Epistemological Reason of Islamic Psychology: Discourse Analysis of the Development of Islamic Psychology Studies in Indonesia

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Abstract

This paper aims to describe the development of Islamic psychology studies in Indonesia and find an epistemological framework developed by Islamic psychology experts in Indonesia. By utilizing the discourse analysis approach, this study has succeeded in showing that the development of Islamic Psychology studies in Indonesia can be said to be quite dynamic and productive. The reviewers and pioneers of discourse on Islamic Psychology, with their differing backgrounds, have sought to lay the epistemological foundation for the development of Islamic Psychology in the country. The development of Islamic psychology has been pursued through two patterns, namely idealistic patterns and pragmatic (realistic) patterns. Epistemologically, the discourse of Islamic Psychology in Indonesia is characterized by three approaches to understanding the human soul, namely the bayani approach; those with thematic interpretations, speculative philosophical-rational approaches, and a sufistic (irfani) approach that look more closely at the problem of the human soul are based on the spiritual experience of Sufism experts. The three approaches are taken to be able to understand the human soul as a whole. Departing from these three approaches, Islamic Psychology experts in Indonesia then succeeded in formulating various methods that can be taken to produce Islamic Psychology studies that are expected to answer the challenges of Muslims in Indonesia. However, the study of Islamic psychology in Indonesia tends to still be dominated by the epistemological style of bayani and irfani. The burhani approach, even though it has been used, but still tends to attempt to formulate philosophical concepts and soar. This approach has not yet been translated into empirical and applicative research methods (tajribi).
Keywords: *islamic psychology; epistemological framework; indonesia*

A. INTRODUCTION

Along with the swift issue of the Islamization of science which was originally conceived by Ismail Raji al-Faruqi, various studies around the discourse of islamization in various scientific disciplines emerged in various parts of the Islamic

world, including Indonesia. Aside from being attached to al-Faruqi, this discourse can actually be linked to several figures, such as Syed M. Naquib Al-Attas, Seyyed Hossein Nasr, and Ziauddin Sardar. Somewhat different from Al-Faruqi, Al-Attas is more synonymous with the idea of "dewesternization of science", while Sardar is known as an intellectual who calls for the importance of "contemporary Islamic science" (Bagir, 2005). All of these ideas can be categorized as epistemological discourse, because they both call for the need for the reconstruction of modern scientific theories within an Islamic framework.

One area of science among various scientific disciplines currently undergoing the process of Islamization is psychology, which is marked by the presence of discourse around Islamic Psychology or Psychology of Islamic. It's just that, according to Ancok et al., (2000), when compared with various scientific fields such as Economics, Politics, Sociology, Anthropology, and Philosophy, the development of the Islamization of Psychology is among the most late. In fact, if judging from the urgency and strategic role, then the step of Islamization of Psychology is seen as more urgent than other disciplines. This is reinforced by the argument of Priyono (2008) which states that among all scientific disciplines Psychology is the field that is most easily associated with Islamic values and teachings, because psychiatric problems are full of ethical and value problems.

Historically, experts have recognized that the discourse of psychological Islamization began with the presence of an article entitled Dilemma of Muslim Psychologists written by Badri (2021) and published in the Indonesian edition in 1986 under the title *Dilema Psikolog Muslim*. In this book Badri conveys a sharp critique of various streams of Western psychology which have reduced human dignity and quality to a low level, so that it is deemed incompatible with the human image according to Islam. In addition, Badri also criticizes Muslim psychologists who tend to apply Western Psychology as it is without considering Islamic values and the socio-cultural conditions of the community, and do not want to explore and apply the psychological principles contained in the Qur'an and Hadith (Bastaman. et. a., 2000). The presence of Badri's book made Muslim psychologists aware that, despite its advantages, Modern Psychology today contains various fundamental weaknesses. One of the most important is the lack of recognition of God's role in human life (Fuad, 2002).

However, long before that, Haque (2004) had noted most of the contributions of leading early Muslim scholars in the field of psychology and outlined the challenges faced by Muslims today in adapting to Western theories. As also written by Kaplick & Skinner (2017), Haque offered the need for the psychology indigenization step for experts who were interested in looking for an Islamic perspective on human

behaviour. From the historical side, according to Haque (2004), the development of psychological thinking in the Islamic world has at least three approaches to understanding the human soul. The first, the infant approach where the human soul is understood by referring to the information of the Qur'an and Al-Hadith. Second, the philosophical-rational (*burhani*) approach which addresses various problems of the soul is discussed according to the views of classical Greek philosophers. Third, the *sufistic* approach (*irfani*) which looks more at the problem of the human soul is based on the spiritual experience of Sufism experts. These three approaches can support each other to understand the human soul.

In Indonesia itself, the development of Islamic Psychology studies began with the emergence of various seminars, symposiums, research results, articles, journals, and books that discuss psychological themes with an Islamic perspective, which occurred since the 90s. Among several important figures who were heavily involved in Islamic psychology discourse in Indonesia were Djamaluddin Ancok, H.D. Bastaman, Fuat Nashori Suroso, Subandi, Sentot Haryanto, Abdul Mujib, Yadi Purwanto, and so on. To further intensify the study of Islamic psychology in Indonesia, these cross-college figures were then involved intensely in the establishment of *Asosiasi Psikologi Islam (API)* and *Forum Komunikasi Program Studi Penyelenggara Psikologi Islami (FKP3I).*

The development of Islamic Psychology discourse is quite encouraging, because it indicates the existence of an extraordinary academic passion among enthusiasts or reviewers of Islamic psychology in Indonesia. However, as stated by Purwanto (2007), this true academic excitement must still be followed by a more systematic study as a scientific conceptual framework for the formation of scientific culture in the context of the birth of the scientific community, moreover the birth of a strong and established discipline of Islamic Psychology. This is a big strategic agenda, because the study of Islamic psychology is basically not only about products or results of thought, which is in the form of a set of theories or concepts from psychology experts, but also concerns the problem of thought processes, namely how to reason) developed by the figures in giving birth to their theory. In this context this research was conducted.

Departing from the discourse above, the author feels interested to analyze in depth the development of Islamic psychology discourse in Indonesia in an epistemological framework. This step is part of a strategic initiative for the development of Islamic scientific studies in Indonesia, especially in the development of a model of integration of psychology and Islam that is increasingly needed for Islamic University in Indonesia.

B. RESEARCH METHODS

In this the discourse analysis approach, as stated by Eriyanto (2001), this paper aims to describe the development of Islamic psychology studies in Indonesia and find an epistemological framework developed by Islamic psychology researchers in Indonesia, its relevance to the socio-cultural conditions of Indonesian society, and the value of its contribution to the development of psychological and Islamic interpretation discourse.

The author has an urgency in expressing paradigms and frameworks as the epistemological basis that underlies the study of Islamic psychology in Indonesia, so that the great vision that has been proclaimed by those interested in the study of Islamic psychology, namely the realization of Islamic Psychology as the fifth school after Psychoanalysis, Behaviourism, Humanism, and Transpersonal school in the discipline of psychology, can be achieved in a not too long time. With a strong epistemological foundation, the products of Islamic psychology experts in Indonesia can be more easily accepted by the academic community and in turn will further accelerate the achievement of the second vision of Islamic psychology, which is to present a civilization that can better bring mankind towards true welfare and happiness.

C. RESULTS AND DISCUSSIONS

1. The Growth of Islamic Psychology Studies in Indonesia

Milestones that mark the dynamic development of the scientific discourse of a scientific discipline can generally be seen from two things, namely the existence of various meetings of the scientific community and the writing of scientific papers (publishing) related to the discipline. That can also be seen from the development of Islamic Psychology studies in Indonesia. The following is a brief review of the development of Islamic Psychology studies in Indonesia, as has been well noted by Bastaman (2000), Zaharuddin (2013), and Narulita (2015). By utilizing the following review, interested in the study of Islamic Psychology is expected to know the full and comprehensive picture of the journey of Islamic Psychological scientific discourse in Indonesia, along with the issues that have coloured it.

a. Scientific Meeting

According to Bastaman (2000), the journey of Islamic psychology begins with the city of Surakarta. Located at the Muhammadiyah University of Surakarta (UMS), in 1994, for the first time in the history of Islamic psychology in Indonesia, an event called the National Symposium on Islamic Psychology was held. This scientific meeting is a collaboration between Kalam (Psychology journal), Muslim psychology student association

(FOSIMAMUPSI), and UMS who successfully presented prominent speakers from universities (especially psychology), mental health experts, religious experts, philosophers, and educators, and was attended by hundreds of participants from all over Indonesia, both individuals and messengers from various universities, social institutions, and religions. This first scientific forum succeeded in agreeing on a definition of Islamic Psychology, which is a psychological style based on human image according to Islamic teachings, which studies the uniqueness and patterns of human behaviour as an expression of experience of interaction with oneself, the environment, and the spiritual nature, with the aim of improving mental health and religious quality.

Within eleven years, since the 1994 national symposium, various scientific events and meetings have been held on an ongoing basis to discuss various Islamic Psychology themes, from symposiums, seminars, congresses and seminars. All of these events were initiated or organized by the Muslim Psychology Student Association, the Islamic Psychology Association, and Psychology Department in various universities in Indonesia.

b.   Publishing Scientific Papers

Before the 1994 National Symposium on Islamic Psychology at UMS, in fact a first Islamic psychology book was written in Indonesia. This book, is *Psikologi Islami: Solusi Islam atas Problem-problem Psikologi* by Ancok et al., (2000). This book was published in Indonesia and the launch was carried out in conjunction with the 1994 National Symposium on Islamic Psychology, and was printed five times.

Next, various books emerged about Islamic psychology. Some of them are as follows: Membangun *Paradigma Psikologi Islami* (Ancok et al., (2000), *Integrasi Psikologi dengan Islam: Menuju Psikologi Islami* (Marisa, 2016), *Psikologi Islami: Agenda untuk Aksi* (Fuad, 2002), *Fitrah dan Kepribadian Islam: Sebuah Pendekatan Psikologis* (A. Mujib, 1999), *Metodologi Psikologi Islami* edited (H. D. et. a. Bastaman, 2000), *Jiwa dalam Al-Qur'an* (Mubarok, 2000), *Psikologi Qur"ani* (Yusuf, 2021), *Nuansa-nuansa Psikologi Islam* (Mudzakir & Mujib, 2002), *Mimpi Nubuwat: Seri Psikologi Islami* (Ancok et al., 2000), *Agenda Psikologi Islami: Seri Psikologi Islami* (Ancok et al., 2000), *Mengembangkan Kreatifitas dalam Perspektif Psikologi Islam* (Fuad, 2002), *Risalah Cinta: Seri Psikologi Islam* (Mudzakir & Mujib, 2002), *Apa Arti Tangisan Anda: Seri Psikologi Islam* (Mudzakir & Mujib, 2002), *Potensi-potensi Manusia* (Fuat Nashori, 2002), *Paradigma Psikologi Islami* (Baharuddin, 2004), *Psikologi dalam Al-Qur'an: Terapi Al-*

Qur'an dalam Penyembuhan Gangguan Jiwa (Najati, 2005), *Psikologi: Suatu Pengantar dalam Perspektif Islam* (Shaleh, 2008), *Kepribadian dalam Psikologi Islam* by (H. A. Mujib, 2006), *Shalat sebagai Benteng Kehidupan Modern by Djamaludin Ancok (*Mitra Pustaka, Yogyakarta, 2007), *The Ultimate Psychology : Psikologi Sempurna ala Nabi SAW* (Muhammad Utsman Najati, 2005), *Psikologi Perkembangan Islami* (Hasan, 2009), and *Rekonsiliasi Psikologi Sufiftik dan Humanistik* (Hadziq, 2005).

Beyond the above work, as recognized by Bastaman et. a (2000), this encouraging phenomenon in the development of Islamic Psychology discourse has also been enlivened by various works on "spiritual intelligence" and "applied Sufism" in the 2000s, both in the form of translation and homeland son's work that tries to present the view of religion (Islam) regarding the dimensions of the human psyche and spiritual. Generally, these works are produced by writers who have no psychological background. Among these works are several books written by Hidayat (2007), namely: Psikologi Beragama, Psikologi Ibadah, and Psikologi Kematian. There are also works written by Adz-Dzakiey (2008), Adz-Dzaky (2012), namely: Psikoterapi dan Konseling Islam, Kecerdasan Kenabian, and Psikologi Kenabian. In fact, long ago there were writers such as Sukanto who wrote a book entitled Nafsiologi (1986), Zuardin Azzaino who wrote Asas-asas Psikologi Ilahiah (Anganthi, 2020), and Lukman Saksono and Anharuddin who wrote *Pengantar Psikologi al-Qur'an* (Daulay, 2015).

Academically, since 1994, the discourse of Islamic psychology has been rolling in tertiary institutions, especially in Islamic tertiary institutions along with the publication of books that discuss Islamic Psychology issues. In some Islamic Universities, such as UIN Jakarta, Indonesian Islamic University (UII) and Muhammadiah University of Surakarta (UMS), Islamic Psychology is made a compulsory subject at the Faculty or Department of Psychology. While in some state universities Islamic Psychology discourse is still often questioned and has not been officially entered in the curriculum, either as a compulsory or elective course. This is with the exception of Psychology Department in Diponegoro University. Here Islamic Psychology courses have been offered as elective courses.

Even so, the Islamic Psychology discourse received an extremely warm reception from the younger generation, especially the students of the Faculty of Psychology. They have conducted intensive studies and discussions in high spirits that have produced various writings on Islamic psychology. In fact, an anthology and magazine was also published which contained the results of

thoughts and the results of discussions on Islamic Psychology which were managed by students, namely Kalam. What is very encouraging is the role of the faculty student organization or the psychology study program of **FOSIMAMPUSI** (Muslim Psychology Student Gathering Forum), which was established in 1991 and later changed its name to **IMAMUPSI** (Indonesian Psychology Muslim Student Association, in developing Islamic Psychology studies in the country. This is a passion amazing academic.

Although there are still many Indonesian psychologists who have not recognized the existence of Islamic psychology, the Islamization of psychology in Indonesia can be said to be significant. Many scientific forums have been held in universities and other universities, and many books have been published. An interesting phenomenon here can be exemplified that although in the Faculty of Psychology, University of Indonesia (UI) the idea of Islamic psychology is still cold, but in its postgraduate program there is actually an Islamic Study and Psychology Program (KIP) under the auspices of the Middle East and Islamic Study Program (KTTI). This is a quite encouraging development. In the spirit of reawakening psychological thoughts from the realm of Islam, the embryo of Islamic psychology has blossomed in several Islamic countries, including in Indonesia (Bastaman et.al., 2000).

2. Epistemological Dynamics of Islamic Psychology Studies

From the history of the development process of Islamic psychology studies as explained above, epistemologically, Fuat (2002) divided it into five development phases, namely fascinated, criticized, formulated, researched, and applied. In the first phase, Muslim psychologists still seem amazed at the reliability of modern psychological theories in explaining or solving humanity's problems (Islam), so there is a tendency to adapt Islamic concepts to modern psychological concepts, sometimes even mentally calling the theory modern psychology as a theory of Islamic psychology. In this first phase, Islamic Psychology can be said to have not found its form, because it still tends to be understood as the use of modern psychological theories or concepts to explain the condition of Muslims and Islamic teachings. What followed was that due to excessive admiration for Modern psychology, many Muslim psychologists used a theory of Modern psychology disproportionately.

Next, the critical phase which is marked by the emergence of various critical thoughts in the Muslim world against modern psychological theories. From the spirit of criticism of Modern Psychology theory, the third phase, the formulation of the concept of psychology with an Islamic perspective, emerged after the

weaknesses of Western Psychology. The formulation of humans, namely soul and behaviour, is carried out using classical and modern Islamic thought plaques. Furthermore, because the theories that have been built by Muslim scientists need to be tested for reliability, a fourth phase is needed in the form of various studies with various suitable methods. Furthermore, the results of this study were then followed up with a fifth phase, namely application.

This application phase is needed as the use of research results to solve problems that develop in life with several approaches. First, by applying theories into a particular practice, second, using Islamic traditions, and third by using techniques from the treasures of western psychology that are given the spirit of Islam. This application phase is one of the biggest challenges in Islamic psychology.

As revealed by Bastaman (2005), although the foundations of Islamic Psychology have been upheld, the discourse has been rolled out, the concept has been lectured, and the methodology has been proposed, and the fields of its application have been explored through various discussions, symposiums, and books and lectures and lectures. various dialogues, but, for the younger generation, the development of Islamic Psychology has so far been considered to be too slow and only to spin around abstract-theoretical concepts rather than concrete and applicable ones. It is true that the scientific foundation, discourse and concepts, and methodology are indispensable for the establishment of a scientific insight, but their development and dynamics occur through research and application in society. These two activities have not been worked on by Islamic thinkers and drafter before. However, what is very encouraging is that at this time Muslim students in the Faculty of Psychology are beginning to put forth efforts to put forward original ideas and concepts that are applied. They hold various discussion activities, scientific meetings, publications, and socialization to ground Islamic Psychology in real life.

On the other hand, apart from the problem of the still poor concrete and applied studies of Islamic Psychology, according to Bastaman (2005) and A. Mujib (2008), the biggest challenges to the development of Islamic Psychology, actually come from among Muslim scientists and psychologists themselves who generally not yet willing to put revelation above reason and make the Qur'an and the Hadith a benchmark for the scientific truth of psychology. Their reactions generally tend to be harsh and over-criticized towards differences of opinion among reviewers of Islamic Psychology itself. This attitude seems to forget the principle that differences of opinion among people are a blessing.

3. Differences in Interpreting Islamic Psychology

In the viewing of A. Mujib (2008), as a developing discourse, the terminology of Islamic psychology gives rise to various interpretations. There are at least four insights that have arisen among those interested in the study of Islamic psychology, especially in Indonesia.

No	Insights
1	Understanding tends to assume that Islamic psychology can be equated with the psychology of religion. This understanding is often raised by those who have never been directly involved in academic activities (scientific) around Islamic psychology, so they are wrong in understanding it. Psychology of religion is actually a branch of psychology that discusses individual religious behaviour from a psychological point of view. Psychology of religion has the same position as educational psychology, social psychology, and so on.
2.	Islamic psychology is seen as a field of study or course. Islamic Psychology in this position has the same position as other courses, which have a credit weight and are offered to students. As subject matter, Islamic psychology has been taught at Islamic-based institutes or universities, for example at the UIN / IAIN / STAIN Psychology faculty / department or Private Islamic Colleges. The nomenclature of the course is called Islamic Psychology, some use the term Islamic Psychology, Islam and Psychology, and some call it the Islamic term for the discipline of Psychology. The general objectives of Islamic psychology courses are to reveal (1) how the methodology of study, research, and development of Islamic psychology; and (2) an introduction to the study of branches of psychology that can describe general patterns or Islamic approaches, for example Islamic Psychology, Islamic Development Psychology, Islamic Psychopathology and Psychotherapy, Islamic Educational Psychology and so on.
	Perspectives look more at Islamic psychology courses as subject curriculum which is oriented toward separate curriculums and correlated curricula. Islamic Psychology is a separate subjects whose learning patterns are not integrated directly into the insights of other subjects, and vice versa, learning other subjects without being integrated into the insights of Islamic psychology. This Islamic Psychology course is important for universities that have not been able to integrate all the psychological courses in scientific insights, but are not needed anymore if integration efforts have been achieved.

No	Insights
3.	Islamic psychology is seen as a perspective, mindset, or approach to studying psychology. Islamic psychology is a whole way of thinking in understanding the universality of Islamic teachings from a psychological point of view or Islamic studies relating to the aspects and behaviour of human psyche, so that he can consciously form a more perfect self quality and get happiness in life in the world and the hereafter. This understanding refers to the integrated curriculum pattern which will give birth to new schools of psychology which in turn give rise to branches of psychology with Islamic paradigms, such as Islamic Development Psychology, Islamic Clinical Psychology, Islamic Education Psychology, Islamic Mental Health, Islamic Psychopathology, Islamic Psychotherapy, Islamic Social Psychology, Islamic Communication Psychology, and so on.
4.	Islamic psychology is seen as an institution. Islamic psychology institute is a psychology institution that has concern in giving birth and developing Islamic psychology courses and schools. The objectives of Islamic psychology institutions are (1) to compile concepts and theories of Islamic psychology, both obtained through teaching (lectures in class), studies (symposia, seminars, dialogues), research and experiments; (2) applying his theoretical findings at a practical level, which is why a bureau or Islamic psychology institute was formed; (3) publishing the results in various media, both print (newspapers, magazines or journals) and electronics (television and internet). Islamic psychology institutions are formed formally, namely psychology faculties at tertiary institutions which are committed to the Islamic approach, and there are also non-formal forms, namely independent institutions that develop Islamic psychology both theoretically and practically.

By looking at the four understandings above, in scientific epistemology, Islamic Psychology is better understood in the third context. That is, although still disputed, Islamic Psychology can be positioned as one of the schools in psychology. Islamic psychology has the same position as the flow of psychoanalytic psychology, behaviouristic psychology, humanistic psychology and transpersonal psychology. This is in line with the understanding that was formulated in the first National Symposium on Islamic Psychology, namely that Islamic Psychology is a style (flow) of psychology based on human images according to Islamic teachings, which studies the uniqueness and patterns of human behaviour as an expression of experience of interaction with oneself, the

surrounding environment, and spiritual nature, with the aim of improving mental health and religious quality. This is one of the epistemological differences between Islamic Psychology and contemporary psychology features. Human image and philosophy according to Islamic teachings, among others, show that human nature or nature is sacred and faithful, has a spirit, and has high dignity as the caliph of God on earth (Bastaman, 2005).

4. Islamic Psychology versus The Psychology of Islam

The development of psychological studies actually led to an unwritten agreement that this Islamic movement should be able to make Islamic Psychology the fifth school after the flow of Psychoanalysis, Behaviourism, Humanistic, and Transpersonal. However, as described by A. Mujib (2008), the implementation of Islamic psychology in the sense of a style or school of psychology, as formulated in the first Islamic Psychology symposium, requires the formulation of an Islamic world view and an Islamic paradigm challenged psychology. If this has not been resolved, then the existence and validity of the Islamic Psychology discipline will be doubted.

So far, there are two major patterns of development of Islamic Psychology that have surfaced, namely: (1) a pattern that is often referred to as Psychology of Islam. The epistemological building of this model moved from the sources and treasures of Islam itself. Islamic psychology is one part of Islamic studies which is seen from the perspective of psychology. (2) a pattern called the Islamic Psychology which seeks to build its epistemology by combining psychology (as an independent discipline) and Islam (as another independent discipline).

The term of Islamic psychology has always been used for national symposiums, even the Islamic Psychology Association (API) which stands under the auspices of the Indonesian Psychological Association (HIMPSI) using the same name, while in the scientific tradition that developed at UIN / IAIN / STAIN, the term Islamic psychology is more numerous used. This term is congruent with the terms Islamic theology, Islamic law, Islamic history, Islamic education, Islamic economics, and so on. A wise choice might be what was decided in the meeting of the Indonesian Psychology Muslim Student Association (IMAMUPSI) which used the terms of the two terms.

To be recognized as a scientific discipline, the building of Islamic Psychology will face complex methodological problems. That happened because Islamic Psychology was at two crossroads that had to be passed. The first intersection must go through the scientific principles of modern psychology, while the second intersection must go through fundamental values in Islam. In certain aspects, the

two intersections are easily traversed simultaneously, but in other aspects, they collide, one of which does not want to be defeated (A. Mujib, 2006).

5. The Distinction of Islamic Psychology

Although the development of Islamic Psychology studies is marked by a variety of different perspectives, as described above, Islamic Psychology reviewers in Indonesia seem to agree that the presence of Islamic Psychology has a very urgent urgency level, mainly motivated by similar concerns about history of modern Western civilization. Furthermore, from the spirit of this concern, the bearers of Islamic psychology in Indonesia are trying to find a distinction in Islamic Psychology.

Therefore, the science of psychology that deals with the soul directly must have a religious dimension (read: Islam). Psychology should not only be defined as behaviouristic or empirical behaviour, but personality or eternal soul. Because humans are the building of physical and spiritual structures, thus, the science of psychology that is transcendent and immanent, as in the lofty visions of world religions must be addressed in daily life. That agrees what was conveyed by Erich Fromm who stated that (Western) psychology basically had lost its meaning, because it had abandoned the essential thing, namely, the dimension of spirit. In addition to William James, Arnold Toynbee also mentioned that religious principles play an important role in "treating the crisis of modernity". That is, human reason must cooperate with faith in the Creator (Haryanto, 2007).

According to Badri (2021), the inevitability of Islamic psychology cannot be denied by Western psychologists. The reason is that almost all of the existing psychological streams tend to prioritize the animal side of humans, and put aside the spiritual side they have. In fact, true psychology is a science that is loaded with values. Including spiritual values contained in Islamic teachings. Islamic psychology explicitly recognizes the existence of a spiritual dimension in addition to the three dimensional organ-biology, psycho-education, and socio-culture which is still held by modern psychology and psychiatry.

With the recognition of the spiritual dimension in humans, Islamic Psychology is a response to the signal of Badri (2021) who said that: "Modern psychology is psychology without soul studying man without soul". That is, modern psychology is psychology without a soul or in other words it can be stated that modern psychology has examined humans who are separated from their souls. In fact, the spiritual dimension is a unique human characteristic, as Victor Frankl put it: "Man lives in three dimensions: the somatic, the mental, and the

spiritual. The spiritual dimension cannot be ignored, for what it makes us human" (Bastaman, 2005).

Najati (2005) revealed that Islamic Psychology studies can lead to efforts to help researchers in providing evidence of the success of the faith in Allah, in healing the soul from various diseases, manifesting feelings of security and security, preventing feelings of anxiety, and sharing illness psychiatric that sometimes happens. The Qur'an confirms that:

> "Those who believe and do not confuse their faith with tyranny, they are the ones who get security, and they are the ones who get guidance." (Q. al-An'am [6]: 82).

> "(namely) those who believe and their hearts feel at ease in the remembrance of Allah. Know, it is only by remembering Allah that the heart becomes at peace. "(Q.S. al-Ra'du [13]: 28)

Thus, because faith in Allah SWT becomes an important epistemological basis in life, so in Psychology, too, has the dimension of immanence (Islam), so that the health of the human soul can be well developed.

In addition, Islamic Psychology which has a vision as the fifth school in the discipline of Psychology is expected to be a prospective new outlook in the Islamic world. This is due to several things below.

No	Discourses
1.	Islamic Psychology believes in the most important component of humans, namely *qolbu* (heart). This is different from the Western perspective that always glorifies the brain. With *qolbu*, people can know things beyond reason, tend to be right and not wrong, have wisdom and patience, and have the power to influence things and events. In other words, Western psychology is identical with brain psychology, while Islamic psychology emphasizes more on the psychology of the heart.
2.	Islamic psychology is a new perspective in terms of seeing the relationship or relationship between humans and God. This view intends to renew and perfect the views of the previous schools of psychology.
3	Islamic Psychology has the potential to answer the challenges of the life of modern society so that the material advancements achieved can be accompanied by advances in the moral-spiritual field.
4.	Islamic Psychology encourages humans to perform the actual role of improving the real situation of human life. Islamic psychology not only describes who humans really are but also introduces and encourages the realization of the tasks that humans should carry. Islamic Psychology is different from Western Psychology in that it pushes people in their proper direction, not just observing humans as they really are

In essence, Islamic psychology is a symbol of a new civilization, which is a new civilization of humanity that is based on Islamic values. Islamic psychology as a new civilization is preceded by the revival of Islamic civilization, where the main condition is to return to the Qur'an and the Sunnah and make it as a source of authority, and return to the foundation of Islamic civilization, namely faith and science. In general, the presence of Islamic psychology is intended to develop and advance human knowledge and civilization. Specifically, Islamic psychology is intended to understand the psycho-spiritual state of humans and also try to improve the quality of their lives so that they grow into perfect individuals (Fuat, 2002).

Islamic psychology is a scientific psychology that has a philosophical foundation, human concepts, methodology, functions, scope, and goals, as does psychology in general, is even broader and is expected to enrich the scientific realm of psychology. Islamic psychology was developed as an alternative approach to contemporary psychology. He departed from the awareness of the existence of harmful inequality due to the separation and compartmentalization between science and religion. Islamic psychology is also considered by some people to be an "indigenous psychology" which is a psychological style that starts from certain cultural values (Islamic values) that is most appropriate to explain the behaviour of people who live in that cultural environment (Muslims). Of course this regional feature is different from the vision of the pioneers who portrayed Islamic Psychology as a movement to Islamize the global psychology which is expected to later become a separate psychology with the mission of realizing *rahmatan lil 'alamin* in the form of healthy mental development and solid faith (Bastaman, 2005).

According to A. Mujib (2006), Western Psychology theory is generally built based on research and experimentation on the behaviour of individuals who are full of Western culture, even though culture is temporal in nature which is constantly changing and varies according to place, time and circumstances. While Muslims who are generally located in the Eastern region have a distinctive culture, which is a culture derived from Islamic teachings. Is it possible that cultural differences can generalize the use of personality theories? Motivational theories, for example, cannot be used simultaneously between Westerners and Muslims, because each has unique criteria.

Western Psychological Theory is built on the paradigm of empirical, rational, inductive, objective, relative, and repetitive. This paradigm emphasizes sensory facts that originate in positivistic philosophy and lead to anthropocentric views and tend to be free of values. Meanwhile, Islamic personalities use empirical-meta

empirical, rational intuitive, tend to be deductive, acknowledge subjective experiences, and are based on absolute guidelines that come from God and His apostles and lead to a theocentric view that is full of values. Is it possible that these different paradigms can bring together two different disciplines? Theories about personality structure for example, that in Islam, the essence of personality structure lies in the spirit, while in Western Psychology it is not known.

Bastaman, as quoted by Amalia (2016), said that the study of Islamic psychology is expected to have characteristics and identities that lead to Islamic values. In line with Fuat N.S, Bastaman criticized Western psychology which tends to prioritize rationality (intellectual) aspects. Bastaman (2005) also provides a formulation of Islamic psychology as a psychology based on human concepts according to Islamic teachings, which studies human uniqueness and patterns of human behaviour as expressions of interaction experiences with oneself, the environment, and spiritual nature, with the aim of improving mental health and religious quality.

6. Patterns of Islamic Psychology Studies

The epistemological building of Islamic psychology can go through two patterns, namely idealistic patterns and pragmatic patterns. The idealistic pattern was developed by scholars and thinkers based on Islamic studies. What they talk about is Islam which is holistic, linguistic, and arranged according to the discipline of psychology to produce Islamic psychology. While pragmatic patterns are commonly developed by scholars or thinkers based on psychology. As Muslim psychologist figures who are concerned with Islam, they try to link psychological disciplines that are mastered with Islam (A. Mujib, 2006).

In line with Mujib, Bastaman (2005) exemplifies one viewpoint of Islamic Psychology which originated from the view of the stronghold (idealistic pattern) which demands that Islamic psychology is truly elaborated directly from the concepts of the Qur'an and Hadiths about humans without discussing theories, principles, concepts and the results of existing psychological findings. *Nafs al-ammarah, al-lawwamah, al-muthmainnah, qalb, aql,* and spirit are examples of Al-Qur'an concepts that must be translated into no-nonsense in the concept of leadership. This group, which discusses more about the philosophy of "humans in abstract situations", is an ideal that does not understand empirically "humans in situations". They are just ins and outs, humans directly from the Qur'an and the words of the Prophet Muhammad, so they are more suited to the term Islamic Psychology as Islamic Psychology.

Meanwhile, other groups (realistic-pragmatic) in general are those who study psychology in general tertiary institutions. They master the theories and principles of psychology and rational-scientific methods that tend to be empirical. Among them there are those who feel uneasy about the discipline of psychology they study because they observe a variety of fundamental weaknesses of contemporary psychology, especially in terms of the lack of intact human concepts that underlie it. On the one hand they believe that the most correct and stable concept of humans is contained in the Qur'an and Hadith (Islamic teachings). However, on the other hand their religious knowledge is generally classified as average. They - with their will - try to refer to the Qur'an and the Hadith to get enlightened by taking an inductive approach.

This group seeks to integrate contemporary psychology with Islamic teachings about humans and is involved in the development of psychology oriented to Islamic values. They proposed the designation of Islamic Psychology with the consideration that quite a lot of theories, principles, methods, and techniques and the results of psychological findings are good and beneficial to humanity and in line with Islamic principles and values. It doesn't feel right if it's ignored.

In the epistemology discourse of Islamic Psychology studies, this pattern is also known as the pragmatic pattern. This model is more influenced by the Islamic model of science put forward by Ismail Razi al Faruqi. About the process of Islamization in psychology itself, according to Badri (2021) at least follows one of the following six processes:

Similarization which is to just equate the concepts of western psychology with the concepts in Islamic teachings, although not necessarily the same. An example is likening the concept of Id's encouragement from Sigmund Freud to be considered the same as the concept of lust from Al-Ghazali. This similarization process is considered as the most superficial process and is expected to be only the first step in the process of further Islamization.

Parallelization which considers parallel the concepts of western psychology with concepts with the teachings of Islam because of their similar connotations. An example is the parallelization of the religious theory of Glock & Strak (beliefs, rituals, appreciation, practice, knowledge) with the dimensions of religiosity in Islamic teachings (*Aqidah, ibadah, and akhlaq*).

Complementation which considers that the relationship between science and Islamic teachings is complementary, mutually reinforcing, but still in a position to maintain their respective existence.

Comparison which compares the concept of western psychology with the concept of Islamic teachings about the same symptoms to talk about the meeting point between the two.

Be inductive which is an attempt to translate empirical field findings into metaphysical (thought) theories, then relates them to Islamic teachings.

Verification, namely revealing the results of scientific research that support and prove the truth of the teachings of Islam. An example is a study that found that prayer is able to make it healthier for the perpetrators.

In the middle of the two patterns above, Fuad (2002) argues that in studying Islamic psychology there are several patterns used. The first pattern, explaining the psychology of Islam, this pattern occurs a lot in the enchanted phase. This pattern clearly explains that modern psychology can be used to explain the problems of Muslims, which sometimes even raises new problems because there are many biases. The second pattern, the comparison of psychology and Islam, this comparison is done in order to see the similarities and differences in weaknesses and strengths of the concepts of psycology and Islam. If the concept of Islamic psychology has not been formulated thoroughly, but compared to modern psychology, what often happens is the process of similarization, which is to simply equate scientific concepts with concepts that originate from religion. This method is used in the enchanted phase, where Muslim scientists are of the view that the concepts are comparable to each other and also the critical phase where Muslim scientists are very critical in comparing the two. The third pattern; the evaluation of Islam on psychology namely the construction of an Islamic perspective on the concepts of modern psychology. The fourth pattern, building the concept of psychology based on Islam, this effort is the most original and most challenging effort, because there is an attempt to understand humans psychologically. Then a psychological formulation was made based on the Islamic worldview.

From the study patterns above, as revealed by Amiq (2008), the Islamic psychology research model was further developed which consists of four models which are expected to be able to become guidelines for reviewers and researchers who are interested in Islamic psychology research. The four models are actually a development of Islamic psychological patterns.

7. The Process of Finding the Intersection

As one of the pioneers of the study of Islamic Psychology in Indonesia, Bastaman (2005) hopes that if there are differences of opinion among experts, then this can be resolved thoroughly through respectable dialogues that respect

each other's views honestly, openly, and scientifically, namely with wisdom that is full of wisdom. In this case, frequent scientific forums are held and many publications on Islamic Psychology hopefully can reduce misunderstanding and bring different views closer together.

No	Research Model
1.	The method used in this model is the scientific method, but the research variables taken must first undergo the process of islamization in the form of similarization, parallelization, complementation, comparison, inductivication, or verification. Without the process of islamization, a theory cannot be regarded as a theory of Islamic psychology, therefore the first step to conduct research on this model, must first carry out the process of Islamization of the theory. In other words, a study cannot be considered as an Islamic psychological research if the theory used is still using the western theory even though it uses the Islamic subject.
2.	This model is a development model of the first model, because in this model the research is carried out by scientific methods, and theories are built apart from theories or concepts of Western psychology, but from theories and concepts contained in Islamic teachings. In this phase there will be an exploration of Islamic views which is associated with a certain psychological phenomenon. One of the works that fall into this model is an article written by Zubaedi (2015) entitled *Komparasi Psikologi Agama Barat dengan Psikologi Islam*
3.	In this model research is carried out using scientific methods but the theories used are fully taken from the Islamic worldview. The theories are explored and formulated from formal sources of Islam (al-Quran, al-Hadith, and Ulama's thought). The development of the theory must then be supported by various data findings or recent phenomena in human life.
4.	This model is a continuation of the third model that has changed the topic problem and also the research method used. In this model the research methods used in addition to the scientific method are other methods as mentioned above. Because the methods used are increasingly diverse, the field of study has become more extensive. Phenomena or realities that can be other than observable realities can be added to realities that are only conceivable or unconceivable areas.

Regarding the differences above, Bastaman (2005) then asks a question, "Is there a meeting point between the two groups of dialogue partners? There should be because both of them need each other and each has what the other party needs. The first group is very knowledgeable in religious science, but the mastery of psychological science and experience in dealing with psychological problems may not be as much as the second group. Whereas psychological scientific methodologies and explanations are needed to make the translation of the verses of the Qur'an more grounded. On the other hand, the second group is more likely to master psychological science and methodology than the first group, but their mastery of religious knowledge is relatively ordinary. Dialogue and cooperation between the two groups of dialogue partners, God Willing, will cause extraordinary synergy in the development of Islamic Psychology, because it is impossible for Islamic Psychology to develop without scientific basis.

To mediate the two schools above, Fuat (2002) invited Islamic Psychology enthusiasts to re-understand Islamic teachings. In principle, the way to understand humans and the universe can be done through two doors, namely the study of the Qur'an and Sunnah and the study of human phenomena using reason, senses, and intuition. Departing from this method, then an Islamic psychological theory can be formulated. In this formulation of Islamic psychology, the most important thing is objectification, the process of changing normative views into objective views or being a measurable theory. A good theory has the following characteristics: (a) logically consistent, (b) can be tested means that the theory can be measured using certain methods and (c) consistent with data.

In formulating theories and revealing facts (reality) in Islamic psychology, it is necessary to formulate methods and reality research. Islamic science does not only work in the observable area but also the conceivable area and the unconceivable area. Broadly speaking, Islamic psychology is developed by the scientific method, the belief method, the rationalization method, the authority method, the intuition method and the spiritual experiment method.

Besides methodology, there are also models in Islamic psychology research. The first model is research with western psychological theories and scientific methods, in which the theories used have undergone various processes of islamization. The second model is research with scientific methods and Islamic and western theories. In this phase there is an effort to explore Islamic views or concepts. The concept of Islam is seen as having links with certain phenomena. The third model is research with scientific methods and Islamic psychological theory, theories are formulated with the basic framework of the Qur'an and Sunnah. The fourth model, namely research with various methods and Islamic

psychology theory, is an extension of the third model, which experiences changes in addition to the topic area mainly about the method.

In formulating methods of Islamic Psychology, according to Fuat (2002), one of the most important questions is how to formulate theories and facts. This theme was specifically adopted as the theme of the 1996 National Islamic Psychology Symposium II which took place at Padjadjaran University in Bandung, as well as in the National Dialogue of Islamic Psychologist Expert 1997 which took place at the Faculty of Psychology of the University of Darul 'Ulum Jombang. In these activities, the theme of the discussion focused on finding methods used to formulate Islamic Psychology and methods used to uncover empirical facts (empirical, reality) that occur in humans.

In line with Abdul Mujib's opinion above, the study approach carried out by Fuat (2002) in formulating Islamic Psychology, qualitatively, is carried out using a religious point of view (al-Qur'an and Hadith) and comparison (comparison) with Psychology studies West. He said that, in addition to al-Qur'an and Hadith (*qauliyah* verses), to understand human beings also needed reflections on verses of *kauniyah* that indicate events and events that occur in humans in the universe, using reason, senses, and intuition.

In his formulation, Fuat N.S stressed the importance of objectification, as proposed by Kuntowijoyo (1998). This concept discusses the process of changing objective views or measurable theories. Objectification can be done especially when formulating specific theories, for example what and how spacious they are? Kuntowijoyo, (1998) argues that objectification is to realize the values that are believed by certain religions in rational and objective language (concepts), so that even outsiders can enjoy without having to agree with the original values. For example, God's threat to Muslims as believers of religion if they do not pay attention to the economic lives of poor people. If Kuntowijoyo's opinion will be standardized as an alternative method in formulating Islamic psychology, then the most important thing is to take the objectification step, namely to change normative views into objective views into measurable theories.

Furthermore, Fuat (2002) notes that there are at least four patterns of development of Islamic psychology, namely first, the formulation of psychology with a starting point from the Qur'an and the Sunnah of the apostles. The second pattern of psychological formulation starts from the Islamic treasures such as *kalam* science, Sufism, philosophy, fiqih, interpretation and so on. The third formulation of Islamic psychology by taking inspiration from the treasures of modern psychology and discuss it with an Islamic world view. The fourth pattern formulates human concepts based on individuals who live in and with Islam. Of

the four patterns the most original is the first pattern but the other three patterns are still recommended to be developed.

In line with A. Mujib (2006), according to Fuad (2002), al-Qur'an and Hadith are the main references of Islamic Psychology. Islamic psychology focuses its attention on the problems of aspects in humans. Meanwhile, as revealed by Rahman (2017) the main concern of the Qur'an is human. Following are the steps that can be taken in formulating the human concept version of the Qur'an and Hadith.

No	Methods
1.	Understanding thematic terms in the Qur'an. The various terms in the Qur'an and the Hadith are dense or multidimensional in nature. The term *nafs*, for example, in the original understanding of al-Qur'an, can mean God, human totality, person, self, human inner side, soul, even it can also mean negative aspects of man (*al-nafs al-ammarah* or *hawa' nafs*). For example, it is said in the Qur'an that the nafs was created by Allah in a perfect state to accommodate and encourage people to do good and bad (Q.S. ash-Shams [91]: 7-8)
2.	Understanding the overall concept of the Qur'an and Hadith about certain themes around humans. For example is the view of the Qur'an about the nature of human beings and the process of human creation. In the Qur'an it is revealed that the first thing created by God in humans is spirit. The spirit of God that is in humans is then blown into the human body that is still in the realm of conception. This spirit is by (Fuad, 2002) in his book Islamic Social Psychology, which can foster the nature of altruism. Altruism itself is interpreted by Suroso as an emotional form, or the behaviour of self-love, which can be manifested into a variety of behaviours, the main thing is fulfilling one's own needs. If love is offered to others, then everything will be given totally and truly, as an expression of human love for God.
3.	Integrating of belief and rationalization methods. In this method, Suroso emphasizes the method of interpretation to understand the Qur'an and the Hadith. With the method of interpretation, it is possible for thinkers of Islamic Psychology to pour their thoughts in the auspices of Divine revelation. Fourth is the method of authority. In this method, a person relies on trust for people who have a lot of experience or knowledge in a particular field. In formulating Islamic psychology, the sources of authority listed are the Prophet Muhammad (prophetic) and *ulama*. (Adz-Dzakiey, 2012), in the book of Prophetic Psychology, also examined this seriously. He said that prophetic psychology is a variable of Islamic psychology. In it discusses and examines the existence of the human soul and the symptoms of the soul of humans who have reached the battle based on the Divine revelation.

In the development of Islamic psychology, according to Fuad (2002), there are at least three strategic themes to be followed up on, namely the formulation of the Islamic worldview, the formulation of psychological theories and the formulation of methods and research. The world view of Islam can be interpreted as a comprehensive view of Islam about the operation of the universe and human life in the shade of God's laws. The agenda is to make the holy text as the main basis in their scientific work, human relations, determine how to understand the reality of this plural life. In the formulation of specific theories there are several things that can be used as a way, first, understanding humans in a very long span of life (the creation phase of the spirit, the union of souls and bodies in the womb, life in the world, the grave, the afterlife), secondly understanding humans in the poles of good and evil, the third understands the natural tendency of humans to goodness and ultimate truth (God), fourth, understands human freedom and the possibility of various human actions. Fifth, understand humans in terms of their real behaviour. After the theory is formulated, its reliability will be tested by formulating the methodology and conducting research. From the observation method, empiric experiment method to spiritual experiment, its existence is recognized in Islam. Besides the scientific method (method of science), there are still other methods to understand something, namely the method of belief (method of tenacity) where someone believes the truth of something without any doubt in it. What is legitimately used as a source that is believed to be true is Divine revelation, especially the Qur'an and Al-Hadith. The method of authority (method of authority) in which a person relies on trust for people who have a lot of experience or knowledge in a particular field. Because of his experience, that was finally achieved authority (authority). The method of intuition (method of intuition) where someone uses conscience to know and understand what is happening in humans.

Research on Islamic psychology is carried out with two objectives, namely for the development of science, especially psychology, and to understand the psychological condition of humans so that in turn it can be used as an effort to empower human life. Opportunities for Islamic psychology research are quite large because the first relates to the development of Islamic psychology, both related to theory and method. Secondly, in general there are interesting developments in human thought and lifestyle, namely promoting the problems of spirituality and human spirituality tendencies. To get to Islamic psychology research there are three years that must be passed, namely conducting research using western theories or western psychology research variables that have undergone Islamization, research using western psychological theory that is

correlated with theories or concepts based on Islamic views, conducting research by using Islamic psychological theory based on the Islamic worldview.

D. CONCLUSION

The development of Islamic Psychology studies in Indonesia can be said to be quite dynamic and productive. The reviewers and pioneers of this discourse, with different backgrounds that accompany it, have sought to lay an epistemological foundation for the development of Islamic Psychology in the country. The development of Islamic psychology has been pursued through two patterns, namely the idealistic pattern and the pragmatic (realistic) pattern. Idealistic patterns are generally developed by scholars and thinkers based on Islamic studies, while pragmatic (realistic) patterns are commonly developed by scholars or thinkers based on psychology.

Although the development of Islamic Psychology studies is coloured by many different perspectives, as illustrated in this study, Islamic Psychology reviewers in Indonesia seem to agree that the presence of Islamic Psychology has a very urgent level of urgency, mainly motivated by the same concerns about the weaknesses of Psychology West. Furthermore, from the spirit of this concern, then the bearers of Islamic psychology in Indonesia are trying to find a distinction in Islamic Psychology.

As the tendency of Islamic Psychological thinking in the Islamic world in general, the discourse of Islamic Psychology in Indonesia is coloured by three approaches to understanding the human soul, namely the *bayani* approach; which has a thematic interpretation, a speculative philosophical-rational approach, and *irfani* approach that looks more at the problem of the human soul based on the spiritual experience of Sufism experts. The three approaches are taken to be able to understand the whole human soul. Departing from these three approaches, Islamic Psychology reviewers in Indonesia then succeeded in formulating various methods that can be taken to produce Islamic Psychology studies that are expected to answer the challenges of Muslims in Indonesia.

However, among the three epistemological models, empirical approach (*burhani* and *tajribi*) still lacks adequate portion and attention. This style is what is needed by Indonesian Muslims in answering various psychological-spiritual problems of the Indonesian people. In other words, the study of Islamic psychology in Indonesia tends to be dominated by the epistemological features of *bayani* and *irfani*. *Burhani* approach, although it has been used, but still tends to the effort to formulate philosophical concepts and sky-high. This approach has not yet been translated into empirical and applicative research methods.

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