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Ref. No.: 7548
 Manuscript title: Trajectory of Islamic Psychology in Southeast Asia: Problems and Prospects
 Journal: HTS Teologiese Studies / Theological Studies

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Your submission has been received by the journal and will now be processed in accordance with published timelines.

Processing time guidelines are available under the journal's 'About' section, however, please note that each submission is assessed on its individual merit and in certain circumstances processing times may differ.

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Ref. No.: 7548
 Manuscript title: Trajectory of Islamic Psychology in Southeast Asia: Problems and Prospects
 Journal: HTS Teologiese Studies / Theological Studies

Dear Septi Gumiandari, Subandi Subandi, Abd. Madjid, Ilman Nafi'a

Thank you for working with our Editorial Office to ensure that we have a complete record of your manuscript and all submission's compulsory forms at HTS Teologiese Studies / Theological Studies.

All new manuscripts are presented to our Handling Editor for a preliminary Desk Review to assess whether the subject matter and general content are appropriate for this journal.

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Ref. No.: 7548
 Manuscript title: Trajectory of Islamic Psychology in Southeast Asia: Problems and Prospects
 Journal: HTS Teologiese Studies / Theological Studies

Dear Assoc. Prof. Gumiandari

We thank you for the submission of your manuscript. The editorial and peer-reviews of your manuscript have now been completed and we have reached a decision regarding your submission.

As you can see from the comments attached to this email, the reviewers recommend significant revisions to your manuscript. We strongly encourage you to submit a revised version that addresses the reviewers' concerns.

Should you choose to revise the manuscript, please be sure to take into

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Ref. No.: 7548
 Manuscript title: Trajectory of Islamic Psychology in Southeast Asia: Problems and Prospects
 Journal: HTS Teologiese Studies / Theological Studies
 ISSN: 0259-9422, E-ISSN: 2072-8050

Dear Assoc. Prof. Gumindari

The journal has a double-blinded peer review process and your manuscript was assessed by two expert independent reviewers. Read our peer review process https://aosis.co.za/policies#peer_review.

Thank you for your revised manuscript. We have reached a decision regarding your submission. I am pleased to inform you that your manuscript has now been accepted for publication.

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 Journal: HTS Teologiese Studies / Theological Studies

Dear Septi Gumindari, Subandi Subandi, Abd. Madjid, Ilman Naffa

We are pleased to confirm your manuscript's acceptance for publication on 31-May-22.

We can also confirm that the Submission and Review Department released your manuscript to our Finalisation Department to commence the various editing processes to secure online publication within the next 90 days (if not sooner).

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Dear Assoc. Prof. Gumindari,

Your galley proofs have arrived!

We are excited to share your manuscript in your Author Centre in galley format (PDF) to proofread and review. Kindly ensure to scrutinize the galley proofs well and include any necessary changes at this point, which include, among others:

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Dear Ms Lara Antonopoulos

I have completed proofreading the galley(s) for my manuscript. The galleys are now ready for final corrections to be made by the proofreader and layout department.

Kind regards,
 Assoc. Prof. Septi Gumindari

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Dear Assoc. Prof. Gumindari,

Thank you for proofreading the galley of your manuscript.

We are looking forward to publishing your work.

Kind regards,
 Lara Antonopoulos
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 Manuscript title: Trajectory of Islamic Psychology in Southeast Asia:
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Dear Assoc. Prof. Gumindari,

The previous round of corrections has been implemented on your paper. There are two queries remaining for your attention.

In addition to responding to the remaining queries, I kindly ask that you check the galley carefully, to ensure everything is in order before publication.

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Dear Septi Gumindari, Subandi Subandi, Abd. Madjid, Ilman Naff'a, Safli Safli, Fatah Syukur, Wanda Listiani,

Congratulations!

Your article Trajectory of Islamic psychology in Southeast Asia: Problems and prospects has just been published and is available at the following link:

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Your manuscript will now form part of this open access publication and your content will be licensed under the Creative Commons Attribution License. It is freely accessible to any user and will shortly be indexed in various international research repositories for further dissemination and reach in readership. There is no need for you to order print issues or copies.

REPORTS OF REVIEWERS – ARTICLE #7548: TRAJECTORY OF ISLAMIC PSYCHOLOGY IN SOUTHEAST ASIA: PROBLEMS AND PROSPECTS (ORIGINAL RESEARCH: HTS HISTORICAL THOUGHT AND SOURCE INTERPRETATION)

Dear author(s)

The reports of the reviewers on your submitted article are as follows:

REVIEWER A

Summary of major findings and shortcomings

1. Please correct according to reviewer notes in attached file.

Major points or recommended revisions

1. Research question needs attention.

See also comments in Track Changes in attached file titled Reviewer A - 7548-84486-1-RV.docx.

REVIEWER B

Major points or recommended revisions

1. This research is actually quite good and interesting but still needs a lot of improvements that must be done, especially in the background, methodology and presentation of research results.
2. Try to strengthen the background by adding the urgency of this research and the difference between this research and other studies.
3. The research methodology still needs to be improved, especially research design, informant criteria, data triangulation .

Minor points or recommended revisions

See also comments in Track Changes in attached file titled Reviewer B - 7548-85030-1-RV.docx.

Please include with your revised submission an itemised, point-by-point response to the reviewers that details the changes made. Please use this file by replying in red to the above listed comments made by the reviewers.

SIMILARITY CHECK (iThenticate report)

As a member of the Committee on Publication Ethics, we encourage your participation in assessing your Similarity Check Report in your journals' personalised manuscript section.

Our assessment of the iThenticate report revealed the following: No overlap of concern currently.

SUBMISSION OF REVISED MANUSCRIPT

In submitting your revised manuscript (a clean copy without Track Changes), please make sure that it includes the changes made as suggested by the reviewers.

Therefore, please make sure that you submit

1. an itemised, point-by-point response to the reviewers that details the changes made (please use this file by replying in red to the above listed comments made by the reviewers);
2. reply to comments of Reviewers A and B made in Track Changes (reply to comments in Track Changes); and
3. a revised manuscript (clean copy without Track Changes).

Kind regards

A handwritten signature in black ink, appearing to read 'Ernest van Eck', written in a cursive style.

Ernest van Eck
Assistant-editor



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Explain and support your judgements. Ensure that any statement, observation, derivation or argument made is accompanied by relevant details from the manuscript, and where appropriate a relevant citation. Judge the quality of the manuscript, its experimental and theoretical work, its interpretations and its exposition objectively.



CONTENT

Consider this manuscript without bias, judging it on its merits without regard to the inferred race, religion, nationality, sex or seniority of the authors.



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- Send the email confirming the completion of your review.

MANUSCRIPT TO REVIEW

Trajectory of Islamic Psychology in Southeast Asia: Problems and Prospects

Abstract:

This study aims to reveal the problems and prospects of the development of Islamic psychology studies in Southeast Asia. The research method used was analytical descriptive qualitative research. Documents, archive records, interviews, and observations were used to obtain data. A purposive sample strategy was used to identify informants from Islamic higher education institutions in Indonesia and Malaysia. This study reveals that there are 3 problems of developmental studies of Islamic Psychology in Southeast Asia: (1) the discussion on the issue still focus on theoretical integration and philosophical levels rather than applicative ones; (2) Methodological Problems, and (3) polarization of the capacity of Muslim psychologists. Apart from the problems, the development of Islamic psychology studies has good prospects. The indication can be seen from the following transformations: (1) from the formulation phase towards the research phase; (2) from comparative study patterns towards developing concepts of Psychology based on Islam; and (3) from normative-cognitive approach towards the substantive-Sufistic approach.

Contribution: Through this study, it is hoped that there will be strategic attempts would be made by Muslim psychologists to strategic efforts from Muslim psychologists to collaborate and develop networks on designing more targeted studies in solving the various problems that arise around the integration of Psychology and Islam both at the ontology, epistemology or axiological levels.

Keywords: *Islamic Psychology, Southeast Asia, Problems, Prospects*

Commented [A1]: ???

32 Introduction

33

34 During the issues of the Islamization of science, psychology has become an inseparable discourse.
35 As one of the scientific disciplines, psychology is considered as representing an empirical-realistic
36 science so that it can only be analyzed through an objective approach. Its objective nature keeps it
37 away from religious disciplines. Some psychologists believe that religion contributes to scientific
38 stagnation (Haque, 1998; Nashori, 2002; Edis, 2010). However, in the last 25 years, there has been
39 an awareness among Muslim psychologists of the limitations of science in providing solutions to
40 various problems of the spiritual crisis of modern humans (Razak et.al., 2012; Skinner, 2010;
41 Skinner, 2019; Badri, 2018) This awareness raises a scientific spirit to transplant Eastern
42 psychological values in reconstructing contemporary psychology, as well as calls for developing
43 psychology with an Islamic perspective (Haque, 1998; 2004; Razak et al., 2012).

44

45 In several parts of Islamic countries, especially Southeast Asia, new concepts concerning the
46 integration of psychology and Islam began to emerge (Haque & Masuan, 2002; Shahabi & Sharbaf,
47 2015). The development of Islamic psychology studies is increasingly being preached in various
48 forms of study: discussions, seminars, national and international scientific meetings. Some
49 international organizations have also been formed under the International Association of Muslim
50 Psychologists (Nashori, 2002). Likewise, the publication of books and scientific journals with the
51 themes of Islamic Psychology has begun to be widely discussed (Bonab & Koohsar, 2011; Al-
52 Afify, 2018; Arifin, 2016; Bonab & Koohsar, 2011; Diana, 2015; Hasanah, 2018; Istiningtyas,
53 2013, 2014; Khasan, 2017; Masroom & Abd Rahman, 2015; Rothman & Coyle, 2018), as well as
54 efforts to include the discipline of Islamic Psychology as part of compulsory or elective courses in
55 several universities' curriculum (Mujib, 2005; Sham, 2016; Saifuddin, 2018).

56

57 In optimism for the birth of Islamic Psychology as a new discipline, its development is considered
58 to be a bit slower than the Islamization of other sciences. It has been more than twenty-five years
59 since Islamic psychology was established, this study seems to be rotating at the level of normative
60 issues rather than applicative ones. Responding to this condition, some experts sneered at the

Commented [A2]: What is the name of the psychologist you mean?

Commented [A3]: What are the factors supporting and inhibiting the birth of Islamic psychology?
What is the urgency of Islamic psychology?

61 stretching development of this science, as well as the scientific standards of Islamic Psychology
62 which are considered not scientifically verifiable (Al-Karam, 2018; Zaharuddin, 2013; Nashori,
63 2005). The negative response that was expressed was that the existence of Islamic Psychology and
64 the presence of Islamic Psychology figures was because they were benefited from "opportunities".
65 Some argued that Muslim intellectuals in the field of psychology are not yet very capable, seem
66 fragile, and tend to easily justify when they discuss the basic concepts of Islam which are used for
67 the theory of Islamic psychology (Abu-Raiya & Pargament, 2011; Zaharuddin, 2013; Nurhayani,
68 2016).

69
70 Regardless of the pros and cons of the existence of Islamic Psychology, it remains a never-ending
71 issue for intellectual *ijtihad*. It is the responsibility of all Islamic intellectuals to present more
72 complete studies in order to contribute positive input in the fight to create Islamic psychology as
73 a solid scientific subject in the future. This is where the significance of this scientific work is put
74 forward. This research attempted to examine the issues and the potential of Islamic psychology
75 studies in Southeast Asia. Through this study, it is hoped that there will be a strategic effort from
76 Muslim psychologists to collaborate and build networks to design more targeted studies in solving
77 the various problems that arise around the integration of Psychology and Islam both at the
78 ontology, epistemology, or axiological levels.

79

80 **Research Questions**

81

82 This study aims to answer the following research questions:

- 83 1) How is the development of Islamic Psychology studies in Southeast Asia?
- 84 2) What are the problems of the Developmental Studies of Islamic Psychology?
- 85 3) What are the prospects of the Developmental Studies of Islamic Psychology?

86

87 **Literature Review**

88

Commented [A4]: Put this research question in the abstract

89 A review of several publications using the word "Islamic Psychology" in the title demonstrates
90 that the term is defined in a variety of ways. Islamic psychology, according to Siddiqui & Malek
91 (2021) in their book chapter "Islamic Psychology: Definition and Scope," is "the study of humans
92 who have complete surrender and submission and obey the rules of God." Islamic Psychology, as
93 defined by Vahab (1996) in his book "An Introduction to Islamic Psychology," is the study of
94 God's manifestation in nature as reflected in the behavioral patterns of all living and non-living
95 things in all aspects of life utilizing Islamic paradigms. Islamic psychology is defined by Iqbal &
96 Skinner (2021) as one of the religion-based viewpoints that respects human beings' spiritual
97 essence and their spiritual needs. From those definitions, Islamic Psychology, in conclusion, is the
98 study of all human behavior and personality based on the Islamic worldview.

99
100 Islamic psychology has a different task than western psychology. Western psychology explains,
101 predicts, controls on human behavior. While Islamic psychology in general is to empower humans
102 so that the quality of life is increasing. Islamic psychology will warn humans that humans are
103 multi-dimensional (Nashori, 2005). In Islamic psychology, Humans are social and spiritual beings
104 as well as physical beings. so that Islamic psychology explains, predicts, controls directing humans
105 to get blessings from Allah. The main purpose of Islam is to save man and guide him to return to
106 Allah. Islamic psychology based on the Qur'an as its main reference is not only passed down for
107 Muslims but also for the good of mankind. Therefore, the development of the study of Islamic
108 psychology is not only a demand for Muslim scientists but also the results of research from non-
109 Muslim scientists. This is in line with the statement of a figure of modern psychology, Erich
110 Fromm, who revealed that modern humans face the fact that they feel the emptiness of spirituality.
111 They manage to achieve material feats but their lives are unsettled (prone to stress, depression and
112 feelings of being alienated) (Purnamasari, 2019).

113
114 Looking at the limitations of the current mainstream psychology paradigm, Islamic psychology
115 has a good chance of becoming the next paradigm in psychological science growth. One of the
116 reasons that might be made is that Islamic Psychology restores religion's place in human life.
117 Islamic psychology could be one of the initiatives to reconstruct human civilization and develop
118 the concept of faith-based human behavior (Saryono, 2016). It is provided to supplement the

Commented [A5]: Is it only the Koran that is the reference? Or also refers to the hadith? Should show the verses of Koran and hadith.

119 fundamental notions of human behavior and to represent the religious aspects of human life that
120 are believed to be capable of sustaining moral elements in modern science applications.

121

122 **Methodology**

123

124 Due to this study aims to analyze the problems and the prospects of the development of Islamic
125 psychology studies in Southeast Asia, an analytical descriptive qualitative research was used
126 (Ridder, 2014). Data collection techniques were documents, archive records, interviews, and
127 observations. *The informant selection technique was a purposive sampling procedure from Islamic*
128 *higher educations in Indonesia and Malaysia.* Some experts from Islamic higher institution (UIN)
129 Yogyakarta, Malang, and Jakarta were chosen as samples representing Indonesia as well as an
130 International Islamic University Malaysia, Kolej Universiti Islam Antarbangsa Selangor, and
131 Universiti Sains Islam Malaysia were chosen representing Malaysia. As for understanding the
132 views and ideas which were objective data obtained, content analysis and descriptive analysis
133 techniques were used (Neuendorf and Kumar, 2015). The instruments in this study were the
134 researchers themselves. As stated by Creswell & Baez, (2020) that instruments in qualitative
135 research refer to the researcher as a data collection tool.

136

137 **Results And Discussions**

138

139 **The Development of Islamic Psychology Studies in Southeast Asia**

140

141 Islamic psychology has the same historical roots in Southeast Asia as it does in other Muslim
142 countries. It arose as a result of Muslims' efforts to Islamize knowledge in various parts of the
143 world (Siddiqi, 2011; Ancok, 2011). Three major trends in the Islamic world inspired the concept
144 of Islamization of psychology: (1) the awakening of Islam; and (2) criticism of science and the
145 aridity of modern human spirituality due to the dehumanization of knowledge (Nashori, 2002).

146

Commented [A6]: I think the interview technique is not suitable

147 Since the 15th century hijriyah, Muslims have strengthened their enthusiasm to return to Islamic
148 teachings because The moral-spiritual parts of humanity have not prospered in modern society,
149 which is dominated by the West. The spirit of Islamic revival, among others, is marked by the
150 Islamization of science. Figures such as Ismail Raji al-Faruqi, Syed Muhammad Naquib al-Attas,
151 Sayyed Hossein Nasr, tried to build Islam as the basis of science in particular and life in general
152 while making sharp criticisms of modern Western thought and civilization. As a result, there
153 emerged the Islamization of scientific disciplines such as Islamic anthropology, Islamic
154 economics, Islamic sociology, and others, including Islamic psychology.

155

156 One of the sharp criticisms of modern science is the tendency of modern science to understand
157 reality empirically, whereas reality is not merely something empirical but there are also non-
158 empirical realities (Ancok, 2011). Therefore, modern science has failed to understand the non-
159 sensory reality and failed to understand the reality of the spirit world or the unconceivable area.
160 The scientific method's usage in psychology has aggravated the dehumanization process (humans
161 are only experimental objects that can be controlled). The mainstream psychologists' process of
162 analysis and synthesis of the conception of the entire human personality has been constrained, if
163 not completely eliminated, by the scientific framework. Human behavior can only be observed
164 through visible experimentation (objective-empirical), whereas things that are not visible
165 (metaphysical) are regarded unscientific and not a reflection of their knowledge. As a result, it is
166 unavoidable that Psychology, which holds the status of "one of the sources of authority" for human
167 activity due to its concern with human psychological problems, suffers from conceptual
168 incoherence and alienation from the mainstream of culture.

169

170 Psychology with Islamic values puts back the position of religion in human life which in the history
171 of the development of science is tug-of-war, perfecting the concept of human behavior and
172 bringing back the divine (spiritual) factor in human life and is believed to be able to become a
173 moral element in the application. The criticism leveled at contemporary theories in the discipline
174 of psychology greatly opens the possibility of a progressive attitude to make initiation efforts to
175 build alternative psychological paradigms or theories that are more in line with the context and

176 beliefs of the community (Siddiqi, 2011). Therefore, psychology with spiritual values (Islamic
177 Psychology) becomes necessary as the next paradigm in the development of psychology.

178

179 The two major trends in the Islamic world discussed above interact and lead to the establishment
180 of the International Symposium on Psychology and Islam in 1978 at the University of Riyadh,
181 Saudi Arabia (Nashori, 2002). A year later, 1979, a very monumental booklet was published in
182 England entitled "The Dilemma of Muslim Psychologists" by Malik B. Badri (1979), a
183 psychologist from Africa. This book had received tremendous response and became a trigger for
184 the rise of the discipline of "Islamic Psychology" in Southeast Asia.

185

186 In Malaysia and Indonesia, Islamic psychology is increasingly developing in line with the spirit of
187 Islamization of science in various higher education institutions in Malaysia and all Indonesian
188 Islamic universities through the policies of the ministry of religious affair (Haque & Masuan, 2002;
189 Hafizallah, 2019; Bastaman, 2011; Bin Baba et al., 2018). Efforts to provide more space for the
190 study of Islamic Psychology are increasingly visible when this study enters the curriculum
191 established by public or Islamic-affiliated universities offering Islamic Psychology courses.
192 (Embong & Hashim, 2013; Abdullah & Riyanto, 2014; Abidin, 2017; Saifuddin, 2018; Sham,
193 2016; Ali, 2020; Fanani et al., 2014).

194

195 Recognition of the existence of Islamic Psychology is also manifested in scientific works,
196 researches, and books on Psychology and Islam. There are around 50 more books have been
197 published to show the increasing interest of scientists and academics who are concerned about
198 making Islamic psychology material as objects in their research, as well as the increasing number
199 of journal articles, theses, and even dissertations in state and private universities. (Zulkarnain &
200 Herdianti, 2019; Zaharuddin, 2013; Zarkasih et al., 2019). The academic discourse struggle above
201 actually shows the existence of formal recognition of Islamic Psychology in Southeast Asia
202 universities (Haque, et. al., 2016).

203

204 Efforts to provide greater space for the study of Psychology and Islam are becoming more concrete
205 when this study is included in the curriculum set by various universities. Because several
206 universities have offered Islamic Psychology courses, and have even begun to open specializations
207 in Islamic psychology studies, inevitably, discussions about the curriculum and patterns of
208 integration of Psychology and Islam are the main topics. For the sake of the above interests, both
209 national and international seminars/conferences began to emerge. Several seminars and
210 conferences discussed the inclusion of Islamic Psychology studies into the curriculum and focused
211 on several topics: (a) formal recognition of Islamic Psychology discourse, (b) the occurrence of
212 intensive dissemination of Islamic Psychology thought so that in turn it would give birth to
213 enthusiasts/ new thinkers of Islamic Psychology, and (c) the recognition of certain institutions will
214 facilitate obtaining support from other institutions for the discourse of Islamic Psychology
215 (Zarkasih et al., 2019).

216

217 However, the debate that arises in getting the pattern of integration of Islamic Psychology in the
218 curriculum is about whether to create separate courses or include them in existing courses. The
219 first pattern, namely by forming their courses. The advantage of this method is the awareness to
220 place Islam as a paradigm. By making Islam a paradigm, all concepts presented to students are
221 based on the Qur'an and the Sunnah of the Prophet. This method will get optimal results if the
222 discussion is mature (Haque, et. al., 2016). Second, namely by incorporating Islamic views into
223 certain courses. This means that the view of Islam is inserted as a small part of an advantage,
224 namely the existence of an Islamic perspective on various aspects of human life. However, this
225 method is very difficult to realize, at least because it used none Islamic paradigm, but the paradigm
226 of modern science. If this happens, there will be a substantial confusion of understanding of the
227 Islamic perspective. The debate above is still going on today. Seasonal Indonesian Psychologists
228 still have different opinions in determining which pattern is more effective in internalizing Islamic
229 Psychology into the teaching curriculum in higher education institutions (Zulkarnain & Herdianti,
230 2019).

231

232 **Problems of the Developmental Studies of Islamic Psychology**

233

234 Some problems hinder the expansion of Islamic psychology studies in Southeast Asia. Some of
235 them are (1) Theoretical Integration rather than Applicable, (2) Methodological Problems, and (3)
236 Polarization of the Ability of Muslim Psychologists. The explanation for each problem is as
237 follows:

238

239 **1. Theoretical Integration rather than Applicable**

240

241 Efforts to make Islamic Psychology as *rahmatan lil alamin*, of course, require a lengthy procedure
242 involving both hard and clever work. As with the Islamization of other sciences, Islamic
243 psychology must have a good theoretical concept, and be useful in creating a better human life.
244 But the question then is “Has Islamic psychology gone out of these theoretical matters into an
245 action that has a real impact?”

246

247 The preceding question is particularly intriguing, given that Islam's inclusion in the scientific
248 structure of psychology is ideally extremely action-oriented. Talking about Islamic psychology is
249 pointless unless it results in actual outcomes. As a result, Islamic Psychological Theory is only
250 useful if it can be applied to a variety of situations (Rusdi & Subandi, 2020; Zaharuddin, 2013;
251 Nashori, 2005).

252

253 Responding to this, Siswanto (2019), a leader of the scientific integration team in the Islamic state
254 university (UIN) Yogyakarta stated: “So far the development of Islamic psychology, which is
255 considered a new school of psychology, is still circling in theoretical concepts, rather than
256 discussing more concrete and applicable. This should be a challenge for experts to further socialize
257 and ground Islamic psychology in real life” (interview results in September 2019).

258

259 The findings of Nurlena Rifa'i's research support this argument (Rifai *et al.*, 2014) that, Only two
260 of the 57 Islamic universities/institutes have attempted to apply the concept of scientific integration

261 in the development of Syllabi, lesson plans, learning processes, and academic culture, while others,
262 such as UIN Bandung, Jakarta, and Makasar, have stopped at the normative-philosophical level.

263

264 Mohd Azman bin Hasyim, a director of the Islamic Science Institute of the Universiti Sains Islam
265 Malaysia (USIM), agreed with this condition, as did Siswanto. He emphasized the challenges that
266 arise when Islamic knowledge is put into practice. According to him: “Even though so far Islamic
267 psychology is undergoing many significant developments, it has not yet reached the idealized
268 level. The discussion of Islamic Psychology has only touched a philosophical level and has not yet
269 entered the level of its application. If this discourse stagnates in the philosophical debate, it is
270 difficult to expect practical benefits. For this reason, the younger generation needs to be more
271 involved to be able to play a role in supporting the development of Islamic Psychology, so that it
272 can become an alternative approach in the psychological environment both at the national and
273 international levels” (interview results in September 2019).

274

275 Some of the statements above indicate that while the topic of Islamic psychology studies in
276 Malaysia and Indonesia has progressed in terms of academic discourse, nothing has been done in
277 terms of practical application.

278

279 **2. Methodological Problems**

280

281 One of the big problems in the study of Islamic Psychology is the methodology used by Muslim
282 psychologists in formulating theories (Abu-Raiya & Pargament, 2011; Anas et al., 2013;
283 Bastaman, 2011). This problem is very important to discuss because according to modern
284 psychologists, one of the requirements for building science is the accuracy of its methodology. A
285 theory will be tested for reliability if the reality on the ground supports it. Unfortunately, Islamic
286 psychology is seen as still struggling with the use of test kits adapted from Western theories,
287 without questioning the validity of the theory. If Islamic psychology is considered a practical
288 science, then the position of the test tool becomes the benchmark for its existence. Ironically,

289 Islamic psychology does not yet have a unique test tool in measuring certain criteria. Islamic
290 psychology has not been able to construct its own truly Islamic test kits (Nashori, 2005; Anas et
291 al., 2013; Amiq, 2008)(Ismail and Anwar, 2017).

292

293 Responding to the above shortcomings, several seminars, discussions, and conferences were held.
294 Some of the meetings debated the formulation of the Islamic Psychology method. Some argue that
295 Islamic science does not only work in observable areas but also works inconceivable areas and
296 unconceivable areas. Because of that, the ways of understanding the data or facts themselves in
297 Islamic science are very diverse.

298

299 According to this group, when modern science believes that the “senses” are the most objective
300 tool in observing natural phenomena and realities, however, according to the perspective of Islamic
301 psychology, this tool has very limited capabilities. The senses can only observe reality that can be
302 observed sensually (conceivable area). To observe the conceivable and unconceivable areas
303 (transcendental-spiritual things such as the reality of spirits or ecstatic experiences), it needs
304 another method outside the scientific method, namely *kasyaf* (intuition) (Mujib, 2005; Faridah,
305 2016; Purwanto, 2007).

306

307 It can be said elaborately, that Islamic psychology uses a more diverse method than western science
308 using the scientific method. Islamic psychology does not only use senses and reason in formulating
309 a concept but also strategically uses several methods at once. Islamic psychology uses
310 observational methods, empirical experimental methods to spiritual experiments that are
311 recognized in Islam, including *qalb* and revelation. In Islamic science, all the various methods are
312 considered legitimate ways to know nature in their respective fields of application (Alizi, 2005;
313 Ushama, 2011; Sulaiman & Syakarofath, 2018; Bakar, 2016).

314

315 Responding to the above argument, Muslim psychologists themselves questioned: “Can this
316 intuition be accepted by the scientific community, Muslim or non-Muslim, as a tool for

317 understanding reality? And how to measure the accuracy of the truth.” (Result of an interview with
318 Mohd Faszly Bin Rahim, senior lecturer at the Islamic Science Institute, USIM, Malaysia). This
319 question implies the hesitation of Muslim psychologists to use methods outside the scientific
320 method that have been manifested so far. This can be demonstrated in the fields of psychological
321 study and diagnosis. At the theoretical level, case studies undertaken by numerous Muslim experts
322 attempt to blend Western psychology ideas with Islam. However, when making the research
323 instrument, they were still hesitant and finally returned to download the results of previous research
324 which were considered permanent, so that the theoretical framework had no connection with other
325 research instruments (Nurhayani, 2016; Zaharuddin, 2013).

326

327 From the methodological debate above, it can be understood that the idea of psychology by taking
328 the perspective of Islamic studies is still being developed. The method of Islamic psychology as
329 mentioned above still needs to be continuously tested, until it is found which is considered to be a
330 strong foundation in its development efforts.

331

332 **3. Polarization of the Ability of Muslim Psychologists**

333

334 Attempts to build a discipline of Islamic psychology that is widely accepted, as well as the
335 existence of Islamic psychology in Southeast Asia, are difficult. According to the findings of a
336 documentation research and brief interviews with experts in the field of Islamic psychology, it is
337 found that this difficulty occurs due to human resource problems engaged in Islamic Psychology
338 studies, which unintentionally present polarization of ability due to their educational background
339 (Abdullah & Riyanto, 2014; Gumiandari, 2011; Abidin, 2017)

340

341 On one side, those with a purely psychological educational background, are generally very expert
342 in the fields of psychological theories and are very experienced in their practice, but they do not
343 have a strong religious knowledge base, Despite the fact that they tend to start touching,
344 conversing, and researching Islamic psychological topics. They still use the existing modern
345 psychology as a tool for analysis, but they include Islamic views on psychology. As a result, their

346 analysis of Islam is less in-depth when they comment on or make judgments regarding material
347 components of Islam. (Zaharuddin, 2013).

348

349 On the other side, They have a religious educational foundation (Islamic studies), but not enough
350 psychological expertise (Abdullah & Riyanto, 2014). This group is made up of people who aim to
351 understand Islam's classical repertoire (at-Turats al-Islami) in order to develop Islamic psychology.
352 They have access to Arabic literature that contains classic Muslim philosophers' views on
353 psychology, such as Ibn Sina, al-Ghazali, Ibn Miskawaih, al-Balkhi, and others. They take their
354 sources directly from from Islam's classical repertoire and contextualize it through the perspective
355 of modern psychology.. Because of their strong religious educational background, when they
356 attempt to integrate psychology and Islam, the ideas from Islamic studies that are linked to
357 psychological studies are frequently irrelevant (too normative, theoretical, and less applicable).
358 Even if their thoughts are present in this topic, the psychological analysis is superficial and does
359 not address the concerns highlighted, making the differentiation appear rigid, partial, and even
360 distant from the Islamization of science's idealism.

361

362 The above reality is confirmed by Islamic psychology experts in Indonesia and Malaysia. Fuat
363 Nashori in his book "*Agenda Psikologi Islami*," showed the polarization of the ability of Islamic
364 psychology scientists who are still fragmented by their scientific mainstream. However, according
365 to him, there are still positive and negative values. On the positive side, the expansion of Islamic
366 Psychology studies in Indonesia will be richer with perspectives, but the drawbacks can occur if
367 there is less networking, completeness, and dialogue among them (Nashori, 2002).

368

369 The same thing happened in universities in Malaysia. Zetty Nurzuliana Binti Rashed, a lecturer of
370 the Kolej Universiti Islam Antarbangsa Selangor (KUIS), Malaysia stated that around Malaysian
371 universities, there appears to be a significant separation between KUIS Psychology scientists and
372 other universities, such as the University of Kuala Lumpur (UKM), and the University of Malaya
373 (UM). Psychology lecturers at KUIS are considered to have a conservative, normative mindset,
374 including within the scope of the integration of Psychology and Islam. Meanwhile, those from

375 UKM and UM, are seen as more scientific and non-conservative. They do not want the integration
376 model that is applied in KUIS. (Result of an interview with Zetty Nurzuliana Binti Rashed,
377 September 2019).

378

379 Apart from the above debates, scientists who have a knowledge base of psychology should be
380 balanced with adequate mastery of religious insight. Conversely, religious scientists who are
381 concerned with the disciplines of philosophy and Sufism should be equipped with a sharp mastery
382 of Western psychological analysis. Because when this scientific polarization is still sharp,
383 dichotomic patterns of thought here and there will still occur. Islamic studies-based scholars, for
384 example, still focus on normative approaches, while those based on Western psychology when
385 integrating with Islam are mostly concerned with their understanding of Western Psychology.

386

387 **Prospects of the Developmental Studies of Islamic Psychology**

388

389 Based on a literature review of the current development of Islamic psychology studies, and
390 observations in several universities in the two countries, it turns out that there are quite good
391 prospects. The indication can be seen from the following transformations:

392

393 **1. From Formulation Phase towards Research Phase.**

394

395 Fuad Nashori (1996) had mapped the phases carried out by Muslim psychologists in integrating
396 Psychology and Islam. When sequenced, there are three phases of development: (1) Enchanted
397 Phase, the phase in which Muslim psychologists feel in awe of the reliability of modern
398 psychological theories. They fully believe that modern psychology can help them explain
399 scientifically the condition of Muslims or Islamic teachings. They use modern psychological
400 theories or concepts as an analytical tool to discuss various problems of Muslims; (2) Criticism
401 Phase, the phase in which Muslim psychologists use critical analysis on modern psychological
402 theories. Several differences and contradictions between Islam and psychology were sharpened.

403 In this phase, Muslim psychologists begin to realize that the concepts of modern psychology are
404 highly questionable, doubtful, and contain fundamental weaknesses; (3) Formulation and Research
405 Phase is a phase of awareness that is more crystallized among Muslim psychologists about the
406 need to present a psychological concept with Islamic insight. At this phase, there is an attempt to
407 formulate the Islamic view of humans, then, the theories developed by Muslim psychologists go
408 through the formulation process, need to be tested for their reliability in discussing what happens
409 in real life; (4) Application Phase, the phase that begins with the application of Islamic
410 psychological concepts in human life and the use of research results to solve various problems that
411 occur in human life (Nashori, 1996).

412

413 Based on the phases mapping above, the development of Islamic psychology studies in Southeast
414 Asia is in the formulation and research phase. This can be seen from some of the literature
415 produced by Muslim psychologists who have tried to formulate and research various Islamic
416 psychology concepts in Indonesia and Malaysia (Noor, 2010; Skinner, 2010; Sham, 2016; Shahabi
417 & Sharbaf, 2015; Ushama, 2011; Gumiandari et al., 2019; Gumiandari & Nafi'a, 2019a, 2019b;
418 Hairina & Mubarak, 2020; Hartati & Wae, 2019; Warsah & Uyun, 2019; Diana, 2015; Halimah,
419 2020; Saefudin, 2018; Istiningtyas, 2014; Rusdi, 2017; Ulfa, 2015; Yani, 2013; Yudiani, 2013;
420 Ampuno, 2020).

421

422 **2. From Comparative Study Pattern towards Developing Concepts of Psychology based on** 423 **Islam**

424

425 Fuad Nashori (1997) stated that there are four patterns used by Muslim psychology scientists to
426 produce Islamic Psychology. The first pattern is to explain the problems of Islamic teachings or
427 Muslims using psychological concepts. The second pattern is to compare the concept of man from
428 Islamic scholars with the view of man from modern psychologists. The third pattern is to provide
429 an Islamic perspective on modern psychological concepts. The fourth pattern is to develop
430 knowledge of the human soul which is based on the Islamic worldview.

431

432 Among the four patterns of the development of Islamic psychology mentioned above, Indonesia
433 and Malaysia seem in the transformation of study patterns from comparative study towards
434 developing concepts of psychology based on Islam. In line with the phase discussed earlier,
435 Indonesian and Malaysian Muslim Psychologists tried to build a psychology concept based on
436 Islam. The use of an Islamic point of view is carried out with the consideration that Islam is a
437 source of guidelines, views, and values of life for humans. Besides, there are many concepts about
438 humans in the Qur'an. Islam is a source of knowledge. Islam can be seen as an analytical tool to
439 dissect modern psychological theories. This effort is quite challenging because there are attempts
440 to present a new perspective in understanding humans psychologically, including efforts to
441 formulate the human concept, the concept of *insan kamil*, and so on.

442
443 Among the works of Malaysian and Indonesian Muslim Psychologists is Mohd Abbas Abdul
444 Razak (1997) *Human Nature: A Comparative Study between Western and Islamic Psychology*.
445 This work tries to compare the concept of human, personality, and human behavior between
446 modern psychology and Islamic psychology. This comparison is an attempt by Razak to produce
447 Islamic psychology, but what happens is more towards a similarity process, namely only equating
448 the concept of Psychology with concepts originating from Islam. Muslim psychologists may find
449 this context to be trapped in a tendency to view concepts as comparable or equal to one another.
450 On the other hand, Abdul Mujib's work through his book "Human Personality in Islamic
451 Psychology" (2006). This work tries to formulate the basic concept of human personality which
452 'should be', not 'what it is' from the behavior of Muslims. Through Mujib's thoughts, the
453 perspective of Islamic psychology has distinctive nuances and colors in building the concept of
454 personality compared to philosophical, theological, and sociological approaches. Similarly, the
455 work of Malaysian Muslim psychologists such as Alizi Alias (2008) *Psychology of consciousness*
456 from an Islamic perspective and his collection of writings in the book *Psychology from an Islamic*
457 *Perspective* (2009) indicate that there is an early stage of formulation. Islamic Psychology concept.
458 Concepts and theories about consciousness, soul, and reason are tried to be formulated in the book.
459 The formulation of concepts or theories contained in the book is still a human philosophical view,
460 has not moved in a certain context, for example in the world of work, social life (society), family
461 life, education, and so on.

462

463 These efforts have been proven by the development of various concepts based on an Islamic
464 perspective such as the concepts of learning Psychology (Alias & Majid, 2015), motivation (Alias
465 & Samsudin, 2005), human cognitive development of (Arifin, 2016), contemplation (Badri, 2018),
466 *Fitrah* (Al-Afify, 2018), controlling emotion (Diana, 2015), human personality (Gumiandari,
467 2011; Haque, 2020; Hasanah, 2018), hardiness (Istiningtyas, 2013) humor (Istiningtyas, 2014),
468 forgiveness (Khasan, 2017) hesitating (Masroom & Abd Rahman, 2015) worry (Nugraha, 2020),
469 responsibility (Rochmah, 2016), sex education (Rusdi, 2012), character building (Saefudin, 2018),
470 gratitude (Rusdi, 2016) *rida* (Rusdi, 2017), positive thinking (Rusydi, 2012), the concept of *ruh*
471 (Samad, 2015), critical thinking (Sulaiman and Syakarofath, 2018), honesty (Suud, 2017), anger
472 (Wigati, 2013), dream (Yuminah, 2018), managing stress (Yuwono, 2010), and so forth.

473

474 **3. From Normative-cognitive Approach towards substantive-Sufistic Approach.**

475

476 At the beginning of the study of Islamic psychology, even today, there are still Muslim
477 psychologists who tend to give a touch of Islamic norms to the concepts of Western Modern
478 Psychology. This can be seen from the scientific works written by Indonesian and Malaysian
479 Muslim psychologists. Alizi Alias & Samsudin (2005) tried to provide legitimacy for the Islamic
480 concept of motivation in building the Modern Psychological motivation theory. Likewise,
481 Istiningtyas (2013) discusses hardiness personality which incorporates Islamic views into the
482 concept of hardiness in Western modern psychology so that the concept that appears is more
483 religious. Likewise, the concept of the psychology of Islamic development written by Aliyah B.
484 Puwakanian Hasan (2008) still uses developmental concepts from Western psychological treasures
485 which are given Islamic values.

486

487 The conventional method used by Muslim psychologists in the context of the Islamization of
488 Psychology is not to start from zero, but to 'patchwork' and filter the various weaknesses of Western
489 Psychology (Bastaman, 2011). This process of psychology Islamization, as compared by Malik B.
490 Badri (1979) is like babies mixed with mud in a large tub. Muslim psychologists do not need to

491 completely dispose of the contents of the tub, but what they need to do is to dispose of the mud
492 and keep the babies. Muslim psychologists only need to discard the wrong sciences, then direct
493 the parts of the correct sciences to conform to Islamic values. Furthermore, according to him,
494 everything is not easy, there is a long process that needs to be passed until finally, many people
495 will accept our idea of Islamic knowledge (Badri, 1979)

496

497 The approach built by Muslim psychologists above is more normative and tries to use a cognitive
498 approach through a process of rationalization and filtering of modern psychology concepts with
499 Islamic religious norms which are full of psychological aspects (Bastaman, 2011). However,
500 further developments are more substantive-Sufistic approaches. Some Muslim psychologists do
501 not want to always be trapped in justification or verseization approaches, but more than that, the
502 concepts and ideas of Islamic psychology must transform to eliminate secularization views that
503 have ignored the human nature towards more substantive thinking, the content of Islamic studies
504 departing from various Islamic treasures, al-Qur'an, Hadith, and also Islamic Sufism which is rich
505 of human psychiatric and spirituality elements (Abidin, 2017). This can be seen when discussing
506 the theory of human personality, Mujib (1999); Mujib, (2005a); Mujib & Mudzakir, (2001) was
507 not trapped in the Western concept of personality theory, but through his creativity and seriousness
508 in conducting Islamic literature studies; al-Qur'an, Hadith, Sufism, and others to discuss the
509 personality of a Muslim. Likewise, the formulation of learning psychology written by Alias &
510 Majid (2015) and the formulation of psychological measures such as gratitude (Rusdi, 2016),
511 Positive thinking (Rusydi, 2012), and others have started to move to substantive-Sufistic (Susanty,
512 2018). From this explanation, it can be concluded that Muslim psychologists in the two countries
513 have begun to focus on the substance of Islamic studies which indeed depart from various Islamic
514 cultural treasures: the Qur'an, Hadith, and also Islamic Sufism which is rich in elements of human
515 psychology and spirituality.

516

517 **Conclusions**

518

Commented [A7]: Please adjust it with the research question

519 This research shows that there are three problems in Islamic Psychology developmental studies in
520 Southeast Asia: (1) the debate on the subject still focuses on theoretical integration and
521 metaphysical levels rather than applicative ones; (2) methodological problems; and (3) polarization
522 of the capacity of Muslim psychologists. Apart from the problems, the development of Islamic
523 psychology studies has good prospects. The indication can be seen from the following
524 transformations: (1) from the formulation process to the analysis phase; (2) from comparative
525 study patterns towards developing concepts of Psychology based on Islam; and (3) from
526 normative-cognitive approach towards the substantive-Sufistic approach. Through this research,
527 it is anticipated that strategic efforts from Muslim psychologists to collaborate and build networks
528 to design further targeted studies to solve the numerous problems that occur at both ontological,
529 epistemological, or axiological levels around the integration of Psychology and Islam.

530

531

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MANUSCRIPT TO REVIEW

Trajectory of Islamic Psychology in Southeast Asia: Problems and Prospects

Abstract:

This study aims to reveal the problems and prospects of the development of Islamic psychology studies in Southeast Asia. The research method used was analytical descriptive qualitative research. Documents, archive records, interviews, and observations were used to obtain data. A purposive sample strategy was used to identify informants from Islamic higher education institutions in Indonesia and Malaysia. This study reveals that there are 3 problems of developmental studies of Islamic Psychology in Southeast Asia: (1) the discussion on the issue still focus on theoretical integration and philosophical levels rather than applicative ones; (2) Methodological Problems, and (3) polarization of the capacity of Muslim psychologists. Apart from the problems, the development of Islamic psychology studies has good prospects. The indication can be seen from the following transformations: (1) from the formulation phase towards the research phase; (2) from comparative study patterns towards developing concepts of Psychology based on Islam; and (3) from normative-cognitive approach towards the substantive-Sufistic approach.

Contribution: Through this study, it is hoped that there will be strategic attempts would be made by Muslim psychologists to strategic efforts from Muslim psychologists to collaborate and develop networks on designing more targeted studies in solving the various problems that arise around the integration of Psychology and Islam both at the ontology, epistemology or axiological levels.

Keywords: *Islamic Psychology, Southeast Asia, Problems, Prospects*

Commented [A1]: Try to put in the abstract the triangulation of the data performed and the analysis of the data performed.

Commented [A2]: Please describe the results of the research you have obtained and enter the conclusions you get

Introduction

Commented [A3]: try to strengthen the background by adding the urgency of this research and the difference between this research and other studies.

32

33

34 During the issues of the Islamization of science, psychology has become an inseparable discourse.
35 As one of the scientific disciplines, psychology is considered as representing an empirical-realistic
36 science so that it can only be analyzed through an objective approach. Its objective nature keeps it
37 away from religious disciplines. Some psychologists believe that religion contributes to scientific
38 stagnation (Haque, 1998; Nashori, 2002; Edis, 2010). However, in the last 25 years, there has been
39 an awareness among Muslim psychologists of the limitations of science in providing solutions to
40 various problems of the spiritual crisis of modern humans (Razak et al., 2012; Skinner, 2010;
41 Skinner, 2019; Badri, 2018) This awareness raises a scientific spirit to transplant Eastern
42 psychological values in reconstructing contemporary psychology, as well as calls for developing
43 psychology with an Islamic perspective (Haque, 1998; 2004; Razak et al., 2012).

44

45 In several parts of Islamic countries, especially Southeast Asia, new concepts concerning the
46 integration of psychology and Islam began to emerge (Haque & Masuan, 2002; Shahabi & Sharbaf,
47 2015). The development of Islamic psychology studies is increasingly being preached in various
48 forms of study: discussions, seminars, national and international scientific meetings. Some
49 international organizations have also been formed under the International Association of Muslim
50 Psychologists (Nashori, 2002). Likewise, the publication of books and scientific journals with the
51 themes of Islamic Psychology has begun to be widely discussed (Bonab & Koohsar, 2011; Al-
52 Afify, 2018; Arifin, 2016; Bonab & Koohsar, 2011; Diana, 2015; Hasanah, 2018; Istiningtyas,
53 2013, 2014; Khasan, 2017; Masroom & Abd Rahman, 2015; Rothman & Coyle, 2018), as well as
54 efforts to include the discipline of Islamic Psychology as part of compulsory or elective courses in
55 several universities' curriculum (Mujib, 2005; Sham, 2016; Saifuddin, 2018).

56

57 In optimism for the birth of Islamic Psychology as a new discipline, its development is considered
58 to be a bit slower than the Islamization of other sciences. It has been more than twenty-five years
59 since Islamic psychology was established, this study seems to be rotating at the level of normative
60 issues rather than applicative ones. Responding to this condition, some experts sneered at the

61 stretching development of this science, as well as the scientific standards of Islamic Psychology
62 which are considered not scientifically verifiable (Al-Karam, 2018; Zaharuddin, 2013; Nashori,
63 2005). The negative response that was expressed was that the existence of Islamic Psychology and
64 the presence of Islamic Psychology figures was because they were benefited from "opportunities".
65 Some argued that Muslim intellectuals in the field of psychology are not yet very capable, seem
66 fragile, and tend to easily justify when they discuss the basic concepts of Islam which are used for
67 the theory of Islamic psychology (Abu-Raiya & Pargament, 2011; Zaharuddin, 2013; Nurhayani,
68 2016).

69
70 Regardless of the pros and cons of the existence of Islamic Psychology, it remains a never-ending
71 issue for intellectual *ijtihad*. It is the responsibility of all Islamic intellectuals to present more
72 complete studies in order to contribute positive input in the fight to create Islamic psychology as
73 a solid scientific subject in the future. This is where the significance of this scientific work is put
74 forward. This research attempted to examine the issues and the potential of Islamic psychology
75 studies in Southeast Asia. Through this study, it is hoped that there will be a strategic effort from
76 Muslim psychologists to collaborate and build networks to design more targeted studies in solving
77 the various problems that arise around the integration of Psychology and Islam both at the
78 ontology, epistemology, or axiological levels.

79

80 **Research Questions**

81

82 This study aims to answer the following research questions:

- 83 1) How is the development of Islamic Psychology studies in Southeast Asia?
- 84 2) What are the problems of the Developmental Studies of Islamic Psychology?
- 85 3) What are the prospects of the Developmental Studies of Islamic Psychology?

86

87 **Literature Review**

88

89 A review of several publications using the word "Islamic Psychology" in the title demonstrates
90 that the term is defined in a variety of ways. Islamic psychology, according to Siddiqui & Malek
91 (2021) in their book chapter "Islamic Psychology: Definition and Scope," is "the study of humans
92 who have complete surrender and submission and obey the rules of God." Islamic Psychology, as
93 defined by Vahab (1996) in his book "An Introduction to Islamic Psychology," is the study of
94 God's manifestation in nature as reflected in the behavioral patterns of all living and non-living
95 things in all aspects of life utilizing Islamic paradigms. Islamic psychology is defined by Iqbal &
96 Skinner (2021) as one of the religion-based viewpoints that respects human beings' spiritual
97 essence and their spiritual needs. From those definitions, Islamic Psychology, in conclusion, is the
98 study of all human behavior and personality based on the Islamic worldview.

99
100 Islamic psychology has a different task than western psychology. Western psychology explains,
101 predicts, controls on human behavior. While Islamic psychology in general is to empower humans
102 so that the quality of life is increasing. Islamic psychology will warn humans that humans are
103 multi-dimensional (Nashori, 2005). In Islamic psychology, Humans are social and spiritual beings
104 as well as physical beings. so that Islamic psychology explains, predicts, controls directing humans
105 to get blessings from Allah. The main purpose of Islam is to save man and guide him to return to
106 Allah. Islamic psychology based on the Qur'an as its main reference is not only passed down for
107 Muslims but also for the good of mankind. Therefore, the development of the study of Islamic
108 psychology is not only a demand for Muslim scientists but also the results of research from non-
109 Muslim scientists. This is in line with the statement of a figure of modern psychology, Erich
110 Fromm, who revealed that modern humans face the fact that they feel the emptiness of spirituality.
111 They manage to achieve material feats but their lives are unsettled (prone to stress, depression and
112 feelings of being alienated) (Purnamasari, 2019).

113
114 Looking at the limitations of the current mainstream psychology paradigm, Islamic psychology
115 has a good chance of becoming the next paradigm in psychological science growth. One of the
116 reasons that might be made is that Islamic Psychology restores religion's place in human life.
117 Islamic psychology could be one of the initiatives to reconstruct human civilization and develop
118 the concept of faith-based human behavior (Saryono, 2016). It is provided to supplement the

119 fundamental notions of human behavior and to represent the religious aspects of human life that
120 are believed to be capable of sustaining moral elements in modern science applications.

121

122 Methodology

123

124 Due to this study aims to analyze the problems and the prospects of the development of Islamic
125 psychology studies in Southeast Asia, an analytical descriptive qualitative research was used
126 (Ridder, 2014). Data collection techniques were documents, archive records, interviews, and
127 observations. *The informant selection technique was a purposive sampling procedure from Islamic*
128 *higher educations in Indonesia and Malaysia.* Some experts from Islamic higher institution (UIN)
129 Yogyakarta, Malang, and Jakarta were chosen as samples representing Indonesia as well as an
130 International Islamic University Malaysia, Kolej Universiti Islam Antarbangsa Selangor, and
131 Universiti Sains Islam Malaysia were chosen representing Malaysia. As for understanding the
132 views and ideas which were objective data obtained, content analysis and descriptive analysis
133 techniques were used (Neuendorf and Kumar, 2015). The instruments in this study were the
134 researchers themselves. As stated by Creswell & Baez, (2020) that instruments in qualitative
135 research refer to the researcher as a data collection tool.

136

137 Results And Discussions

138

139 The Development of Islamic Psychology Studies in Southeast Asia

140

141 Islamic psychology has the same historical roots in Southeast Asia as it does in other Muslim
142 countries. It arose as a result of Muslims' efforts to Islamize knowledge in various parts of the
143 world (Siddiqi, 2011; Ancok, 2011). Three major trends in the Islamic world inspired the concept
144 of Islamization of psychology: (1) the awakening of Islam; and (2) criticism of science and the
145 aridity of modern human spirituality due to the dehumanization of knowledge (Nashori, 2002).

146

Commented [A4]: The researcher should describe the qualitative research design used in this study

Commented [A5]: How do you triangulate in your research???? Try to describe it in methodology???

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147 Since the 15th century hijriyah, Muslims have strengthened their enthusiasm to return to Islamic
148 teachings because The moral-spiritual parts of humanity have not prospered in modern society,
149 which is dominated by the West. The spirit of Islamic revival, among others, is marked by the
150 Islamization of science. Figures such as Ismail Raji al-Faruqi, Syed Muhammad Naquib al-Attas,
151 Sayyed Hossein Nasr, tried to build Islam as the basis of science in particular and life in general
152 while making sharp criticisms of modern Western thought and civilization. As a result, there
153 emerged the Islamization of scientific disciplines such as Islamic anthropology, Islamic
154 economics, Islamic sociology, and others, including Islamic psychology.

155

156 One of the sharp criticisms of modern science is the tendency of modern science to understand
157 reality empirically, whereas reality is not merely something empirical but there are also non-
158 empirical realities (Ancok, 2011). Therefore, modern science has failed to understand the non-
159 sensory reality and failed to understand the reality of the spirit world or the unconceivable area.
160 The scientific method's usage in psychology has aggravated the dehumanization process (humans
161 are only experimental objects that can be controlled). The mainstream psychologists' process of
162 analysis and synthesis of the conception of the entire human personality has been constrained, if
163 not completely eliminated, by the scientific framework. Human behavior can only be observed
164 through visible experimentation (objective-empirical), whereas things that are not visible
165 (metaphysical) are regarded unscientific and not a reflection of their knowledge. As a result, it is
166 unavoidable that Psychology, which holds the status of "one of the sources of authority" for human
167 activity due to its concern with human psychological problems, suffers from conceptual
168 incoherence and alienation from the mainstream of culture.

169

170 Psychology with Islamic values puts back the position of religion in human life which in the history
171 of the development of science is tug-of-war, perfecting the concept of human behavior and
172 bringing back the divine (spiritual) factor in human life and is believed to be able to become a
173 moral element in the application. The criticism leveled at contemporary theories in the discipline
174 of psychology greatly opens the possibility of a progressive attitude to make initiation efforts to
175 build alternative psychological paradigms or theories that are more in line with the context and

176 beliefs of the community (Siddiqi, 2011). Therefore, psychology with spiritual values (Islamic
177 Psychology) becomes necessary as the next paradigm in the development of psychology.

178

179 The two major trends in the Islamic world discussed above interact and lead to the establishment
180 of the International Symposium on Psychology and Islam in 1978 at the University of Riyadh,
181 Saudi Arabia (Nashori, 2002). A year later, 1979, a very monumental booklet was published in
182 England entitled "The Dilemma of Muslim Psychologists" by Malik B. Badri (1979), a
183 psychologist from Africa. This book had received tremendous response and became a trigger for
184 the rise of the discipline of "Islamic Psychology" in Southeast Asia.

185

186 In Malaysia and Indonesia, Islamic psychology is increasingly developing in line with the spirit of
187 Islamization of science in various higher education institutions in Malaysia and all Indonesian
188 Islamic universities through the policies of the ministry of religious affair (Haque & Masuan, 2002;
189 Hafizallah, 2019; Bastaman, 2011; Bin Baba et al., 2018). Efforts to provide more space for the
190 study of Islamic Psychology are increasingly visible when this study enters the curriculum
191 established by public or Islamic-affiliated universities offering Islamic Psychology courses.
192 (Embong & Hashim, 2013; Abdullah & Riyanto, 2014; Abidin, 2017; Saifuddin, 2018; Sham,
193 2016; Ali, 2020; Fanani et al., 2014).

194

195 Recognition of the existence of Islamic Psychology is also manifested in scientific works,
196 researches, and books on Psychology and Islam. There are around 50 more books have been
197 published to show the increasing interest of scientists and academics who are concerned about
198 making Islamic psychology material as objects in their research, as well as the increasing number
199 of journal articles, theses, and even dissertations in state and private universities. (Zulkarnain &
200 Herdianti, 2019; Zaharuddin, 2013; Zarkasih et al., 2019). The academic discourse struggle above
201 actually shows the existence of formal recognition of Islamic Psychology in Southeast Asia
202 universities (Haque, et. al., 2016).

203

204 Efforts to provide greater space for the study of Psychology and Islam are becoming more concrete
205 when this study is included in the curriculum set by various universities. Because several
206 universities have offered Islamic Psychology courses, and have even begun to open specializations
207 in Islamic psychology studies, inevitably, discussions about the curriculum and patterns of
208 integration of Psychology and Islam are the main topics. For the sake of the above interests, both
209 national and international seminars/conferences began to emerge. Several seminars and
210 conferences discussed the inclusion of Islamic Psychology studies into the curriculum and focused
211 on several topics: (a) formal recognition of Islamic Psychology discourse, (b) the occurrence of
212 intensive dissemination of Islamic Psychology thought so that in turn it would give birth to
213 enthusiasts/ new thinkers of Islamic Psychology, and (c) the recognition of certain institutions will
214 facilitate obtaining support from other institutions for the discourse of Islamic Psychology
215 (Zarkasih et al., 2019).

216

217 However, the debate that arises in getting the pattern of integration of Islamic Psychology in the
218 curriculum is about whether to create separate courses or include them in existing courses. The
219 first pattern, namely by forming their courses. The advantage of this method is the awareness to
220 place Islam as a paradigm. By making Islam a paradigm, all concepts presented to students are
221 based on the Qur'an and the Sunnah of the Prophet. This method will get optimal results if the
222 discussion is mature (Haque, et. al., 2016). Second, namely by incorporating Islamic views into
223 certain courses. This means that the view of Islam is inserted as a small part of an advantage,
224 namely the existence of an Islamic perspective on various aspects of human life. However, this
225 method is very difficult to realize, at least because it used none Islamic paradigm, but the paradigm
226 of modern science. If this happens, there will be a substantial confusion of understanding of the
227 Islamic perspective. The debate above is still going on today. Seasonal Indonesian Psychologists
228 still have different opinions in determining which pattern is more effective in internalizing Islamic
229 Psychology into the teaching curriculum in higher education institutions (Zulkarnain & Herdianti,
230 2019).

231

232 **Problems of the Developmental Studies of Islamic Psychology**

233

234 Some problems hinder the expansion of Islamic psychology studies in Southeast Asia. Some of
235 them are (1) Theoretical Integration rather than Applicable, (2) Methodological Problems, and (3)
236 Polarization of the Ability of Muslim Psychologists. The explanation for each problem is as
237 follows:

238

239 **1. Theoretical Integration rather than Applicable**

240

241 Efforts to make Islamic Psychology as *rahmatan lil alamin*, of course, require a lengthy procedure
242 involving both hard and clever work. As with the Islamization of other sciences, Islamic
243 psychology must have a good theoretical concept, and be useful in creating a better human life.
244 But the question then is “Has Islamic psychology gone out of these theoretical matters into an
245 action that has a real impact?”

246

247 The preceding question is particularly intriguing, given that Islam's inclusion in the scientific
248 structure of psychology is ideally extremely action-oriented. Talking about Islamic psychology is
249 pointless unless it results in actual outcomes. As a result, Islamic Psychological Theory is only
250 useful if it can be applied to a variety of situations (Rusdi & Subandi, 2020; Zaharuddin, 2013;
251 Nashori, 2005).

252

253 Responding to this, Siswanto (2019), a leader of the scientific integration team in the Islamic state
254 university (UIN) Yogyakarta stated: “So far the development of Islamic psychology, which is
255 considered a new school of psychology, is still circling in theoretical concepts, rather than
256 discussing more concrete and applicable. This should be a challenge for experts to further socialize
257 and ground Islamic psychology in real life” (interview results in September 2019).

258

259 The findings of Nurlena Rifa'i's research support this argument (Rifai *et al.*, 2014) that, Only two
260 of the 57 Islamic universities/institutes have attempted to apply the concept of scientific integration

261 in the development of Syllabi, lesson plans, learning processes, and academic culture, while others,
262 such as UIN Bandung, Jakarta, and Makasar, have stopped at the normative-philosophical level.

263

264 Mohd Azman bin Hasyim, a director of the Islamic Science Institute of the Universiti Sains Islam
265 Malaysia (USIM), agreed with this condition, as did Siswanto. He emphasized the challenges that
266 arise when Islamic knowledge is put into practice. According to him: “Even though so far Islamic
267 psychology is undergoing many significant developments, it has not yet reached the idealized
268 level. The discussion of Islamic Psychology has only touched a philosophical level and has not yet
269 entered the level of its application. If this discourse stagnates in the philosophical debate, it is
270 difficult to expect practical benefits. For this reason, the younger generation needs to be more
271 involved to be able to play a role in supporting the development of Islamic Psychology, so that it
272 can become an alternative approach in the psychological environment both at the national and
273 international levels” (interview results in September 2019).

274

275 Some of the statements above indicate that while the topic of Islamic psychology studies in
276 Malaysia and Indonesia has progressed in terms of academic discourse, nothing has been done in
277 terms of practical application.

278

279 **2. Methodological Problems**

280

281 One of the big problems in the study of Islamic Psychology is the methodology used by Muslim
282 psychologists in formulating theories (Abu-Raiya & Pargament, 2011; Anas et al., 2013;
283 Bastaman, 2011). This problem is very important to discuss because according to modern
284 psychologists, one of the requirements for building science is the accuracy of its methodology. A
285 theory will be tested for reliability if the reality on the ground supports it. Unfortunately, Islamic
286 psychology is seen as still struggling with the use of test kits adapted from Western theories,
287 without questioning the validity of the theory. If Islamic psychology is considered a practical
288 science, then the position of the test tool becomes the benchmark for its existence. Ironically,

289 Islamic psychology does not yet have a unique test tool in measuring certain criteria. Islamic
290 psychology has not been able to construct its own truly Islamic test kits (Nashori, 2005; Anas et
291 al., 2013; Amiq, 2008)(Ismail and Anwar, 2017).

292

293 Responding to the above shortcomings, several seminars, discussions, and conferences were held.
294 Some of the meetings debated the formulation of the Islamic Psychology method. Some argue that
295 Islamic science does not only work in observable areas but also works inconceivable areas and
296 unconceivable areas. Because of that, the ways of understanding the data or facts themselves in
297 Islamic science are very diverse.

298

299 According to this group, when modern science believes that the “senses” are the most objective
300 tool in observing natural phenomena and realities, however, according to the perspective of Islamic
301 psychology, this tool has very limited capabilities. The senses can only observe reality that can be
302 observed sensually (conceivable area). To observe the conceivable and unconceivable areas
303 (transcendental-spiritual things such as the reality of spirits or ecstatic experiences), it needs
304 another method outside the scientific method, namely *kasyaf* (intuition) (Mujib, 2005; Faridah,
305 2016; Purwanto, 2007).

306

307 It can be said elaborately, that Islamic psychology uses a more diverse method than western science
308 using the scientific method. Islamic psychology does not only use senses and reason in formulating
309 a concept but also strategically uses several methods at once. Islamic psychology uses
310 observational methods, empirical experimental methods to spiritual experiments that are
311 recognized in Islam, including *qalb* and revelation. In Islamic science, all the various methods are
312 considered legitimate ways to know nature in their respective fields of application (Alizi, 2005;
313 Ushama, 2011; Sulaiman & Syakarofath, 2018; Bakar, 2016).

314

315 Responding to the above argument, Muslim psychologists themselves questioned: “Can this
316 intuition be accepted by the scientific community, Muslim or non-Muslim, as a tool for

317 understanding reality? And how to measure the accuracy of the truth.” (Result of an interview with
318 Mohd Faszly Bin Rahim, senior lecturer at the Islamic Science Institute, USIM, Malaysia). This
319 question implies the hesitation of Muslim psychologists to use methods outside the scientific
320 method that have been manifested so far. This can be demonstrated in the fields of psychological
321 study and diagnosis. At the theoretical level, case studies undertaken by numerous Muslim experts
322 attempt to blend Western psychology ideas with Islam. However, when making the research
323 instrument, they were still hesitant and finally returned to download the results of previous research
324 which were considered permanent, so that the theoretical framework had no connection with other
325 research instruments (Nurhayani, 2016; Zaharuddin, 2013).

326

327 From the methodological debate above, it can be understood that the idea of psychology by taking
328 the perspective of Islamic studies is still being developed. The method of Islamic psychology as
329 mentioned above still needs to be continuously tested, until it is found which is considered to be a
330 strong foundation in its development efforts.

331

332 **3. Polarization of the Ability of Muslim Psychologists**

333

334 Attempts to build a discipline of Islamic psychology that is widely accepted, as well as the
335 existence of Islamic psychology in Southeast Asia, are difficult. According to the findings of a
336 documentation research and brief interviews with experts in the field of Islamic psychology, it is
337 found that this difficulty occurs due to human resource problems engaged in Islamic Psychology
338 studies, which unintentionally present polarization of ability due to their educational background
339 (Abdullah & Riyanto, 2014; Gumiandari, 2011; Abidin, 2017)

340

341 On one side, those with a purely psychological educational background, are generally very expert
342 in the fields of psychological theories and are very experienced in their practice, but they do not
343 have a strong religious knowledge base, Despite the fact that they tend to start touching,
344 conversing, and researching Islamic psychological topics. They still use the existing modern
345 psychology as a tool for analysis, but they include Islamic views on psychology. As a result, their

346 analysis of Islam is less in-depth when they comment on or make judgments regarding material
347 components of Islam. (Zaharuddin, 2013).

348

349 On the other side, They have a religious educational foundation (Islamic studies), but not enough
350 psychological expertise (Abdullah & Riyanto, 2014). This group is made up of people who aim to
351 understand Islam's classical repertoire (at-Turats al-Islami) in order to develop Islamic psychology.
352 They have access to Arabic literature that contains classic Muslim philosophers' views on
353 psychology, such as Ibn Sina, al-Ghazali, Ibn Miskawaih, al-Balkhi, and others. They take their
354 sources directly from from Islam's classical repertoire and contextualize it through the perspective
355 of modern psychology.. Because of their strong religious educational background, when they
356 attempt to integrate psychology and Islam, the ideas from Islamic studies that are linked to
357 psychological studies are frequently irrelevant (too normative, theoretical, and less applicable).
358 Even if their thoughts are present in this topic, the psychological analysis is superficial and does
359 not address the concerns highlighted, making the differentiation appear rigid, partial, and even
360 distant from the Islamization of science's idealism.

361

362 The above reality is confirmed by Islamic psychology experts in Indonesia and Malaysia. Fuat
363 Nashori in his book "*Agenda Psikologi Islami*," showed the polarization of the ability of Islamic
364 psychology scientists who are still fragmented by their scientific mainstream. However, according
365 to him, there are still positive and negative values. On the positive side, the expansion of Islamic
366 Psychology studies in Indonesia will be richer with perspectives, but the drawbacks can occur if
367 there is less networking, completeness, and dialogue among them (Nashori, 2002).

368

369 The same thing happened in universities in Malaysia. Zetty Nurzuliana Binti Rashed, a lecturer of
370 the Kolej Universiti Islam Antarbangsa Selangor (KUIS), Malaysia stated that around Malaysian
371 universities, there appears to be a significant separation between KUIS Psychology scientists and
372 other universities, such as the University of Kuala Lumpur (UKM), and the University of Malaya
373 (UM). Psychology lecturers at KUIS are considered to have a conservative, normative mindset,
374 including within the scope of the integration of Psychology and Islam. Meanwhile, those from

375 UKM and UM, are seen as more scientific and non-conservative. They do not want the integration
376 model that is applied in KUIS. (Result of an interview with Zetty Nurzuliana Binti Rashed,
377 September 2019).

378

379 Apart from the above debates, scientists who have a knowledge base of psychology should be
380 balanced with adequate mastery of religious insight. Conversely, religious scientists who are
381 concerned with the disciplines of philosophy and Sufism should be equipped with a sharp mastery
382 of Western psychological analysis. Because when this scientific polarization is still sharp,
383 dichotomic patterns of thought here and there will still occur. Islamic studies-based scholars, for
384 example, still focus on normative approaches, while those based on Western psychology when
385 integrating with Islam are mostly concerned with their understanding of Western Psychology.

386

387 **Prospects of the Developmental Studies of Islamic Psychology**

388

389 Based on a literature review of the current development of Islamic psychology studies, and
390 observations in several universities in the two countries, it turns out that there are quite good
391 prospects. The indication can be seen from the following transformations:

392

393 **1. From Formulation Phase towards Research Phase.**

394

395 Fuad Nashori (1996) had mapped the phases carried out by Muslim psychologists in integrating
396 Psychology and Islam. When sequenced, there are three phases of development: (1) Enchanted
397 Phase, the phase in which Muslim psychologists feel in awe of the reliability of modern
398 psychological theories. They fully believe that modern psychology can help them explain
399 scientifically the condition of Muslims or Islamic teachings. They use modern psychological
400 theories or concepts as an analytical tool to discuss various problems of Muslims; (2) Criticism
401 Phase, the phase in which Muslim psychologists use critical analysis on modern psychological
402 theories. Several differences and contradictions between Islam and psychology were sharpened.

403 In this phase, Muslim psychologists begin to realize that the concepts of modern psychology are
404 highly questionable, doubtful, and contain fundamental weaknesses; (3) Formulation and Research
405 Phase is a phase of awareness that is more crystallized among Muslim psychologists about the
406 need to present a psychological concept with Islamic insight. At this phase, there is an attempt to
407 formulate the Islamic view of humans, then, the theories developed by Muslim psychologists go
408 through the formulation process, need to be tested for their reliability in discussing what happens
409 in real life; (4) Application Phase, the phase that begins with the application of Islamic
410 psychological concepts in human life and the use of research results to solve various problems that
411 occur in human life (Nashori, 1996).

412

413 Based on the phases mapping above, the development of Islamic psychology studies in Southeast
414 Asia is in the formulation and research phase. This can be seen from some of the literature
415 produced by Muslim psychologists who have tried to formulate and research various Islamic
416 psychology concepts in Indonesia and Malaysia (Noor, 2010; Skinner, 2010; Sham, 2016; Shahabi
417 & Sharbaf, 2015; Ushama, 2011; Gumiandari et al., 2019; Gumiandari & Nafi'a, 2019a, 2019b;
418 Hairina & Mubarak, 2020; Hartati & Wae, 2019; Warsah & Uyun, 2019; Diana, 2015; Halimah,
419 2020; Saefudin, 2018; Istiningtyas, 2014; Rusdi, 2017; Ulfa, 2015; Yani, 2013; Yudiani, 2013;
420 Ampuno, 2020).

421

422 **2. From Comparative Study Pattern towards Developing Concepts of Psychology based on** 423 **Islam**

424

425 Fuad Nashori (1997) stated that there are four patterns used by Muslim psychology scientists to
426 produce Islamic Psychology. The first pattern is to explain the problems of Islamic teachings or
427 Muslims using psychological concepts. The second pattern is to compare the concept of man from
428 Islamic scholars with the view of man from modern psychologists. The third pattern is to provide
429 an Islamic perspective on modern psychological concepts. The fourth pattern is to develop
430 knowledge of the human soul which is based on the Islamic worldview.

431

432 Among the four patterns of the development of Islamic psychology mentioned above, Indonesia
433 and Malaysia seem in the transformation of study patterns from comparative study towards
434 developing concepts of psychology based on Islam. In line with the phase discussed earlier,
435 Indonesian and Malaysian Muslim Psychologists tried to build a psychology concept based on
436 Islam. The use of an Islamic point of view is carried out with the consideration that Islam is a
437 source of guidelines, views, and values of life for humans. Besides, there are many concepts about
438 humans in the Qur'an. Islam is a source of knowledge. Islam can be seen as an analytical tool to
439 dissect modern psychological theories. This effort is quite challenging because there are attempts
440 to present a new perspective in understanding humans psychologically, including efforts to
441 formulate the human concept, the concept of *insan kamil*, and so on.

442
443 Among the works of Malaysian and Indonesian Muslim Psychologists is Mohd Abbas Abdul
444 Razak (1997) *Human Nature: A Comparative Study between Western and Islamic Psychology*.
445 This work tries to compare the concept of human, personality, and human behavior between
446 modern psychology and Islamic psychology. This comparison is an attempt by Razak to produce
447 Islamic psychology, but what happens is more towards a similarity process, namely only equating
448 the concept of Psychology with concepts originating from Islam. Muslim psychologists may find
449 this context to be trapped in a tendency to view concepts as comparable or equal to one another.
450 On the other hand, Abdul Mujib's work through his book "Human Personality in Islamic
451 Psychology" (2006). This work tries to formulate the basic concept of human personality which
452 'should be', not 'what it is' from the behavior of Muslims. Through Mujib's thoughts, the
453 perspective of Islamic psychology has distinctive nuances and colors in building the concept of
454 personality compared to philosophical, theological, and sociological approaches. Similarly, the
455 work of Malaysian Muslim psychologists such as Alizi Alias (2008) *Psychology of consciousness*
456 from an Islamic perspective and his collection of writings in the book *Psychology from an Islamic*
457 *Perspective* (2009) indicate that there is an early stage of formulation. Islamic Psychology concept.
458 Concepts and theories about consciousness, soul, and reason are tried to be formulated in the book.
459 The formulation of concepts or theories contained in the book is still a human philosophical view,
460 has not moved in a certain context, for example in the world of work, social life (society), family
461 life, education, and so on.

462

463 These efforts have been proven by the development of various concepts based on an Islamic
464 perspective such as the concepts of learning Psychology (Alias & Majid, 2015), motivation (Alias
465 & Samsudin, 2005), human cognitive development of (Arifin, 2016), contemplation (Badri, 2018),
466 *Fitrah* (Al-Afify, 2018), controlling emotion (Diana, 2015), human personality (Gumiandari,
467 2011; Haque, 2020; Hasanah, 2018), hardiness (Istiningtyas, 2013) humor (Istiningtyas, 2014),
468 forgiveness (Khasan, 2017) hesitating (Masroom & Abd Rahman, 2015) worry (Nugraha, 2020),
469 responsibility (Rochmah, 2016), sex education (Rusdi, 2012), character building (Saefudin, 2018),
470 gratitude (Rusdi, 2016) *rida* (Rusdi, 2017), positive thinking (Rusydi, 2012), the concept of *ruh*
471 (Samad, 2015), critical thinking (Sulaiman and Syakarofath, 2018), honesty (Suud, 2017), anger
472 (Wigati, 2013), dream (Yuminah, 2018), managing stress (Yuwono, 2010), and so forth.

473

474 **3. From Normative-cognitive Approach towards substantive-Sufistic Approach.**

475

476 At the beginning of the study of Islamic psychology, even today, there are still Muslim
477 psychologists who tend to give a touch of Islamic norms to the concepts of Western Modern
478 Psychology. This can be seen from the scientific works written by Indonesian and Malaysian
479 Muslim psychologists. Alizi Alias & Samsudin (2005) tried to provide legitimacy for the Islamic
480 concept of motivation in building the Modern Psychological motivation theory. Likewise,
481 Istiningtyas (2013) discusses hardiness personality which incorporates Islamic views into the
482 concept of hardiness in Western modern psychology so that the concept that appears is more
483 religious. Likewise, the concept of the psychology of Islamic development written by Aliyah B.
484 Puwakanian Hasan (2008) still uses developmental concepts from Western psychological treasures
485 which are given Islamic values.

486

487 The conventional method used by Muslim psychologists in the context of the Islamization of
488 Psychology is not to start from zero, but to 'patchwork' and filter the various weaknesses of Western
489 Psychology (Bastaman, 2011). This process of psychology Islamization, as compared by Malik B.
490 Badri (1979) is like babies mixed with mud in a large tub. Muslim psychologists do not need to

491 completely dispose of the contents of the tub, but what they need to do is to dispose of the mud
492 and keep the babies. Muslim psychologists only need to discard the wrong sciences, then direct
493 the parts of the correct sciences to conform to Islamic values. Furthermore, according to him,
494 everything is not easy, there is a long process that needs to be passed until finally, many people
495 will accept our idea of Islamic knowledge (Badri, 1979)

496

497 The approach built by Muslim psychologists above is more normative and tries to use a cognitive
498 approach through a process of rationalization and filtering of modern psychology concepts with
499 Islamic religious norms which are full of psychological aspects (Bastaman, 2011). However,
500 further developments are more substantive-Sufistic approaches. Some Muslim psychologists do
501 not want to always be trapped in justification or verseization approaches, but more than that, the
502 concepts and ideas of Islamic psychology must transform to eliminate secularization views that
503 have ignored the human nature towards more substantive thinking, the content of Islamic studies
504 departing from various Islamic treasures, al-Qur'an, Hadith, and also Islamic Sufism which is rich
505 of human psychiatric and spirituality elements (Abidin, 2017). This can be seen when discussing
506 the theory of human personality, Mujib (1999); Mujib, (2005a); Mujib & Mudzakir, (2001) was
507 not trapped in the Western concept of personality theory, but through his creativity and seriousness
508 in conducting Islamic literature studies; al-Qur'an, Hadith, Sufism, and others to discuss the
509 personality of a Muslim. Likewise, the formulation of learning psychology written by Alias &
510 Majid (2015) and the formulation of psychological measures such as gratitude (Rusdi, 2016),
511 Positive thinking (Rusydi, 2012), and others have started to move to substantive-Sufistic (Susanty,
512 2018). From this explanation, it can be concluded that Muslim psychologists in the two countries
513 have begun to focus on the substance of Islamic studies which indeed depart from various Islamic
514 cultural treasures: the Qur'an, Hadith, and also Islamic Sufism which is rich in elements of human
515 psychology and spirituality.

516

517 **Conclusions**

518

Commented [A12]:

519 This research shows that there are three problems in Islamic Psychology developmental studies in
520 Southeast Asia: (1) the debate on the subject still focuses on theoretical integration and
521 metaphysical levels rather than applicative ones; (2) methodological problems; and (3) polarization
522 of the capacity of Muslim psychologists. Apart from the problems, the development of Islamic
523 psychology studies has good prospects. The indication can be seen from the following
524 transformations: (1) from the formulation process to the analysis phase; (2) from comparative
525 study patterns towards developing concepts of Psychology based on Islam; and (3) from
526 normative-cognitive approach towards the substantive-Sufistic approach. Through this research,
527 it is anticipated that strategic efforts from Muslim psychologists to collaborate and build networks
528 to design further targeted studies to solve the numerous problems that occur at both ontological,
529 epistemological, or axiological levels around the integration of Psychology and Islam.

530

531

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754

AUTHOR'S QUERY SHEET

Author(s)	Septi Gumiandari et al.
Article title	Trajectory of Islamic psychology in Southeast Asia: Problems and prospects
Article id	HTS_7548

CODE	QUERY	RESPONSES
AQ1	Please check if the department name 'Department of Psychology of Islamic Education' is OK as given.	<p>Please change 'Department of Psychology of Islamic Education' to 'Department of Islamic Educational Psychology'</p> <p>Correction affiliation (1) = Please change 'Univitas Muhammadiyah Yogyakarta' to 'Universitas Muhammadiyah Yogyakarta'</p> <p>The correct is: ¹Department of Islamic Educational Psychology, Postgraduate Program of Islamic Education, Universitas Muhammadiyah Yogyakarta, Yogyakarta, Indonesia'</p>
AQ2	Please check the edit made to the sentence 'Through this study, it is hoped that strategic attempts would be made by Muslim psychologists...' is OK and amend as needed.	Yes. Checked and confirmed. We agree the sentence, 'Through this study, it is hoped that strategic attempts will be made by Muslim psychologists'
AQ3	Please provide 5 to 10 keywords.	Islamic psychology; Southeast Asia; problems; prospects; normative-cognitive approach; Sufistic approach; polarisation; methodological problems; phase; patterns.
AQ4	Please check whether the head levels are okay as identified.	Yes
AQ5	Below references are cited in the text but not provided in the list. Please provide the reference details. Razak et al. 2012; Razak (1997); Mujib (2006); Alias (2008, 2009).	<ul style="list-style-type: none"> Razak et al. (2012). The correct one is: Abdul Razak & Hisyam (2012). Abdul Razak, M.A. & Hisyam, N.A., 2012, 'Islamic psychology and the call for Islamization of modern psychology', <i>Journal of Islam in Asia</i> 9(1), 156–183. https://doi.org/10.31436/jia.v9i1.333

		<ul style="list-style-type: none"> • Razak (1997) should be deleted. • Mujib (2006). The correct one is: Mujib (2005a) Mujib, A., 2005a, <i>Personality in Islamic psychology</i>, RajaGrafindo Persada, Jakarta • Alias (2008, 2009) should be deleted
AQ6	Please check 'Islamic Psychology' versus 'Islamic psychology' and suggest the one that needs to be consistent.	Islamic Psychology
AQ7	Please clarify whether the Mujib 2005 belongs to 2005a or 2005b.	Mujib 2005b
AQ8	Please check the edit in 'Many previous researches have attempted...' is OK and amend as needed.	Yes. Checked and confirmed. We agree the sentence, 'Many previous researches have attempted to explain the link between psychology and Islam.'
AQ9	Please check the edit in 'Western psychology explains, predicts...' is OK and amend as needed.	Yes. Checked and confirmed. We agree the sentence, 'Western psychology explains, predicts and controls human behaviour.'
AQ10	Please define QS, UIN, MWH, KUIS.	<p>QS = al-Quran Surah</p> <p>UIN = Universitas Islam Negeri</p> <p>MWH = Muslim Welfare House</p> <p>KUIS = Kolej Universiti Islam Antarabangsa Selangor</p>
AQ11	Please check the sentence 'The conception of the three nafs is several different conditions ...' for clarity and amend as needed.	Yes. Checked and confirmed. We agree the sentence, 'The conception of the three nafs is several different conditions that become the nature of a soul during a psychological struggle between the material aspect and the spiritual aspect.'
AQ12	Please provide at least 3 identifiers for all direct quotes used throughout this article (e.g., participant number/age/gender/ occupation etc.). Thank you	Hadith narrated by Turmudzi = male, hadith expert, and theologian.
AQ13	Please check the edit in 'Data analysis was carried out since the researcher was out in the field...' is OK and amend as needed.	Yes. Checked and confirmed. We agree the sentence, 'Data analysis was carried out since the researcher was out in the field during data collection and after all data were collected or

		after completion of data collection in the field.’
AQ14	Table 1 is present in the article but not cited. Please provide the citation at an appropriate place in the text.	<p>Please add the sentences under the headline of Results and discussions like the one below.</p> <p>‘Results and discussions.</p> <p>Based on the data processing, the researchers summarize the interview results in Table 1. Three important things we got were about the development of Islamic psychology, problems in the development of Islamic psychology, and prospects in the development of Islamic psychology.</p> <p>The development of Islamic psychology studies in Southeast Asia</p> <p>Islamic psychology.....’</p>
AQ15	Please check ‘than discussing more concrete and applicable’ for completeness.	<p>The sentence below:</p> <p>‘..., rather than discussing more concrete and applicable.’</p> <p>Please change the sentence with the following:</p> <p>‘....., rather than concrete and applicable one.’</p>
AQ16	Please check ‘so that between the Islamic-oriented theoretical frameworks had no connection with the research instruments taken’ for clarity and completeness and amend as needed.	Yes. Checked and confirmed. We agree the sentence, ‘so that between the Islamic-oriented theoretical frameworks had no connection with the research instruments taken.’
AQ17	Please check the sentence ‘Meaning, why this perspective is essential to raise,...’ for completeness.	‘What is the meaning of Islamic Psychology, why this perspective is important to raise, who applies the application of Islamic psychology, and how to reconstruct the theory.’
AQ18	Kindly indicate whether this creative is your own creation/data compilation, or whether it is being re-used from another published source. It is important that you give credit and endorsement to all third-party sources.	All third-party sources are my own creation/ data compilation
AQ19	Three major trends are mentioned but two given. Please check and amend as needed.	Yes. Checked and confirmed. We agree the sentence, ‘Three major trends in the Islamic world inspired the concept of Islamisation of

		psychology:’
AQ20	Please provide country of origin for ‘psychologist from Africa’.	Rufaa and Sudan.
AQ21	Please check ‘a small part of an advantage’ is OK as given.	Yes. Checked and confirmed. We agree the sentence, ‘This means that the view of Islam is inserted as a small part of an advantage’
AQ22	Should ‘Seasonal’ be changed to ‘seasoned’ or OK as is? Please suggest.	Yes. ‘Seasonal’ should be changed to ‘seasoned’
AQ23	Please check the section head ‘Theoretical integration rather than applicable’ is OK as given.	Yes.
AQ24	Please check ‘discussing more concrete and applicable’ for completeness.	The sentence below: ‘..., rather than discussing more concrete and applicable.’ Please change the sentence with the following: ‘..., rather than concrete and applicable one.’
AQ25	Please check ‘but also works in conceivable and unconceivable areas’ is OK as edited.	Yes. Checked and confirmed. We agree the sentence, ‘but also works in conceivable and unconceivable areas.’
AQ26	Please check the edit in ‘they still use the existing modern...’ is OK and amend as needed.	Yes. Checked and confirmed. We agree the sentence, ‘they still use the existing modern psychology as a tool for analysis, but they include Islamic views on psychology.’
AQ27	Three phases (there are three phases of development) are mentioned but four are given. Please check and amend as needed.	The sentence below: ‘..., there are three phases of development’ Please change the sentence with the following: ‘..., there are four phases of development’
AQ28	Please check the edit in ‘Similarly, the work of Malaysian Muslim...’ is OK and amend as needed.	Yes. Checked and confirmed. We agree the sentence, ‘Similarly, the work of Malaysian Muslim psychologists such as Alias’s’
AQ29	Please check the edit in ‘Furthermore, according to him,...’ is OK and amend as needed.	Yes. Checked and confirmed. We agree the sentence, ‘Furthermore, according to him, everything is not easy, and there is a long process that needs to be passed until finally many people accept our idea of Islamic knowledge.’
AQ30	Please check the term ‘verseization’	Yes, ‘verseization’

	for correctness.	
AQ31	Please check the sentence ‘This can be seen when discussing the theory of human personality... – al-Qur’an, Hadith, Sufism and others – to discuss the personality of a Muslim’ for clarity and amend as needed.	The sentence below: ‘This can be seen when discussing the theory of human personality... – al-Qur’an, Hadith, Sufism and others – to discuss the personality of a Muslim’ Please change the sentence with the following: ‘This can be seen when discussing the theory of human personality... – al-Qur’an, Hadith, Sufism and others – they can discuss the personality of a Muslim well’
AQ32	Please check ‘have started to move to substantive-Sufistic approach’ is OK as edited.	Yes. Checked and confirmed. We agree the sentence, ‘... have started to move towards a substantive-Sufistic approach’
AQ33	Kindly update your author contribution statement, or confirm whether we can proceed to insert the standard wording which is ‘All authors contributed equally to this work.’ If only a single author, insert ‘I declare that I am the sole author of this research article.’	All authors contributed equally to this work
AQ34	Please provide publisher name and publisher city name for the below references: Badri, 2018, Bastaman, 2011. Haque, 2020	Badri, 2018 Publisher: International Institute of Islamic Thought (IIIT) City: Washington Bastaman, 2011 Publisher: Pustaka Pelajar City: Yogyakarta Haque, 2020 Publisher: John Wiley & Sons, Inc. City: New York
AQ35	Please provide page range for the below references: Haque et al., 2016, Siddiqui & Malek, 2021	Haque et al., 2016 = Page: 75-100 Siddiqui & Malek, 2021 = Page: 37-52
AQ36	Please provide editor(s) name, publisher name and publisher city name for the below references: Bakar, 2016, Neuendorf & Kumar 2015	Bakar, 2016 Editors: Mohammad Hashim Kamali, Osman Bakar, Daud Abdul-Fattah Batchelor, Rugayah Hashim Publisher: Springer City: Singapore

		<p>Neuendorf & Kumar 2015 Editor: Gianpietro Mazzoleni Publisher: John Wiley & Sons, Inc. City: New York</p>
AQ37	<p>Please provide editor(s) name and publisher city name and date for the below references: Abidin, 2017, Alias & Samsudin, 2005, Alizi, 2005, Embong & Hashim, 2013</p>	<p>Abidin, 2017 Editor: Syaifuddin Sabda Publisher: UIN Antasari Banjarmasin Publisher city: Banjarmasin Date: August 9-11, 2017</p> <p>Alias & Samsudin, 2005 Editor: Haslinda Ibrahim & Jafri Zulkepli, Publisher: Faculty of Cognitive Sciences & Education Universiti Utara Malaysia Publisher City: Kedah Date: September 10-12, 2005</p> <p>Alizi, 2005 Editor: Nazrina Aziz, Nazihah Ahmad & Syariza Abdul Rahman Publisher: Faculty of Quantitative Sciences, Universiti Utara Malaysia Publisher City: Kedah Date: December 6-8, 2005</p> <p>Embong & Hashim, 2013 Editor: Hairuddin Mohd Ali Publisher: Institute of Education, International Islamic University Malaysia Publisher City: Kuala Lumpur Date: 23-25 September 2013</p>
AQ38	<p>Below references are present in the list but not cited in the text. Please provide in-text citation for the reference.</p> <p>Abdul Razak & Hisyam 2012, Khairani & Saefudin, 2018, Khusni, 2018, Nurjan, 2017, Sumintarja & Rismiyati, 2000</p>	<p>They should be deleted.</p>
AQ39	<p>Please specify the closing parenthesis.</p>	<p>Abdullah, M.A. & Riyanto, W.F., 2014, ‘Integration-interconnection of psychology (the implementation for the preparation of teaching books in the psychology study program of the faculty of social sciences and</p>

		humanities UIN Sunan Kalijaga Yogyakarta)', <i>Psikologi Integratif</i> 2(1), 1–21
AQ40	Please provide editor(s) name, publisher city name and page range for "Rusdi, 2012".	Editor: Ahmad Rusydi Publisher: UIN Syarif Hidayatullah Jakarta Publisher city: Jakarta Page: 14
AQ41	Please check whether the author name for the reference is correct.	Zaharuddin, Zaharuddin. Zaharuddin, Z., 2013, 'Critical study of Islamic psychological thought in Indonesia', <i>Intizar</i> 19(1), 163–187.
AQ42	Please define KUIS in bracket.	KUIS = Kolej Universiti Islam Antarabangsa Selangor