

Trajectory of Islamic...

by Septi Gumiandari

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Trajectory of Islamic Psychology in Southeast Asia: Problems and Prospects

Septi Gumindari¹, Ilman Nafi'a², Ratna Puspitasari³ & Safii⁴

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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. Data collecting techniques were documents, archive records, interviews, and observations. The informant selection technique was a purposive sampling procedure from Islamic higher educations 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. 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*

Introduction

During the issues of the Islamization of science, psychology has become an inseparable discourse. As one of the scientific disciplines, psychology is considered as representing an empirical-realistic science so that it can only be analyzed through an objective approach. Its objective nature keeps it away from religious disciplines. Some psychologists assume that religion may cause stagnation in science (Haque, 1998; Nashori, 2002; Edis, 2010). However, in the last 25 years, there has been an awareness among Muslim psychologists of the limitations of

¹ Dr. Psychology of Islamic Education, IAIN Syekh Nurjati Cirebon, Indonesia septigumindari@syekhnurjati.ac.id

² Dr. Islamic Education, IAIN Syekh Nurjati Cirebon, Indonesia septigumindari@syekhnurjati.ac.id

³ Dr. Social Education, IAIN Syekh Nurjati Cirebon, Indonesia septigumindari@syekhnurjati.ac.id

⁴ Dr. Teology, UIN Walisongo Semarang, Central Java, Indonesia safii@walisongo.ac.id

science in providing solutions to various problems of the spiritual crisis of modern humans (Razak et al., 2012; Skinner, 2010; Skinner, 2019; Badri, 2018) This awareness raises a scientific spirit to transplant Eastern psychological values in reconstructing contemporary psychology, as well as calls for developing psychology with an Islamic perspective (Haque, 1998; 2004; Razak et al., 2012).

² New ideas about the integration of Psychology and Islam began to appear in various parts of Islamic countries including Southeast Asia (Haque & Masuan, 2002; Shahabi & Sharbaf, 2015). The development of Islamic psychology studies is increasingly being preached in various forms of study: discussions, seminars, national and international scientific meetings. Some international organizations have also been formed under the International Association of Muslim Psychologists (Nashori, 2002). Likewise, the publication of books and scientific journals with the themes of Islamic Psychology has begun to be widely discussed (Bonab & Koohsar, 2011; Al-Afify, 2018; Arifin, 2016; Bonab & Koohsar, 2011; Diana, 2015; Hasanah, 2018; Istiningtyas, 2013, 2014; Khasan, 2017; Masroom & Abd Rahman, 2015; Rothman & Coyle, 2018), as well as efforts to include the discipline of Islamic Psychology as part of compulsory or elective courses in several universities' curriculum (Mujib, 2005; Sham, 2016; Saifuddin, 2018).

In optimism for the birth of Islamic Psychology as a new discipline, its development is considered to be a bit slower than the Islamization of other sciences. It has been more than twenty-five years since Islamic psychology was established, this study seems to be rotating at the level of normative issues rather than applicative ones. Responding to this condition, some experts sneered at the stretching development of this science, as well as the scientific standards of Islamic Psychology which are considered not scientifically verifiable (Al-Karam, 2018; Zaharuddin, 2013; Nashori, 2005). The negative response that was expressed was that the existence of Islamic Psychology and the presence of Islamic Psychology figures was because they were benefited from "opportunities". Some argued that Muslim intellectuals in the field of psychology are not yet very capable, seem fragile, and tend to easily justify when they discuss the basic concepts of Islam which are used for the theory of Islamic psychology (Abu-Raiya & Pargament, 2011; Zaharuddin, 2013; Nurhayani, 2016).

Regardless of the pros and cons of the existence of Islamic Psychology, it remains a never-ending issue for intellectual *ijtihad*. The ² prospect of Islamic psychology in the future is the

responsibility of all Islamic intellectuals to present more comprehensive studies to provide constructive input to fight for the establishment of Islamic Psychology as a solid scientific discipline. This is where the significance of this scientific work is put forward. This study tried to analyze the problems and the prospects of the development of Islamic psychology studies in Southeast Asia. Through this study, it is hoped that there will be a strategic effort from Muslim psychologists to collaborate and build networks to design 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.

15 Research Questions

This research attempts to answer the research questions as follows:

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

Literature Review

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

Islamic psychology has a different task than western psychology. Western psychology explains, predicts, controls on human behavior. While Islamic psychology in general is to empower humans so that the quality of life is increasing. Islamic psychology will warn humans that humans are multi-dimensional (Nashori, 2005). In Islamic psychology, humans are not only

physical beings, but also social and spiritual beings so that Islamic psychology explains, predicts, controls directing humans to get blessings from Allah. The main purpose of Islam is to save man and guide him to return to Allah. Islamic psychology based on the Qur'an as its main reference is not only passed down for Muslims but also for the good of mankind. Therefore, the development of the study of Islamic psychology is not only a demand for Muslim scientists but also the results of research from non-Muslim scientists. This is in line with the statement of a figure of modern psychology, Erich Fromm, who revealed that modern humans face the fact that they feel the emptiness of spirituality. They manage to achieve material feats but their lives are unsettled (prone to stress, depression and feelings of being alienated) (Purnamasari, 2019).

Looking at the limitations of the current mainstream psychology paradigm, Islamic psychology has a good chance of becoming the next paradigm in psychological science growth. One of the reasons that might be made is that Islamic Psychology restores religion's place in human life. Islamic psychology could be one of the initiatives to reconstruct human civilization and develop the concept of faith-based human behavior (Saryono, 2016). It is provided to supplement the fundamental notions of human behavior and to represent the religious aspects of human life that are believed to be capable of sustaining moral elements in modern science applications.

Methodology

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

Results And Discussions

⁴ The Development of Islamic Psychology Studies in Southeast Asia

The existence of Islamic psychology in Southeast Asia has the same historical roots as other Muslim countries. It was born as a derivative of the work of Islamization of knowledge that has been done by Muslims in various parts of the world (Siddiqi, 2011; Ancok, 2011). The idea of the Islamization of psychology originated from three major trends in the Islamic world: (1) the awakening of Islam; and (2) criticism of science and the aridity of modern human spirituality due to the dehumanization of knowledge (Nashori, 2002).

Since the 15th century hijriyah, Muslims have strengthened their enthusiasm to return to Islamic teachings because modern civilization, which is dominated by the West, has failed to prosper the moral-spiritual aspects of humans. The spirit of Islamic revival, among others, is marked by the Islamization of science. Figures such as Ismail Raji al-Faruqi, Syed Muhammad Naquib al-Attas, Sayyed Hossein Nasr, tried to build Islam as the basis of science in particular and life in general while making sharp criticisms of modern Western thought and civilization. As a result, there emerged the Islamization of scientific disciplines such as Islamic anthropology, Islamic economics, Islamic sociology, and others, including Islamic psychology.

One of the sharp criticisms of modern science is the tendency of modern science to understand reality empirically, whereas reality is not merely something empirical but there are also non-empirical realities (Ancok, 2011). Therefore, modern science has failed to understand the non-sensory reality and failed to understand the reality of the spirit world or the unconceivable area. The use of the scientific method in psychology, as well, has exacerbated the process of dehumanization (humans are only experimental objects that can be controlled). The scientific framework has limited, even reduced, the process of analysis and synthesis of mainstream psychologists about the conception of the whole human personality. Human behavior as an object of psychological study is only seen through visible experimentation (objective-empirical) while things that are not visible (metaphysical) are considered unscientific and not a representation of their knowledge. As a result, it is inevitable, Psychology which in particular places itself in the status of "one of the sources of authority" for human activity because of its great obsession with human psychological problems, in turn, experiences incoherence in its concepts, and is alienated from the mainstream of culture.

Psychology with Islamic values puts back the position of religion in human life which in the history of the development of science is tug-of-war, perfecting the concept of human behavior and bringing back the divine (spiritual) factor in human life and is believed to be able to become a moral element in the application. The criticism leveled at contemporary theories in the discipline of psychology greatly opens the possibility of a progressive attitude to make initiation efforts to build alternative psychological paradigms or theories that are more in line with the context and beliefs of the community (Siddiqi, 2011). Therefore, psychology with spiritual values (Islamic Psychology) becomes necessary as the next paradigm in the development of psychology.

The two major trends that occur in the Islamic world above influence each other, and initiate the International Symposium on Psychology and Islam at the University of Riyadh, Saudi Arabia in 1978 (Nashori, 2002). A year later, 1979, a very monumental booklet was published in England entitled "The Dilemma of Muslim Psychologists" by Malik B. Badri (1979), a psychologist from Africa. This book had received tremendous response and became a trigger for the rise of the discipline of "Islamic Psychology" in Southeast Asia.

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

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

above actually shows the existence of formal recognition of Islamic Psychology in Southeast Asia universities (Haque, et. al., 2016).

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

However, the debate that arises in getting ⁴ the pattern of integration of Islamic Psychology in the curriculum is about whether to create separate courses or include them in existing courses. The first pattern, namely by forming their courses. The advantage of this method is the awareness to place Islam as a paradigm. By making Islam a paradigm, all concepts presented to students are ¹⁴ based on the Qur'an and the Sunnah of the Prophet. This method will get optimal results if the discussion is mature (Haque, et. al., 2016). Second, namely by incorporating Islamic views into certain courses. This means that the view of Islam is inserted as a small part of an advantage, namely the existence of an Islamic perspective on various aspects of human life. However, this method is very difficult to realize, at least because it used none Islamic paradigm, but the paradigm of modern science. If this happens, there will be a substantial confusion of understanding of the Islamic perspective. The debate above is still going on today. Seasonal Indonesian Psychologists still have different opinions in determining which pattern is more effective in internalizing Islamic Psychology into the teaching curriculum in higher education institutions (Zulkarnain & Herdianti, 2019).

Problems of the Developmental Studies of Islamic Psychology

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

1. Theoretical Integration rather than Applicable

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

The question above is very interesting considering that the inclusion of Islam in the scientific building of psychology is ideally very action-oriented. Without actions that lead to concrete results, talking about Islamic psychology is useless. Therefore, Islamic Psychological Theory only has use-value if it can be applied in various aspects of life (Rusdi & Subandi, 2020; Zaharuddin, 2013; Nashori, 2005).

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

This fact is strengthened by the result of Nurlena Rifa'i's research (Rifai et al., 2014) that, from 57 Islamic universities/institutes, the only two of the which have tried to apply the concept of scientific integration in the development of Syllabi, lesson plans, learning process, and academic culture, while others including UIN Bandung, Jakarta and Makasar still stop at the normative-philosophical level.

In line with Siswanto, Mohd Azman bin Hasyim, a director of the Islamic Science Institute at the Universiti Sains Islam Malaysia (USIM) also agreed with this condition. He identified the difficulties that arise in the context of the application of Islamic knowledge. According to him: “Even though so far Islamic psychology is undergoing many significant developments, it has not

yet reached the idealized level. The discussion of Islamic Psychology has only touched a philosophical level and has not yet entered the level of its application. If this discourse stagnates in the philosophical debate, it is difficult to expect practical benefits. For this reason, the younger generation needs to be more involved to be able to play a role in supporting the development of Islamic Psychology, so that it can become an alternative approach in the psychological environment both at the national and international levels” (interview results in September 2019).

Some of the statements above indicate ¹ that the discussion of Islamic psychology studies in the two countries: Malaysia and Indonesia has indeed experienced the development of theoretical discourse, but at the level of its application in providing practical benefits has not been done much.

2. Methodological Problems

⁴ One of the big problems in the study of Islamic Psychology is the methodology used by Muslim psychologists in formulating theories (Abu-Raiya & Pargament, 2011; Anas et al., 2013; Bastaman, 2011). This problem is very important to discuss because according to modern psychologists, one of the requirements for building science is the accuracy of its methodology. A theory will be tested for reliability if the reality on the ground supports it. Unfortunately, Islamic psychology is seen as still struggling with the use of test kits adapted from Western theories, without questioning the validity of the theory. If Islamic psychology is considered a practical science, then the position of the test tool becomes the benchmark for its existence. Ironically, Islamic psychology does not yet have a unique test tool in measuring certain criteria. Islamic psychology has not been able to construct its own truly Islamic test kits (Nashori, 2005; Anas et al., 2013; Amiq, 2008).

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

According to this group, when modern science believes that the “senses” are the most objective tool in observing natural phenomena and realities, however, according to the perspective of

Islamic psychology, this tool has very limited capabilities. The senses can only observe reality that can be observed sensually (conceivable area). To observe the conceivable and unconceivable areas (transcendental-spiritual things such as the reality of spirits or ecstatic experiences), it needs another method outside the scientific method, namely *kasyaf* (intuition) (Mujib, 2005; Faridah, 2016; Purwanto, 2007).

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

Responding to the above argument, Muslim psychologists themselves questioned: “Can this intuition be accepted by the scientific community, Muslim or non-Muslim, as a tool for understanding reality? And how to measure the accuracy of the truth.” (Result of an interview with Mohd Faszly Bin Rahim, senior lecturer at the Islamic Science Institute, USIM, Malaysia). This question implies the hesitation of Muslim psychologists to use methods outside the scientific method that have been manifested so far. This can be seen in the fields of research and diagnosis of psychological problems. Case research conducted by several Muslim scholars, at the level of theoretical framework, try to integrate Western psychological theories with Islam. However, when making the research instrument, they were still hesitant and finally returned to download the results of previous research which were considered permanent, so that the theoretical framework had no connection with other research instruments (Nurhayani, 2016; Zaharuddin, 2013).

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

3. Polarization of the Ability of Muslim Psychologists

Efforts to create a science of Islamic psychology that can be broadly acceptable are not easy, likewise with the existence of Islamic psychology in Southeast Asia. From the results of documentation study and short interviews with experts in the field of Islamic Psychology, it is found that this difficulty occurs due to human resource problems engaged in Islamic Psychology studies, which unintentionally present polarization of ability due to their educational background (Abdullah & Riyanto, 2014; Gumiandari, 2011; Abidin, 2017;

On one side, those with a purely psychological educational background, are generally very expert in the fields of psychological theories and are very experienced in their practice, but they do not have a strong religious knowledge base, although they tend to start touching, talking and exploring Islamic concepts about psychology. They still use the existing modern psychology as a tool for analysis, but they include Islamic views on psychology. As a result, when they comment on or give judgments about material aspects of Islam, their analysis of Islam is less in-depth (Zaharuddin, 2013).

On the other side, they have a religious educational background (Islamic studies), but they do not have sufficient knowledge of psychology (Abdullah & Riyanto, 2014). This group is those who try to explore the classical repertoire of Islam (*at-Turats al-Islami*) for the development of Islamic psychology. They have access to Arabic literature in which there are classical Muslim scholars' thoughts discussing psychology, such as Ibn Sina, al-Ghazali, Ibn Miskawaih, al-Balkhi, and so on. They take their sources directly from the classical repertoire of Islam and then contextualize them with a modern psychological perspective. Because of their strong religious educational background, when they try to integrate psychology and Islam, the ideas of Islamic studies associated with psychological studies often have no relevance (too normative, theoretical, and less applicative). And even if there is a contribution of his thoughts in this matter, the psychological analysis is not detailed and does not touch the issues raised, so that the distinction seems very rigid, partial, and even far from the idealism of Islamization of science.

The above reality is confirmed by Islamic psychology experts in Indonesia and Malaysia. Fuat Nashori in his book "*Agenda Psikologi Islami*," showed the polarization of the ability of Islamic psychology scientists who are still fragmented by their scientific mainstream. However, according to him, there are still positive and negative values. On the positive side, the expansion

of Islamic Psychology studies in Indonesia will be richer with perspectives, but the drawbacks can occur if there is less networking, completeness, and dialogue among them (Nashori, 2002).

The same thing happened in universities in Malaysia. Zetty Nurzuliana Binti Rashed, a lecturer of the Kolej Universiti Islam Antarbangsa Selangor (KUIS), Malaysia stated that around Malaysian universities, there appears to be a significant separation between KUIS Psychology scientists and other universities, such as the University of Kuala Lumpur (UKM), and the University of Malaya (UM). Psychology lecturers at KUIS are considered to have a conservative, normative mindset, including within the scope of the integration of Psychology and Islam. Meanwhile, those from UKM and UM, are seen as more scientific and non-conservative. They do not want the integration model that is applied in KUIS. (Result of an interview with Zetty Nurzuliana Binti Rashed, September 2019).

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

Prospects of the Developmental Studies of Islamic Psychology

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

1. From Formulation Phase towards Research Phase.

Fuad Nashori (1996) had mapped the phases carried out by Muslim psychologists in integrating Psychology and Islam. When sequenced, there are three phases of development: (1) Enchanted Phase, the phase in which Muslim psychologists feel in awe of the reliability of modern psychological theories. They fully believe that modern psychology can help them explain scientifically the condition of Muslims or Islamic teachings. They use modern psychological

theories or concepts as an analytical tool to discuss various problems of Muslims; (2) Criticism Phase, the phase in which Muslim psychologists use critical analysis on modern psychological theories. Several differences and contradictions between Islam and psychology were sharpened. In this phase, Muslim psychologists begin to realize that the concepts of modern psychology are highly questionable, doubtful, and contain fundamental weaknesses; (3) Formulation and Research Phase is a phase of awareness that is more crystallized among Muslim psychologists about the need to present a psychological concept with Islamic insight. At this phase, there is an attempt to formulate the Islamic view of humans, then, the theories developed by Muslim psychologists go through the formulation process, need to be tested for their reliability in discussing what happens in real life; (4) Application Phase, the phase that begins with the application of Islamic psychological concepts in human life and the use of research results to solve various problems that occur in human life (Nashori, 1996).

⁴ Based on the phases mapping above, the development of Islamic psychology studies in Southeast Asia is in the formulation and research phase. This can be seen from some of the literature produced by Muslim psychologists who have tried to formulate and research various Islamic psychology concepts in Indonesia and Malaysia (Noor, 2010; Skinner, 2010; Sham, 2016; Shahabi & Sharbaf, 2015; Ushama, 2011; Gumiandari et al., 2019; Gumiandari & Nafi'a, 2019a, 2019b; Hairina & Mubarak, 2020; Hartati & Wae, 2019; Warsah & Uyun, 2019; Diana, 2015; Halimah, 2020; Saefudin, 2018; Istiningtyas, 2014; Rusdi, 2017; Ulfa, 2015; Yani, 2013; Yudianti, 2013; Ampuno, 2020).

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

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

Among the four patterns of the development of Islamic psychology mentioned above, Indonesia and Malaysia seem in the transformation of study patterns from comparative study towards

developing concepts of psychology based on Islam. In line with the phase discussed earlier, Indonesian and Malaysian Muslim Psychologists tried to build a psychology concept based on Islam. The use of an Islamic point of view is carried out with the consideration that Islam is a source of guidelines, views, and values of life for humans. Besides, there are many concepts about humans in the Qur'an. Islam is a source of knowledge. Islam can be seen as an analytical tool to dissect modern psychological theories. This effort is quite challenging because there are attempts to present a new perspective in understanding humans psychologically, including efforts to formulate the human concept, the concept of *insan kamil*, and so on.

Among the works of Malaysian and Indonesian Muslim Psychologists is ¹ **Mohd Abbas Abdul Razak (1997) Human Nature: A Comparative Study between Western and Islamic Psychology**. This work tries to compare the concept of human, personality, and human behavior between modern psychology and Islamic psychology. This comparison is an attempt by Razak to produce Islamic psychology, but what happens is more towards a similarity process, namely only equating the concept of Psychology with concepts originating from Islam. Muslim psychologists may find this context to be trapped in a tendency to view concepts as comparable or equal to one another. On the other hand, Abdul Mujib's work through his book "Human Personality in Islamic Psychology" (2006). This work tries to formulate the basic concept of human personality which 'should be', not 'what it is' from the behavior of Muslims. Through Mujib's thoughts, the perspective of Islamic psychology has distinctive nuances and colors in building the concept of personality compared to philosophical, theological, and sociological approaches. Similarly, the work of Malaysian Muslim psychologists such as ¹ **Alizi Alias (2008) Psychology of consciousness from an Islamic perspective** and his collection of writings in the book **Psychology from an Islamic Perspective (2009)** indicate that there is an early stage of formulation. Islamic Psychology concept. Concepts and theories about consciousness, soul, and reason are tried to be formulated in the book. The formulation of concepts or theories contained in the book is still a human philosophical view, has not moved in a certain context, for example in the world of work, social life (society), family life, education, and so on.

These efforts have been proven by the development of various concepts based on an Islamic perspective such as the concepts of learning Psychology (Alias & Majid, 2015), motivation (Alias & Samsudin, 2005), human cognitive development of (Arifin, 2016), contemplation (M. Badri, 2018), *Fitrah* (Al-Afify, 2018), controlling emotion (Diana, 2015), human personality

(Gumiandari, 2011; Haque, 2020; Hasanah, 2018), hardiness (Istiningtyas, 2013) humor (Istiningtyas, 2014), forgiveness (Khasan, 2017) hesitating (Masroom & Abd Rahman, 2015) worry (Nugraha, 2020), responsibility (Rochmah, 2016), sex education (Rusdi, 2012), character building (Saefudin, 2018), gratitude (Rusdi, 2016) *rida* (Rusdi, 2017), positive thinking (Rusydi, 2012), the concept of *ruh* (Samad, 2015), critical thinking (Sulaiman & Syakarofath, 2018), honesty (Suud, 2017), anger (Wigati, 2013), dream (Yuminah, 2018), managing stress (Yuwono, 2010), and so forth.

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

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

The conventional method used by Muslim psychologists in the context of the Islamization of Psychology is not to start from zero, but to 'patchwork' and filter the various weaknesses of Western Psychology (Bastaman, 2011). This process of psychology Islamization, as compared by Malik B. Badri (1979) is like babies mixed with mud in a large tub. Muslim psychologists do not need to completely dispose of the contents of the tub, but what they need to do is to dispose of the mud and keep the babies. Muslim psychologists only need to discard the wrong sciences, then direct the parts of the correct sciences to conform to Islamic values. Furthermore, according to him, everything is not easy, there is a long process that needs to be passed until finally, many people will accept our idea of Islamic knowledge (Badri, 1979)

The approach built by Muslim psychologists above is more normative and tries to use a cognitive approach through a process of rationalization and filtering of modern psychology concepts with Islamic religious norms which are full of psychological aspects (Bastaman, 2011). However,

further developments are more substantive-Sufistic approaches. Some Muslim psychologists do not want to always be trapped in justification or verseization approaches, but more than that, the concepts and ideas of Islamic psychology must transform to eliminate secularization views that have ignored the human nature towards more substantive thinking, the content of Islamic studies departing from various Islamic treasures, al-Qur'an, Hadith, and also Islamic Sufism which is rich of human psychiatric and spirituality elements (Abidin, 2017). This can be seen when discussing the theory of human personality, Mujib (1999); Mujib, (2005a); Mujib & Mudzakir, (2001) was not trapped in the Western concept of personality theory, but through his creativity and seriousness in conducting Islamic literature studies; al-Qur'an, Hadith, Sufism, and others to discuss the personality of a Muslim. Likewise, the formulation of learning psychology written by Alias & Majid (2015) and the formulation of psychological measures such as gratitude (Rusdi, 2016), Positive thinking (Rusydi, 2012), and others have started to move to substantive-Sufistic (Susanty, 2018). From this explanation, it can be concluded that Muslim psychologists in the two countries have begun to focus on the substance of Islamic studies which indeed depart from various Islamic cultural treasures: the Qur'an, Hadith, and also Islamic Sufism which is rich in elements of human psychology and spirituality.

Conclusions

This research shows that there are three problems in Islamic Psychology developmental studies in Southeast Asia: (1) the debate on the subject still focuses on theoretical integration and metaphysical 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 process to the analysis 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. Through this research, it is anticipated that strategic efforts from Muslim psychologists to collaborate and build networks to design further targeted studies to solve the numerous problems that occur at both ontological, epistemological, or axiological levels around the integration of Psychology and Islam.

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