

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

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Major points or recommended revisions

1. Research question needs attention.

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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 .

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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]: ???

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; Yudianti, 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

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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. This study aims to answer the following research questions: what the problems and the prospects of the development of Islamic psychology studies in Southeast Asia are. 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 used descriptive qualitative research and employs data triangulation during data collection. Documentation study, in-depth interviews, and focus group discussion were used to obtain data. Data were analyzed using pattern of data collection, data reduction, data presentation and conclusion drawing. This study reveals that there are 3 problems of developmental studies of Islamic Psychology in Southeast Asia: It can be concluded that Islamic psychology presents full of problems and prospects for those who are concerned about the development of Islamic science. The finding strengthens the perspective that there are three 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

36 problems that arise around the integration of Psychology and Islam both at the ontology,
37 epistemology or axiological levels.

38

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

40

41

42 **Introduction**

43

44 During the issues of the Islamization of science, psychology has become an inseparable
45 discourse. As one of the scientific disciplines, psychology is considered as representing an
46 empirical-realistic science so that it can only be analyzed through an objective approach. Its
47 objective nature keeps it away from religious disciplines. ~~Some psychologists believe that~~
48 ~~religion contributes to scientific stagnation (Haque, 1998; Nashori, 2002; Edis, 2010). Some~~
49 ~~psychologists such as Haque (1998), Nashori (2002), Edis, 2010) believe that religion~~
50 ~~contributes to scientific stagnation.~~ However, in the last 25 years, there has been an awareness
51 among Muslim psychologists of the limitations of science in providing solutions to various
52 problems of the spiritual crisis of modern humans (Razak et.al., 2012; Skinner, 2010; Skinner,
53 2019; Badri, 2018) This awareness raises a scientific spirit to transplant Eastern psychological
54 values in reconstructing contemporary psychology, as well as calls for developing psychology
55 with an Islamic perspective (Haque, 1998; 2004; Razak et al., 2012).

56

57 In several parts of Islamic countries, especially Southeast Asia, new concepts concerning the
58 integration of psychology and Islam began to emerge (Haque & Masuan, 2002; Shahabi &
59 Sharbaf, 2015). The development of Islamic psychology studies is increasingly being preached in
60 various forms of study: discussions, seminars, national and international scientific meetings.
61 Some international organizations have also been formed under the International Association of
62 Muslim Psychologists (Nashori, 2002). Likewise, the publication of books and scientific journals
63 with the themes of Islamic Psychology has begun to be widely discussed (Bonab & Koohsar,
64 2011; Al-Afify, 2018; Arifin, 2016; Bonab & Koohsar, 2011; Diana, 2015; Hasanah, 2018;
65 Istiningtyas, 2013, 2014; Khasan, 2017; Masroom & Abd Rahman, 2015; Rothman & Coyle,
66 2018), as well as efforts to include the discipline of Islamic Psychology as part of compulsory or
67 elective courses in several universities' curriculum (Mujib, 2005; Sham, 2016; Saifuddin, 2018).

68

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

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

81
82 Regardless of the pros and cons of the existence of Islamic Psychology, it remains a never-
83 ending issue for intellectual *ijtihad*. It is the responsibility of all Islamic intellectuals to present
84 more complete studies in order to contribute positive input in the fight to create Islamic
85 psychology as a solid scientific subject in the future. By the other words, Islamic psychology
86 remains one of the urgent disciplines to study because of the following arguments: (1) The
87 increasing problems of modern life have implications for the growing number of people who
88 have mental disorders, are mentally unhealthy, easily upset, and stressed that demand the
89 presence and contribution of religion as psychiatric therapy through Islamic Psychology and
90 Psychotherapy, (2) Modern psychology has not been significant in dealing with the drought of
91 modern human spirituality. It requires the presence of Islamic psychology to overcome the
92 psychiatric crisis. Besides (3) The increase of universities in Muslim countries interested in
93 opening Islamic psychology study programs. Therefore, discussing about the development of
94 Islamic Psychology studies including its problems and prospects becomes important to analyze.

95
96 Many previous types of research attempted to explain the link between the Psychology of Islam.
97 Still, none provide comprehensive studies about the problems and prospects that arise around the
98 integration of Psychology and Islam both at the ontology, epistemology, or axiological levels in
99 Southeast Asia. This is where the significance of this scientific research is put forward. This is
100 where the significance of this scientific work is put forward. This research attempted to examine
101 the issues and the potential of Islamic psychology studies in Southeast Asia. Through this study,
102 it is hoped that there will be a strategic effort from Muslim psychologists to collaborate and build
103 networks to design more targeted studies in solving the various problems that arise around the

104 integration of Psychology and Islam both at the ontology, epistemology, or axiological levels.

105

106 **Research Questions**

107

108 ~~This study aims to answer the following research questions:~~

109 ~~1) How is the development of Islamic Psychology studies in Southeast Asia?~~

110 ~~2) What are the problems of the Developmental Studies of Islamic Psychology?~~

111 ~~3) What are the prospects of the Developmental Studies of Islamic Psychology?~~

112

113 **Literature Review**

114

115 A review of several publications using the word "Islamic Psychology" in the title demonstrates
116 that the term is defined in a variety of ways. Islamic psychology, according to Siddiqui & Malek
117 (2021) in their book chapter "Islamic Psychology: Definition and Scope," is "the study of
118 humans who have complete surrender and submission and obey the rules of God." Islamic
119 Psychology, as defined by Vahab (1996) in his book "An Introduction to Islamic Psychology," is
120 the study of God's manifestation in nature as reflected in the behavioral patterns of all living and
121 non-living things in all aspects of life utilizing Islamic paradigms. Islamic psychology is defined
122 by Iqbal & Skinner (2021) as one of the religion-based viewpoints that respects human beings'
123 spiritual essence and their spiritual needs. From those definitions, Islamic Psychology, in
124 conclusion, is the study of all human behavior and personality based on the Islamic worldview.

125

126 Islamic psychology has a different task than western psychology. Western psychology explains,
127 predicts, controls on human behavior. While Islamic psychology in general is to empower
128 humans so that the quality of life is increasing. Islamic psychology will warn humans that
129 humans are multi-dimensional (Nashori, 2005). In Islamic psychology, Humans are social and
130 spiritual beings as well as physical beings. so that Islamic psychology explains, predicts, controls
131 directing humans to get blessings from Allah. The main purpose of Islam is to save man and
132 guide him to return to Allah. ~~Islamic psychology based on the Qur'an as its main reference is not~~
133 ~~only passed down for Muslims but also for the good of mankind.~~ Islamic psychology based on
134 the Qur'an and Hadits. In the discussion of human personality, for example, the Qur'an reveals

135 two conflicting human potentials caused by conflicts between three kinds of *nafs*: *nafs ammarah*
136 *bi as-suu'*, souls who always tell to ugliness (QS. Joseph: 53), *nafs lawwamah*, unstable soul,
137 (QS. al-Qiyamah: 1-2, and *nafs muthma'innah*, a peaceful soul (QS. al-Fajr: 27-30). The
138 conception of the three *nafs* is several different conditions that become the nature of a soul
139 during a psychological struggle between the material aspect and the spiritual aspect. Likewise, in
140 the hadith, Hudzaifah said that the Prophet (saw) once said: "Do not be dislodged." You say, "If
141 men do good, we also do good, and if men do *dholim*, we also do *dholim*; But stick to your
142 stance. If people do good, do you good, and if people do evil, do not do evil" (Hadith narrated by
143 Turmudzi).

144

145 The two main references above are not only passed down for Muslims but also for the good of
146 mankind. Therefore, the development of the study of Islamic psychology is not only a demand
147 for Muslim scientists but also the results of research from non-Muslim scientists. This is in line
148 with the statement of a figure of modern psychology, Erich Fromm, who revealed that modern
149 humans face the fact that they feel the emptiness of spirituality. They manage to achieve material
150 feats but their lives are unsettled (prone to stress, depression and feelings of being alienated)
151 (Purnamasari, 2019).

152

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

160

161 **Methodology**

162

163 ~~Due to this study aims to analyze the problems and the prospects of the development of Islamic~~
164 ~~psychology studies in Southeast Asia, an analytical-descriptive-qualitative research was used~~
165 ~~(Ridder, 2014). Data collection techniques were documents, archive records, interviews, and~~

166 ~~observations. The informant selection technique was a purposive sampling procedure from~~
167 ~~Islamic higher educations in Indonesia and Malaysia. Some experts from Islamic higher~~
168 ~~institution (UIN) Yogyakarta, Malang, and Jakarta were chosen as samples representing~~
169 ~~Indonesia as well as an International Islamic University Malaysia, Kolej Universiti Islam~~
170 ~~Antarbangsa Selangor, and Universiti Sains Islam Malaysia were chosen representing Malaysia.~~
171 ~~As for understanding the views and ideas which were objective data obtained, content analysis~~
172 ~~and descriptive analysis techniques were used (Neuendorf and Kumar, 2015). The instruments in~~
173 ~~this study were the researchers themselves. As stated by Creswell & Baez, (2020) that~~
174 ~~instruments in qualitative research refer to the researcher as a data collection tool.~~

175 This study used descriptive qualitative research, a research that involves data that was collected
176 and expressed in the form of words and images and words arranged in sentences, such as the
177 result of interviews between researchers and informants (Ridder, 2014). The presence of the
178 researchers is a measure of success or understanding in several cases. The researcher acted, with
179 the help of other people, as the main instrument in collecting data from people. As stated by
180 Creswell & Baez, (2020) that instruments in qualitative research refer to the researchers as a data
181 collection tool.

182

183 The techniques for the data collection were data triangulation, which involves combining various
184 methods of data collection and in this case included (a) documentation study, (b) in-depth
185 interviews, and (c) focus group discussion. Documentation study was conducted by examining
186 published documents related to the issue, while in-depth interviews and focus group discussions
187 were conducted with research informants using semi-structured interview guidelines. The
188 participants (informants) in this study were selected using an expert sampling technique, a type
189 of purposive sampling method that does selection based on knowledge and experience to provide
190 valuable insights related to the study objectives (Frey, 2018). Some experts from Islamic higher
191 institution (UIN) Yogyakarta, Malang, and Jakarta were chosen as informants representing
192 Indonesia as well as an International Islamic University Malaysia, Kolej Universiti Islam
193 Antarbangsa Selangor, and Universiti Sains Islam Malaysia were chosen representing Malaysia.

194

195 The data analysis involved organizing data and sorting it into manageable units that could be
196 managed, synthesized, and searched to find out what was important and valuable to convey.

197 Instead of that, as for understanding the views and ideas which were objective data obtained,
 198 content analysis and descriptive analysis techniques were used (Neuendorf and Kumar, 2015).
 199 Data analysis was carried out since the researcher out in the field, during data collecting and after
 200 all data was collected or after completion of data collecting in the field. In simple term, data were
 201 analyzed using pattern of data collection, data reduction, data presentation and conclusion
 202 drawing (Mezmir, 2020).

203

204 **Results And Discussions**

205

Matrix of the Interview Results

A. The Development of Islamic Psychology	
1.	<i>"Islamic psychology is undergoing many significant developments. Various universities in Malaysia have warmly accepted Islamic psychology. The indicators show that there are many seminars, webinars, conferences discussing about this issue. Besides increasing numbers of scientific studies, researches, and publications talking about the integration of Psychology and Islam (Translated interview by DR.)."</i>
2.	<i>"Efforts to make greater space for the study of Psychology and Islam are increasingly visible when this study is included in the curriculum set by the college. Some universities in Indonesia have offered Islamic Psychology courses, even starting to open interests in Islamic psychology studies, so inevitably, the discussion of the curriculum and patterns of integration of Psychology and Islam became the main topic (Translated interview by DR.)."</i>
B. Problems in The Development of Islamic Psychology	
1.	<i>"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 (Translated interview by DR.)."</i>
2.	<i>"Islamic Psychology 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 (Translated interview by DR.)."</i>
3.	<i>"Among the problems that are stumbling to the development of Islamic Psychology is the polarization of the ability of human resources who pursue Islamic psychology studies because of their background study. Those with a purely psychological educational</i>

	<i>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, Despite the fact that they tend to start touching, conversing, and researching Islamic psychological topics. They still use the existing modern psychology as a tool for analysis, but they include Islamic views on psychology. As a result, their analysis of Islam is less in-depth when they comment on or make judgments regarding material components of Islam (Translated interview by DR.).”</i>
4.	<i>“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 (Translated interview by DR.).”</i>
5.	<i>“Muslim scholar sometimes faced obstacles in integration between theories of Western Psychology and Islam. They hesitated to use methods outside the scientific method that have been manifested so far. This can be demonstrated in the fields of psychological study and diagnosis. Because of lack of confidence, when making the research instrument, they finally returned to download from the results of previous research using western psychology instruments that were considered permanent, so that between the islamic-oriented theoretical frameworks had no connection with the research instruments taken (Translated interview by DR.).”</i>
C. Prospects in The Development of Islamic Psychology	
1.	<i>“There has been a lot of progress in the study of Islamic psychology. Muslim psychologists have begun to move from the phase of criticism to the formulation and a more intense research phase. They have come out of the discourse of criticism of theory and methodology leading to the initial formulation of Islamic Psychology; Meaning, why this perspective is essential to raise, who implements the application of Islamic Psychology, and the Muslim Psychologists themselves, and how to reconstruct the theory (Translated interview by DR.).”</i>
2.	<i>“Muslim Psychologists seem to have moved from research activities that try to compare the concepts of Modern Psychology and Islam to research activities that try to build the concept of Psychology based on Islam. This pattern focuses its discussion on trying to present a new perspective in understanding humans psychologically, including efforts to formulate the concepts of human, fitrah, etc (Translated interview by DR.).”</i>
3.	<i>“The approaches used by Muslim psychologists began to vary, not only using normative-cognitive approaches through rationalization and filtering of modern psychological concepts through Islamic religious norms that are full of psychological aspects, but also using a Sufistic-substantive approach. Islamization of Psychology is not only done by giving religious legitimacy to the theory of Psychology which is considered suitable with</i>

the Islamic perspective but also the concept of Psychology must depart from the various Islamic treasures: the Qur'an and Hadith (Translated interview by DR.).”

206

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

208

209 Islamic psychology has the same historical roots in Southeast Asia as it does in other Muslim
210 countries. It arose as a result of Muslims' efforts to Islamize knowledge in various parts of the
211 world (Siddiqi, 2011; Ancok, 2011). Three major trends in the Islamic world inspired the
212 concept of Islamization of psychology: (1) the awakening of Islam; and (2) criticism of science
213 and the aridity of modern human spirituality due to the dehumanization of knowledge (Nashori,
214 2002).

215

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

224

225 One of the sharp criticisms of modern science is the tendency of modern science to understand
226 reality empirically, whereas reality is not merely something empirical but there are also non-
227 empirical realities (Ancok, 2011). Therefore, modern science has failed to understand the non-
228 sensory reality and failed to understand the reality of the spirit world or the unconceivable area.
229 The scientific method's usage in psychology has aggravated the dehumanization process (humans
230 are only experimental objects that can be controlled). The mainstream psychologists' process of
231 analysis and synthesis of the conception of the entire human personality has been constrained, if
232 not completely eliminated, by the scientific framework. Human behavior can only be observed
233 through visible experimentation (objective-empirical), whereas things that are not visible
234 (metaphysical) are regarded unscientific and not a reflection of their knowledge. As a result, it is

235 unavoidable that Psychology, which holds the status of "one of the sources of authority" for
236 human activity due to its concern with human psychological problems, suffers from conceptual
237 incoherence and alienation from the mainstream of culture.

238
239 Psychology with Islamic values puts back the position of religion in human life which in the
240 history of the development of science is tug-of-war, perfecting the concept of human behavior
241 and bringing back the divine (spiritual) factor in human life and is believed to be able to become
242 a moral element in the application. The criticism leveled at contemporary theories in the
243 discipline of psychology greatly opens the possibility of a progressive attitude to make initiation
244 efforts to build alternative psychological paradigms or theories that are more in line with the
245 context and beliefs of the community (Siddiqi, 2011). Therefore, psychology with spiritual
246 values (Islamic Psychology) becomes necessary as the next paradigm in the development of
247 psychology.

248
249 The two major trends in the Islamic world discussed above interact and lead to the establishment
250 of the International Symposium on Psychology and Islam in 1978 at the University of Riyadh,
251 Saudi Arabia (Nashori, 2002). A year later, 1979, a very monumental booklet was published in
252 England entitled "The Dilemma of Muslim Psychologists" by Malik B. Badri (1979), a
253 psychologist from Africa. This book had received tremendous response and became a trigger for
254 the rise of the discipline of "Islamic Psychology" in Southeast Asia.

255
256 In Malaysia and Indonesia, Islamic psychology is increasingly developing in line with the spirit
257 of Islamization of science in various higher education institutions in Malaysia and all Indonesian
258 Islamic universities through the policies of the ministry of religious affair (Haque & Masuan,
259 2002; Hafizallah, 2019; Bastaman, 2011; Bin Baba et al., 2018). Efforts to provide more space
260 for the study of Islamic Psychology are increasingly visible when this study enters the
261 curriculum established by public or Islamic-affiliated universities offering Islamic Psychology
262 courses. (Embong & Hashim, 2013; Abdullah & Riyanto, 2014; Abidin, 2017; Saifuddin, 2018;
263 Sham, 2016; Ali, 2020; Fanani et al., 2014).

264

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

273
274 Efforts to provide greater space for the study of Psychology and Islam are becoming more
275 concrete when this study is included in the curriculum set by various universities. Because
276 several universities have offered Islamic Psychology courses, and have even begun to open
277 specializations in Islamic psychology studies, inevitably, discussions about the curriculum and
278 patterns of integration of Psychology and Islam are the main topics. For the sake of the above
279 interests, both national and international seminars/conferences began to emerge. Several
280 seminars and conferences discussed the inclusion of Islamic Psychology studies into the
281 curriculum and focused on several topics: (a) formal recognition of Islamic Psychology
282 discourse, (b) the occurrence of intensive dissemination of Islamic Psychology thought so that in
283 turn it would give birth to enthusiasts/ new thinkers of Islamic Psychology, and (c) the
284 recognition of certain institutions will facilitate obtaining support from other institutions for the
285 discourse of Islamic Psychology (Zarkasih et al., 2019).

286
287 However, the debate that arises in getting the pattern of integration of Islamic Psychology in the
288 curriculum is about whether to create separate courses or include them in existing courses. The
289 first pattern, namely by forming their courses. The advantage of this method is the awareness to
290 place Islam as a paradigm. By making Islam a paradigm, all concepts presented to students are
291 based on the Qur'an and the Sunnah of the Prophet. This method will get optimal results if the
292 discussion is mature (Haque, et. al., 2016). Second, namely by incorporating Islamic views into
293 certain courses. This means that the view of Islam is inserted as a small part of an advantage,
294 namely the existence of an Islamic perspective on various aspects of human life. However, this
295 method is very difficult to realize, at least because it used none Islamic paradigm, but the

296 paradigm of modern science. If this happens, there will be a substantial confusion of
297 understanding of the Islamic perspective. The debate above is still going on today. Seasonal
298 Indonesian Psychologists still have different opinions in determining which pattern is more
299 effective in internalizing Islamic Psychology into the teaching curriculum in higher education
300 institutions (Zulkarnain & Herdianti, 2019).

301

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

303

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

308

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

310

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

316

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

322

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

327 socialize and ground Islamic psychology in real life” (interview results in September 2019).

328

329 The findings of Nurlena Rifa'i's research support this argument (Rifai *et al.*, 2014) that, Only two
330 of the 57 Islamic universities/institutes have attempted to apply the concept of scientific
331 integration in the development of Syllabi, lesson plans, learning processes, and academic culture,
332 while others, such as UIN Bandung, Jakarta, and Makasar, have stopped at the normative-
333 philosophical level.

334

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

345

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

349

350 **2. Methodological Problems**

351

352 One of the big problems in the study of Islamic Psychology is the methodology used by Muslim
353 psychologists in formulating theories (Abu-Raiya & Pargament, 2011; Anas et al., 2013;
354 Bastaman, 2011). This problem is very important to discuss because according to modern
355 psychologists, one of the requirements for building science is the accuracy of its methodology. A
356 theory will be tested for reliability if the reality on the ground supports it. Unfortunately, Islamic
357 psychology is seen as still struggling with the use of test kits adapted from Western theories,

358 without questioning the validity of the theory. If Islamic psychology is considered a practical
359 science, then the position of the test tool becomes the benchmark for its existence. Ironically,
360 Islamic psychology does not yet have a unique test tool in measuring certain criteria. Islamic
361 psychology has not been able to construct its own truly Islamic test kits (Nashori, 2005; Anas et
362 al., 2013; Amiq, 2008)(Ismail and Anwar, 2017).

363
364 Responding to the above shortcomings, several seminars, discussions, and conferences were
365 held. Some of the meetings debated the formulation of the Islamic Psychology method. Some
366 argue that Islamic science does not only work in observable areas but also works inconceivable
367 areas and unconceivable areas. Because of that, the ways of understanding the data or facts
368 themselves in Islamic science are very diverse.

369
370 According to this group, when modern science believes that the “senses” are the most objective
371 tool in observing natural phenomena and realities, however, according to the perspective of
372 Islamic psychology, this tool has very limited capabilities. The senses can only observe reality
373 that can be observed sensually (conceivable area). To observe the conceivable and unconceivable
374 areas (transcendental-spiritual things such as the reality of spirits or ecstatic experiences), it
375 needs another method outside the scientific method, namely *kasyaf* (intuition) (Mujib, 2005;
376 Faridah, 2016; Purwanto, 2007).

377
378 It can be said elaborately, that Islamic psychology uses a more diverse method than western
379 science using the scientific method. Islamic psychology does not only use senses and reason in
380 formulating a concept but also strategically uses several methods at once. Islamic psychology
381 uses observational methods, empirical experimental methods to spiritual experiments that are
382 recognized in Islam, including *qalb* and revelation. In Islamic science, all the various methods
383 are considered legitimate ways to know nature in their respective fields of application (Alizi,
384 2005; Ushama, 2011; Sulaiman & Syakarofath, 2018; Bakar, 2016).

385
386 Responding to the above argument, Muslim psychologists themselves questioned: “Can this
387 intuition be accepted by the scientific community, Muslim or non-Muslim, as a tool for
388 understanding reality? And how to measure the accuracy of the truth.” (Result of an interview

389 with Mohd Faszly Bin Rahim, senior lecturer at the Islamic Science Institute, USIM, Malaysia).
390 This question implies the hesitation of Muslim psychologists to use methods outside the
391 scientific method that have been manifested so far. This can be demonstrated in the fields of
392 psychological study and diagnosis. At the theoretical level, case studies undertaken by numerous
393 Muslim experts attempt to blend Western psychology ideas with Islam. However, when making
394 the research instrument, they were still hesitant and finally returned to download the results of
395 previous research which were considered permanent, so that the theoretical framework had no
396 connection with other research instruments (Nurhayani, 2016; Zaharuddin, 2013).

397
398 From the methodological debate above, it can be understood that the idea of psychology by
399 taking the perspective of Islamic studies is still being developed. The method of Islamic
400 psychology as mentioned above still needs to be continuously tested, until it is found which is
401 considered to be a strong foundation in its development efforts.

402

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

404

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

411

412 On one side, those with a purely psychological educational background, are generally very
413 expert in the fields of psychological theories and are very experienced in their practice, but they
414 do not have a strong religious knowledge base, Despite the fact that they tend to start touching,
415 conversing, and researching Islamic psychological topics. They still use the existing modern
416 psychology as a tool for analysis, but they include Islamic views on psychology. As a result,
417 their analysis of Islam is less in-depth when they comment on or make judgments regarding
418 material components of Islam. (Zaharuddin, 2013).

419

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

432
433 The above reality is confirmed by Islamic psychology experts in Indonesia and Malaysia. Fuat
434 Nashori in his book "*Agenda Psikologi Islami*," showed the polarization of the ability of Islamic
435 psychology scientists who are still fragmented by their scientific mainstream. However,
436 according to him, there are still positive and negative values. On the positive side, the expansion
437 of Islamic Psychology studies in Indonesia will be richer with perspectives, but the drawbacks
438 can occur if there is less networking, completeness, and dialogue among them (Nashori, 2002).

439
440 The same thing happened in universities in Malaysia. Zetty Nurzuliana Binti Rashed, a lecturer
441 of the Kolej Universiti Islam Antarbangsa Selangor (KUIS), Malaysia stated that around
442 Malaysian universities, there appears to be a significant separation between KUIS Psychology
443 scientists and other universities, such as the University of Kuala Lumpur (UKM), and the
444 University of Malaya (UM). Psychology lecturers at KUIS are considered to have a conservative,
445 normative mindset, including within the scope of the integration of Psychology and Islam.
446 Meanwhile, those from UKM and UM, are seen as more scientific and non-conservative. They
447 do not want the integration model that is applied in KUIS. (Result of an interview with Zetty
448 Nurzuliana Binti Rashed, September 2019).

449

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

458

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

460

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

464

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

466

467 Fuad Nashori (1996) had mapped the phases carried out by Muslim psychologists in integrating
468 Psychology and Islam. When sequenced, there are three phases of development: (1) Enchanted
469 Phase, the phase in which Muslim psychologists feel in awe of the reliability of modern
470 psychological theories. They fully believe that modern psychology can help them explain
471 scientifically the condition of Muslims or Islamic teachings. They use modern psychological
472 theories or concepts as an analytical tool to discuss various problems of Muslims; (2) Criticism
473 Phase, the phase in which Muslim psychologists use critical analysis on modern psychological
474 theories. Several differences and contradictions between Islam and psychology were sharpened.
475 In this phase, Muslim psychologists begin to realize that the concepts of modern psychology are
476 highly questionable, doubtful, and contain fundamental weaknesses; (3) Formulation and
477 Research Phase is a phase of awareness that is more crystallized among Muslim psychologists
478 about the need to present a psychological concept with Islamic insight. At this phase, there is an
479 attempt to formulate the Islamic view of humans, then, the theories developed by Muslim
480 psychologists go through the formulation process, need to be tested for their reliability in

481 discussing what happens in real life; (4) Application Phase, the phase that begins with the
482 application of Islamic psychological concepts in human life and the use of research results to
483 solve various problems that occur in human life (Nashori, 1996).

484
485 Based on the phases mapping above, the development of Islamic psychology studies in Southeast
486 Asia is in the formulation and research phase. This can be seen from some of the literature
487 produced by Muslim psychologists who have tried to formulate and research various Islamic
488 psychology concepts in Indonesia and Malaysia (Noor, 2010; Skinner, 2010; Sham, 2016;
489 Shahabi & Sharbaf, 2015; Ushama, 2011; Gumiandari et al., 2019; Gumiandari & Nafi'a, 2019a,
490 2019b; Hairina & Mubarak, 2020; Hartati & Wae, 2019; Warsah & Uyun, 2019; Diana, 2015;
491 Halimah, 2020; Saefudin, 2018; Istiningtyas, 2014; Rusdi, 2017; Ulfa, 2015; Yani, 2013;
492 Yudiani, 2013; Ampuno, 2020).

493
494 **2. From Comparative Study Pattern towards Developing Concepts of Psychology based on**
495 **Islam**

496
497 Fuad Nashori (1997) stated that there are four patterns used by Muslim psychology scientists to
498 produce Islamic Psychology. The first pattern is to explain the problems of Islamic teachings or
499 Muslims using psychological concepts. The second pattern is to compare the concept of man
500 from Islamic scholars with the view of man from modern psychologists. The third pattern is to
501 provide an Islamic perspective on modern psychological concepts. The fourth pattern is to
502 develop knowledge of the human soul which is based on the Islamic worldview.

503
504 Among the four patterns of the development of Islamic psychology mentioned above, Indonesia
505 and Malaysia seem in the transformation of study patterns from comparative study towards
506 developing concepts of psychology based on Islam. In line with the phase discussed earlier,
507 Indonesian and Malaysian Muslim Psychologists tried to build a psychology concept based on
508 Islam. The use of an Islamic point of view is carried out with the consideration that Islam is a
509 source of guidelines, views, and values of life for humans. Besides, there are many concepts
510 about humans in the Qur'an. Islam is a source of knowledge. Islam can be seen as an analytical
511 tool to dissect modern psychological theories. This effort is quite challenging because there are

512 attempts to present a new perspective in understanding humans psychologically, including efforts
513 to formulate the human concept, the concept of *insan kamil*, and so on.

514
515 Among the works of Malaysian and Indonesian Muslim Psychologists is Mohd Abbas Abdul
516 Razak (1997) *Human Nature: A Comparative Study between Western and Islamic Psychology*.
517 This work tries to compare the concept of human, personality, and human behavior between
518 modern psychology and Islamic psychology. This comparison is an attempt by Razak to produce
519 Islamic psychology, but what happens is more towards a similarity process, namely only
520 equating the concept of Psychology with concepts originating from Islam. Muslim psychologists
521 may find this context to be trapped in a tendency to view concepts as comparable or equal to one
522 another. On the other hand, Abdul Mujib's work through his book "Human Personality in Islamic
523 Psychology" (2006). This work tries to formulate the basic concept of human personality which
524 'should be', not 'what it is' from the behavior of Muslims. Through Mujib's thoughts, the
525 perspective of Islamic psychology has distinctive nuances and colors in building the concept of
526 personality compared to philosophical, theological, and sociological approaches. Similarly, the
527 work of Malaysian Muslim psychologists such as Alizi Alias (2008) *Psychology of*
528 *consciousness from an Islamic perspective* and his collection of writings in the book *Psychology*
529 *from an Islamic Perspective* (2009) indicate that there is an early stage of formulation. Islamic
530 Psychology concept. Concepts and theories about consciousness, soul, and reason are tried to be
531 formulated in the book. The formulation of concepts or theories contained in the book is still a
532 human philosophical view, has not moved in a certain context, for example in the world of work,
533 social life (society), family life, education, and so on.

534
535 These efforts have been proven by the development of various concepts based on an Islamic
536 perspective such as the concepts of learning Psychology (Alias & Majid, 2015), motivation
537 (Alias & Samsudin, 2005), human cognitive development of (Arifin, 2016), contemplation
538 (Badri, 2018), *Fitrah* (Al-Afify, 2018), controlling emotion (Diana, 2015), human personality
539 (Gumiandari, 2011; Haque, 2020; Hasanah, 2018), hardiness (Istiningtyas, 2013) humor
540 (Istiningtyas, 2014), forgiveness (Khasan, 2017) hesitating (Masroom & Abd Rahman, 2015)
541 worry (Nugraha, 2020), responsibility (Rochmah, 2016), sex education (Rusdi, 2012), character
542 building (Saefudin, 2018), gratitude (Rusdi, 2016) *rida* (Rusdi, 2017), positive thinking (Rusydi,

543 2012), the concept of *ruh* (Samad, 2015), critical thinking (Sulaiman and Syakarofath, 2018),
544 honesty (Suud, 2017), anger (Wigati, 2013), dream (Yuminah, 2018), managing stress (Yuwono,
545 2010), and so forth.

546

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

548

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

559

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

569

570 The approach built by Muslim psychologists above is more normative and tries to use a cognitive
571 approach through a process of rationalization and filtering of modern psychology concepts with
572 Islamic religious norms which are full of psychological aspects (Bastaman, 2011). However,
573 further developments are more substantive-Sufistic approaches. Some Muslim psychologists do

574 not want to always be trapped in justification or verseization approaches, but more than that, the
575 concepts and ideas of Islamic psychology must transform to eliminate secularization views that
576 have ignored the human nature towards more substantive thinking, the content of Islamic studies
577 departing from various Islamic treasures, al-Qur'an, Hadith, and also Islamic Sufism which is
578 rich of human psychiatric and spirituality elements (Abidin, 2017). This can be seen when
579 discussing the theory of human personality, Mujib (1999); Mujib, (2005a); Mujib & Mudzakir,
580 (2001) was not trapped in the Western concept of personality theory, but through his creativity
581 and seriousness in conducting Islamic literature studies; al-Qur'an, Hadith, Sufism, and others to
582 discuss the personality of a Muslim. Likewise, the formulation of learning psychology written by
583 Alias & Majid (2015) and the formulation of psychological measures such as gratitude (Rusdi,
584 2016), Positive thinking (Rusydi, 2012), and others have started to move to substantive-Sufistic
585 (Susanty, 2018). From this explanation, it can be concluded that Muslim psychologists in the two
586 countries have begun to focus on the substance of Islamic studies which indeed depart from
587 various Islamic cultural treasures: the Qur'an, Hadith, and also Islamic Sufism which is rich in
588 elements of human psychology and spirituality.

589

590 **Conclusions**

591

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

604

605

606

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- 967

MANUSCRIPT REVISION

Title: Trajectory of Islamic Psychology in Southeast Asia: Problems and Prospects

No	Rows Number Before Revision	Rev.	Reviewer's Command	Revision	Rows Number After Revision
Thank you for the comments and reviews (A and B)					
1.	13-14	B	Reviewer B commented: "Try to put in the abstract the triangulation of the data performed and the analysis of the data performed."	<p>The authors have put triangulation and analysis of the data in the abstract as follows,</p> <p>This study used descriptive qualitative research and employs data triangulation during data collection. Documentation study, in-depth interviews, and focus group discussion were used to obtain data. Data were analyzed using pattern of data collection, data reduction, data presentation and conclusion drawing.</p>	13-14
2.	15-23	B	Reviewer B commented: "Please describe the results of the research you have obtained and enter the conclusions you get"	<p>The authors have added the result of the research and conclusions as follows,</p> <p>It can be concluded that Islamic psychology presents full of problems and prospects for those who are concerned about the development of Islamic science. The finding strengthens the perspective that there are three problems of developmental studies of Islamic Psychology in Southeast Asia: (1) the discussion on the issue still focuses on theoretical integration and philosophical levels rather than applicative ones; (2) Methodological Problems, and (3) polarization of the capacity of</p>	17-27

				<p>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.</p>	
3.	33	B	<p>Reviewer B commented: “try to strengthen the background by adding the urgency of this research and the difference between this research and other studies.”</p>	<p>The authors have added the urgency of this research and the difference between this research and other studies as follows,</p> <p>By the other words, Islamic psychology remains one of the urgent disciplines to study because of the following arguments: (1) The increasing problems of modern life have implications for the growing number of people who have mental disorders, are mentally unhealthy, easily upset, and stressed that demand the presence and contribution of religion as psychiatric therapy through Islamic Psychology and Psychotherapy, (2) Modern psychology has not been significant in dealing with the drought of modern human spirituality. It requires the presence of Islamic psychology to overcome the psychiatric crisis. Besides (3) The increase of universities in Muslim countries interested in opening Islamic psychology study programs. Therefore, discussing about the</p>	78-92
	59	A	<p>Reviewer A commented: “What are the factors supporting and inhibiting the birth of Islamic psychology? What is the urgency of Islamic psychology?”</p>		

				<p>development of Islamic Psychology studies including its problems and prospects becomes important to analyze.</p> <p>Many previous types of research attempted to explain the link between the Psychology of Islam. Still, none provide comprehensive studies about the problems and prospects that arise around the integration of Psychology and Islam both at the ontology, epistemology, or axiological levels in Southeast Asia. This is where the significance of this scientific research is put forward.</p>	
4.	38	A	<p>Reviewer A commented: “What is the name of the psychologist you mean?”</p>	<p>The authors have mentioned is the name of the psychologist in the sentence as follows,</p> <p>Some psychologists such as Haque (1998), Nashori (2002), and Edis (2010) believe that religion contributes to scientific stagnation.</p>	41-42
6.	82-87	A	<p>Reviewer A commented: “Put this research question in the abstract.”</p>	<p>The authors have moved the research question from introduction to abstract as the research aims as follow,</p> <p>This study aims to answer the following research questions: what is the problems and the prospects of the development of Islamic psychology studies in Southeast Asia.</p>	12-13
7.	108	A	<p>Reviewer A commented: “Is it only the Koran that is the reference? Or also refers to the hadith? Should show the verses of Koran and hadith.”</p>	<p>The authors have added other Islamic sources instead of the Koran, Hadits and show the verses as follows,</p> <p>Islamic psychology based on the Qur'an and Hadits. In the discussion of human personality,</p>	118-127

				<p>for example, the Qur'an reveals two conflicting human potentials caused by conflicts between three kinds of <i>nafs</i>: <i>nafs ammarah bi as-suu'</i>, souls who always tell to ugliness (QS. Joseph: 53), <i>nafs lawwamah</i>, unstable soul, (QS. al-Qiyamah: 1-2, and <i>nafs muthma'innah</i>, a peaceful soul (QS. al-Fajr: 27-30). The conception of the three <i>nafs</i> is several different conditions that become the nature of a soul during a psychological struggle between the material aspect and the spiritual aspect. Likewise, in the hadith, Hudzaifah said that the Prophet (saw) once said: "Do not be dislodged." You say, "If men do good, we also do good, and if men do dholim, we also do dholim; But stick to your stance. If people do good, do you good, and if people do evil, do not do evil" (Hadith narrated by Turmudzi).</p> <p>The two main references above are not only passed down for Muslims but also for the good of mankind.</p>	
8.	126-128	B	<p>Reviewer B commented: "The researcher should describe the qualitative research design used in this study"</p>	<p>The authors have added research design as follows,</p> <p>This study used descriptive qualitative research, a research that involves data that was collected and expressed in the form of words and images and words arranged in sentences, such as the result of interviews between researchers and informants (Ridder, 2014). The presence of the researchers is a measure of success or understanding in several cases. The researcher acted, with the</p>	147-153

				help of other people, as the main instrument in collecting data from people. As stated by Creswell & Baez, (2020) that instruments in qualitative research refer to the researchers as a data collection tool.	
9.	128-129	A	Reviewer A commented: "I think the interview technique is not suitable."	The interview technique remains suitable in this study because it can be a process of proving the information that has been obtained through other techniques (documentation study and focus group discussion). In addition, through interviews, authors get in-depth information about an issue or theme raised in the research.	156-157
10.	128-129	B	Reviewer B commented: How do you triangulate in your research???? Try to describe it in methodology???	The authors have described the triangulation technique, changed the technique from sample to informants, described the criteria for choosing an informant and decided the instrument used in the following sentence, The techniques for the data collection were data triangulation, which involves combining various methods of data collection and in this case included (a) in-depth interviews, (b) focus group discussion, and (c) documentation study. Documentation study was conducted by examining published documents related to the issue, while in-depth interviews and focus group discussions were conducted with research informants using semi-structured interview guidelines. The participants (informants) in this study were selected using an expert sampling technique, a type	155-165
	129-130		Reviewer B commented: delete "Is there anything in the study that is meant by purposive??? is it not a non random sampling technique???"		
	130-133		Reviewer B commented: "Do you think qualitative research uses samples? You should use the word participant or informant. How are the criteria for choosing an informant???" Reviewer B commented: "Try to describe how the instrument is used? whether using in-depth interview guidelines, observation sheets, or		

	135-137		using what???"	of purposive sampling method that does selection based on knowledge and experience to provide valuable insights related to the study objectives (Frey, 2018). Some experts from Islamic higher institution (UIN) Yogyakarta, Malang, and Jakarta were chosen as informants representing Indonesia as well as an International Islamic University Malaysia, Kolej Universiti Islam Antarbangsa Selangor, and Universiti Sains Islam Malaysia were chosen representing Malaysia.	
10.	137	B	Reviewer B commented: "How is the data analysis used??? Using what techniques?"	The authors have added data analysis used and the techniques as follows, The data analysis involved organizing data and sorting it into manageable units that could be managed, synthesized, and searched to find out what was important and valuable to convey. Instead of that, as for understanding the views and ideas which were objective data obtained, content analysis and descriptive analysis techniques were used (Neuendorf and Kumar, 2015). Data analysis was carried out since the researcher out in the field, during data collecting and after all data was collected or after completion of data collecting in the field. In simple term, data were analyzed using pattern of data collection, data reduction, data presentation and conclusion drawing (Mezmir, 2020).	167-174
14.	140	B	Reviewer B commented: "It would be nice for	The authors have added the matrix in the beginning of result	178

			researchers to create a matrix for the results of in-depth interviews in this study.”	findings according to instruction as follows,	
15.	524	A	Reviewer A commented: “Please adjust it with the research question.”	The authors have adjusted the conclusion with the research question.	570-583
16.	543	A	Reviewer A commented: “Please translate into English.”	The authors have translated all references in to English according to instruction according to instruction.	587-816

MATRIX OF INTERVIEW RESULTS

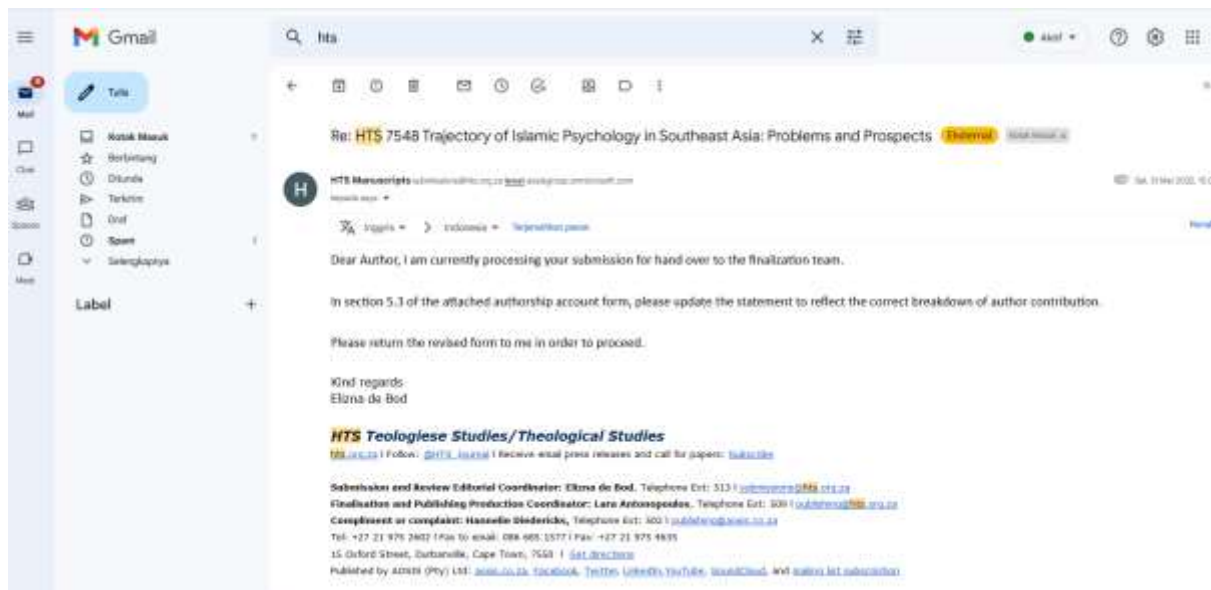
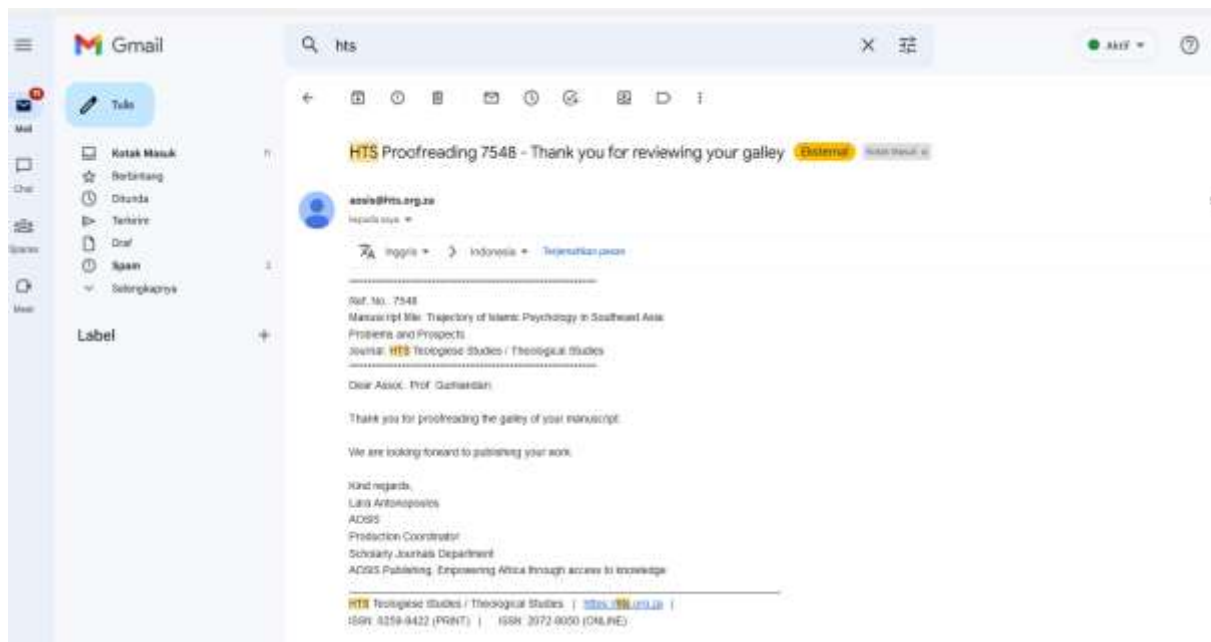
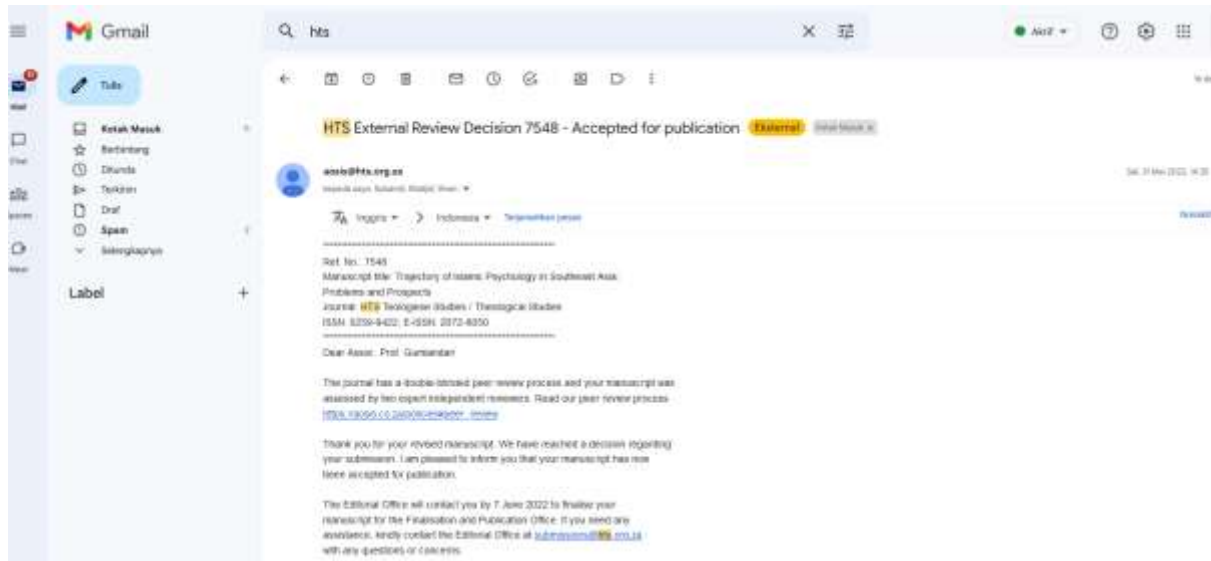
A. THE DEVELOPMENT OF ISLAMIC PSYCHOLOGY	
1.	<i>"Islamic psychology is undergoing many significant developments. Various universities in Malaysia have warmly accepted Islamic psychology. The indicators show that there are many seminars, webinars, conferences discussing about this issue. Besides increasing numbers of scientific studies, researches, and publications talking about the integration of Psychology and Islam (Translated interview by DR.)."</i>
2.	<i>"Efforts to make greater space for the study of Psychology and Islam are increasingly visible when this study is included in the curriculum set by the college. Some universities in Indonesia have offered Islamic Psychology courses, even starting to open interests in Islamic psychology studies, so inevitably, the discussion of the curriculum and patterns of integration of Psychology and Islam became the main topic (Translated interview by DR.)."</i>
B. PROBLEMS IN THE DEVELOPMENT OF ISLAMIC PSYCHOLOGY	
1.	<i>"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 (Translated interview by DR.)"</i>
2.	<i>"Islamic Psychology 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 (Translated interview by DR.)."</i>

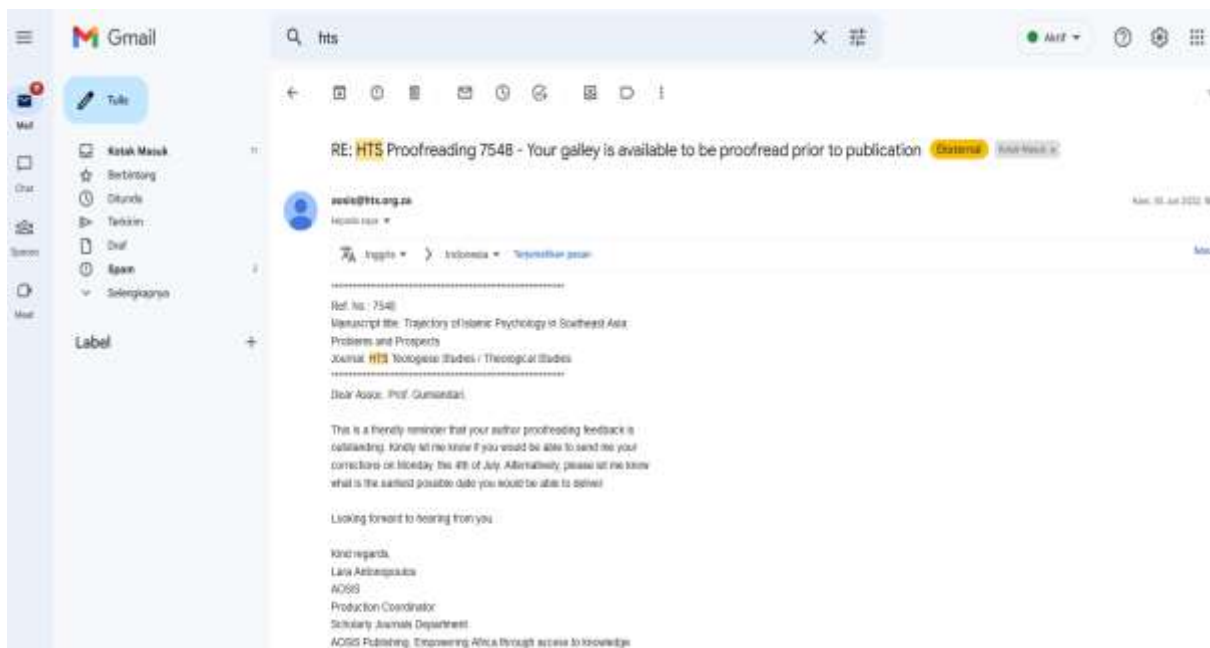
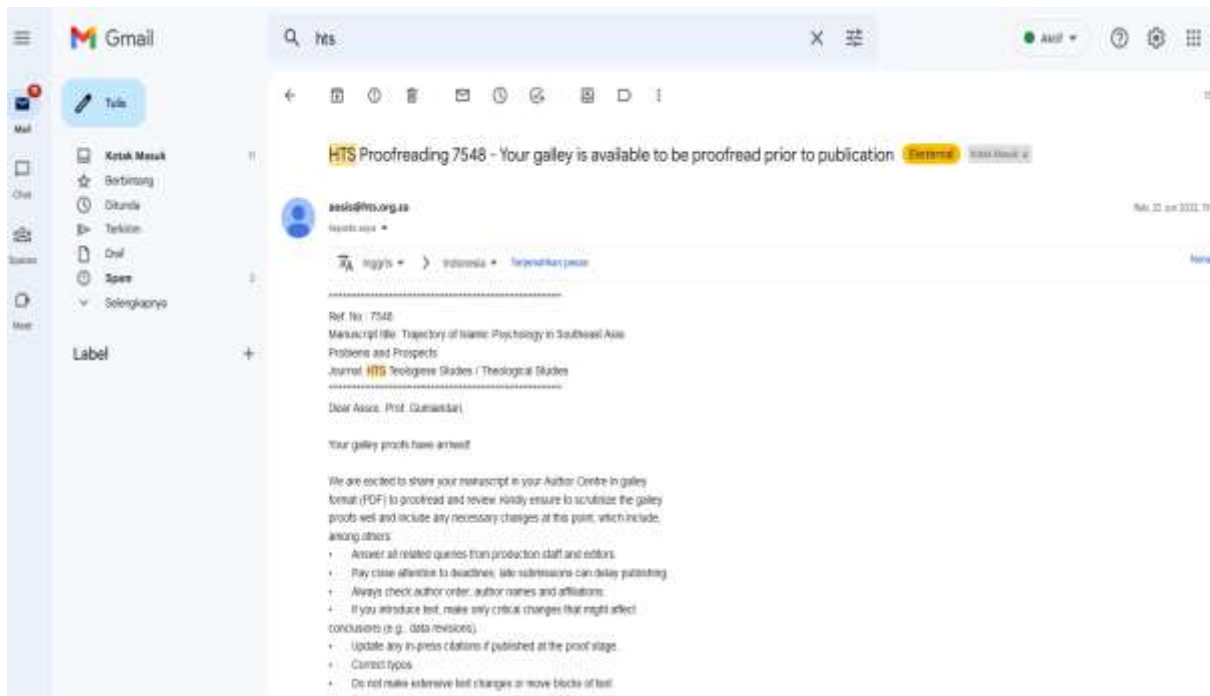
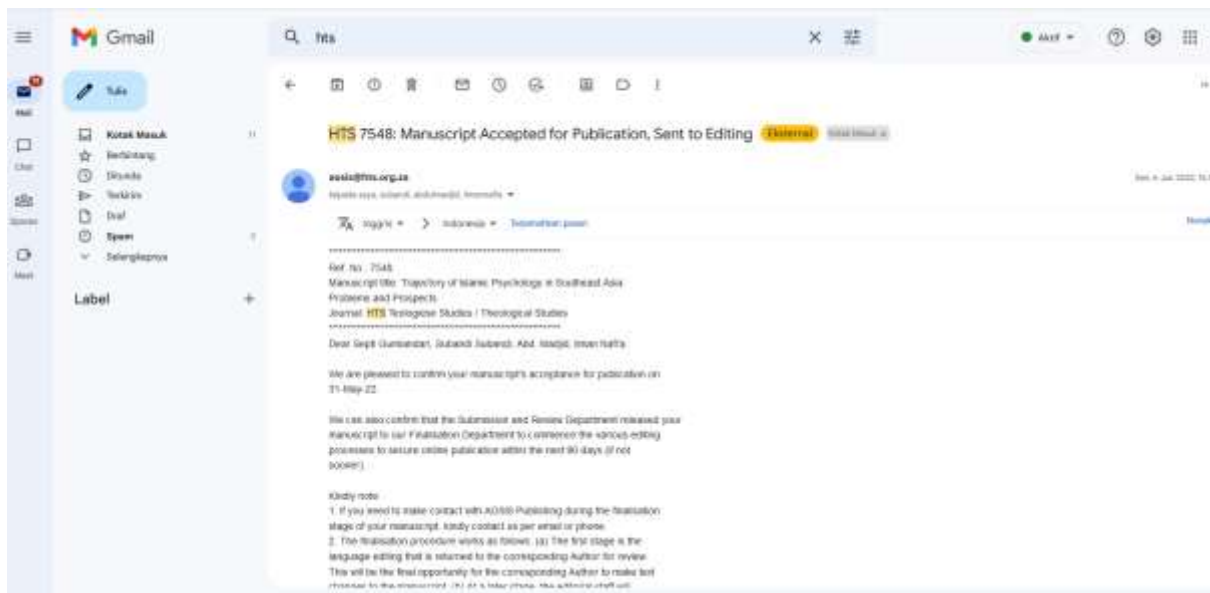
3.	<i>"Among the problems that are stumbling to the development of Islamic Psychology is the polarization of the ability of human resources who pursue Islamic psychology studies because of their background study. Those with a purely psychological educational background, are generally very expert in the fields of psychological theories and are very experienced in their practice, but they do not have a strong religious knowledge base, Despite the fact that they tend to start touching, conversing, and researching Islamic psychological topics. They still use the existing modern psychology as a tool for analysis, but they include Islamic views on psychology. As a result, their analysis of Islam is less in-depth when they comment on or make judgments regarding material components of Islam (Translated interview by DR.)."</i>
4.	<i>"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 (Translated interview by DR.)."</i>
5.	<i>"Muslim scholar sometimes faced obstacles in integration between theories of Western Psychology and Islam. They hesitated to use methods outside the scientific method that have been manifested so far. This can be demonstrated in the fields of psychological study and diagnosis. Because of lack of confidence, when making the research instrument, they finally returned to download from the results of previous research using western psychology instruments that were considered permanent, so that between the islamic-oriented theoretical frameworks had no connection with the research instruments taken (Translated interview by DR.)."</i>

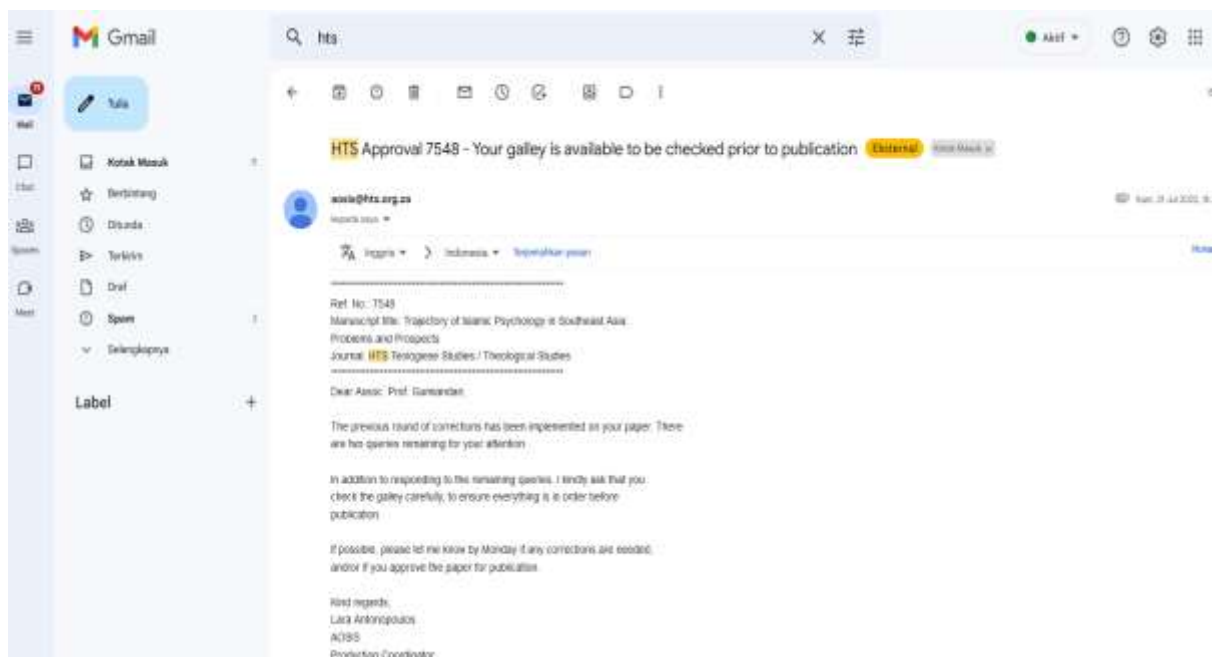
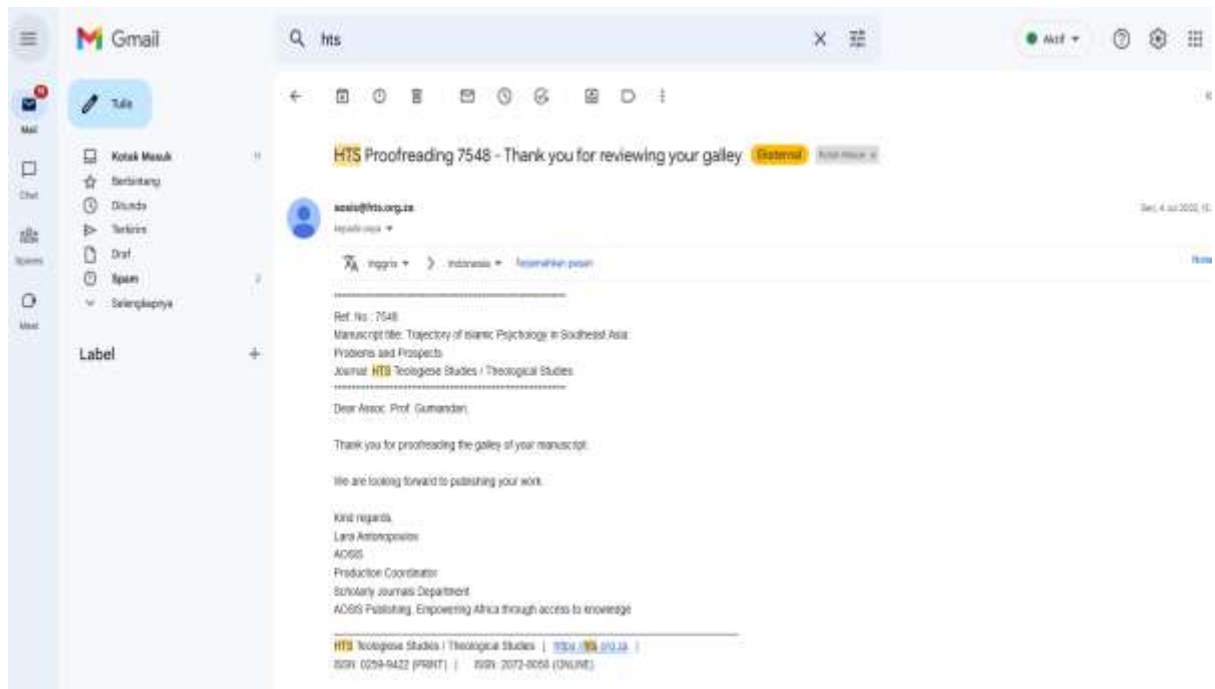
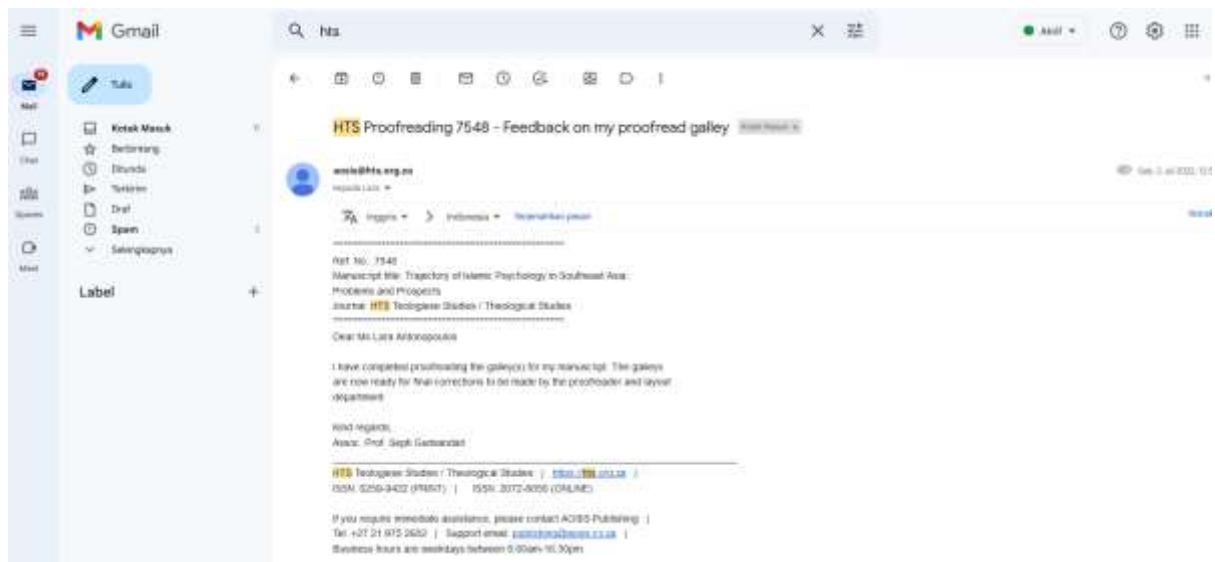
C. PROSPECTS IN THE DEVELOPMENT OF ISLAMIC PSYCHOLOGY

1.	<i>"There has been a lot of progress in the study of Islamic psychology. Muslim psychologists have begun to move from the phase of criticism to the formulation and a more intense research phase. They have come out of the discourse of criticism of theory and methodology leading to the initial formulation of Islamic Psychology; Meaning, why this perspective is essential to raise, who implements the application of Islamic Psychology, and the Muslim Psychologists themselves, and how to reconstruct the theory (Translated interview by DR.)."</i>
2.	<i>"Muslim Psychologists seem to have moved from research activities that try to compare the concepts of Modern Psychology and Islam to research activities that try to build the concept of Psychology based on Islam. This pattern focuses its discussion on trying to present a new perspective in understanding humans psychologically, including efforts to formulate the concepts of human, fitrah, etc (Translated interview by DR.)."</i>
3.	<i>"The approaches used by Muslim psychologists began to vary, not only using normative-cognitive approaches through rationalization and filtering of modern psychological concepts through Islamic religious norms that are full of psychological aspects, but also using a Sufistic-substantive approach. Islamization of Psychology is not only done by giving religious legitimacy to the theory of Psychology which is considered suitable with the Islamic perspective"</i>

but also the concept of Psychology must depart from the various Islamic treasures: the Qur'an and Hadith (Translated interview by DR.).”







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