion, Türkiye.
E-mail: aaydar34@gmail.com
ORCID: 0000-0002-6711-506X

Abstract

Culture, society, religion, and the individual are deeply interconnected, constantly influencing one another and driving change and transformation. To understand these variables better, this research investigated the relationships between individualism, collectivism, and religiosity in young adults aged 18 to 30. In the study, theoretical frameworks for these constructs were presented, along with an analysis of their interconnections. The quantitative approach was employed, utilizing a correlational design to explore the relationships between the variables. The "Individualism and Collectivism Scale in Young Individuals" developed by Kahveci and Sever and the "Religiousness Scale" developed by Gülmez were applied as measurement tools. Data were collected from 359 young adults aged 18-30 residing in Türkiye via convenience sampling. Statistical analyses were performed using SPSS 22.0. The findings revealed a positive correlation between religiosity and collectivism, indicating that higher levels of religiosity are associated with stronger collectivist tendencies. On the other hand, a negative correlation was observed between religiosity and individualism, suggesting that higher religiosity is associated with lower individualistic tendencies. These results align with previous studies, which suggest that religiosity often reinforces community-oriented values over self-centered ones. However, no significant relationship was found between individualism and collectivism, indicating that, contrary to common assumptions, these values are not inherently oppositional but rather reflect their complexity and potential independence.

Keywords: Psychology of Religion, Individualism, Collectivism, Religiosity, Culture

Article History: Received: 16 May 2026 | Accepted: 21 Sep 2026 | Published: 30 Sep 2026

Suggested Citation
Aydar, A. (2026). The relationship between individualism, collectivism, and religiosity in young adults. *Research on the Psychology of Religion, 1*(2), 86-102.

Özet

Kültür, toplum, din ve birey, birbiriyle yakından ilişkili olup sürekli olarak birbirlerini etkileyerek değişim ve dönüşüme neden olmaktadır. Bu değişkenleri daha iyi anlamak amacıyla, bu araştırmada 18-30 yaş arası genç yetişkinlerde bireycilik, toplumculuk ve dindarlık arasındaki ilişkiler incelenmiştir. Çalışmada, bu kavramlara ilişkin teorik çerçeveler sunulmuş ve aralarındaki bağlantılar analiz edilmiştir. Araştırmada ilişkisel tarama deseni kullanılıp nicel bir yaklaşım benimsenmiştir. Ölçüm araçları olarak Kahveci ve Sever tarafından geliştirilen "Genç Bireylerde Bireycilik ve Toplumculuk Ölçeği" ile Gülmez tarafından geliştirilen "Dindarlık Ölçeği" uygulanmıştır. Veriler, Türkiye'de ikamet eden 18-30 yaş arasındaki 359 genç yetişkinden kolayda örneklem tekniği ile toplanmıştır. Elde edilen veriler, SPSS 22.0 istatistik paket programı kullanılarak analiz edilmiştir. Bulgular, dindarlık ile toplumculuk arasında pozitif bir korelasyon olduğunu ortaya koymuştur. Buna göre, daha yüksek düzeyde dindarlık daha güçlü toplumcu eğilimlerle ilişkiliyken, dindarlık ile bireycilik arasındaki negatif korelasyon ise dindarlık düzeyi arttıkça bireyci eğilimlerin azaldığını göstermektedir. Bu sonuçlar, dindarlığın genellikle toplum odaklı değerleri birey merkezli değerlere kıyasla daha fazla güçlendirdiğini öne süren önceki araştırmalarla uyumludur. Ancak, bireycilik ile toplumculuk arasında anlamlı bir ilişki bulunmamıştır. Bu durum, iki kavramın sanılanın aksine birbirlerinin karşıtı olmadığını ve bağımsız yapılar olarak da değerlendirilebileceğini göstermektedir.

Anahtar Kelimeler: Din Psikolojisi, Bireycilik, Toplumculuk, Dindarlık, Kültür

Introduction

Culture, society, religion, and the individual are inseparable concepts. They affect each other and cause change and transformation. As social creatures, people are affected by the cultural norms of the other individuals they live with and the cultural norms of their society, which create thinking and behaving patterns, which, in other words, is *mind software*, as defined by Hofstede. Individualism and collectivism are cultural doctrines that demonstrate whether individual or social values prevail in societies. Depending on which doctrine a person has, the individual's lifestyle, perception, and values in that society are shaped. Similarly, religion, which cannot be thought of independently from culture, surrounds the individual and creates certain attitudes, behaviors, beliefs, and value judgments.

Individualism and collectivism studies, which left their mark in the 80s and 90s, broke new ground in psychology, especially in cultural psychology. Kağıtçıbaşı, a prominent scholar in the field of cross-cultural psychology, argues that individualism is associated with values such as modernity, personal autonomy, and gender equality, whereas collectivism is more closely linked to traditionalism and conservatism (Kağıtçıbaşı, 2012). These two concepts are related to whether group or individual interests are prioritized. Individualism is a system of thought that accepts each person as an autonomous, independent, and self-sufficient entity, prioritizing individual goals and desires over societal expectations, and rejecting the subordination of individual identity to the collective identity of society (Ağçoban, 2020). Religion, like culture, shapes individuals' attitudes, values, and behavioral patterns. Accordingly, religiosity and individualistic - collectivistic values appear to be mutually influential, each shaping and being shaped by the other.

The concept of "individualism" that emerged in France in the nineteenth century was met with significant reactions. It was accepted as a dangerous system of thought that "destroys the social foundations", "spreads spiritual and civil anarchy", "lays the foundations of selfishness", and "divides the society". Nevertheless, later, with Durkheim, it started to be accepted and defended in Europe by referring to the sanctity and freedom of individual values (Steven, 1995).

Tocqueville, who first introduced the concept, observed during his early nineteenth-century travels in America that affluent and highly educated bourgeois groups tended to withdraw from broader society. He described this tendency using the term "individualism" (Elliott & Lemert, 2011). From an individualistic perspective, collectivist values are accepted as authoritarian and disregarding individual autonomy. However, for individualism and its philosophy, no authority has the right to interfere with people, nor does it have the right to blame them for their choices and desires. Individuals are described as independent, autonomous, self-sufficient, and self-centered in individualistic societies, while collectivist people describe themselves as community-centered, holistic, and altruistic.

The transformation and shaping of individualism began with the United States in today's sense. The concept, which began to be associated with capitalism, democracy, and liberalism, has become a symbolic word in the West. Individualism, which promises equal individual rights, spiritual and moral development, provincial authority, and justice, has been accepted as a concept that aims to protect and glorify the person's interests (Steven, 1995).

Kahveci and Sever examined individualism in 5 sub-dimensions in their studies: openness to criticism, libertarianism, uniqueness, personal interest and competition, and consumerism (Kahveci & Sever, 2016). Libertarianism emphasizes the removal of restrictions on human choices and prioritizes respect for individual freedom as a cornerstone of justice (Brennan, 2015). In line with this perspective, individualistic thought expects individuals to accept criticism without resentment, reflecting a commitment to personal autonomy and self-confidence. Moreover, although people often gravitate toward others who share similar characteristics, individuality and uniqueness are regarded as qualities that strengthen self-concept and enhance self-esteem (Lynn & Snyder, 2002). In matters of self-interest and competition, individuals prioritize personal benefit when determining their actions or behaviors. Acts that serve societal welfare may conflict with personal happiness or interests, and in such cases, individuals are not necessarily obliged to subordinate personal benefit to the collective good. Competition, in this sense, refers to the pursuit of an advantage or superiority over others, with the aim of maximizing personal gain. Finally, consumerism serves as a salient indicator of individualism in modern society, as the extent of an individual's consumer behavior reflects their level of individualistic tendencies.

Collectivism, often regarded as the conceptual counterpart to individualism, is a framework that posits that individuals are inherently interconnected and that collective goals take precedence over individual interests. As Fromm argues, the desire to overcome loneliness is accompanied by a powerful need for relatedness, which constitutes the foundation of both family and society. One

way to escape from this undesired feeling for a person looking for a solution to the uneasiness arising from their loneliness is to come together with other people and identify with them. Individuals who internalize the goals and values of society as their own become members of that society and develop a sense of belonging (Ağçoban, 2020).

According to collectivist scholars, individuals are not sacrificed despite being secondary to society, as human progress is achieved through prioritizing the collective good. Collectivism does not imply the dissolution of individual identity. Rather, it maintains that personal identity is constructed within a social context, as individuality itself cannot be realized independently of others. Accordingly, individual identity cannot be meaningfully understood in isolation from the social environment. It is constituted through social interaction and finds meaning within society, where this interdependence fosters social harmony (Altıntaş, 2012).

In their developed scale, Kahveci and Sever conceptualized collectivism through three subdimensions: devotion to authority and tradition, sharing, and loyalty to the group. One of the most distinctive features of human beings is that they are social beings, being influenced by others and influencing others. Individuals living within a society resemble one another in various respects and tend to sustain these similarities through social processes. Through social influence, norms, and conformity, patterns of group behavior emerge. What is particularly noteworthy here is the degree to which individuals internalize, adhere to, and reproduce the norms that both shape and are shaped by their interactions with others. In this sense, social support prevails in collectivist cultures as well. Individuals prioritize the group's needs to which they belong in line with the understanding of togetherness and strive to realize them. People, by nature, establish, to a certain extent, a relationship with the group to which they belong. Kağıtçıbaşı posits that individualistic societies, where personal interests are prioritized, exhibit a "culture of disunity," whereas collectivist cultures, which emphasize group interests, demonstrate a "culture of unity" (Kağıtçıbaşı, 1999).

When reviewing the literature, several internationally recognized works stand out as foundational contributions to the study of individualism and collectivism. Among these, *Cultures and Organizations: Software of the Mind* and *Culture's Consequences: International Differences in Work-Related Values* is considered one of the most comprehensive studies on individualism and collectivism. Authored by Geert Hofstede, these studies reached hundreds of participants from diverse cultures and countries, significantly contributing to the field (Hofstede et al., 2010). Building on this foundational framework, in his 1995 publication *Individualism & Collectivism*, Harry Triandis argued that individualism and collectivism are integral components of subjective culture, reflecting in an individual's behavior, personality, and attitudes (Triandis, 2018). Within the Turkish context, Çiğdem Kağıtçıbaşı has played a particularly influential role. Her works sought to move beyond Western-centric approaches to individualism and collectivism by tailoring research to the Turkish demographic (Kağıtçıbaşı, 1999, 2012).

In the broader literature, studies addressing collectivism and individualism while explicitly considering religiosity, such as *Religion as Culture: Religious Individualism and Collectivism Among*

American Catholics, Jews, and Protestants, and *Religion and Culture: Individualism and Collectivism in the East and West* have explored the relationship between religiosity and individualism-collectivism (A. Cohen et al., 2016; A. B. Cohen & Hill, 2007). While Cohen and Hill conceptualize religious traditions through the cultural frameworks of individualism and collectivism, their analysis is confined to religious groups in the United States. Likewise, although Cohen, Wu, and Miller explore the individualistic and collectivistic dimensions of religion across cultures, the Turkish context remains largely unexplored in their research.

Within the Turkish context, however, a master's thesis, titled *The Relationship Between Vertical and Horizontal Individualism-Collectivism, Religiosity, and Parenting Styles from the Perspective of Parents and Their Children*, has been published, addressing this field. By examining individualism, collectivism, and religiosity within the context of parenting, the study extends beyond a singular focus on religiosity, incorporating individualistic and cultural values into a broader framework (Taşdemir, 2006). Another notable study, titled *Religiosity, Values, and Horizontal and Vertical Individualism-Collectivism: A Study of Turkey, the United States, and the Philippines*, examines the interplay of these three variables within the Turkish context. However, the study approaches the subject comparatively, incorporating samples from other countries, including the United States and the Philippines, to provide a cross-cultural perspective (Cukur et al., 2005).

Accordingly, the present study seeks to address the following research question: What is the relationship between individualism, collectivism, and religiosity among young adults aged 18-30 in Türkiye? Based on the existing literature and the purpose of the study, the following hypotheses were formulated:

H1. There is a significant relationship between individualism and religiosity among young adults in Türkiye.

H2. There is a significant relationship between collectivism and religiosity among young adults in Türkiye.

Given the limited number of studies examining the interplay between individualism, collectivism, and religiosity among young adults in Türkiye, further empirical investigation is needed. This research aims to examine the relationships among individualism, collectivism, and religiosity in young adults aged 18 to 30. Besides, it is thought that this study will make significant contributions to the literature by demonstrating that in Türkiye, which is stuck between modernity and tradition, collectivism and individualism are in constant negotiation.

Method

This study employed a quantitative research approach using a correlational design to examine the relationships among collectivism, individualism, and religiosity. The research was conducted with young adults aged 18 to 30 residing in Türkiye. A total of 359 individuals participated in the study, comprising 225 women (62.7%) and 134 men (37.3%). The sample included a diverse group of young adults to ensure a comprehensive analysis. The participants were reached through survey

forms created and distributed via Google Forms, using a convenience sampling method. Finally, ethical approval for this study was obtained from the Ethics Committee of Ankara Yıldırım Beyazıt University (Date: 14.06.2021, No: 96).

Data were collected using a Personal Information Questionnaire, the Individualism and Collectivism Scale in Young Individuals, and the Religiosity Scale. The Personal Information Questionnaire gathered demographic information, including age, gender, educational background, region of residence, and marital status.

The Individualism and Collectivism Scale consists of five individualism dimensions (openness to criticism, libertarianism, uniqueness, personal interest and competition, and consumerism) and three collectivism dimensions (devotion to authority and tradition, sharing, and loyalty to the group), comprising 18 items in total. The Religiosity Scale (Gülmez, 2014) includes 24 items across four dimensions: belief, experience, practice, and consequences.

Skewness and kurtosis values indicated that both scales demonstrated acceptable normality. For the Religiosity Scale, skewness was -1.340 and kurtosis was 1.449, while for the Individualism and Collectivism Scale, skewness was .363 and kurtosis was .086. All values fell within the acceptable range of -1.5 to +1.5, indicating that the data were approximately normally distributed.

Data were analyzed using SPSS 22.0. Pearson product–moment correlation analyses were conducted for normally distributed data. To assess construct validity, exploratory factor analyses were performed for both the Individualism and Collectivism Scale and the Religiosity Scale. Items with factor loadings below .50 were considered for removal. Accordingly, five items from the Group Loyalty subdimension of the Individualism and Collectivism Scale were excluded due to low factor loadings. Reliability analysis of the revised 23-item-scale yielded a Cronbach's alpha coefficient of .734, indicating acceptable internal consistency. Similarly, four items from the Religiosity Scale were removed because they had factor loadings below .50. Reliability analysis of the revised 20-item-scale produced Cronbach's alpha coefficient of .817, indicating satisfactory internal consistency.

Findings

The socio-demographic characteristics of the sample group and the frequency distributions of these characteristics are presented in Table 1.

Table 1

Demographic characteristics of individuals participating in the research

Variable	*n*	%
Gender		
Female	225	62.7
Male	134	37.3
Age		
18–20	107	29.8
21–23	173	48.2
24–30	79	22.0

Variable	*n*	%
Marital status		
Married	37	10.3
Single	322	89.7
Socioeconomic status		
Lower	12	3.3
Lower middle	36	10.0
Middle	245	68.2
Upper middle	60	16.7
Upper	6	1.7
Education status		
High school	38	10.6
University	285	79.4
Postgraduate	36	10.0
Total	359	100.0

As shown in Table 1, the sample consisted of 359 participants, of whom 62.7% were women and 37.3% were men. Most participants were single (89.7%), undergraduate students or graduates (79.4%), and reported a medium socioeconomic status (68.2%). The largest age group was 21-23 years (48.2%), followed by 18-20 years (29.8%) and 24-30 years (22%).

Table 2

Results of the Pearson Correlation Analysis between Collectivism and Individualism

	r	**p**
Collectivism x Individualism	.036	.493

Table 2 demonstrates the analysis results regarding the relationship between collectivism and individualism. The findings indicate that there is no significant relationship between collectivism and individualism overall (r = .036, p = .493). The sub-dimensions of collectivism and individualism were not included in the analysis, as their examination would extend beyond the scope of the research problem and potentially divert attention from the primary focus of the study.

Table 3

Results of the Pearson Correlation Analysis Between Individualism and Religiosity

Dimension	Belief		Experience		Practice		Consequences		Religiosity	
	r	*p*	*r*	*p*	*r*	*p*	*r*	*p*	*r*	*p*
Consumerism	.023	.667	.044	.408	.274	< .001	–.208	< .001	–.206	< .001

Dimension	Belief		Experience		Practice		Consequences		Religiosity	
	r	*p*	*r*	*p*	*r*	*p*	*r*	*p*	*r*	*p*
Personal Benefit and Competition	–.036	.491	–.048	.364	–.276	< .001	–.222	< .001	–.256	< .001
Libertarianism	–.064	.230	–.010	.843	–.125	.018	–.022	.677	–.078	.143
Uniqueness	.017	.749	.080	.130	–.147	.005	–.077	.144	–.069	.193
Openness to Criticism	–.071	.177	.001	.979	.037	.490	–.031	.561	–.003	.960
Individualism	–.029	.584	.026	.629	–.308	< .001	–.221	< .001	–.239	< .001

Table 3 presents the results of the analysis examining the relationship between individualism and religiosity. Overall, a weak but significant negative correlation was found between individualism and religiosity (r = -.239, p < .001). Regarding the subdimensions, no significant correlations were found between religious belief and consumerism (r = .023, p = .667), personal benefit and competition (r = -.036, p = .491), libertarianism (r = -.064, p = .230), uniqueness (r = .017, p = .749), or openness to criticism (r = -.071, p = .177). Similarly, no significant relationships were found between religious experience and consumerism (r = .044, p = .407), personal benefit and competition (r = -.048, p = .364), libertarianism (r = -.010, p = .843), uniqueness (r = .080, p = .130), or openness to criticism (r = .001, p = .979). Regarding religious practice, a significant relationship was found with several individualism dimensions. Practice was positively associated with consumerism (r = .274, p < .001), while it showed negative correlations with personal benefit and competition (r = -.276, p < .001), libertarianism (r = -.125, p = .018), and uniqueness (r = -.147, p = .005). No significant relationship was found between practice and openness to criticism (r = .037, p = .490). Additionally, whilst a negative relevant relationship between consequences and consumerism (r=-.208, p<001), personal benefit and competition (r=-.222, p<.001) is seen, no correlation between libertarianism (r=-.022, p =.677), uniqueness (r=-.077, p=.144), and openness to criticism (r=-.031, p=.561) was found.

Table 4

Results of the Pearson Correlation Analysis Between Collectivism and Religiosity

Dimension	Belief		Experience		Practice		Consequences		Religiosity	
	r	*p*	*r*	*p*	*r*	*p*	*r*	*p*	*r*	*p*
Sharing	.132	.012	.127	.016	.093	.079	.074	.159	.144	.006
Devotion to Authority and Tradition	.099	.060	.241	< .001	.188	< .001	.141	.007	.264	< .001
Collectivism	.151	.004	.244	< .001	.186	< .001	.143	.007	.270	< .001

Table 4 shows a positive and significant relationship between collectivism and religiosity (r = .270, p < .001), indicating that higher levels of collectivism are associated with higher levels of religiosity. Regarding the sub-dimensions, belief is positively related to sharing (r = .132, p = .012) but not to

devotion to authority and tradition ($r = .099$, $p = .060$). Religious experience is positively associated with both sharing ($r = .127$, $p = .016$) and devotion to authority and tradition ($r = .241$, $p < .001$). While practice is not significantly related to sharing ($r = .093$, $p = .079$), it is positively related to devotion to authority and tradition ($r = .188$, $p < .001$). Similarly, consequences are not significantly associated with sharing ($r = .074$, $p = .159$) but are positively related to devotion to authority and tradition ($r = .141$, $p = .007$).

Discussion

The values of collectivism and individualism are generally considered to be opposite to one another. However, an important point that should be emphasized is that individualism and collectivism should not be regarded as two mutually exclusive or opposing poles. No society can be characterized as entirely individualistic or entirely collectivistic; rather, both orientations coexist to varying degrees within all societies (Kağıtçıbaşı, 2012).

One study found that the distribution of collectivist and individualist values in Türkiye reflects a complex cultural structure, with no clear predominance of either collectivism or individualism (Göregenli, 1995). Societies may simultaneously exhibit both collectivist and individualistic characteristics; however, one orientation typically tends to be more dominant than the other (Hofstede et al., 2010). Previous research indicates that individualistic and collectivistic tendencies can vary considerably among different regions and social groups within the same national context (Tassell et al., 2010). The coexistence of individualistic and collectivistic values may explain the absence of a significant relationship between these two orientations in the present study. As a society that has undergone rapid modernization, Türkiye displays a complex cultural structure in which both collectivist and individualist tendencies are evident in different social contexts. Although participants in this study exhibited higher levels of collectivism ($X = 3{,}835$, $X = 2{,}933$), the lack of a significant association between individualism and collectivism may reflect the simultaneous acceptance and expression of both value orientations within Turkish society. While Hofstede classified Türkiye as a predominantly collectivist culture, subsequent studies have pointed to the increasing presence of individualistic values (Şah & Eroğlu-Şah, 2022). Consistent with this view, another study showed that Turkish employees demonstrate greater ambivalence between individualistic and collectivistic values than their Korean counterparts, suggesting that both orientations continue to coexist within contemporary Turkish society (Öztürk & Altundağ, 2023).

The negative relationship between religiosity and individualism observed in this study may be explained by the tension between individualistic values and the emphasis of religious traditions on adherence to shared norms, authority, and collective moral frameworks. While individualism prioritizes personal autonomy, self-determination, and independent decision-making, religiosity often encourages individuals to align their beliefs and behaviors with religious teachings and established moral principles. Consequently, stronger individualistic orientations may be associated with lower levels of religiosity, as the emphasis on personal autonomy can reduce the perceived

importance of external religious authority in guiding individual choices (Ağçoban, 2020). On the other hand, religion provides individuals with structured value systems that guide how to live, prioritize, and interpret life experiences. In the Western context, historical processes such as the Protestant Reformation contributed to the weakening of the Catholic Church's institutional authority and played a significant role in shaping contemporary forms of individualism. In addition, processes of secularization have reduced the visibility and influence of institutional religion in many societies, not only in Western contexts but also globally. As a result, religious institutions and norms might have become less directly influential in regulating individual behavior in everyday life; at the same time, religion might have increasingly been confined to the private sphere, where individuals selectively engage with religious teachings (Bahovec, 2015). Within this framework, it is often argued that individualism, which emphasizes personal autonomy and self-determination, may come into tension with religious traditions that prioritize shared moral frameworks and prescribed ways of living.

When it comes to the sub-dimensions of religiosity and individualism, the negative relationship between personal benefits and competition and the level of religious practice may be attributed to the tendency of religious practice to encourage individuals to moderate excessive ambitions and to recognize the transient nature of worldly pursuits. Even if religious teachings do not significantly influence an individual's daily life, the regular practice of religious rituals can facilitate the internalization and reinforcement of these teachings in a person's mind. When religious rituals are understood as a form of meditation and introspection, increased engagement in such practices may lead individuals to move away from self-centeredness, persistent dissatisfaction, and constant competitive striving. Instead, they focus more on being present in the moment and move away from utilitarian behaviors. In line with this perspective, one study has shown that individuals who regularly engage in certain rituals, such as meditation, tend to exhibit less competitive and individualistic behaviors. Instead, they develop a stronger sense of community and form deeper interpersonal connections (Loser et al., 2009).

The study further revealed that the sense of uniqueness decreases as the level of religious practice increases. This finding may be explained by a principle emphasized in Islamic thought, the predominant religious tradition in Türkiye, that superiority among individuals is determined solely by taqwa (piety) and that all human beings are fundamentally equal before God, which may reduce emphasis on individual uniqueness as conceptualized within the individualism dimension. The idea of "one of a kind and unique human being" that emerged with modernization is a message that individuals are constantly exposed to in today's world. Advertisements commonly emphasize individual uniqueness, portraying individuals as distinct and deserving of special recognition, attention, and privileges, which may reinforce individualistic values. On the other hand, while religions emphasize the uniqueness of the individual, which is a humbler form, they oppose the over-exalted understanding of the human being and the discourse of uniqueness addressed in individualistic values. Similarly, the act of regularly performing religious rituals as a continual

reminder may contribute to individuals moving away from thoughts of uniqueness and unifying with the members of the group (Stein et al., 2021). As certain rituals are performed collectively, an increase in the frequency of worship may foster a sense of unity and closeness to others. This may also help explain the negative relationship between religious practice and libertarianism. Through strengthening feelings of belonging, religious rituals may encourage individuals to perceive themselves as part of a broader community, thereby promoting group harmony (Sosis, 2004). In this regard, as an individual's level of religious practice increases, the tendency toward collective orientation may become more prominent than the emphasis on individual freedom.

In this study, a positive relationship was found between religious practice and consumerism. The relationship between consumption and religiosity is, however, complex and not clearly defined in the existing literature. Although religious teachings generally encourage moderation, simplicity, and avoidance of excess and ostentation, it would be expected that higher levels of religiosity would be associated with lower levels of consumerism. Contrary to this expectation, the findings indicate that increased engagement in religious practices is associated with higher levels of consumption. This relationship may be better understood by examining whether participants exhibit intrinsically or extrinsically oriented religiosity. Although the present study did not differentiate between intrinsic and extrinsic religiosity and was not intended to investigate these dimensions, the findings may still allow for some tentative interpretations in this regard. In cases of extrinsic religiosity, where religious involvement is shaped by instrumental, social, or status-related motivations, consumerist tendencies may align with and even reinforce religious practice. In contrast, intrinsic religiosity, where individuals internalize religious teachings and are primarily motivated by spiritual commitment, would be expected to relate negatively to consumerism. Therefore, future research employing a multidimensional approach to religiosity may provide a more nuanced understanding of its relationship with consumer behavior. In this regard, a limited number of studies have identified a relationship between levels of religiosity and consumption habits, including purchasing behavior. Accordingly, it has been observed that individuals with higher levels of religiosity may engage in greater purchasing activity. However, a key point highlighted in the literature is that purchasing behavior varies depending on whether religiosity is intrinsically or extrinsically oriented. Individuals with high extrinsic religiosity tend to exhibit more demand-driven and innovative consumption attitudes, whereas those with intrinsic religiosity are generally more conservative and less inclined toward consumption-related innovation (Yener, 2015).

The consequences dimension, which reflects the extent to which religion shapes an individual's life, was found to be negatively related to personal benefit and competition. As individuals put religion into practice and integrate it into their daily lives, they may become less oriented toward worldly ambitions, competition, and "me-first" attitudes. Accordingly, to the extent that religion increasingly shapes one's life, corresponding attitudinal changes are expected to emerge.

A negative correlation was also found between consumerism and the consequences dimension in this study. Many religious traditions discourage excess and extravagance, and individuals are often

reminded to refrain from excessive attachment to worldly goods due to their transient nature. Individuals who seek to maintain consistency between their religious beliefs and daily life may therefore tend to avoid excessive consumption, as it may conflict with their value system. However, a surprising finding of the study is the positive relationship between the level of religious practice and consumerism. That is, while consumerism increases with higher levels of practice, it decreases as the consequences dimension increases. This may suggest that although individuals engage in religious practices, these practices might not necessarily translate into a comprehensive transformation of daily life behaviors, whereas deeper internalization of religious teachings, captured by the consequences dimension, may be more effective in shaping consumption-related attitudes. Moreover, in the context of a modern consumer society, continuous demand and purchasing behaviors are often encouraged to keep pace with social and economic expectations, making resistance to such patterns increasingly difficult. Under these conditions, consumption may become a normalized aspect of everyday life, regardless of individuals' level of religiosity. The findings therefore may indicate that controlling consumption behavior might be more closely related to the extent to which religious beliefs are integrated into daily life rather than mere ritual practice.

This study also found no significant relationship between religious belief and the sub-dimensions of individualism (consumerism, personal benefit and competition, libertarianism, uniqueness, and openness to criticism). Similarly, no significant relationship was observed between religious experience and the sub-dimensions of individualism. One possible explanation is that the participants' overall levels of religiosity were relatively high (X = 4,3940), with belief emerging as the most dominant dimension. This emphasis on belief may have reduced variability, thereby obscuring potential relationships between belief and individualism or its sub-dimensions.

Regarding the experience dimension, it is assumed that the dynamic interaction between the individual and God may discourage behaviors that are inconsistent with religious teachings. However, the lack of significant findings might suggest that the participants' religious experiences may not have been sufficiently profound to produce observable changes in individualistic tendencies. In addition, the absence of significant correlations between libertarianism, uniqueness, and the religiosity dimensions may indicate that these values can operate relatively independently of religiosity in this sample. Another possible explanation is that the levels of religious belief and experience might not have been strong enough to bring about substantial transformations in aspects such as libertarianism and uniqueness.

Finally, no significant relationship was found between openness to criticism and the religiosity sub-dimensions. Openness to criticism is generally considered a personality trait associated with self-confidence. Across different cultural and religious contexts, individuals are often encouraged to respond constructively to criticism and to view it as an opportunity for personal development. In this respect, openness to criticism may function more as a stable personality characteristic rather than a value dimension directly shaped by religiosity.

The present study also examined the relationship between religiosity and collectivism, revealing a significant positive association between these two variables. Religion is not only a phenomenon that regulates individuals' relationships with the sacred and promotes personal moral development, but also a social institution that shapes and regulates the relationship between individuals and society. Through its norms, values, and practices, religion encourages individuals to align their behaviors and attitudes with the expectations of the broader community. Participation in congregational worship, religious activities, and charitable organizations is considered to foster social interaction, cooperation, and a sense of belonging, thereby strengthening collectivist orientations. Increased religiosity might therefore be associated with greater emphasis on group solidarity, mutual support, and collective well-being. Moreover, religion is believed to contribute to social integration by establishing shared goals, values, and purposes among its members. Collective rituals and communal worship might reinforce group cohesion and strengthen social bonds, which in turn may promote social stability. In this respect, the influential role of religion in society serves as a key mechanism for maintaining group harmony, fostering collective identity, and ensuring social order (Abuzar, 2011). Consequently, the positive association between religiosity and collectivism can be understood through religion's capacity to encourage cooperation, social cohesion, and commitment to collective interests.

Furthermore, religion might facilitate individuals' adaptation to and integration within society by reinforcing shared norms, values, and collective identities. Through these mechanisms, it can contribute not only to social cohesion but also to the continuity of social groups. Supporting this view, research conducted in the United States examining religious communities between 1776 and 1900 found that groups characterized by a unified religious belief system tended to survive longer than groups with more diverse belief structures (Argyle et al., 2004). This finding suggests that religion can play a significant role in promoting group stability, cohesion, and long-term continuity. In line with this perspective, the findings reveal positive relationships between sharing and the dimensions of belief and religious experience. However, no significant relationship was found between sharing and the dimensions of religious consequences and religious practice. One possible explanation is that individuals may perceive religious practices and the incorporation of religion into daily life primarily as matters of personal faith and individual choice, while placing less emphasis on the social functions of religion and worship. Consequently, the communal and prosocial aspects of religious participation may not necessarily translate into higher levels of sharing behavior among individuals who focus predominantly on the personal rather than the social dimensions of religiosity.

Religiosity can provide individuals with a social identity and a sense of belonging. Hence, individuals with higher levels of religiosity might tend to identify strongly with their religious group, adhere to its values and norms, and strive to live according to its teachings, which may strengthen group cohesion and social integration. Supporting this view, findings from the World Values Survey indicate that individuals who are proud of their country and who consider honoring

their family as a primary life goal tend to be more religious (Hofstede et al., 2010). This sense of belonging can also promote individuals with social support. Through participation in religious communities, individuals might gain access to social networks that can enhance their psychological well-being. Supporting this view, studies have shown that individuals who regularly attend church tend to report better psychological well-being than those who do not (Argyle et al., 2004). In addition, religious individuals are often argued to be more inclined to obey authority (Sevinç, 2017), exhibit greater conformity to social norms (Yapıcı, 2020), and support existing social structures and regulations rather than social change (Argyle et al., 2004).

Religions include established rules and rule-makers, and individuals who share the same faith often follow religious leaders such as imams or other figures of authority, to whom obedience is generally expected. In this respect, the findings of the present study are consistent with previous research suggesting that religious individuals tend to exhibit higher levels of obedience and compliance. However, the results also showed no significant relationship between the level of belief and devotion to authority and tradition. This suggests that knowledge or belief alone might not be sufficient to produce behavioral change, as internalization is also required. Accordingly, the absence of a relationship may indicate that belief does not necessarily translate into obedience and conformity unless it is deeply internalized in daily life.

However, the positive relationship found between the dimensions of experience, consequences, and practice and devotion to authority and tradition may be explained by the fact that individuals who internalize their beliefs and integrate them into daily life are more likely to engage in obedience and conformity behaviors. As religiosity becomes more deeply embedded in lived experience, individuals may tend to develop stronger attachments to traditions and authority structures.

Conclusion

Taken together, the findings indicate that religiosity is associated with both individualistic and collectivistic value orientations, although the nature and strength of these relationships vary across dimensions. While no significant relationship was found between individualism and collectivism, religiosity was negatively associated with individualism and positively associated with collectivism. At the subdimensional level, religiosity demonstrated positive associations with sharing, devotion to authority and tradition, and consumerism, while showing negative associations with uniqueness, libertarianism, personal benefit, and competition. These findings indicate that religiosity is associated with value orientations that prioritize social cohesion, adherence to social norms, and collective interests, while showing a weaker association with individualistic orientations characterized by personal distinctiveness, competition, and self-interest.

Ethics Committee Approval

Ethics approval was obtained from the Ethics Committee of Ankara Yıldırım Beyazıt University (Date: 14.06.2021, No: 96). This article is derived from the author's master's thesis entitled "18-30 Yaş Arası Genç Yetişkinlerde Bireycilik, Toplumculuk ve Dindarlık İlişkisi" [The relationship between individualism, collectivism, and religiosity in young adults aged 18–30], completed at the Institute of Islamic Studies, Ankara Yıldırım Beyazıt University, Türkiye, in 2021.

Conflict of Interest

The author serves as a language editor of Research on the Psychology of Religion. In accordance with COPE guidelines, she was excluded from all editorial decisions concerning this manuscript, and the review process was handled independently by the editor under double-blind peer review. The author declares no other conflict of interest.

Article History

Received: 16.05.2026
Accepted: 21.09.2026
Published: 30.09.2026

Author Information

Ayşe Aydar
Res. Asst., Şırnak University, Faculty of Theology,
Department of Psychology of Religion, Türkiye.
https://orcid.org/0000-0002-6711-506X
aaydar34@gmail.com

References

Abuzar, C. (2011). Dinin toplumsal yaşam üzerindeki etkisi. *Harran Üniversitesi İlahiyat Fakültesi Dergisi*, *26*(26), 143–153. https://dergipark.org.tr/tr/pub/harranilahiyatdergisi/article/276467

Ağçoban, S. (2020). "İslam'da bireyselleşme"nin teorisini yazmak ne kadar mümkün? *Rumeli İslam Araştırmaları Dergisi*, (5), 132–146. https://dergipark.org.tr/tr/pub/rumeli/article/702760

Altıntaş, M. E. (2012). Bireycilik ve toplumculuk tartışmaları bağlamında değerler eğitimi yaklaşımları. *Değerler Eğitimi Dergisi*, *10*(24), 31–52. https://dergipark.org.tr/tr/pub/ded/article/312430

Argyle, M., Beit-Hallahmi, B., Kuşat, A., Korkmaz, M., & Güllü, İ. (2004). Dini davranış teorileri. *Erciyes Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, *1*(16), 247–280. https://dergipark.org.tr/tr/pub/erusosbilder/article/253029

Bahovec, I. (2015). Christianity in confrontation with individualism and crisis of Western culture: Person, community, dialog, reflexivity, and relationship ethics. *75*, 335–346.

Brennan, J. (2015). *Liberteryanizm* (A. Yayla, Trans.). Liberte Yayınları.

Cohen, A. B., & Hill, P. C. (2007). Religion as culture: Religious individualism and collectivism among American Catholics, Jews, and Protestants. *Journal of Personality, 75*(4), 709–742. https://doi.org/10.1111/j.1467-6494.2007.00454.x

Cohen, A., Wu, M., & Miller, J. (2016). Religion and culture: Individualism and collectivism in the East and West. *Journal of Cross-Cultural Psychology, 47*, 1236–1249. https://doi.org/10.1177/0022022116667895

Cukur, C., De Guzman, M. R., & Carlo, G. (2005). Religiosity, values, and horizontal and vertical individualism—collectivism: A study of Turkey, the United States, and the Philippines. *The Journal of Social Psychology, 144*, 613–634. https://doi.org/10.3200/SOCP.144.6.613-634

Elliott, A., & Lemert, C. (2011). *Yeni bireycilik: Küreselleşmenin duygusal bedelleri* (Y. Sel, Trans.). Sel Yayıncılık.

Göregenli, M. (1995). Kültürümüz açısından bireycilik-toplulukçuluk eğilimleri: Bir başlangıç çalışması. *Türk Psikoloji Dergisi*, 1–14.

Gülmez, Ç. (2014). *Kadına yönelik aile içi şiddet, ahlaki çözülme ve dindarlık* [Doktora tezi]. Ondokuz Mayıs Üniversitesi, Sosyal Bilimler Enstitüsü.

Hofstede, G., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind, third edition*. McGraw Hill Professional.

Kağıtçıbaşı, Ç. (1999). *Yeni insan ve insanlar*. Evrim Yayınları.

Kağıtçıbaşı, Ç. (2012). *Benlik, aile ve insan gelişimi: Kültürel psikoloji* (3rd ed.). Koç Üniversitesi Yayınları.

Kahveci, H., & Sever, M. (2016). Genç bireylerde bireycilik ve kolektivizm ölçeği: Geçerlik ve güvenirlik çalışması. *Uşak Üniversitesi Eğitim Araştırmaları Dergisi, 2*(3), 73–90. https://doi.org/10.29065/usakead.256380

Loser, R., Hill, E., Klein, S., & Dollahite, D. (2009). Perceived benefits of religious rituals in the Latter-day Saint home. Faculty Publications. https://scholarsarchive.byu.edu/facpub/4043

Lynn, M., & Snyder, C. R. (2002). Uniqueness seeking. In C. R. Snyder & S. J. Lopez (Eds.), *Handbook of positive psychology* (pp. 395–410). Oxford University Press.

Öztürk, C., & Altundağ, P. (2023). Kültürel boyutlar teorisi bağlamında Türkiye ve Güney Kore'de organizasyon kültürünün incelenmesi. *Doğu Dilleri Dergisi, 8*(2), 65–95. https://doi.org/10.61134/audodilder.1400906

Şah, U., & Eroğlu-Şah, D. (2022). Kültürel bir boyut olarak "bireycilik-toplulukçuluk" ve Türkiye'deki çalışmalar. *13*, 108–121.

Sevinç, K. (2017). *İnançsızlık psikolojisi* (1st ed.). Çamlıca Yayınları.

Sosis, R. (2004). The adaptive value of religious ritual: Rituals promote group cohesion by requiring members to engage in behavior that is too costly to fake. *American Scientist, 92*(2), 166–172. https://www.jstor.org/stable/27858365

Stein, D. H., Hobson, N. M., & Schroeder, J. (2021). A sacred commitment: How rituals promote group survival. *Current Opinion in Psychology, Religion, 40*, 114–120. https://doi.org/10.1016/j.copsyc.2020.09.005

Steven, L. (1995). *Bireycilik* (İ. Serin, Trans.). Ark Yayıncılık.

Taşdemir, N. (2006). *The relationship between vertical and horizontal individualism-collectivism, religiosity, and parenting styles from the perspective of parents and their children*. METU.

Tassell, N. A., Flett, R. A., & Gavala, J. R. (2010). Individualism/collectivism and academic self-enhancement in New Zealand Māori university students. *Journal of Pacific Rim Psychology, 4*(2), 138–151. https://doi.org/10.1375/prp.4.2.138

Triandis, H. C. (2018). *Individualism and collectivism*. Routledge. https://doi.org/10.4324/9780429499845

Yapıcı, A. (2020). *Toplumsal cinsiyet din ve kadın* (2nd ed.). Çamlıca Yayınları.

Yener, D. (2015). Tüketici etnosentrizmini etkileyen bir faktör olarak dindarlık. *Uluslararası İktisadi ve İdari İncelemeler Dergisi*, (12). https://doi.org/10.18092/ijeas.08004

Research Article

Situation Awareness and Decision Making from Islamic Perspective: A Deductive Approach

İslam Perspektifinden Durumsal Farkındalık ve Karar Verme: Tümdengelimsel Bir Yaklaşım

Zeynep Göker

Assoc. Prof., Ankara Bilkent City Hospital, Children's Hospital, Department of Child and Adolescent Psychiatry; PhD student in Psychology of Religion, Social Sciences University of Ankara, Ankara, Türkiye.

E-mail: zeynep.goker@saglik.gov.tr
ORCID: 0000-0002-6489-3800

Abstract

Humans are fallible due to responding differently to the very same environmental stimuli. This situation, which puts oneself and the safety of their work at risk, has led many disciplines, such as aviation, medicine and law, where humans are at the center, to develop procedures to minimize human errors. These procedures, that have the concept of situation awareness at their core, are based on the person being aware of one's environment and what is happening around him/her. Situation awareness, that is, perceiving and comprehending a current situation as a whole, including time and place variables, and projecting it into the near future, is the premise of decision making processes. Decision making is to choose by exerting conscious effort from alternative responses related to a stimulus. Accurate situation awareness developing where perception and fact, expectation and reality overlap results in sound decision making and safe action. Situation awareness to have vital consequences in one's relationship with the environment, should also have a counterpart in the person's relationship with oneself. The answers to the questions of "Who/where am I? What/where will I be in a while?" will create one's own situational awareness. Situation awareness to change depending on where one positions oneself, and the subsequent decisions made, affects the safety of the person. The approach of religion in general, and Islam in particular, to humans seems feasible in ensuring one's awareness of their own situation that in it.

Keywords: Situation awareness, decision making, human factor, safety, religion, Islam

Article History: Received: 12 May 2026 | Accepted: 2 Sep 2026 | Published: 30 Sep 2026

Suggested Citation

Göker, Z. (2026). Situation awareness and decision making from Islamic perspective: A deductive approach. *Research on the Psychology of Religion, 1*(2), 103-112.

Özet

İnsan, aynı çevresel uyarana farklı tepkiler verebilmesi özelliği nedeniyle, yanılabilir. Kişinin kendisini ve iş güvenliğini riske atan bu durum, havacılık, tıp ve hukuk gibi insan faktörünün merkezde olduğu birçok disiplinin, insan hatalarını en aza indirmek için prosedürler geliştirmesine yol açmıştır. Temelinde durumsal farkındalık kavramı bulunan bu prosedürler, kişinin çevresinin ve etrafında olup bitenlerin farkında olması esasına dayanmaktadır. Durumsal farkındalık, yani zaman ve yer değişkenleri de dahil olmak üzere mevcut bir durumu bir bütün olarak algılamak ve anlamak ve bunu yakın geleceğe yansıtmak, karar verme süreçlerinin öncülüdür. Karar verme, bir uyarana ilişkin alternatif tepkiler arasından bilinçli bir çaba sarf ederek seçim yapmaktır. Algı ve gerçek, beklenti ve gerçekliğin örtüştüğü yerde gelişen doğru durumsal farkındalık, sağlam karar verme ve güvenli eylemle sonuçlanır. Kişinin çevreyle ilişkisinde hayati sonuçlar doğuracak durumsal farkındalığın, kişinin kendisiyle olan ilişkisinde de bir karşılığı olmalıdır. "Kimim ben/neredeyim? Bir süre sonra ne olacağım/nerede olacağım?" sorularının cevapları, kişinin kendi durumsal farkındalığını yaratacaktır. Durumsal farkındalık, kişinin kendini konumlandırdığı yere ve aldığı kararlara bağlı olarak değişir ve bu da kişinin güvenliğini etkiler. Genel olarak dinin ve özellikle İslam'ın insanlara yaklaşımı, kişinin kendi durumunun farkında olmasını sağlamada etkili görünmektedir.

Anahtar Kelimeler: Durumsal farkındalık, karar verme, insan faktörü, emniyet, din, İslam

Introduction

Human beings have the potential to respond differently to the very same stimulus depending on his/her context and individual situation, and due to this feature, he/she is open to making mistakes. Possible errors that a person can make during her/his actions is an issue that must be minimized for many disciplines, from aviation to medicine and law, where the human factor is at the center (Stanton et al., 2017). Models designed for this purpose aim to ensure the safety of the person and his work by preventing mistakes that the person may make, especially in dynamic, volatile and complex situations.

A person's response (reaction) in the form of action or inaction to an environmental or internal-origin stimulus to which he/she is exposed appears as an observable behavior. In short, behavior, a response developed by the cognitive structure of the mind to the effects of sensory/motor stimuli on the human body, is shaped in the brain, the organ where stimuli are perceived and processed (Ziv & Hadad, 2021). Stimuli perceived through receptors in the body are transformed into a meaning, depending on the nature of the stimulus, through sequential processes fed from a single source or parallel processes developed by feeding from multiple sources simultaneously. In this process called "information processing", cognitive elements such as perception, memory and

attention play an active role. Processing information is important because it is the precursor of a person's "decision-making" mechanisms (Wickens et al., 2015).

Decision-making is to choose with conscious effort from alternative responses related to an input. Sound decisions require predicting what would occur if different choices are made. Consequently, a failure to recognise the situation or state that requires a decision or action can result in serious incidents or even accidents (Mangus & Mahajan, 2022). The key concept in a person's ability to process available information and make decisions effectively and accurately, especially in dynamic and physically/mentally demanding environments, is **situation awareness** (Orique & Despins, 2018) (see Figure 1).

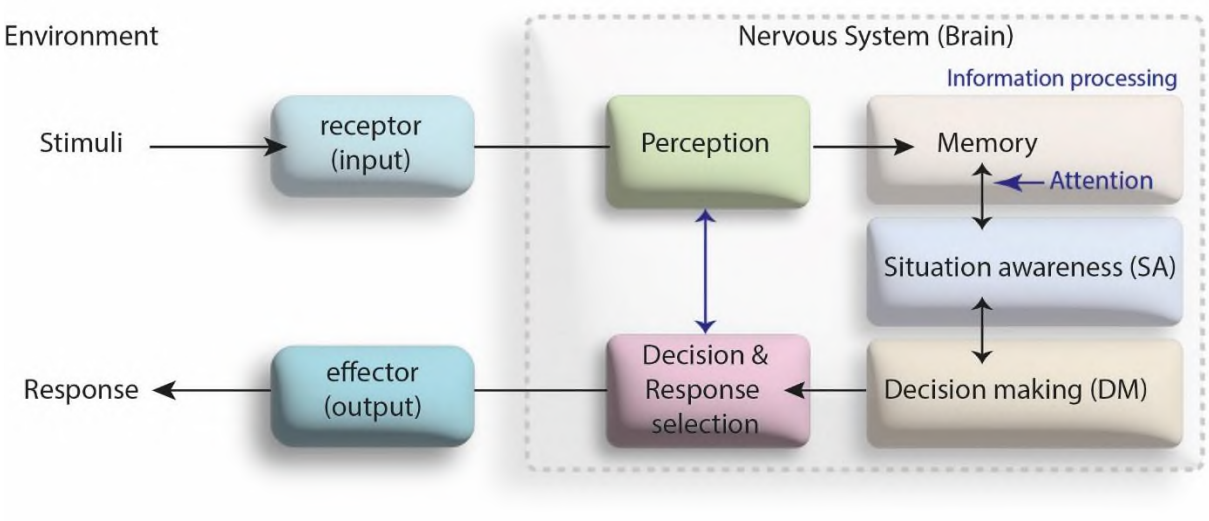


Figure 1. Situation awareness and decision-making process to respond to environmental stimuli modified from Wickens et al. (2015), Orique and Despin (2018), and Nguyen et al. (2019).

Being aware of one's surroundings and the activities going around them, that is situation awareness, is the ability of a person to perceive and comprehend the situation he/she is in as a whole, and project it into the near future. It is the ability of a person to perceive (Level 1) and understand (Level 2) the current situation as a whole, including place and time variables, and anticipate it into the near future (Level 3) (see Figure 2) (Nguyen et al., 2019).

Attentional control has an important place in the processing of the "input" that is perceived and has an equivalent in memory. Thanks to memory recall mediated by internal attention, the information acquired through knowledge, skills and experience is used in the processing of the current stimulus, while the real-world counterparts of the current stimulus are found with 5 Ws, which require external attention; answers to the questions who, what, when, where and why (importance) constitute the first step of situational awareness (detection and representation of the situation). Comprehension and understanding of the data collected through scanning and gathering data and creating a mental model constitute the second stage of situational awareness. The mental model, consisting of imaginative, conceptual, conscious and unconscious elements, is a representation of the external reality – the surrounding world, the relationships between its various parts and a person's intuitive perception about their own acts and consequences. Mental models are progressively generated and modified on the basis of our past experiences, knowledge, perception and learning problem-solving strategies. The last step of situational awareness is the mental model's "thinking ahead" and "anticipating future events", making predictions about future events (see Figure 2)(Nguyen et al., 2019).

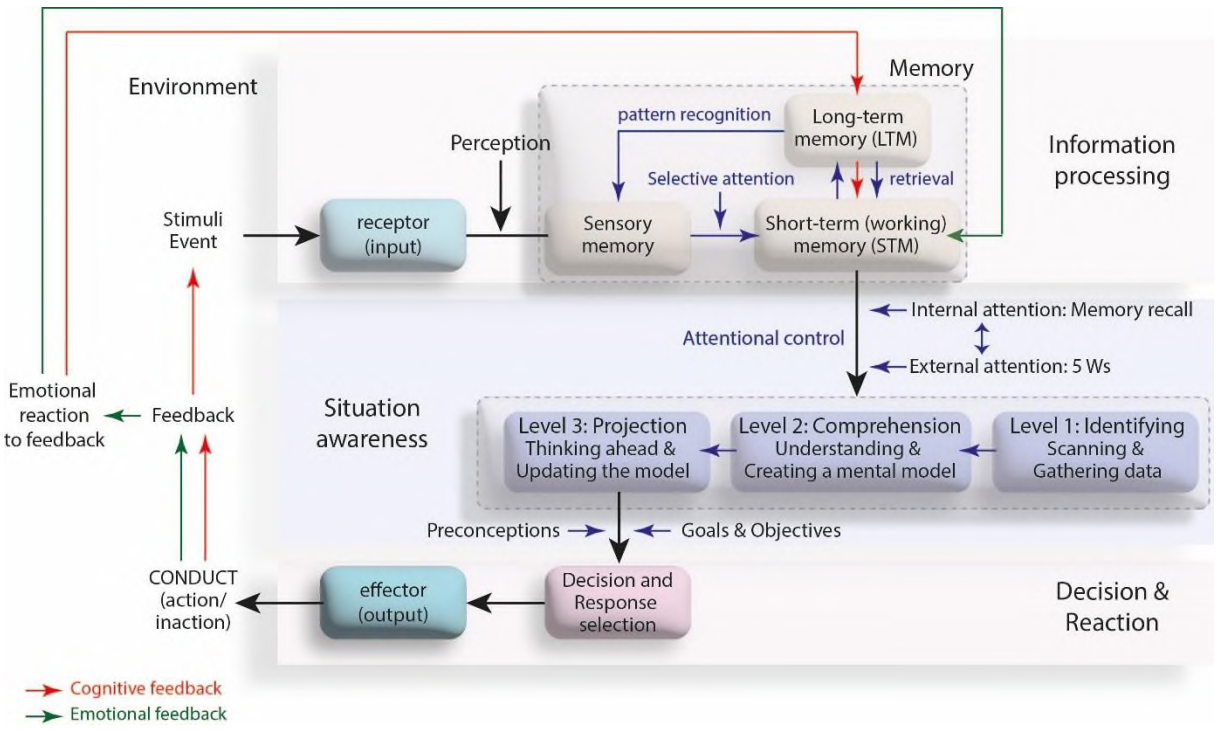


Figure 2. Role of situation awareness: From input to action through information processing and decision-making

The fact that situation awareness includes a structure consisting of possible alternatives constitutes the premise of the person's "decision-making" process. In summary, "Where am I right now – what am I doing?" Where was I just now – what was I doing? "Where will I be soon – what will I do?" What are my circumstances? What should I do? The answers to the questions establish "situation awareness". Collecting and analyzing accurate information related to these questions and projecting what may happen in the near future provides an "effective" situation awareness. Individual factors such as goals, objectives, and preconceptions intervene in the "decision-making" process by affecting situation awareness. Correct situational awareness, which develops where perception and fact, expectation and reality, pre-prepared information and what needs to be done overlap, results in making the right decisions. Conversely, misperception and misunderstanding of the situation may result in losing situation awareness and "poor decision" (Nguyen et al., 2019).

In the literature, there are publications from many different disciplines pointing to the importance of situation awareness. In aviation, for instance, up to 80% of incidents or accidents that put flight safety at risk are caused by "human factors", and a significant portion of these are due to "loss of situation awareness" or "poor decision-making" (Besco, 2004). Situation awareness studies in medicine showed that it increases the effectiveness of emergency medical interventions and patient safety (Sedlár, 2020), facilitates the clinical follow-up of hospitalized pediatric patients (Sosa et al., 2022), and enables emergency response in mass-casualty events (Demchak et al., 2006). Finally, situation awareness of the law enforcement in mass emergency was reported as an effective instrument in establishing operational safety (Huhta et al., 2023).

Situation awareness that can have "vital" consequences in a person's relationship with their environment, should also have a counterpart in the person's relationship with "oneself". The answers to the questions of **"Who/where am I? What/where will I be in a while?"** will enable the development of a mental model of the person's "own situational awareness". The real-life projections of these answers given will be based on their counterparts in the person's memory built on formal education and other social factors including culture and religion.

The answer to the "Who", the first and foremost important of the questions, is crucial in terms of perceiving and comprehending one's own emotions, thoughts, beliefs and actions as a whole, that is, ensuring the development of "self-awareness" (Lage et al., 2022). **Self-awareness** is the precursor to the answers to other questions in ensuring the person's situational awareness regarding oneself. The answer to the question of **Where am I?** likewise varies depending on the information in the person's memory. Answering this question of individuals from a secular perspective background, human existence may be understood in terms of evolutionary processes including "I am in the world by chance or as a result of somehow changing in my heritable characteristics of some biological populations over successive generations" (Schlebusch et al., 2017; Lipson et al., 2020). The answer to the question of what will happen to this person in the future is that "it is mystery ending with death". Having said that, it should be taken into account that different secular, scientific, or evolutionary approaches may not necessarily adopt the same interpretation regarding human existence and the afterlife. Nonetheless, the decisions that a person who looks at one's coordinates from this perspective will make about oneself in his/her life will be in the light of these assumptions. The answers of people fed by theological sources to the above questions are different from these. According to monotheistic sources, **religion**, declared by a supreme creator, exists to direct the human beings to their creator. Evaluating humans in the context of **body-spirit**, religion sees the **body** as a vehicle that the **spirit** uses to turn toward its Creator. Within the Islamic conceptual framework adopted in this study, the spirit performs this function through the heart, where it comes into contact with the body. The effects caused by sensory or motor stimuli on the human body are transformed into a voluntary action (action/inaction) with the decisions made by the **heart**; In this process, the **brain** acts as an interface that transmits the orders it receives from the heart to the implementing organs (Goker, 2024)(see Figure 3).

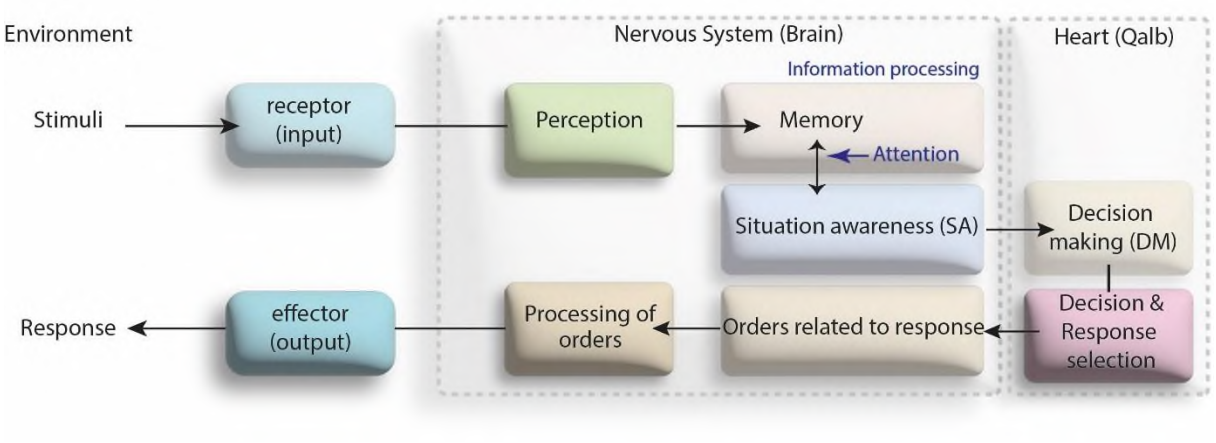


Figure 3. Heart (qalb) as a decision-maker as a conceptual model

The concept of **religion**, which regulates human responses through behavioral norms and codes of conduct could leads to behave as one should resulting in contributing the possibility of making mistakes or reducing some type of errors in one's relationships with oneself and the environment. Islam, one of the Abrahamic religions, considers the person through their **behavior** and their **heart** that orchestrates this behavior. Islam attaches man's existence in this world to the concept of **displaying the best behavior** [Qur'an 67:2; "He who has created death as well as life, so that He might put you to a test [and thus show] which of you is best in conduct) (Al-Razi, 2008a)]. It also discusses the concept of **action** together with **heart** (see: "Verily, Allah does not look at your appearance nor to your possessions but rather He looks at your hearts and actions (Commission, 2014). By keeping the **heart** in a constantly awake-alert position through the provisions (commandments, prohibitions) it contains, it ensures that the person has the correct "decision-making" mechanisms in action in the face of events or situations.

It has been consistently shown in the literature of aviation, medicine and law disciplines, that awareness of the situation in which humans interact with their environment is "vital" (Besco, 2004; Sedlár, 2020; Sosa et al., 2022; Demchak et al., 2006; Huhta et al., 2023). Awareness of the situation in one's relationship with oneself is no less important. That is, situational self-focus, or "self-awareness", prompts individuals to ask a number of fundamental questions regarding themselves. The answers to the "Who am I? Where am I? What am I doing? What will happen to me?" questions will give the persons their own situation awareness within the space and time axis. The individual

situational awareness of a person whose knowledge regarding who one is derived from sources other than religion will not be the same as the situational awareness of someone whose reference is to theological sources.

The answers given by the religion of Islam to the questions required for one's situational awareness are unquestionably clear; The person is a human being who is a descendant of the prophet Adam, created by Allah Almighty only to serve Him [see Adh-Dhariyat, The Dust-Scattering Winds, 51/56; a Qur'anic verse saying that "And [tell them that] I have not created the invisible beings and men to any end other than that they may [know and] worship Me) (Al-Razi, 2008b)]. The place where one will display his/her act of worship is the planet called Earth, for which he was created. He/She will remain here for a certain period of time until their end comes and death takes them. The reason why it is included in the death-life equation is to exhibit the best behavior. Those who come into the presence of Allah with good behavior and a heart free of evil will remain in peace forever [see Al-Shu'ara, The Poets, 26/89; a Qur'anic verse saying that "[and when] only one [will be happy] who comes before Allah with a heart free of evil!" (Al-Razi, 2008c)].

Considering that situation awareness is the premise of decision-making mechanisms, in this context, the decisions people will make and the actions they will take in the face of a stimulus about themselves seem to change depending on where the person positions "oneself". Decisions that follow loss of situational awareness or poor/incorrect judgment put the person's safety at risk. The approach of the religion of "Islam" in ensuring the safety of situational awareness in the context of oneself seems feasible.

Ethics Committee Approval

This study is a theoretical work and does not require ethics committee approval.

Conflict of Interest

The author(s) declare(s) no conflict of interest.

Article History

Received: 12.05.2026
Accepted: 02.09.2026
Published: 30.09.2026

Author Information

Zeynep Göker

Assoc. Prof., MD, Ankara Bilkent City Hospital, Children's Hospital; PhD student in Psychology of Religion, Social Sciences University of Ankara.

https://orcid.org/0000-0002-6489-3800

zeynep.goker@saglik.gov.tr

References

Al-Razi, F. (2008a). *Tefsir-i kebir: Mefâtîhu'l-gayb* [The great commentary: Keys to the unseen] (S. Yıldırım, L. Cebeci, S. Kılıç, & S. Doğru, Trans.; Vol. 21). Huzur Yayınları.

Al-Razi, F. (2008b). *Tefsir-i kebir: Mefâtîhu'l-gayb* [The great commentary: Keys to the unseen] (S. Yıldırım, L. Cebeci, S. Kılıç, & S. Doğru, Trans.; Vol. 20). Huzur Yayınları.

Al-Razi, F. (2008c). *Tefsir-i kebir: Mefâtîhu'l-gayb* [The great commentary: Keys to the unseen] (S. Yıldırım, L. Cebeci, S. Kılıç, & S. Doğru, Trans.; Vol. 17). Huzur Yayınları.

Besco, R. O. (2004). Human performance breakdowns are rarely accidents: They are usually very poor choices with disastrous results. *Journal of Hazardous Materials, 115*(1–3), 155–161. https://doi.org/10.1016/j.jhazmat.2004.05.036

Demchak, B., Chan, T. C., Griswold, W. G., & Lenert, L. A. (2006). Situational awareness during mass-casualty events: Command and control. *AMIA Annual Symposium Proceedings, 2006*, 905.

Diyanet İşleri Başkanlığı. (2014). *Hadislerle İslam* [Islam through hadiths] (Vol. 3).

Goker, Z. (2024). Religion would be a missing link in the case formulation of adolescents with conduct problems: An eclectic approach. *Frontiers in Psychiatry, 15*, Article 1348799. https://doi.org/10.3389/fpsyt.2024.1348799

Huhta, J. M., Di Nota, P. M., Hietanen, T., & Ropo, E. (2023). Deriving expert knowledge of situational awareness in policing: A mixed-method study. *Journal of Police and Criminal Psychology, 38*, 539–554. https://doi.org/10.1007/s11896-023-09574-6

Lage, C. A., Wolmarans, W., & Mograbi, D. C. (2022). An evolutionary view of self-awareness. *Behavioural Processes, 194*, Article 104543. https://doi.org/10.1016/j.beproc.2021.104543

Lipson, M., Ribot, I., Mallick, S., Rohland, N., Olalde, I., Adamski, N., Broomandkhoshbacht, N., Lawson, A. M., López, S., Oppenheimer, J., Stewardson, K., Asombang, R. N., Bocherens, H., Bradman, N., Culleton, B. J., Cornelissen, E., Crevecoeur, I., de Maret, P., Fomine, F. L. M., . . . Reich, D. (2020). Ancient West African foragers in the context of African population history. *Nature, 577*(7792), 665–670. https://doi.org/10.1038/s41586-020-1929-1

Mangus, C. W., & Mahajan, P. (2022). Decision making: Healthy heuristics and betraying biases. *Critical Care Clinics, 38*(1), 37–49. https://doi.org/10.1016/j.ccc.2021.07.002

Nguyen, T., Lim, C. P., Nguyen, N. D., Gordon-Brown, L., & Nahavandi, S. (2019). A review of situation awareness assessment approaches in aviation environments. *IEEE Systems Journal, 13*(3), 3590–3603. https://doi.org/10.1109/JSYST.2019.2918283

Orique, S. B., & Despins, L. (2018). Evaluating situation awareness: An integrative review. *Western Journal of Nursing Research, 40*(3), 388–424. https://doi.org/10.1177/0193945917697230

Schlebusch, C. M., Malmström, H., Günther, T., Sjödin, P., Coutinho, A., Edlund, H., Munters, A. R., Vicente, M., Steyn, M., Soodyall, H., Lombard, M., & Jakobsson, M. (2017). Southern

African ancient genomes estimate modern human divergence to 350,000 to 260,000 years ago. *Science, 358*(6363), 652–655. https://doi.org/10.1126/science.aao6266

Sedlár, M. (2020). Cognitive skills of emergency medical services crew members: A literature review. *BMC Emergency Medicine, 20*(1), Article 44. https://doi.org/10.1186/s12873-020-00330-1

Sosa, T., Galligan, M. M., & Brady, P. W. (2022). Clinical progress note: Situation awareness for clinical deterioration in hospitalized children. *Journal of Hospital Medicine, 17*(3), 199–202. https://doi.org/10.1002/jhm.2774

Stanton, N. A., Salmon, P. M., Walker, G. H., Salas, E., & Hancock, P. A. (2017). State-of-science: Situation awareness in individuals, teams and systems. *Ergonomics, 60*(4), 449–466. https://doi.org/10.1080/00140139.2017.1278796

Wickens, C. D., Keller, J. W., & Shaw, C. (2015). Human factors in high-altitude mountaineering. *Journal of Human Performance in Extreme Environments, 12*(1), Article 1. https://doi.org/10.7771/2327-2937.1065

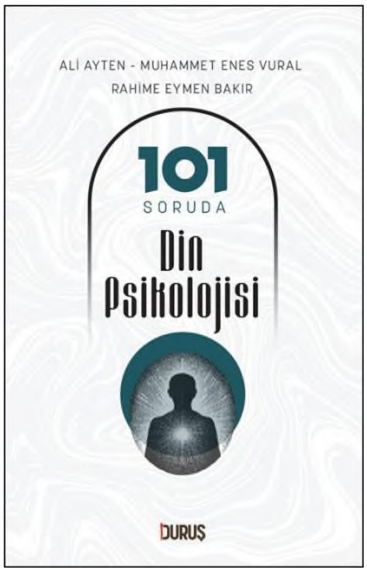
Ziv, Y., & Hadad, B. S. (2021). Understanding the mental roots of social perceptions and behaviors: An integrated information-processing perspective. *Heliyon, 7*(2), Article e06168. https://doi.org/10.1016/j.heliyon.2021.e06168

Book Review

101 Soruda Din Psikolojisi

Sema Genç
Postgraduate Student, Kocaeli University, Institute of Social Sciences, Department of Philosophy and Religious Studies, Subdepartment of Psychology of Religion, Türkiye.
E-mail: sema.student@kocaeli.edu.tr
ORCID: 0009-0001-0645-1617

Ali Ayten, Muhammet Enes Vural, Rahime Eymen Bakır, *101 Soruda Din Psikolojisi*, İstanbul: Duruş Yayınları, 1st ed., 2026, 224 pp., 13.5 x 21 cm, ISBN: 9786255635792



Article History: Received: 05 Apr 2026 | Accepted: 04 May 2026 | Published: 30 Sep 2026

Suggested Citation
Genç, S. (2026). [Review of the book *101 soruda din psikolojisi* [Psychology of religion in 101 questions], by A. Ayten, M. E. Vural, & R. E. Bakır]. *Research on the Psychology of Religion*, *1*(2), 113-119.

Introduction

The psychology of religion and spirituality is an empirical, scientific subfield of psychology that systematically explores how faith and sacred experiences shape human cognition, emotion, social behavior, and mental health (Ayten et al., 2026, p. 11). Rather than treating religion as a static, institutional relic, contemporary research examines it as a dynamic individual and collective experience that adapts to shifting historical, socio-cultural, and technological landscapes (Ayten et al., 2026, pp. 27–30). By positioning itself at the intersection of psychological sciences and existential human inquiry, the discipline plays a crucial role in mapping the holistic boundaries of human nature and spiritual well-being.

The work under review, titled 101 Soruda Din Psikolojisi, co-authored by Ali Ayten, Muhammet Enes Vural, and Rahime Eymen Bakır, and published by Duruş Yayınları (2026), represents a major pedagogical and intellectual milestone in this field (Ayten et al., 2026, p. 9). Deviating from the linear, dry narratives of conventional textbooks, this work utilizes a highly engaging question-and-answer structure to address 101 of the most critical and common inquiries in the discipline (Ayten et al., 2026, p. 9). This academic review critically analyzes the book's theoretical boundaries, methodological frameworks, developmental insights, clinical dimensions, and local-global syntheses, highlighting its substantial contributions to contemporary literature.

Theoretical Boundaries and Historical Evolution

A foundational strength of the book lies in how it conceptualizes and distinguishes dindarlık (religiosity) and maneviyat (spirituality) in the modern era (Ayten et al., 2026, p. 46). Rather than presenting these concepts as identical or mutually exclusive, the authors analyze the modern phenomenon of individuals who identify as 'spiritual but not religious' through a rigorous socio-psychological lens (Ayten et al., 2026, p. 47). Dindarlık is defined not merely as a cognitive assent to dogma, but as a multi-dimensional, lifelong lived experience (lived religion) consisting of cognitive, emotional, behavioral, experiential, and moral dimensions that continuously adapt to personal and societal milestones (Ayten et al., 2026, pp. 11, 38).

The authors trace the historical evolution of the discipline with remarkable geographic and intellectual breadth, systematically reconciling Western, Eastern, and Far Eastern paradigms (Ayten et al., 2026, p. 15). The book maps the birth of religious psychology in the late 19th century through the empirical foundations of William James (The Varieties of Religious Experience), G. Stanley Hall's pioneering developmental work, Edwin Starbuck's The Psychology of Religion, and James Leuba's structural analyses (Ayten et al., 2026, pp. 15–16). It places the reductionist, psychoanalytic critiques of Sigmund Freud (Totem and Taboo, The Future of an Illusion) alongside Carl Gustav Jung's analytical model (Psychology and Religion), which frames religious symbols and the God archetype as vital mechanisms for psychological integration and individuation (Ayten et al., 2026, pp. 16, 35). It further integrates Alfred Adler's social interest theory, Viktor Frankl's meaning-centered logotherapy (Man's Search for Meaning), and Erich Fromm's distinction between authoritarian and humanistic religious structures (Psychoanalysis and Religion) (Ayten et al., 2026, p. 16).

A key contribution of pages 28 to 38 in the book is the systematic bridging of these classical Western models with Far Eastern meditative systems (such as Buddhism, Hinduism, Taoism, and Zen practices) and Eastern-Islamic traditions of ilmü'n-nefs (the science of the soul) (Ayten et al., 2026, pp. 19, 32–34). The authors explain how Far Eastern disciplines were integrated into mainstream

Western psychology via the Transpersonal Psychology school, led by Abraham Maslow, Robert Frager, and Ken Wilber, which focuses on self-transcendence rather than mere self-actualization (Ayten et al., 2026, pp. 32–34). This transpersonal lens is expertly aligned with early Islamic psychological models, notably Kindî's cognitive-behavioral techniques for overcoming sorrow and grief in Risâle fî def'i'l-ahzân, and Gazâlî's profound introspective work on moral purification, self-accounting, and the transcendence of the heart in el-Münkızu mine'd-Dalâl and İhyâu Ulûmi'd-Dîn (Ayten et al., 2026, pp. 19–20). Rather than adopting a defensive or apologetic stance, the book establishes a mature, parallel reading that highlights the universal human pursuit of existential meaning across cultures (Ayten et al., 2026, pp. 27–30).

Methodological Diversity and Mixed-Methods Designs

The measurement of religious and spiritual experiences remains one of the most complex methodological dilemmas in psychology (Ayten et al., 2026, p. 40). The authors argue that while quantitative surveys and psychometric scales are indispensable for identifying broad statistical trends, they are fundamentally limited when trying to capture the highly subjective, ineffable, and deeply personal dimensions of the human relationship with the sacred (Ayten et al., 2026, p. 24). To resolve this bottleneck, the book strongly advocates for the adoption of mixed-methods research designs that integrate quantitative empirical rigor with qualitative depth (Ayten et al., 2026, p. 25).

This methodological argument is supported by concrete, practical guidelines rather than mere theoretical abstractions. The book outlines how researchers can combine statistical surveys with qualitative tools, such as the in-depth semi-structured interviewing of individuals undergoing religious conversion, the participant observation of sacred Sufi rituals (such as sema ceremonies or zikir circles), the narrative and documentation analysis of historical mystical texts, and longitudinal case studies tracking faith development across the lifespan (Ayten et al., 2026, pp. 24–25). For young scholars and researchers in the field, this multi-method approach serves as an invaluable blueprint for conducting scientifically rigorous and culturally sensitive empirical studies.

Identity, Personality, and Developmental Processes

The developmental and personality dimensions of faith constitute a major pillar of the book's framework (Ayten et al., 2026, p. 71). Using Jean Piaget's cognitive development stages and James Fowler's stages of faith, the authors demonstrate how religiosity evolves from childhood's concrete, imitative, and 'unquestioning acceptance' phases into the abstract, personal, and reflective search characteristic of adolescence and adulthood (Ayten et al., 2026, pp. 44–52). Drawing on Erik Erikson's psychosocial theory, they argue that adolescent religious doubts, questioning, and faith crises are not pathological anomalies, but are essential, healthy catalysts for the construction of a mature, individuated identity (Ayten et al., 2026, p. 73). This developmental process is further grounded in Albert Bandura's social cognitive learning theory, highlighting the powerful role of observational learning and exemplary models (such as parents, teachers, and the historical figure of Prophet Muhammad as uswa al-hasana) in youth identity formation (Ayten & Vural, 2023; Ayten et al., 2026, p. 75).

The interaction between personality and belief is analyzed through modern psychological frameworks, including the Big Five and the HEXACO models, demonstrating how specific traits like conscientiousness and agreeableness positively correlate with stable religious practices, while neuroticism often filters faith through a defensive and anxious lens (Ayten et al., 2026, pp. 78–79).

Furthermore, the book utilizes John Bowlby's Attachment Theory (extended to religious studies by Kirkpatrick and Granqvist) to explain children's God representations (Ayten et al., 2026, pp. 81–85). This discussion is framed around two landmark empirical models (Ayten et al., 2026, p. 86):
-The Correspondence Hypothesis: Individuals who experience secure parental attachment in early childhood construct positive cognitive schemas of attachment figures, which they project onto the divine, conceptualizing God as loving, compassionate, and protective (Ayten et al., 2026, pp. 81, 86).
-The Compensation Hypothesis: Individuals who experience insecure, inconsistent, or authoritarian parenting in early childhood develop avoidant or anxious attachment styles. To compensate for this emotional deficit, they turn to God as the ultimate, perfect attachment figure, viewing the divine as a secure harbor and protective shield (Ayten et al., 2026, pp. 85, 86).
Importantly, the book extends this developmental framework into the postmodern digital era, addressing Z-Generation crises and the rise of 'digital religiosity' (Ayten et al., 2026, pp. 182–184). Drawing on Jean Twenge's longitudinal cohort data, the authors analyze how the Z-Generation's interaction with decentralized networks, social media algorithms, and horizontal religious authorities has led to a decline in traditional, institutionalized religious affiliation. Rather than a total abandonment of faith, this shift represents a personalization of belief through digital echo chambers. The authors warn of the high risk of 'identity fragmentation and cognitive overload' driven by hyper-connected virtual environments, advocating for the cultivation of 'critical digital attention and mindfulness' as a contemporary psychological coping strategy for youth (Ayten et al., 2026, p. 184).

Religion, Spirituality, and Health

The relationship between faith, spirituality, and physical/mental health is examined with clinical balance, avoiding both theological apologetics and secularizing pathologization (Ayten et al., 2026, p. 110). Utilizing positive psychology as a primary theoretical framework, the authors document the empirical role of virtues such as gratitude (şükür), forgiveness (affetme), and humility (alçakgönüllülük) as powerful protective buffers against clinical depression, anxiety, and chronic stress (Ayten et al., 2026, pp. 87, 102). Applying Kenneth Pargament's religious coping theory, the book explains how positive coping strategies (e.g., seeking spiritual support, reframing trauma as a divine test) help individuals maintain hope and cognitive control during life-altering events like severe illnesses, the loss of loved ones, or existential death anxiety (Ayten et al., 2026, pp. 115, 125). Physical health benefits are likewise examined, showing how religious disciplines treating the body as an 'amanah' (sacred trust) foster lifestyle choices that prevent clinical substance abuse (drugs, alcohol, smoking) (Ayten et al., 2026, pp. 113–114). The efficacy of incorporating spirituality into structured recovery models is illustrated through international examples like the Twelve Steps of Alcoholics Anonymous, Iran's Congress 60, and Turkey's Green Crescent YEDAM support model (Ayten et al., 2026, pp. 140–142).
In contrast, the authors do not ignore the pathological or negative manifestations of religiosity (Ayten et al., 2026, p. 117). They explore how rigid, punitive, and fear-based God representations can trigger or exacerbate religious obsessive-compulsive disorder (OCD), manifesting as chronic anxiety over ritual purity, intrusive blasphemous thoughts, and compulsive cleansing (vesvese) (Ayten et al., 2026, p. 119). Furthermore, the book explores the cultural shaping of psychotic symptoms, noting that while severe conditions like schizophrenia are biologically driven, their delusional and hallucinatory content is profoundly shaped by cultural narratives. This is manifested as demonic or

spirit possession in secular Western settings, and as mehdilik (messianic claims) or cin musallatı in traditional Muslim societies (Ayten et al., 2026, pp. 146–147).

A highly innovative addition to this section is the exploration of sports psychology and competition anxiety (müsabaka kaygısı) in questions 88 to 90 (Ayten et al., 2026, pp. 187–193). Drawing on Jay Coakley and Watson and Nesti, the authors analyze how professional athletes utilize prayer and pre-game religious rituals as 'psychological armor' to manage extreme performance pressure and fear of failure. Crucially, the text establishes a clear theoretical distinction between magical or superstitious behavior (such as wearing a specific 'lucky' sock or entering the field with a specific foot) and authentic religious ritual (Ayten et al., 2026, p. 192). While superstitious actions attribute control to random luck and physical objects, religious rituals involve submission to a transcendent, benevolent will, which builds genuine, long-term psychological resilience and intrinsic focus (Ayten et al., 2026, p. 192).

Spiritual Counseling, Sufi Psychology, and Islamic Psychology

Spiritual Counseling and Guidance: Institutional Structure and Ethical Boundaries: In the final sections of the work, Spiritual Counseling and Guidance (MDR) services, which have followed a rapid institutionalization process in Turkey particularly in recent years, are analyzed from a broad socio-cultural perspective (Ayten et al., 2026, p. 193). The supportive functions of these services—conducted within the framework of official protocols signed between the Presidency of Religious Affairs (DİB) and relevant ministries—aimed at disadvantaged groups in public spheres such as hospitals, prisons, higher education student dormitories (KYK), child protection agencies, and women's shelters are examined (Ayten et al., 2026, pp. 193–195). The authors note that spiritual counseling is not limited merely to transferring religious knowledge or providing guidance on worship, but represents a professional accompaniment process for the individual's existential and spiritual searches during crisis periods (Ayten et al., 2026, p. 194). One of the most significant contributions the work offers to the field is its definitive warnings regarding the professional and ethical boundaries of the experts providing this service (Ayten et al., 2026, p. 196). It is emphasized that the objective of spiritual counselors receiving psychopathology training is not to apply clinical diagnosis, treatment, or psychotherapy; rather, it is to recognize their professional limits and refer clinical cases directly to psychiatrists and clinical psychologists (Ayten et al., 2026, p. 196). In this respect, MDR services are positioned as a complementary discipline operating in coordination with the secular healthcare system, helping to reduce prejudices and fears of stigmatization among recipients toward mental health services (Ayten et al., 2026, p. 196).

Sufi Psychology: Stages of the Soul and Transpersonal Intersections: Another topic addressed within the scope of local and cultural psychological approaches in the book is Sufi psychology, which draws its roots from the Islamic Sufi tradition (Ayten et al., 2026, p. 196). Sufi psychology interprets the individual's inner maturation process (seyr-i sülûk) and the developmental stages of the human soul/self (the seven stages extending from nefs-i emmâre [inciting self] to nefs-i kâmile [perfected self]) through the methodical and theoretical framework of modern psychology (Ayten et al., 2026, pp. 196–198). In the work, classical texts such as Al-Harith al-Muhasibi's er-Ri'âye, Abd al-Karim al-Qushayri's Risâla, Hujwiri's Kashf al-Mahjub, and particularly Al-Ghazali's Ihyâ' 'Ulûm al-Dîn are introduced to the reader as essential reference works embodying Sufi psychology's rich conception of human nature and personality analyses (Ayten et al., 2026, p. 197). This traditional heritage is linked to the Transpersonal Psychology school as a reflection of the interest in Eastern-derived

intuitive approaches toward human nature in the Western world, particularly after the 1950s (Ayten et al., 2026, p. 197). In the book, the conceptual reflections of Sufi psychology in modern clinical literature are successfully analyzed through Heart, Self, and Soul by Robert Frager—one of the founders of transpersonal psychology—and Dokuz Yüz Katlı İnsan [The Nine-Hundred-Story Human] and Nefs Psikolojisi [Psychology of the Self] by Mustafa Merter, a pioneering psychiatrist in this field in Turkey (Ayten et al., 2026, pp. 197–198).

Islamic Psychology: Epistemological Critique and Theoretical Localization: In the final vital section of the work, the "Islamic Psychology" movement is critically examined, which argues that mainstream psychological theories were produced on secular, individualistic, and Judeo-Christian cultural foundations; hence, applying these theories as-is to analyze the mental world of Muslim individuals inherently entails epistemological limitations (Ayten et al., 2026, p. 198). Historically, reference is made to the pioneering role of Egyptian psychologist Muhammad Osman Najati, who first utilized the concept of Islamic psychology in his 1948 academic works and compared the ilm al-nafs heritage of classical Islamic philosophers with modern psychology (Ayten et al., 2026, pp. 199–200). It is noted that the most prominent figure who introduced, institutionalized, and provided an empirical framework for this movement at an international level was the Sudanese psychologist Malik Badri (d. 2021) (Ayten et al., 2026, p. 200). Through Badri's foundational works—such as The Dilemma of Muslim Psychologists and Contemplation: An Islamic Psychosocial Study—his culturally sensitive human model and holistic psychological vision that aligns with Islamic principles are analyzed in their theoretical dimensions (Ayten et al., 2026, p. 200). Furthermore, the way Badri encouraged debates on Islamic psychology and the establishment of research centers in Turkish academia by lecturing at a foundation university in Turkey during the final years of his life is evaluated in an objective tone (Ayten et al., 2026, p. 200).

Scope, Limitations, and Controversial Aspects

While the work's ability to cover a broad range of topics is a significant advantage, the concise nature of the '101 Questions' format naturally leaves room for further theoretical expansion in specific subfields (Ayten et al., 2026, pp. 9, 213). Far from constraining scholarly inquiry, the inclusion of cutting-edge fields—such as neurotheology and cognitive science of religion—adds a novel interdisciplinary dimension to the work, establishing an accessible foundation that stimulates further empirical and neuro-physiological research (Ayten et al., 2026, pp. 170–173). Similarly, while the connections between Western psychological paradigms and the Islamic ilmü'n-nefs tradition are presented side by side, this comparative juxtaposition serves as an inspiring catalyst for future comprehensive conceptual syntheses (Ayten et al., 2026, pp. 196–198). In this context, the work functions as a highly valuable, well-structured reference that maps out the current landscape and inspires new research avenues in the discipline (Ayten et al., 2026, p. 213).

Conclusion

In a general assessment, the work in question incorporates the conceptual and methodological body of knowledge in the psychology of religion, presenting it to the reader as a comprehensive guide (Ayten et al., 2026, p. 214). Psychology of religion is not an isolated field; it engages in data exchange with many disciplines such as sociology, education, history of religions, cognitive science, and neurology (Ayten et al., 2026, pp. 27–30). The book has endeavored to reconcile historical heritage

with modern clinical research and has proposed enriching the discipline's research methods with mixed designs (Ayten et al., 2026, pp. 25, 215).

This work serves as a comprehensive reference source for scholars in theology and psychology, as well as spiritual counseling experts and all readers interested in the subject (Ayten et al., 2026, p. 215). It helps us understand religiosity not merely as a mental acceptance but as a dynamic experience that guides an individual's moral decisions and mental health (Ayten et al., 2026, pp. 11, 109). Despite its methodological limitations, the work successfully brings together many theoretical topics in the field's literature, making a highly balanced and mature contribution to Turkish and global academia (Ayten et al., 2026, p. 215).

Ethics Committee Approval

This study is a theoretical work and does not require ethics committee approval.

Conflict of Interest

The author(s) declare(s) no conflict of interest.

Article History

Received: 05.04.2026
Accepted: 04.05.2026
Published: 30.09.2026

Author Information

Sema Genç
Postgraduate Student, Kocaeli University, Institute of Social Sciences, Department of Philosophy and Religious Studies, Subdepartment of Psychology of Religion.
semagenc372@gmail.com
https://orcid.org/0009-0001-0645-1617

References

Ayten, A., Vural, M. E., & Bakır, R. E. (2026). *101 soruda din psikolojisi*. Duruş Yayınları.