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Book Review

Niyet Kodu Modeli (NİKOM): Kendi Zihinsel Yazılımınızın Programcısı Olun

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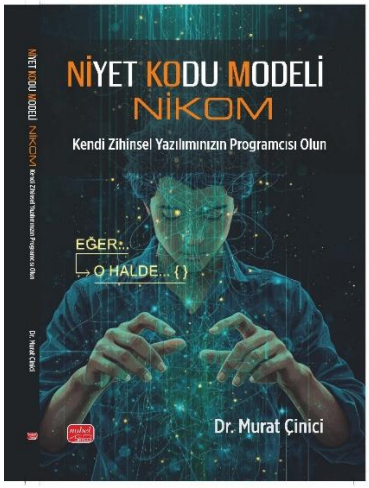

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Book Review and Critical Analysis

Methodological Note

This study is a critical book review and not an empirical investigation. Its method is conceptual-analytical. The model proposed in the book is reconstructed in its own terms, then tested for internal consistency, theoretical adequacy, and external connection to current literature in the psychology of religion, cognitive psychology, and neuroscience. The analysis combines three steps: (a) reading the work in light of the author's explicit aims; (b) mapping its conceptual architecture onto established frameworks (e.g., Mischel & Shoda, 1995; Paloutzian & Park, 2013); and (c) appraising the empirical anchors that support the model. No new data is produced. The aim is interpretive and evaluative rather than confirmatory.

1. External Examination: Identity of the Work

Niyet Kodu Modeli (NİKOM): Kendi Zihinsel Yazılımınızın Programcısı Olun [The Intention Code Model (NİKOM): Become the Programmer of Your Own Mental Software], authored by Murat Çinici, was published in its first edition in January 2026 by Nobel Academic Publishing under the Nobel Scientific Works imprint (Çinici, 2026). The publication carries the sequence number 2887, with the print ISBN 978-625-364-071-2 and the e-ISBN 978-625-364-072-9. The volume comprises 11 preliminary and 192 main pages, printed in a 16.5 x 24 cm format. According to the library cataloging data, the work includes a bibliography but lacks an index. The book is categorized under the headings of psychology of religion, cognitive psychology, personal development, intention, mental coding, and neuroplasticity.

The cover design and the back-cover blurb position the work in a popular-intellectual niche. The back cover frames the mind as a "biological computer" and beliefs as the software governing it. This framing is older than the book itself and goes back to functionalist accounts of mind (Putnam, 1967) and to early cognitive science (Neisser, 1967). The target audience is not restricted to academic readers; the book also addresses a broad public interested in psychology, computer science, theology, and the general mechanics of the mind.

Biographical information about the author is limited within the volume. Based on the preface, Murat Çinici has a background in computer engineering, conducts doctoral research on artificial intelligence, and works primarily in the psychology of religion. The book can therefore be read as an interdisciplinary essay that synthesizes the author's technical-cognitive background with his interest in the psychology of religion (cf. Paloutzian & Park, 2013).

2. Internal Examination Objectives

Objectives

The primary objective of the book is to reinterpret intention (niyet) not only as a religious or ethical declaration, but as a "start command" that activates cognitive, neurobiological, and behavioral processes (Çinici, 2026, pp. 17–24). The author argues that intention fires neural

networks, regulates hormones, and influences the body at the cellular level. He also states that NİKOM aims to introduce a new explanatory language to the psychology of religion through concepts such as "code," "activation," and "alignment," and that the model is intended to be developed into a clinically applicable framework.

Within this objective, the book operates on three levels. First, it builds a conceptual model of human behavior. Second, it applies this model to individual, social, and religious domains. Third, it invites the reader to identify and rewrite their own mental codes. The third element shows that the work is not purely theoretical; it also carries a practical and transformative claim, similar in spirit to applied cognitive-behavioral approaches (Beck, 2011).

The target audience is multi-layered. Despite the use of academic terminology and scientific references, the frequent inclusion of everyday examples and direct address suggests that the book aims at both academic and general readers. The work therefore occupies a hybrid space between an academic monograph and an intellectual-popular self-development manual. This is an interpretive judgment, but the language and presentation of the text strongly support it.

Content

The book is structured into four primary chapters: "Foundations of NİKOM," "Applications and Case Analyses," "Dialogues, Critiques, and Advanced Analyses," and "Evaluation and Future Vision" (Çinici, 2026). The work first establishes a theoretical framework, then moves to applied examples, and finally offers a self-critical evaluation. The model is not confined to psychological processes; it extends to social codes, religious rituals, popular culture, hypnosis, art, humor, and artificial intelligence.

The central thesis is that the human mind carries codes written through experience and suggestion. These codes are formulated in an IF [condition], THEN [expectation/result] format, and intention is described as the process that activates them (Çinici, 2026, pp. 31–58). Behaviors, emotions, and certain physiological responses are therefore not determined only by conscious choice; they are also driven by pre-installed codes. The author situates this framework within the debates of behaviorism (Skinner, 1953) and cognitive psychology (Neisser, 1967), and uses placebo, nocebo, and the self-fulfilling prophecy (Merton, 1948) as the empirical pillars of the model.

To clarify the conceptual architecture, the central NİKOM components are summarized in Table 1.

Table 1

Schematic Summary of the NİKOM Model

Component	Description in NİKOM
Mind-as-Computer	The mind is treated as a biological information-processing system whose operations can be described in software-like terms (Çinici, 2026, pp. 17–24).
Code	A learned IF–THEN rule encoded through experience, suggestion, and culture (Çinici, 2026, pp. 31–42).
Intention	A start command that activates the relevant code and recruits cognitive, affective, and physiological resources (Çinici, 2026, pp. 45–58).
Activation	The conversion of an intention into measurable cognitive, neural, hormonal, and behavioral outputs (Çinici, 2026, pp. 60–72).
Alignment	Coherence between belief, expectation, emotion, and behavior; misalignment is presented as the source of dysfunction (Çinici, 2026, pp. 74–86).
Rewriting	Deliberate revision of maladaptive codes, framed as a clinical and pedagogical target (Çinici, 2026, pp. 121–134).
Empirical Anchors	Placebo, nocebo, self-fulfilling prophecy, and neuroplasticity are used as the principal empirical supports (Çinici, 2026, pp. 88–110).

Note. Adapted from Çinici (2026). Page references are approximate.

The originality of the work lies in its reading of intention not as mere rational planning but as an activator intertwined with emotion, expectation, belief, and bodily processes. NİKOM is presented as filling a gap between the "black box" of behaviorism (Skinner, 1953) and the "cold" information-processing mind of classical cognitivism (Neisser, 1967; Searle, 1980). The author also re-reads worship, faith, and tawakkul through this lens, in continuity with current debates in the psychology of religion (Hood et al., 2018; Pargament, 1997).

The book does not stop at theory. It proposes applications ranging from child-rearing and gender stereotypes to religious rituals, education systems, leadership, and artificial intelligence modeling. This breadth increases the appeal of the work but also raises the well-known risk of theoretical overreach (Popper, 1959/2002): a model that explains too many domains may lose analytical precision.

Methodology

The book is not based on experimental or field research in the classical sense. Its method is primarily conceptual-synthetic: an explanatory model is constructed by integrating personal observations, psychological literature, neuroscience, the psychology of religion, sociology, anthropology, and computational metaphors (Çinici, 2026, pp. 11–16). This places the work within the broader interdisciplinary tradition that connects cognitive science with the study of religion (Paloutzian & Park, 2013).

The method is theoretical construction rather than empirical validation. The author himself states at the end of the volume that the model must be tested through future experimental work and concrete measurement (Çinici, 2026, pp. 175–188). At its current stage, NİKOM is therefore best described as a developed theoretical proposal, not a tested theory. Falsifiability remains a key criterion for further development (Popper, 1959/2002).

A distinctive methodological feature is the use of personal life narratives as entry points for theoretical construction. Stories such as the ice-cream-illness episode, the rapid deterioration of the author's mother after diagnosis, and everyday suggestions given to children serve as departure points for the model. These narratives make the text vivid, but they also raise the risk of anecdotal weight in theory production. Illustrative cases can clarify a model; they cannot, on their own, confirm it (Yin, 2018).

Language and Style

The language of the book is hybrid. On one hand, the bibliography, conceptual distinctions, and technical terminology produce an academic register. On the other hand, expressions such as "become the programmer of your own mind," "code-breaking," and "the courage to rewrite" carry a motivational and didactic tone. The result is an academic-popular synthesis rather than a strict academic monograph.

Metaphor is the most effective narrative tool in the book. Mind–computer, code, operating system, hard drive, running a program, and debugging are used systematically to concretize abstract psychological processes. This choice increases accessibility and pedagogical reach. However, the same density of metaphor occasionally reduces human experience to the "logic of software," a tension long noted in the philosophy of mind (Searle, 1980; Dreyfus, 1992). The criticism here is not that metaphors are used, but that their saturation occasionally substitutes for analysis.

The text relies on conceptual flow and ordered headings rather than on tables, charts, or dense visual diagrams. The chapter titles and subheadings are well organized, which supports the reader's engagement. The glossary increases terminological accessibility. The absence of an index, however, is a real deficit for concept-oriented academic use.

3. Evaluation

Strengths

The most compelling strength of the work is its ambition to build an original conceptual model. NİKOM tries to unify intention, belief, expectation, behavior, and physiology under a single explanatory schema. For readers facing fragmented literature in the psychology of religion (Hood et al., 2018), this integrative move has clear synthetic value. Disparate phenomena are read through a common logic of code, and a meta-language of explanation is proposed.

A second strength is interdisciplinarity. The text brings the psychology of religion, cognitive psychology, neuroscience, sociology, anthropology, and computational metaphors into the same discourse (Çinici, 2026, pp. 17–110). The effort to carve out a shared conceptual space between theology and modern cognitive science is noteworthy. The classical Islamic principle "actions are judged by intentions" is reread through current cognitive science, opening a fresh interpretive space for both fields (cf. Paloutzian & Park, 2013).

A third strength is the inclusion of an explicit self-critical section. The author acknowledges that the model risks under-modeling external structural conditions and may marginalize factors beyond individual control (Çinici, 2026, pp. 165–174). This transparency increases the intellectual integrity of the work.

Weaknesses and Limitations

The most prominent weakness is that the theoretical claims expand faster than the empirical foundation. NİKOM aspires to explain a wide range of phenomena, but most explanations rest on conceptual parallels, literature reviews, and illustrative narratives rather than on directly tested data. The author partially admits this and expresses hope that the model will be rendered empirically visible in future work. At present, NİKOM is closer to a hypothesis or framework than to a validated theory.

A second limitation is the over-extension of the explanatory scope. Applying the same schema to clinical psychology, child education, social rituals, religious practices, economics, politics, art, divination, hypnosis, leadership, and artificial intelligence raises the risk of over-generalization (Popper, 1959/2002). If a model can be applied to everything, it becomes harder to identify where it fails.

A third limitation concerns the mind–computer metaphor. The metaphor makes complex processes visible, but it can also reduce human experience. Translating multi-layered phenomena—emotions, historical context, unconscious conflicts, social inequalities—into the language of code can produce analytical loss (Searle, 1980; Dreyfus, 1992). Translating structural problems into individual codes risks placing an excessive moral burden on the individual. The author admits that the model cannot change structural realities such as poverty, systemic injustice, or economic crisis. The admission is appropriate, yet it also marks the boundary of the model.

A fourth limitation is the oscillation between scientific discourse and motivational rhetoric. This is an asset for general readership but a challenge for academic rigor. In some sections the explanatory tone shifts from analysis to suggestion. The text therefore moves on a permeable line between academic inquiry and personal-development literature. The result may be read as a strength or a weakness depending on the reader.

Place in the Field

This work functions less as a conventional textbook in an established subfield and more as a foundational text proposing a new model. It stands at the intersection of the psychology of religion, cognitive psychology, and personal-development literature (cf. Hood et al., 2018; Paloutzian & Park, 2013). Its main contribution is to reframe intention not only in ethical or religious terms, but in terms of cognitive-psychophysiological activation. Its ability to generate shared concepts between theology and psychology distinguishes it from earlier Turkish-language works in the field.

The lasting place of the model in the field will depend on subsequent empirical work. The proposed concepts must be operationalized, measured, and tested across diverse samples. Otherwise, NİKOM may remain an impressive explanatory metaphor rather than a robust scientific model. The value of the work should therefore be sought not only in its current content, but also in the research program it may initiate.

Conclusion

Murat Çinici's *Niyet Kodu Modeli (NİKOM)* is an ambitious, interdisciplinary study that explains the workings of the mind through the concepts of code, activation, alignment, and rewriting (Çinici, 2026). The book builds a bridge between the psychology of religion and cognitive science and reopens intention to both theoretical and practical reconsideration. Its greatest success is the synthesis of seemingly fragmented phenomena within a common explanatory language; its greatest challenge is that this language sometimes precedes empirical validation and risks an over-generalized framework.

The book is best evaluated not as a finalized scientific theory, but as a theoretically remarkable model proposal with strong metaphorical capacity and high application potential. It is a foundational text that generates new questions rather than a final word offering definitive conclusions. It deserves to be read with academic "cautious optimism" and serious intellectual interest.

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.

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