

Motivations Behind Dreams: Its Linguistic Concept and Behavioral Impact

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Abstract

Dreams are a very valuable window into the human soul, where all the waves of minds, emotions and cultures are concentrated. On this basis, this study deals with phenomena that affect human consciousness in general and even affect the daily life of students. Therefore, this study used the scientific and professional literature on dreams to identify its relationship to students' engagement in dreaming, both during sleep and wakefulness, and how this influences dream content. The sample for this study is selected from among the undergraduate students of Prince Sattam University, Al-Kharj, after obtaining approval from the university ethics committee. The sample was selected from male and female students from various colleges, including the College of Education and the College of Business Administration. A total of 79 students participated in the study. The participants were men and women. The structured questionnaire consists of a number of derived sleep components, including dream motivation, dream recall, and the effects of dreams on behavior. The researcher obtained a correlation coefficient, which proves that for these items the scale and internal consistency of the questionnaire are very high. Overall, most dreams were forgotten, and reports of these dreams reflected waking experiences in particular. Based on this data, the researcher concluded that "students' dreams had little impact on academic and general decisions," meaning that dreams overall did not have much of an impact on students.

Keywords: Dream motives, Dream recall, Impact on life decisions, Dreams, Sleep experiences

INTRODUCTION

At their deepest core, within the species, there is a world that no one knows, unless a person falls asleep and, resting, enters another, insensitive world of what the body feels. Entering the night, a person enters the sphere of free flight of minds, crouching for a moment in the clarity of sleep. This world of the living within the dreamer is governed by the unseen and unattainable, through which many minds pass in the interwoven anxiety of sleep. Feelings tiptoe from the warmth of comfort to the thrill of fear, and sometimes fall out like a loose piece of debris. Night bandits patrol the brain's living space without invitation and without any known reason for their entry. The powers they possess are involuntary and fall faster than the brain or its body, rather than rising from them. But dreams do that too; in fact, your dreams control you more than you control them. Made of brains, minds, emotions, metaphors, moans, explanations, and cultures, dreams build, break, and connect human experiences in ways that shape the world today.

The consequences of these astral sojourns appear in everything from the formation of social bonds, to the transmission of knowledge, to the inevitable tugging of

the silk strings that are pulled by the vibrational waves. Therefore, the journey of this study aims to pilot the navigation of the shadowy shallows of the human brain as if it were a vast maze from which there is no escape. Moreover, it promises, albeit in surprising ways, to explain the tangled patterns that connect conditioned dreams and waking choices; it subtracts the almost invisible fabric of dreams from the hypnological weave of real life. Therefore, in the fleeting whispers of darkness, there have always been possible openings where the inquisitive subject can at least explore, and perhaps even anatomically explore, the mysterious reaches of what lies beneath the surface of awakening consciousness.

There are two things to keep in mind when it comes to dreams and visions: the character of the person having the dream and the content of the dream. One factor that influences people's response to dreams is that they may be light or serious about their experiences while they are dreaming. Another possibility is that they may have been dismissive of their dreams, but changing circumstances force them to think: they care enough that they begin to attach importance to the meaning of their dreams. But this raises a very important question: How do students deal with dreams? This leads to other questions, including: what extent do students understand the motives behind the dreams they experience? What types of dreams do students remember? What is the impact of dreams recalled by students on their life decisions?

It is clear that the research has importance for its connection to an intangible part of human life, bridging the conscious and subconscious aspects. It intends to discover the level of interest in dreaming among our research subjects, their attitudes towards dreams' meanings and applications, offering a significant aspect of human life that academia does not cover often enough. Moreover, this investigation seeks to provide an objective perspective on the nature of dreams in order to help with balanced interpretations and positive engagement. By presenting scientific results as examples and some practical implications, it tries to bring them closer to dreams but prevent treating them too lightly or too seriously.

The multifaceted objectives of the investigation are delineated by two fundamental purposes. First, the research intends to discover what has caused the dreams among the specified number of subjects. This implies delving into the hidden world and finding out what contributed to their dreams. Second, this project strives to shed light on what data can still be remembered by students, which it is trying to comprehend. If we scrutinize aspects and details of their memories pertaining to dream instances, we may acquire valuable evidence about the importance and repercussions of these situations.

Finally, the investigation aims to discover the proportion by which dream content influences individuals. This necessitates evaluating whether and how their dreaming experiences influence their waking thoughts, feelings, and choices, thus revealing the interplay between dreams and conscious reality. An excellent culture of learning focuses on the dreams and visions that have inspired many Islamic scholars throughout human history in the interpretation of dreams. Ibn Abi Al-Dunya, the author of "Al-Manamat," and Ibrahim ibn Ghannam, whose work "T'abir Al-Ru'ya" is still influential, are some of the popular figures to note. These texts, for instance, can provide theoretical bases for this research proposal among other sources. However, there have been no specific empirical research studies examining student populations who dream before.

On the other hand, there are some research studies such as those written by Dr. Mohammed bin Fahd Al-Wadaan and Osama Al-Awadhi with titles "Dawabit Al-Ru'ya"

and "Ahkam Tafsir Al-Ru'ya wa Al-Ahlam fi Al-Quran Al-Karim" respectively, but their approach is more of giving a general guideline rather than empirical data analysis (Al-Tarawneh, 2021). Hence, this study is a pioneer in contributing to narrow this research gap by carrying out practical research based on observation.

The study of dreams and visions, particularly within Islamic scholarship, is a profound practice that has deep roots. It recognizes these manifestations as powerful tools that can open up the subconscious mind and serve as conduits of divine communication. Notable early Islamic scholars such as Ibn Sirin and Al-Bukhari devoted considerable time to unlocking the meanings and interpretations of dreams since they were deemed to be sources of guidance and prophecies. Their preservation in the library of dream science includes significant treatises and works such as Ibn Abi Al-Dunayn's *Al-Manamat* and Ibn Ghannam's *T'abir Al-Ru'ya*, which can still be considered part of the basis of references on this topic (Al-Tarawneh, 2022). Moreover, Islamic law also developed the legal and ethical aspects of dream interpretation: taken as a whole, this can be considered a partial indication of how a dream ("night vision" or *ru'ya*) can be considered true (*saadiqah* - "true" dream), or not. For example, jurists such as al-Qurtubi and Ibn Qudamah explained what should be considered when authenticating a dream, such as sincerity, piety, and the contextual conditions of their hermeneutical setting.

And although Islamic scholarship has a rich body of theoretical dream analysis, surprisingly little empirical research has been conducted on the Islamic dreams of modern students, especially Muslim ones. Although there are many studies available on general human perceptions and common dream interpretations, such as Dr. Mohammed bin Fahd Al-Wadaan's *Dawabit Al-Ru'ya*, these studies do not have an explicit empirical focus on university students. There are compelling reasons to study this population given the schizophrenic context of contemporary university life.

Another one is the broader psychological literature that helps us more effectively appreciate how cognitive and emotional processes work and how these processes manifest in dreams themselves. Other theories, such as Freud's psychoanalytic orientation and Jung's theory about the collective unconscious, offer alternative ways to interpret symbolism and the meaning of dreams. However, these perspectives are sometimes quite removed from the spiritual and metaphysical understandings that feature prominently in Islamic tradition. This implies that any research effort in this regard must be culturally specific, contextually grounded, and sensitive to such cultural variables.

Based on these points, the aim of this research is to address this area since the gap still exists by conducting an analytical research on the motives, types, and outcomes of dreams for university students using both psychological and Islamic perspectives. The integration of theoretical inputs and empirical data in this study is designed to shed light on a more profound understanding of dreams' place in today's Muslim communities as well as their potential influences on self-development and happiness.

The term "دفع" and the other words derived from it in the Arabic language hold a number of meanings such as pushing away, accelerating action, sending, forcing, giving incentive or impetus, drawing towards, and causing (Al-Zamakhshari & al-Bajawi, 1945). In respect of the research matter, close are motivation and inducement. John Dewey's term came in this aspect as Terminology. "The axes around which the process of reorganizing activity revolves in a new way, and they are also the factors of change" (Dewey, 2015). It was also defined as "An internal feeling in the individual that generates a desire to take a specific activity or behavior aimed at achieving specific goals" (*ibid.*)

Both definitions have a common agreement in defining motives as something that is not to be taken lightly and as a driving factor that can be in the form of feelings, facts, or other things which can cause someone to act. The result lies at the end of it all with some effect being witnessed on the actions of human beings. It is worth noting that these motives are sometimes kept secretly or remain unrecognizable but always precede behaviors. In the same way, this term refers to an internal feeling within a person that gives rise to action or behavior for achieving some specific goals (Al-Kaabi, 2010).

It is quite remarkable that both of these definitions tend to emphasize motives as a determining force, whether they are feelings or facts. These forces are expressed in motivations, and the matter has an effect on human behavior. It should be also mentioned that such forces are not easily seen nor always perceived, but their presence can always be felt before any behavior. Dreams have their origin in the motivation theories according to different cultural practices. In ancient Greece, dreams were seen as a way through which gods would communicate with human beings. This was because Greek philosopher Artemidorus divided dreams into explicit dreams that carry hidden issues and symbolic dreams that urge (Thonemann, 2020). Concerning Aristotle, he rejects any divine involvement in dreaming and attributes it only to a kind of psychological operation emerging from the sleeper depending on the conditions in which they find themselves while sleeping (Radovic, 2016).

When it comes to divine source, in this regard, Maury, Stricker, and Delage are in accordance with Aristotle's theory that there is no such thing. On the other hand, in terms of motifs, they are confined only to symbols that aim at satisfying repressed instincts or ideas related to fear, sexual wishes, disappointment, or psychological conflicts (Neris, 2004). Aristotle's perspective was considered by Sigmund Freud as 'realistic and balanced,' although he took another path that endorsed what the trio had postulated with later integration into psychoanalysis (Freud, 2012). The theory has its basis on dreams being unconscious desires which predict not future events, but how one would wish them to come true. These elements are brought about in a state of relaxed control of the super-ego during sleep, such that it can only weakly resist repressed material (Azmi, 2023).

According to Freud, dreams are "a natural consequence of the natural functioning of that part of the mind that is withheld from our eyes. The dream is only the manifest image of psychic energy which has been blocked off during waking life, but is given a chance to get through unobstructed at night" (Freud, 2012, p. 190). As he continues, "It is wrong to think that dreams provide any source of knowledge for what we cannot see and do not know yet in terms of unseen and future events, because dreams only provide representations of the past either as origin or content expressing it folded and forgotten. "

The connection that dreams have to the future is that they show our desires oppressed or limited by the past, possibly already fulfilled in the present or still anticipated in the future. According to Freud, a dream is fundamentally an expression of an unfulfilled desire; it can either be direct and successful or complex, obstructed, and distorted (*ibid.*). Let it be noted that repressed desires are, of course, able to affect visions and dreams. Yet, it would be absolutely wrong to assert that these are the only factors responsible for dreams and visions without divine presence. The large number of incidents concerning dreams with which people are familiar shows that most of them are disconnected from their mental processes and actions. Furthermore, it cannot possibly be said that repression is where an infant's dream comes from.

In Islamic culture, dreams are classified into three types based on their origin: divine, satanic, and self-reflecting. Prophet Muhammad has mentioned that there are three types of dreams: a dream from God is good news; a dream from the devil is a bad dream that makes you feel sad, and finally, a dream which is actually about what someone keeps thinking in his or her mind while he or she is awake (Rahman, 2023). According to this prophetic text, in the opinions of many Islamic scholars, dreams are a genuine perception that occurs in the form of metaphors, pictures, or symbols with meanings. Those who deal with the issue distinguish between what can be interpreted and what cannot. Despite being a real perceptive mode, dreams differ from waking perception completely. Indeed, dreams originate from the subconscious mind, while in wake perception, a person utilizes all faculties. Also, on the subject of the hypothesis that some recently conducted researchers have made, which was in relation to dreaming images being created by secondary visual areas that deal with images on the basis of a special kind of oscillations having an electro-physiological nature, this hypothesis is still unproven as admitted by researchers (Llewellyn, 2013).

In regard to the definition of a dream, a dream is a vision seen by a person during their sleep. Though both terms may have their own exact definition in different schools of thought, "visions" refer to everything that visits us whether at day or night; good and beneficial things, while "dreams", on the other hand, have been defined by others as what one sees during sleep, often involving evil and unpleasant things (Russell, 1988). However, it seems that this differentiation is usually not followed; rather, the term "visions" has been commonly used for both types together. Linguistically speaking, the linguistic origin of the word "dream" in the language is the sleep of the eyes, known as "al-raquod". Raquod is the state in which a person deviates from mental existence for a certain period of time but maintains the limits of mental existence. But some linguists acknowledge their use in what sleepers see (Stevens, 1995). Whereas vision (al-ru'ya) it is defined by what the sleeper sees, and it is permissible to merge and reduce its expression.

In other words, it should be remembered that while some visions can be interpreted, not all dreams can. If someone mentions nightmares, then such dreams are never interpreted at all because they represent ordinary anxieties, part of the psychology of a person, and the most cherished wishes. The human experience across generations ensures us that visionaries cannot control their presence or details. However, there might be elements in an individual's waking condition that may influence their dreams, like awareness and genuineness. The effect of truthful dreams on human behavior can be perceived from a Quranic verse which asserts that, "In your dream, God showed (the pagans' army) as being only a few in number, for if He had showed them as a great number, you would have lost courage and would have started to quarrel among yourselves concerning this matter. But God saved you from that condition; He knows what is in your hearts" (Nasr, 2015, 8:43).

Dreaming of a small army facing off with them served to embolden the Muslims who were part of the Prophet's army; thus, they readied themselves for combat as it conveyed an implication that the Quraysh army was incapable and easily vanquished. In case they would see a big force in the dream, they would have been afraid, retreated, and would not have taken part in fighting (Al-Tabari, 2001). Moreover, the psychiatric perspective supports this human impact, and Hobson confirms this (Hobson, 2009). Furthermore, it is worth mentioning that this influence is not only limited to the

psychological sphere but also extends to the somatic one. The mind utilizes these dreams for purposes including: helping to understand memories and buried feelings in the subconscious mind. Interpreting causes of stress, anger, and fears and practicing confronting and resolving them. Assisting in solving problems related to anger and stress.

Western science also has research on dreams which highlights the occurrence of prophetic dreams that deliver news from future times or somehow resolve the dreamer's problems. One can cite the example of the search for the benzene ring, as well as the creation of Mendeleev's periodic table in chemistry (Baylor, 2001). It should be noted that this should be accompanied by a deep sense of authenticity in one's dreams so that they have an effect. Belief in dreams can be based on trust in the person reporting them, like the companions did with Prophet Muhammad, or on faith in one's own dreams. The thing is that unless you remember your dreams, there will be no information from your subconscious mind available for you to apply to your waking life.

METHOD

The selection of the descriptive approach as a method for this research study was based on its relevance to the nature of the issue. In terms of methodology, this approach provides a possibility for an in-depth analysis and portrayal of phenomena without modifying parameters. By adopting this approach, a questionnaire was designed and tested to ensure its reliability. The questionnaire forms a major data collection instrument where scholars obtain exhaustive data about their subject matter from various participants involved in their study. This research guarantees the reliability and credibility of the data collected by adopting an established and validated tool, thereby bolstering the authenticity of the findings. Using a validated questionnaire and systematically applying the descriptive approach will enhance methodological rigor and understanding of the issue at hand.

The survey was distributed to a carefully selected group of students who attended Prince Sattam University. The participants were mainly chosen from the Colleges of Education and Business Administration as it was believed that different academic backgrounds would be important for the findings to be relevant. There were a total of 79 subjects, comprising an equal number of males and females, which means the gender ratio in the study is balanced. In this way, by including students from various disciplines at the university, this research attempted to provide a more holistic picture that might yield deeper insights into future developments and validation efforts.

Table 1. Sample Distribution

Social Status	Single: 74 students (93.7%)	Married: 5 students (6.3%)
Gender:	Male: 42 students (53.2%)	Female: 37 students (46.8%)

A questionnaire was created that aimed to identify three main areas of the dream subject: dream motivations, the recall ability of dreams, and the behavior influenced by dreams. To establish an effective methodological instrument, systematic measures have been undertaken to ensure content validity. As part of this process, four faculty experts were recruited to thoroughly review and evaluate the survey, with necessary changes implemented based on their input. Furthermore, the correlation coefficient for each statement score with the overall dimension score was calculated. Results unveiled strongly significant correlation coefficients exceeding 0.8 - from 0.811 to 0.979 - indicating a high level of internal consistency across most statements within their respective dimensions. Such consistency points out the compatibility of the dimensions

of the questionnaire and each individual statement within this dimension. This can prove to be evidence that the questionnaire possesses the feature of reliability and coherence in its creation, therefore confirming its fitness for effective use as a means to determine the initial research goal(s).

One more reliability coefficient is worth noting because the range was 0.951 to 0.989, showing very high values that underscore the stability and consistency of the results obtained. These findings validate the dependability of gathered data, indicating their credibility and suitability for use in various practical applications, settings, or scenarios. When such high reliability coefficients are obtained by researchers, they can rely on the accuracy as well as the stability of the measures provided from research activity. Reliability is important because it ensures that the results of this research can be used effectively for decision-making, leading interventions, and generating new information in the studied subject. At the same time, the high coefficients of internal consistency provide strong evidence of the substantive interpretability and utilization of the obtained outcomes.

RESULTS AND DISCUSSION

In this section, we present the detailed findings that emerged from the research and took a critical look at the reasons behind dreams, dream recall, and their influences on behavior. An expertly crafted questionnaire with reliability and validity in mind was used to collect data for this study. Additionally, a team of professors was consulted to help in the development of the items on which data was collected. The test-retest reliability coefficients recorded extremely high values between 0.951 and 0.989, which indicates that our results are robust and consistent with this level of precision.

We are now moving on to the analysis of the dataset, where we will be looking into various correlations between variables and possible patterns or trends. Similarly, when dealing with results, it is important to position them in the context of existing literature; as this enables readers and researchers from relevant fields – like psychology and education to appreciate their implications both theoretically and empirically.

Motives Behind Dreams

To answer the first question regarding the motives behind dreams among students, we present the results of the first axis (motives of dreams) as follows:

Table 2. Dreams motives

	Paragraph	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Mean	Standard Deviation	Rank
1	Some of the things I want to do, I see them realized in dreams.	13 (16.5%)	16 (32.9%)	24 (30.4%)	13 (16.5%)	3 (3.8%)	3.58	1.14	3
2	What my memory records while awake is the same as what I see in dreams.	6 (7.6%)	20 (25.3%)	31 (39.2%)	17 (21.5%)	5 (6.3%)	3.93	1.03	1
3	Some dreams I have seen, I	11 (13.9%)	26 (32.9%)	22 (27.8%)	15 (19%)	5 (6.3%)	3.7	1.26	2

	have never heard of in wakefulness.								
4	I dream of things related to the work I engage in.	14 (17.7%)	31 (39.2%)	23 (19.1%)	7 (8.9%)	4 (5.1%)	3.44	1.09	4
5	The dreams I see are linked to my sexual instincts.	5 (6.3%)	18 (22.8%)	26 (32.9%)	25 (31.6%)	5 (6.3%)	3.08	1.05	5
Overall Average for Mean							3.54		

The axis on dream motivations is not negative; rather, it indicates an average rate as seen in the mean, at 3.54. The ranking of the statement “What my memory records while awake is the same as what I see in dreams” seems to be understandable given that the subjects are university students who live in both academic and daily life contexts. It may be understood from this result that there might be a relationship between those behaviors and the observations made by themselves on themselves. An equally significant and meaningful statement, “Some dreams I have seen, I have never heard of in wakefulness,” is likely to impact students’ behavior as dream science allows for interpretations.

In the third slot, we find the statement “Some of the things I want to do, I see them realized in dreams.” This category is called “aspirational dreams,” where people are thinking about and following certain aspirations. Dreams reveal that thinking and what type of aspiration it is. Similarly, in the fourth position came the statement “I dream about things related to work that I do.”

“The dream which I see is tied to my sexual instincts,” came in fifth and last place regarding the question of importance as a motivator. The fact that it does not play a significant role in the motivation of most participants is contradictory to Freud’s statement that there are no dreams without sexual meaning, indicating that they are all dictated by sex. According to Freud’s ideas about dreams and their sexual motivations, we can state that the majority of respondents have no strong link between their dreams and sexual desires.

Analyzing the overall response of the study group, and with special consideration of the repetition in choosing “neutral” as shown by the outcome, it can be argued that students’ interest in understanding dreams from a motivational perspective is below an average level when adding the repetitions recorded in choosing “disagree” and “strongly disagree”. This is expected because at this stage, responsibilities and economic and social burdens are quite low.

Dream Recall

How interested are students in remembering their dreams? Here are the results for the axis of “dream recall”:

Table 3. Dream Recall

N	Paragraph	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Mean	Standard Deviation	Rank
1	I remember all the	13.9%	16.5%	19.1%	26.6%	13.9%	3.1	1.55	1

	dreams I see accurately								
2	I remember scary dreams	13.9%	32.9%	26.6%	20.3%	5.1%	2.72	1.28	3
3	I remember beautiful dreams	15.2%	34.2%	26.6%	19%	5.1%	2.84	1.23	2
4	Overall Mean for Mean						2.82		

Based on the overall mean of 2.82, the response level for the "Dream Recall" dimension is deemed moderate and is lower than that in the "Dream Motivations" dimension. The statement with the highest mean, "I remember all the dreams I see accurately," reveals that for less than half of the study group, it strongly affects behavior, although they agree or strongly agree to accurately recalling dreams. The mean ranked second on the scale of "I remember beautiful dreams," indicating that more than half of the people in the group could be behaviorally influenced by this type of dream. The third-place statement "I remember scary dreams" also reveals the lesser presence of those who remember scary dreams compared to those who remember beautiful dreams in terms of repetition. According to the results, which were determined on the basis of the number of repetitions and their average values, it seems that dream remembering is present in the majority of people within this study group. Nonetheless, something concealed intervenes and renders the thought selective and valued in accordance with the kind of dreams recollected.

Impact of Dreams on Behavior

What is the impact of dreams on students when it comes to decision making process? We present the results as follows:

Table 4. Impact of Dreams on Behavior

N	Paragraph	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Mean	Standard Deviation	Rank
1	I rely on dreams in my social decisions	10.1%	13.9%	27.8%	22.8%	25.3%	3.39	1.65	5
2	Some of my dreams reflect on my religious behavior	5.1%	31.6%	22.8%	13.9%	26.6%	3.25	1.67	7
3	Some of my dreams reflect on my ethical behavior	6.3%	29.1%	24.1%	16.5%	19%	3.22	1.64	8
4	My study decisions are influenced by what I see in my dreams	6.3%	17.7%	26.6%	16.5%	32.9%	3.51	1.66	2
5	I seriously interact with dreams that warn me of imminent danger	10.1%	20.3%	34.2%	12.7%	22.8%	3.17	1.63	9
6	I always do the opposite of what I see in my dreams	2.5%	17.7%	34.2%	25.3%	20.3%	3.43	1.17	4
7	My economic decisions are	5.1%	8.9%	36.7%	27.8%	21.5%	3.51	1.17	3

	influenced by the dreams I see								
8	The dreams I see make me fear the future	6.3%	22.8%	25.3%	21.5%	24.14%	3.34	1.56	6
9	I changed many of my habits because of dreams	7.6%	13.9%	24.14%	22.8%	31.6%	3.56	1.63	1
	Overall Mean for the Impact of Dreams on Behavior	3.37							

The value of the "Impact of Dreams on Behavior" axis (3.37) reveals a moderate response. The item, "I changed many of my habits because of dreams," scored highest in terms of the mean, suggesting that most participants did not modify their behavior due to dreams. This result is consistent with the overall findings for the first axis, indicating that a large number of individuals in the sample do not place significant emphasis on dream influences.

The second-highest mean value is for the statement "My choices in studies are affected by what I see in dreams," and repetitions imply that, although not all, but most individuals do not possess academic influence by dreams. Similarly, the mean value obtained for the statement "My choices in economics are affected by what I see in dreams" reflects a low degree of economic behavior among the members of the study group. In the eighth position, a mean level of ethical influence via dreams is shown since there is approximate equality between impacts on each individual. That might be because of other factors related to the family, environment, or social norms that accompany these kinds of dreams and are present in fifty percent of the participants. The expected result was due to the fact that subjects in this sample are part of a society characterized by high levels of ethics and norms, which can be enforced either through law or tradition. On the ninth rank, the statement "I seriously engage with dreams that caution me about forthcoming harm" appears to have involved some amount of partial effects of this kind of dream, though little concern towards understanding dream motives. It does not connote that this engagement has any link to how individuals behave in their waking state, particularly behaviors that individuals tend to conceal in fear of repercussions from others' awareness.

CONCLUSION

The study revealed a specific condition of the student group regarding their interest in dreams and the extent of its influence on their behavior. Students' interest in dreams is limited, as evident from the response patterns of the majority of the studied group. The study confirms the existence of external-source dreams, which lack a direct connection to the human mind and body. These dreams often discuss future events, contrary to some philosophical views. However, modern studies and numerous scholars support their validity. Forgotten dreams are much more common than remembered ones. In some cases, individuals recall certain aspects of a dream while forgetting other details. The most stable dreams in memory are those perceived as beautiful, conveying positive signs or good news. Additionally, frightening dreams may be linked to anxiety about academic performance or other psychological issues. The study emphasizes the close relationship between wakefulness and dreams, as the actions and thoughts one engages in during wakefulness are reflected in symbolic form during dreams. Sexual instinct is not

the primary motivator for dreams, and it remains within average boundaries among students. Interest in dream motives is limited among students, possibly due to the low responsibilities assigned to them in this age group. The impact of dreams on academic decisions is minimal among students. General behavioral influence from dreams is below average among students.

To make the right decision about what should be done in order to gather reliable data regarding dreams and their effects on behavior, it is highly recommended to limit your audience to only specific groups of students with different types of abilities, such as high achievers, low achievers, and students with special needs. This strategy promises to yield valid information about how dreams can be used to affect human activity. If we compare these three groups, we will find that a high achiever's dream may have traits of determination for success while a low achiever's dream could shed light on the reasons behind their low attainment. We invest in the search for those novelties that contribute to characterizing the person through his or her dreams and find a way to enable interventions with greater respect for the individual and closer to his or her own reality.

Lectures and training courses, conducted by those knowledgeable in the interpretation of dream symbols, can be enriching when aimed at a wider population, thus providing them with the opportunity to develop tailored insight into this enigmatic yet healing aspect of the human experience. Inviting people from religious and psychiatric backgrounds would not only confirm the credibility of divergent views in dream interpretation, but also provide a rich framework from expert fields that could allow for an appreciation of dreams as a comprehensive phenomenon that takes into account various cultural and ethnic backgrounds.

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