

PSYCHOLOGY IN ISLAM

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Abstract

Islamic Psychology is the study of the human soul through its behavior in dealing with nature, humans, and God based on the concept of Islamic teachings (Al-Quran and Hadith). The birth of Islamic psychology happened because of the contact between religion and psychology, the development of psychology was growing, thus encouraging Muslims to form new knowledge related to psychology based on the teachings of Islam, namely Islamic Psychology. This Islamic psychology also arises because of mixing with Western Psychology but based on Islam. In accordance with the concepts in Islamic Psychology, humans have three aspects: aspects of Jismiah (body), aspects of Nafsiah (al-lust, al-'aql, al-qalb), and aspects of spiritual (al-ru H , al - fi trah). Unlike Western Psychology which consists of schools, namely physiology (physical) psychology, psychoanalysis, behaviorism, humanistic psychology, and transpersonal psychology.

Key Word: Islamic Psychology

A. introduction

The development of science today is growing rapidly. Especially regarding psychology, Islamic figures or figures from the West are very enthusiastic in fighting for the science of psychology to realize psychology as an independent science. In the concept of Islam, Muslims in fighting for the teachings of Islam can give birth to Islamic psychology as a new branch of science from psychology. Islamic psychology emerged because of the influence of Western psychology which encouraged Muslims to create psychology based on Islamic teachings.

Although the formation of Islamic Psychology is due to the development of psychology in the West, namely Contemporary Western Psychology, that is not a problem, because if there is no connection or relationship in this world, there will be no process. So the formation of Islamic Psychology through the process of assimilation or assimilation with the sorting and selection of Contemporary Western Psychology using concepts according to the Islamic religion to achieve peace in the world and the hereafter.

Psychology is identical with humans, therefore in Islamic Psychology, humans as subjects relate to nature as objects and between the two there is a relationship with the Supreme Subject and the Most Object, namely God, Allah SWT.

B. Discussion

1. Understanding Islamic Psychology

Etymologically psychology comes from the word psychology (English), psyche (Greek) means soul (soul, mind).^[1] In Islam the term soul can be called al-nafs and some equate it with the term al-r . The second word is logos which means knowledge. Thus psychology is the study of the soul.

Psychology can be translated in Arabic into the science of the nafs, even Soekanto Mulyomartono more specifically mentions nafsiology. The use of this term is because the object of Islamic psychology study is al-nafs, namely the psychological aspect of humans.

According to Wilhelm Wundt, psychology is the science of mental life, such as thought, attention, perception, volition, and memory. Plato and Aristotle argued that psychology is a science that studies the nature of the soul and its processes to the end. According to John Watson, psychology is the science of organisms.^[2]

The word Islam comes from the word aslama which means obedience or surrender. In terminology, Islam is God's revelation that was conveyed to the Prophet Muhammad as contained in the Qur'an and al-Sunnah as a guide for all humans to achieve prosperity and peace in life in this world and in the hereafter.

From the description above, it can be concluded that Islamic psychology is a science that studies the human soul in interacting in the life of the world based on the teachings of Islam to achieve peace in the world and the hereafter.

Islamic psychology is an attempt to build a theory from the treasures of Islamic literature, either from the Koran, al-Sunnah or al-Hadith. Islamic psychology is a discipline that helps a person to understand self-expression, self-actualization, self-control, self-realization, self-concept, self-image, self-esteem, self-awareness, self-control, and self-evaluation, either for oneself or for others.

Hanna Djumhana Bastaman explained that Islamic psychology is a psychological style based on human image according to Islamic teachings which studies the uniqueness and patterns of human experience interacting with oneself, the surrounding environment, and the spiritual realm with the aim of improving mental health and religious quality. According to Baharuddin, Islamic psychology is a new school in the world of psychology that bases all of its theories and concepts on Islam.^[3]

The essence of Islamic psychology can be formulated as follows: Islamic studies related to aspects and behavior of the human psyche, so that he can consciously form a more perfect self-quality and get the happiness of life in this world and the hereafter.^[4]

The essence of the definition of Islamic Psychology contains three main elements: First, that Islamic psychology is one of the studies of Islamic problems. This is inseparable from the framework of ontology (the essence of the soul), epistemology (how to study the soul), and axiology (the purpose of studying the soul) in Islam. Through this, sections of psychology in Islam will be created, such as Islamic Psychology, Islamic Psychotherapy, Islamic Religion Psychology, and so on. Second, Islamic Psychology discusses aspects and behavior of the human psyche. Psychological aspects in Islam are al-Ruh, al-Nafs, al-Kalb, al-`Aql, al-Damir, al-Lubb, al-Fu'ad, al-Sirr, al-Fitrah, and so on. Third, that Islamic psychology is not ethically neutral, but is full of ethical values. It is said that because Islamic psychology has an essential purpose, namely to stimulate self-awareness in order to be able to form a more perfect self quality to get happiness in life in this world and the hereafter.^[5]

2. History of Islamic Psychology

The development of psychology has been around for a long time, thus encouraging Muslims to form new sciences related to psychology and based on Islamic teachings, namely Islamic Psychology. Islamic psychology is used as a spirit of awakening the Islamic world and reviving Islamic teachings in life.

The history of the birth of Islamic psychology occurred because of the contact of religion with psychology, there are four periods. The first period in the 19th century. In 1879 psychology as a science began, when Wilhelm Wundt (1832-1920) of the University of Leipzig in Germany established a Laboratory for experimentation and observation. In this period the connection between religion and psychology has not yet emerged. The second period in the late 19th century until the early 20th century, psychologists tried to study and interpret religious behavior based on psychological concepts and theories. "Psychology of Religion" has become a branch of psychology with the main characters Edwin Diller Starbuck, James H. Leuba and William James with their writings.

Then the third period in the 1930s-1950s, there was a decline in the relationship between religion and psychology, the relationship between religion and psychology did not respect each other, considered themselves to be right and rejected the truth of the other. Then, the fourth period, starting in the 1960s until 2001. The development of psychology led to efforts to make values, culture, and religion as objects of psychological study and as a source of inspiration for the development of psychological theories so that the relationship between religion and psychology re-emerged. . During this period, Humanistic Psychology

and Transpersonal Psychology were born. The object of the study of these two psychologies is the distinctive qualities of humanity, in the form of thoughts, feelings, will, freedom, the ability of the noble potential of the human soul and others. Here, it is clear that the complementary and necessary relationship between religion and psychology can be an opportunity as well as a challenge for Muslims to produce psychological concepts.

Unlike the history of the development of psychological theories in the West, there are several schools related to psychology in the West. Initially, before psychology became an independent science, before 1879, there had been an analysis that examined the existence of the soul analytically-synthetically using the principles of causality, namely the flow of associationism. Based on observations so as to form ideas that can be linked through the process of association mechanism. The characters are John Locke (1623-1704 AD), James Mill (1773-1836 AD).

The next development was born the theory of structuralism, first put forward by Wilhelm Wundt (1832-1920 AD). This theory describes the structure or composition of the soul, consisting of interrelated elements, thus formulating that the soul is consciousness. The leaders of this theory include GT Fechner (1801-1887 AD), HLF Von Helmholtz (1821-1894 AD), W. Wundt (1832-1920 AD), and EB Titchener (1867-1927 AD). Then the flow of functionalism which is a reaction to structuralism, studies behavioral activities to find their function in relation to the environment. Finally, it was found that the soul functions as the maintenance of the survival process, the soul is dynamic, practical, and pragmatic. The characters are William James (1842-1910

AD), John Dewey (1859-1952 AD), and EL Thondike (1874-1949 AD).

Then came the Gestalt school, arguing that the soul should be studied in its totality. The leaders of this school were Max Wertheimer (1880-1943 AD), Kurt Koffka (1886-1941 AD), and Wolfgang Kohler (1887-1967 AD). Furthermore, the psychoanalytic theory developed by Sigmunt Freud (1856-1939 AD) said that the human soul has self-potential namely the id, ego, and super ego. An objective psychology paradigm emerged with the empiricism method, namely behaviorism.

The basis is that human behavior as a psychological manifestation is a response to the stimulus it receives from the environment and this theory is better known as Stimulus-Response (SR). The flow of behaviorism with famous characters, among others, Ivan Pavlov, John B. Watson, and JF Skinner. Abraham Harold Maslow (1908-1970 AD) developed the flow of humanistic psychology which recognized the existence of human qualities in humans in the form of thinking, abstraction, imagination, feeling, and others. Around 1970 AD, a school of transpersonal psychology was formed which examines humans in totality by paying attention to four dimensions, namely the biological, psychological, socio-cultural, and spiritual dimensions.

In the 1975's, there was an awareness among Muslim psychologists of the paradigm that developed in the West. It is Islamic psychology which is based, adopted, transformed from Western psychological concepts or theories which were later Islamized, the results being incorporated into Islamic treasures. The use of the term Islamic (with the letter i in the word Islam) is due to the disbelief that what is produced is truly in accordance with Islam or not because its framework is from other

treasures. This Islamic psychology development method uses the Pragmatic method.

There are also those who use the Idealistic method, which prioritizes extracting Islamic psychology from the teachings of Islam itself. Namely, Islamic psychology (without the letter i in the word Islam) is based on basic Islamic values: the Koran, Hadith, and the thoughts of Muslim psychologists. Muslims should be able to build psychology far more perfect than Westerners because Muslims have basic guidelines, namely the Koran and Hadith.

3. Human Structure According to the Quran

Al-Quran is the basic guideline of the perfect Islamic religion, it can be said that anything is in the Koran, including humans. In the Qur'an describes humans in totality, both physically and psychologically.^[6] The classification of human structure based on the Qur'an which are interconnected, are:

1. Jismiah Aspect

Is the human aspect of the physical and biological organs of the human body with its devices. This aspect is very dependent on the substance of other aspects because the substance of this aspect is actually dead, namely al-nafs and al-r which make it alive. The physical aspect has an important role to actualize the function of the nafsiah aspect and the spiritual aspect.

2. Nafsiah Aspect

It is the totality of distinctive human qualities, in the form of thoughts, feelings, wills, and freedoms. This

aspect is the connection between the physical aspect and the spiritual aspect. This aspect has three dimensions:

a. The al-nafs dimension is a human psychic dimension that has two powers, namely: gadab (angry) which aims to avoid something harmful and syahwah (happy) which has the potential to achieve pleasure.

b. Dimensions al-'aql, the quality Insaniyah on the human psyche which has the power to know (al-'ilm) as a result of brain function, seperti tafakkur (thinking), al-na Z ar (notice), al-i'tibār (interpret), and others.

c. The dimension of al-qalb, plays a role in providing insāniyah (humanity) properties for the human psyche. Al-qalb has two powers, namely understanding and feeling. Judging from its function, al-qalb has three functions. First, the function of cognition which lead to creativity such as: understanding (fiqh), knowing ('ilm), given (z ikr), and forget (gulf). Second, the function of emotions that cause feelings of power such as calm (ama'nīnah), affection (ulfah), joy (ya'aba), rude (galī), fear (ru'b), envy (gill), pride (hamiyah), etc. Third, the conation function that gives rise to the initiative, such as trying (kasb).

3. Spiritual Aspect

It is a spiritual and transcendental aspect of the human psyche. In the spiritual aspect there are two dimensions, both of which come from God.

a. Dimensions al-ru H , is illahiyah (divinity) and has a spiritual power that attract bodies (al-jism) and soul (al-nafs) towards Allah, so humans need religion. Al- r is given to humans through the processal-nafkh.

b. The al-firah dimension means a natural tendency that is innate from birth that forms identity or (religiously) that humans from birth have had a natural innate religion, namely the religion of monotheism, oneness of God.

4. Human Structure According to Western Psychology

Here will be explained the basic concept of Western psychology on human structure.

1. Physiological Psychology

Western psychology that discusses humans in terms of physical-biological aspects. This psychology deals with the functioning of systems in the human body with their behavior. This Physiological Psychology is the same as the physical aspect of man based on the human structure in the Koran.

2. Psychoanalysis

Sigmund Freud (1856-1939 AD) is the figure of this concept which based on his view that the human personality consists of three systems, namely the id, ego, and super ego. The id is a store of basic human needs that seek satisfaction in external realities such as eating, drinking, resting. The ego helps the id to make contact with reality, the ego works according to the reality principle. Super ego is the moral values of society that are instilled in the individual. In addition, humans also have three strata systems, namely the consciousness (consciousness), the preconsciousness (subconscious), and the unconsciousness (unconscious). In Islamic

psychology, this concept is included in the nafsiah aspect, namely in the al-nafsu dimension.

3. Behaviorism

That humans are largely determined by their environment, human behavior is caused by the environment and aims to adapt to the environment. Humans become deterministic, not creative and always become objects. His soul is passive when dealing with the environment and is only a physical-biological creature so that this aspect is included in the aspect of jismah according to the Koran.

4. Humanistic Psychology

Here appear theories of personality and motivation (personality and motivation) by William James (1842-1910 AD) which was later developed by Gordon W. Allport (1897-1967 AD), client-centered-approach (client-centered approach) in dealing with therapeutic problems by Carl Rogers (1902-1987 AD), self-actualization (self-actualization) by Abraham H. Maslow (1908-1970 AD), and the theory of the will to meaning (the will to live meaningfully) by Victor Frankl in his logotherapy. Humanistic psychology assumes that humans have good potential to grow and develop dignity which is a reflection of the characteristics of the nafsiah aspect according to the Koran.

5. Transpersonal Psychology

This psychology has two important things that become the target of study, namely the noble potential of the human mind (human highest potentials) and the phenomenon of human consciousness (human states of consciousness), these are related to spirituality and are

spiritual in nature. Transpersonal psychology emphasizes subjective-transcendental experience, in contrast to Islamic psychology which is subjective-objective-transcendent. In terms of aspects according to the Koran this aspect is included in the spiritual aspect.

C. Conclusion

Islamic psychology is a science that studies the human soul through its behavior in dealing with nature, humans, and God based on the concepts of Islamic teachings (al-Quran and Hadith). The birth of Islamic psychology occurred because of the contact of religion with psychology, the development of psychology is also growing, thus encouraging Muslims to form a new science related to psychology based on Islamic teachings, namely Islamic Psychology. This Islamic psychology also emerged because of assimilation with Western psychology but based on Islam. Psychology appropriate concept in Islam, man has three aspects: Jismiah (body), Nafsiah aspect (al-lust, al-'aql, al-qalb), and the spiritual aspect (al-ruh, al-fitrāh). In contrast to Western Psychology, which consists of streams, namely physiological psychology (physical), psychoanalysis, behaviorism, humanistic psychology, and transpersonal psychology.

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