

Development of Islamic Psychology Interdisciplinary Approaches in the Era of Contemporary Science

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Abstract

The Muslim tradition of scientific thinking was one of the signs of Islam's golden age. However, this tradition was eventually overtaken by the Western tradition of scientific thinking. The Western tradition of thinking was based on positivistic philosophy and influenced the development of science. As a result, psychology was reduced to studying human behavior because it had to be rational and empirical. Secular psychology developed rapidly by dismissing non-epistemic values, and it was criticized. The criticism led to the Islamic movement and psychology as an anti-thesis that began to formulate Islamic psychology. This paper aims to formulate the development of Islamic psychology with an interdisciplinary approach as a recommendation for future studies. The research method uses qualitative methods with library research—data collection techniques through literature study with content analysis techniques. Psychology as a science must integrate with Islamic disciplines, namely *ulumuddin* and *al fikir al Islamiyah*. This integration with an interdisciplinary approach results in Islamic psychology included in *dirasat Islamiyah*. *Dirasat Islamiyah* integrates fundamental text authority and classical thought, also studied by scientific methods. In conclusion, the integration of psychology and Islam is not only limited to the empirical and rational but needs to look at things beyond that.

Keywords: *Psychology; Islam; Integration; Interdisciplinary*

Abstrak

Tradisi berpikir ilmiah muslim menjadi salah satu pertanda masa keemasan Islam. Tetapi, tradisi itu akhirnya diambil alih oleh tradisi berpikir ilmiah barat. Tradisi berpikir barat berlandaskan filsafat positivistik dan mempengaruhi perkembangan ilmu pengetahuan. Dampaknya, psikologi tereduksi menjadi ilmu yang mempelajari perilaku manusia, karena harus rasional dan empiris. Psikologi sekuler berkembang pesat dengan menafikan nilai-nilai non epistemik dan itu menjadi kritik. Kritik tersebut memunculkan gerakan islam dan psikologi sebagai anti tesis yang mulai merumuskan psikologi islam. Makalah ini bertujuan merumuskan pengembangan psikologi islam pendekatan interdisipliner sebagai rekomendasi studi ke depannya. Metode penelitian menggunakan metode kualitatif dengan penelitian kepustakaan. Teknik pengumpulan data melalui studi pustaka dengan teknik analisis isi. Psikologi sebagai ilmu pengetahuan perlu mengintegrasikan dengan disiplin ilmu keislaman, yaitu *ulumuddin* dan *al fikir al islamiyah*. Integrasi tersebut dengan pendekatan interdisipliner menghasilkan psikologi islam termasuk dalam *dirasat islamiyah*. *Dirasat islamiyah*

merupakan integrasi otoritas teks fundamental dan pemikiran klasik yang juga dikaji dengan metode ilmiah. Simpulannya, integrasi psikologi dan islam tidak hanya terbatas pada empiris dan rasional, tetapi perlu melihat hal-hal di luar itu.

Kata kunci: *Psikologi; Islam; Integrasi; Interdisipliner*

INTRODUCTION

The golden age of Islam that began in the 8th-13th centuries AD has many scientific legacies. One of the sciences that developed at that time was related to the study of the human soul. The science of the human soul discusses individual personality and *fiṭrah* for human nature¹. Five centuries of the golden age of Islam presented many contributions to the development of the Science of the mind. However, according to Ismail Roji Al Faruqi, the secular system of education and thought has made the intellectual wealth of Muslim scholars forgotten, not to mention the colonial legacy that separates science, known as dualism or dichotomy, between world science and religious science.²

Early Muslim scholars who lived during the golden age of Islam gave birth to many of the theories and practices of psychology that are prevalent today. Muslim scholars, such as Al Kindi, At Tabari, Al Balkhi, Ar Razi, Al Farabi, Al Majusi, Ikhwanul Safa, Ibn Miskawayh, Ibn Sina, Al Ghazali, Ibn Bajjah, Ibn Al Ayn Zarbi, Ibn Tufayl, Ibn Rushd, and Ibn Arabi contributed their thoughts in the field of Psychology.³ Muslim scholars at that time did not purely discuss psychology but integrated it with other sciences.⁴

After the 13th century, a period of decline for Islam, the thirst for knowledge stopped growing and turned to Western civilization. There is a theory called the Conveyor Belt Theory to explain this phenomenon. The Muslims at that time persistently preserved the legacy of Ancient Greece like a conveyor belt, then handed it over to the rightful heir, in this case, Western civilization.⁵ So, the Science of the Mind or Psychology formulated by Muslim Scholars is like an

¹ Amber Haque, "Psychology from Islamic Perspective: Contributions of Early Muslim Scholars and Challenges to Contemporary Muslim Psychologists," *Journal of Religion and Health*. 43, no. 4 (2004). p.360.

² Ahmad Nabil Amir and Tasnim Abdul Rahman, "Education in the Al-Faruqi's Perspective and Its Implementation in the Context of the Islamization of Knowledge," *Southeast Asian Journal of Islamic Education* 5, no. 1 (2023).p.72.

³ Haque, "Psychology from Islamic Perspective: Contributions of Early Muslim Scholars and Challenges to Contemporary Muslim Psychologists."p.361-371.

⁴ G. Hussein Rassool and Mugheera M. Luqman, *Foundations of Islamic Psychology: From Classical Scholars to Contemporary Thinkers*, *Foundations of Islamic Psychology: From Classical Scholars to Contemporary Thinkers* (Routledge, 2022), <http://dx.doi.org/10.4324/9781003181415.p.27>.

⁵ Ziauddin Sardar, *How Do You Know? : Reading Ziauddin Sardar on Islam, Science and Cultural Relations*, ed. Ehsan Masood (London: Pluto Press, 2006).

intermediary that Western Scientists eventually develop. This condition is the weak point of Islam today when it develops Psychology.

The Islamic discussion of psychological thought seems to have sunk into obscurity as a Muslim tradition. Muslim scholars during the golden age of Islam were eager to conduct research. During the time of Caliph Al Ma'mun of the Abbasid Dynasty, there was a library called Baitul Hikmah, where Muslim scholars were very interested in translating Greek thoughts. Muslim scholars discussed philosophical issues resulting in translations of Greek philosophical works and some science summaries. The ability to think philosophically was so strong that it became a progressive tradition.⁶

The disappearance of the Muslim tradition of thinking led the West to take over the ability of this tradition of thinking. The West experienced the Age of Enlightenment in English and Aufklärung in German. This period of intellectual and philosophical movements in the 17th and 18th centuries dominated Europe. This was marked by the freedom of thought of European philosophers or scientists who were fed up with the binding grip of religious leaders. The religious leaders who were so authoritarian muzzled all thoughts from philosophers or scientists, making the scientific revolution movement a discourse that was finally carried out. This condition has an impact on the development of science in the future. The science that religious leaders did not give space finally separated itself from religious discussions. The movement is known as secularization, which means the separation between science and religion. During this period, several philosophies also developed that supported the development of science, such as the philosophies of rationalism, empiricism, and positivism. The scientific method emerged from these philosophies, which further influenced the development of science.

Psychology was initially defined as the Science of the Soul, but since the development of the positivist scientific method, its definition and development methods have shifted. Since the establishment of the Laboratory of Psychology by Wilhelm Wundt, the definition of Psychology is the scientific study of individuals' behavior and mental processes.⁷ After the establishment of the first formal psychology laboratory for psychological research at the University of Leipzig in 1879 and the publication of the first psychological research journal in 1881 by Wilhelm Wundt, psychology was considered necessary to apply scientific methods.⁸ According to Antonomasia, the

⁶ Haque, "Psychology from Islamic Perspective: Contributions of Early Muslim Scholars and Challenges to Contemporary Muslim Psychologists."p.358-359.

⁷ Marino Pérez-Álvarez, "Psychology as a Science of Subject and Comportment, beyond the Mind and Behavior," *Integrative Psychological and Behavioral Science* 52, no. 1 (2018).p.28.

⁸ Donald K Freedheim and Irving B Weiner, *Donald K. Freedheim Irving B. Weiner, History of Psychology*, vol. 1, 2003, <http://books.google.com/books?id=CAIxChoD7y4C>.p.4-6.

scientific method in psychology is the positivist rational-empirical method taken from the natural sciences and systematized by Popper as the logic of scientific research.⁹

When psychology developed as a scientific discipline, it ignored the unique characteristics of each study subject in the field. Things ignored included gender, ethnicity, religion, race, economic status, culture, etc. The findings obtained from these specific groups were generalized, even though these things could be considered in the analysis. One reason is that researchers consider the knowledge gained to be objective, scientific, and unaffected by these factors.¹⁰ The development of the scientific method and historical factors produces a paradigm of thinking that science is value-free so that it can be generalized to various groups.

It is undeniable that psychology using positivist scientific research methods has shown much progress, but on the other hand, this approach has become a limitation and an obstacle.¹¹ The dominance of positivist scientific methods excludes the rich holistic tradition of discussing the human psyche. Existential issues influence human behavior, even if it is sometimes unconscious.¹² The end of the 19th century and the beginning of the 20th century were the first steps for psychology to declare itself an independent science with many figures. However, at the same time, Muslim philosophical and scientific contributions in general and intellectual interest in psychological issues shrank drastically compared to the golden age of Islam.¹³

Although the condition of science in Islam continued to be degraded, in the 1970s, the movement to develop psychology among Muslims re-emerged. This movement is known as Islamic psychology or Islamic perspectives in psychology or Islam and psychology, which seeks to make psychology spiritually relevant.¹⁴ Malik Badri initiated this movement with the presence of an article entitled 'The Dilemma of Muslim Psychologists.'¹⁵ The book is an antithesis of the practice of Western psychology that developed in his day. For Badri, it is dangerous for a Muslim to study

⁹ Kurt Danziger, *Constructing the Subject: Historical Origins of Psychological Research* (Cambridge: Cambridge University Press, 1990).

¹⁰ Naved Iqbal and Rasjid Skinner, "Islamic Psychology: Emergence and Current Challenges," *Archive for the Psychology of Religion* 43, no. 1 (2021).p.65–66.

¹¹ Pérez-Álvarez, "Psychology as a Science of Subject and Comportment, beyond the Mind and Behavior."p.27.

¹² Sander L. Koole, Jeff Greenberg, and Tom Pyszczynski, "Introducing Science to the Psychology of the Soul: Experimental Existential Psychology," *Current Directions in Psychological Science* 15, no. 5 (2006).p.212–213.

¹³ Hisham Abu-Raiya, "Towards a Systematic Qura'nic Theory of Personality," *Mental Health, Religion and Culture* 15, no. 3 (2012).p.217–218.

¹⁴ Iqbal and Skinner, "Islamic Psychology: Emergence and Current Challenges.p.68.

¹⁵ Malik Badri, *The Dilemma of Muslim Psychologists*, 1st ed. (London: MWH London Publishers, 1979).

psychology only from a Western perspective. Furthermore, Badri stated that some Muslim psychologists lack critical thinking skills, likening them to entering a lizard hole.¹⁶

The movement aims to inspire and sensitize Muslim scientists worldwide to return to the truth of Islam in psychology.¹⁷ One of Malik Badri's criticisms is that Western psychology ignores the values of culture, religion, ethnicity, race, and so on. Western psychology is exported to various regions, and Muslims follow it. Western psychology, without the process of Islamization or adaptation, can be harmful or useless for Muslims. Western psychology needs to go through a process of Islamization or adaptation in terms of ideology and material. Critical reviews of Muslims need to be done when studying secularism-based psychology.¹⁸ Other figures, namely Kaplick and Skinner, have the Islam and Psychology Movement. Over the past ten years, most of the research efforts conducted in the Islam and Psychology Movement have focused on Western models' cultural or religious adaptation and called for an Islamic psychology paradigm.¹⁹

In formulating Islamic Psychology, interdisciplinary studies are needed because Islamic Psychology must stand with others²⁰—consideration of interdisciplinary studies can be done by combining psychology, theology, philosophy, and history. Interdisciplinary studies will present works that have a broad perspective. Based on the description above, this paper will examine how we formulate the discipline of Islamic psychology that is more comprehensive and able to answer the concerns of Muslim psychologists.

METHODS

This research method uses qualitative research methods. Qualitative research studies phenomena that occur to see the manifestation of the context of events. Qualitative research views social reality as holistic, dynamic, and meaningful. Qualitative research generally includes data in words rather than numbers.²¹ The approach in this research uses a literature study approach. A literature study is a research activity that collects information and materials related to the problem to be solved using various library materials or internet sources. Procedures are systematically arranged to collect,

¹⁶ Nita Trimulyaningsih and Fuad Nashori, "MALIK BADRI, SPREADER OF LIGHT FROM SUDAN," *Psikis* 8, no. 2 (2022).p.163.

¹⁷ Ibid.p.165.

¹⁸ Malik Badri, "The Islamization of Psychology: Its 'Why', Its 'What', Its 'How' and Its 'Who,'" *International Journal of Islamic Psychology* 3, no. 1 (2020).p.22–24.

¹⁹ Paul M. Kaplick and Rasjid Skinner, "The Evolving Islam and Psychology Movement," *European Psychologist* 22, no. 3 (2017).p.199–200.

²⁰ Carrie York Al-Karam, "Islamic Psychology: Towards a 21st Century Definition and Conceptual Framework," *Journal of Islamic Ethics* 2, no. 1–2 (2018).p.101-102.

²¹ Loraine Busetto, Wolfgang Wick, and Christoph Gumbinger, "How to Use and Assess Qualitative Research Methods," *Neurological Research and Practice* 2, no. 1 (2020).p.1.

process, and reason information using specific methods/techniques to find answers to problems.²² The data sources in this study refer to the review by researchers of written materials.²³ This study analyzed research journals and books related to Psychology and Islamic Studies.

Library materials from various references are analyzed critically and must be in-depth to support propositions and ideas. Information processing uses three methods, namely inductive, deductive, and comparative methods.²⁴ Descriptive analysis is a data analysis technique used in this study, which describes and describes the research results using information obtained from the situation or event discussed and its sequence.

DISCUSSION

Integration between Psychology and Islam

The long debate about value-free science is an exciting topic for study. The ideological conflict between science and religion stems from Enlightenment ideology as well as the narrative of the scientific revolution. Many scholars recognize that the conflict between science and religion is also caused by distorted history. Such conditions were quite popular in the 18th century, which made scientists, although definitively non-religious, some were anti-religious.²⁵

Hume and Voltaire, as philosophers, also developed, popularized, and echoed this understanding. The science born at this time was sociology. Sociology was born from the impetus of the Enlightenment to apply natural philosophy to understand the social world. It was found that sociology contributed to the sanctification of science from religion found in the work of Auguste Comte, a positivistic philosopher. According to Comte, the main problem was the social divide left after the French Revolution when religion no longer existed to hold society together. However, it is now entering the second phase of secularization, called that of science itself. It was derived from Fuller's view that sociology secularizes science through demystification. The process of secularizing science is by separating science from any transcendent and sacred societal position.²⁶

Norris & Inglehart commented that the Enlightenment era produced a rational view of the world that required proof from science, natural phenomena, and technological mastery.²⁷ This

²² Milya Sari and Asmendari, "Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA," *Natural Science* 6, no. 1 (2020).p.52.

²³ Busetto, Wick, and Gumbinger, "How to Use and Assess Qualitative Research Methods."p.1-3.

²⁴ Miza Nina Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (2022).p.976-978.

²⁵ Joseph O. Baker, "Perceptions of Science and American Secularism," in *Sociological Perspectives*, vol. 55, 2012.p.169-171.

²⁶ Massimiliano Simons, "Bruno Latour and the Secularization of Science," in *Perspectives on Science*, vol. 27, 2019.p.925-928.

²⁷ Pippa Norris and Ronald Inglehart, *Sacred and Secular: Religion and Politics Worldwide*, Second Edi. (Cambridge: Cambridge University Press, 2011).

view undermined the unreasonable claims of the Church, which was full of superstitious dogmas that were unsuitable for modern society. In January 2013, Open Forum Davos organized a discussion titled, "Is religion outdated in the 21st century?" The annual World Economic Forum addresses controversial discussion themes between the public, scholars, business leaders, and policymakers.²⁸ The discussion is just one example of the many public and scholarly discussions about the role of religion in society; in the secularized view, its meaning and function have changed considerably. Secularization theory views religion as an early legacy of human civilization that is bound to fade in the age of secular reason and science. Even though it is predicted to fade, religion and the practice of religiosity evolve to follow the trends of modern society and become at odds with science.²⁹

Religion is a value understood as an intrinsically subjective factor and can cause bias in understanding something. Brown argues that the way of thinking that separates science and religion/values is misguided.³⁰ Science must be value-laden, and scientists must make responsible scientific judgments with integrity.³¹ Edmund Husserl also criticized the so-called secularization, essentially a process of epistemic alienation in studying science as a human product. As a phenomenological philosophy figure, Edmund Husserl refutes positivistic reduction that makes science factual and detaches it from the context of subjective consciousness. Science experiences a severe crisis and is described as an object that loses meaning in life.³²

Science cannot leave the religious and cultural context of the local community. The science considered advanced and modern still needs to immerse itself in religious and cultural values. Psychology is one of the sciences influenced by biased societal values. According to Antonomasia, the scientific method in psychology is the positivist rational-empirical method taken from the natural sciences and systematized by Popper as the logic of scientific research.³³ This method shares similarities with sociology in its initial explanation. Colombo et al. found that non-epistemic values, such as politics, morals, and religion, can influence psychological scientific hypotheses. This can lead to biased assessments of evidence relationships and result in explanatory judgments that do

²⁸ Michele Pinelli and Mara Einstein, "Religion, Science and Secularization: A Consumer-Centric Analysis of Religion's Functional Obsolescence," *Journal of Consumer Marketing* 36, no. 5 (2019), p.582–583.

²⁹ R. Inglehart and W. E. Baker, "Modernization, Cultural Change, and the Persistence of Traditional Values," *American Sociological Review* 65, no. 1 (2000), p.49.

³⁰ Matthew J. Brown, "Is Science Really Value Free and Objective?: From Objectivity to Scientific Integrity," in *What Is Scientific Knowledge?: An Introduction to Contemporary Epistemology of Science*, 2019, p.227-230.

³¹ *Ibid.*, p.226-227.

³² Jason Bell, "Is Husserl a Pragmatist? Reflections on the Conception of Habit," *European Journal of Pragmatism and American Philosophy* 14, no. 2 (2022), p.1–14.

³³ Danziger, *Constructing the Subject: Historical Origins of Psychological Research*.

not align with normative science.³⁴ Philosophy of science and psychology provide explanations and evidence that explanatory reasoning can be influenced by personal and non-epistemic values.³⁵ Lusk & Elliot suggest analyzing how scientific judgments can accommodate non-epistemic values and better describe the relationship between epistemic and non-epistemic values in scientific judgments.³⁶

In Seyyed Hossein Nasr's view, the integration of science must be based on theology. Radically, Nasr said that science essentially comes from God with the principle of tawhid that kicks science as part of the unity of the universe. This means that whatever knowledge exists in this world is knowledge given by God. The philosophy of science in Islam is to see the relationship and unity in thinking about the cosmos that leads to the unity of the divine principle. Humans must understand that science does not stand alone; science is always connected to divine principles. There is God's greatness in science.³⁷ In line with that, Islam does not have the term dichotomy of science between religious science (*naqli* science) and non-religious science (*aqli* science). Since the golden age of Islam, science and religion have always been integrated and should not be considered hostile.³⁸

Science is different from facts; a fact happens, while science is a fact plus analysis from scientists. The position of scientists has undoubtedly been shaped by the cultural, ideological, or religious values they adhere to³⁹. Psychology, as one of the scientific sciences, pays less attention to non-epistemic values.⁴⁰ Understanding that psychology is a social science that is not value-free and not separate from the basic assumptions of society is essential to understanding psychology as social action or radical social science. Whether natural science or social science, it is not accessible if it is value-free from its scientists.⁴¹ Psychology needs to be more open and balanced, hence the

³⁴ Matteo Colombo, Leandra Bucher, and Yoel Inbar, "Explanatory Judgment, Moral Offense and Value-Free Science," *Review of Philosophy and Psychology* 7, no. 4 (2016): 743–763, <http://dx.doi.org/10.1007/s13164-015-0282-z>.p.744.

³⁵ Ibid.p.753-758.

³⁶ Greg Lusk and Kevin C. Elliott, "Non-Epistemic Values and Scientific Assessment: An Adequacy-for-Purpose View," *European Journal for Philosophy of Science* 12, no. 2 (2022).

³⁷ Faizin Faizin, "Integrasi Agama Dan Sains Dalam Tafsir Ilmi Kementerian Agama RI," *Jurnal Ushuluddin* 25, no. 1 (2017).p.34-35.

³⁸ Tutuk Ningsih et al., "Integration of Science and Religion in Value Education," *IJORER: International Journal of Recent Educational Research* 3, no. 5 (2022).p.569–572.

³⁹ Sukron Kamil, *Islam Dan Sains Modern : Telaah Filsafat Dan Integreasi Ilmu Dari Ilmu Alam, Sosial, Hingga Budaya*, 1st ed. (Jakarta: Kencana, 2022).

⁴⁰ Josef Mattes, "Reports of the Death of Value-Free Science Are Greatly Exaggerated," *Review of Philosophy and Psychology* 10, no. 4 (2019).p.694-696.

⁴¹ Kamil, *Islam Dan Sains Modern : Telaah Filsafat Dan Integreasi Ilmu Dari Ilmu Alam, Sosial, Hingga Budaya*.p.159-170.

need to actively develop concepts, theories, research, and practices that reflect worldviews derived from other values in heterogeneous societies.⁴²

Abu-Raiya & Pargament stated that in studying Islamic psychology, it is necessary to conduct a comprehensive review of empirical Islamic psychology. This is because of the enormous influence of Islam on the lifestyle and way of thinking of Muslims.⁴³ Many studies have focused on Western populations and need more on people from other regions. Psychological research that considers the respondents' religion has been largely ignored, a finding that underscores the need for greater attention to Islam when dealing with Muslim populations.⁴⁴ Therefore, it is necessary to pay greater attention to the religion of Islam when dealing with Muslim populations.⁴⁵

Islamic Psychology: An Interdisciplinary Approach

Science certainly has significant social consequences and should not be overly controversial. Scientific knowledge influences education, policymaking, court cases, individual decisions about things like diet and healthcare, and our conceptions of ourselves and our place in the universe. Scientific inquiry is an activity that has social, ethical, and political implications and consequences that scientists need to consider.⁴⁶

Heriyanto identifies and elaborates on the condition of alienation of scientists in modern-secular science today as a problem of humanity and civilization.⁴⁷ This problem must be resolved because humans, as the main subjects who carry out scientific activities and produce scientific products, must be placed at the center and axis of every scientific endeavor. The optimism of science, with the initial concept of being able to answer all humanity's problems, has been replaced with skepticism. The rapid development of science has created a significant crisis on this earth. The problems faced include increasing poverty, ecological crises, significant inequalities & injustices that destroy the world, wars, systematic violence, and the circulation of weapons have put humanity in a severe crisis that has never been experienced.⁴⁸

⁴² R. C. Winkler, "Psychology as a Social Problem: How Value-free Is 'Objective Psychology'?" *Australian Psychologist* 8, no. 2 (1973).p.126.

⁴³ Hisham Abu-Raiya and Kenneth I. Pargament, "Empirically Based Psychology of Islam: Summary and Critique of the Literature," *Mental Health, Religion and Culture* 14, no. 2 (2011).p.93-94.

⁴⁴ Ibid.p.105-106.

⁴⁵ Hisham Abu Raiya et al., "Lessons Learned and Challenges Faced in Developing the Psychological Measure of Islamic Religiousness," *Journal of Muslim Mental Health* 2, no. 2 (2007).p.151-152.

⁴⁶ Brown, "Is Science Really Value Free and Objective?: From Objectivity to Scientific Integrity."p.235-236.

⁴⁷ Husain Heriyanto, "The Alienated Subject in Modern Science As the Problem of Humanity," *Kbazanah: Jurnal Studi Islam dan Humaniora* 20, no. 2 (2022).p.196-199.

⁴⁸ Ibid.p.195-196.

The complexity of life's problems requires interdisciplinary solutions that transcend the boundaries of individual scientific disciplines. To effectively address contemporary issues, science must be complemented by an understanding of the values present in the surrounding community, particularly in the realm of social science.⁴⁹ The ideal of value-free science is impossible for scientists to do.⁵⁰ A science that is only linear with its scientific discipline without interaction and dialog with other scientific disciplines and values in society will become a failed product that is not applicable. Value is an intangible part of human potential that cannot be touched, but it has a tremendous influence and role in everyday life.⁵¹ The monodisciplinary or linearity of thinking is a challenge as if everything stands independently. Integration and interconnection of various disciplines become creative and valuable against the old paradigm that is so rigid.⁵²

The development of scientific approaches has shifted from monodisciplinary or multidisciplinary to interdisciplinary or even transdisciplinary. Researchers must integrate science and methods from various scientific disciplines, and then synthesize scientific approaches.⁵³ Of course, the development of science that is claimed to be more advanced needs to accommodate religious and cultural values in the object of the material. The interdisciplinary approach to solving problems uses various perspectives of scientific disciplines that are allied and relevant. In this approach, the one-sided claim of truth that considers one science to be in a higher position than other sciences has begun to fade. The research model in this approach is integrative and interconnective, which requires interaction between religion, philosophy, and science.⁵⁴ These three main areas no longer exist in separation but are interrelated and interdependent. Although they do not merge into one, there is an equality of knowledge where no one feels superior or inferior.

Scientific disciplines that so far seem unable to interact with this approach scientific disciplines complement each other, give each other, and receive from each other. All scientific elements run in synergy simultaneously and are not cut off from one another. With the fusion of various scientific disciplines, it is expected to be more than just repeating existing theories. Theories can criticize each other, both previous theories and more recent theories. Shifting theories or

⁴⁹ M. Amin Abdullah, *Multidisiplin, Interdisiplin, & Transdisiplin : Metode Studi Agama & Studi Islam Di Era Kontemporer* (Sleman: IB Pustaka, 2022).p.135-139.

⁵⁰ Mattes, "Reports of the Death of Value-Free Science Are Greatly Exaggerated."p.690-692.

⁵¹ Ningsih et al., "Integration of Science and Religion in Value Education."p.573-574.

⁵² Muḥammad Humām, *Tadābul Al-Ma'ārif Wa-Nihāyat Al-Takhaṣṣuṣ Fī Al-Fikr Al-Islāmī Al-'Arabī*, al-Ṭab'ah. (Bayrūt: Markaz Namā' lil-Buḥūth wa-al-Dirāsāt, 2017).

⁵³ Abdullah, *Multidisiplin, Interdisiplin, & Transdisiplin : Metode Studi Agama & Studi Islam Di Era Kontemporer*.p.139-145.

⁵⁴ Amin Abdullah, *Islamic Studies Di Perguruan Tinggi : Pendekatan Integratif Dan Interkoneksi* (Yogyakarta: Pustaka Pelajar, 2022).p.94-98.

approaches can be fluid which will be more adaptive in solving problems. This approach produces a fresher theory or approach in theoretical or practical discourse.⁵⁵

Interdisciplinary and multidisciplinary approaches have been introduced previously in the Islamic world. Classical Islamic thinkers are often known as polymaths, which means many scientific disciplines, not only experts in one field.⁵⁶ However, after the Age of Enlightenment in the West, which was marked by the emergence of modern sciences, the understanding of the unity of science disappeared and became fragmented. For example, Ibn Sina in dealing with problematic clients, Ibn Sina did not only use the discipline of Psychology but married it with medical science, theology, and philosophy. Therefore, Ibn Sina's therapeutic intervention is psycho-somatic spiritual well-being.⁵⁷ Unfortunately, today's scientists always feel the best in their scientific fields, in contrast to the legacy of Muslim intellectual wealth.

A Critique of the Term Islamic Psychology

The American Psychological Association defines psychology as the scientific study of individual behavior and mental processes.⁵⁸ While Islam itself, according to Seyyed Hossein Nasr & Huston Smith, is not just a religion. It is also the creator and living spirit of a great world civilization with a long history that spans fourteen centuries. Contemporary orientalist Bernard Lewis defined Islam as not just a belief system and cult. It is also a system of state, society, law, thought, and art; a civilization with religion as the unifying factor that ultimately dominates.⁵⁹

Islam is not only a teaching that regulates the ritual worship its followers perform. Civilization and Islam are two elements that cannot be separated. The presence of Islam since 610 AD has influenced world civilization. The concept and mission of Islam inherently melt into the lives of humanity. Islam itself brings an extensive system that accommodates the happiness of individuals and society, so Islamic civilization has a strong spirit. Islamic civilization is the product of the connection between religion and the social values of society. This connection has given rise to concepts, characteristics, and contributions that have greatly impacted human life.

Psychology and Islam are two very general concepts, rather than specific ones. There will undoubtedly be difficulties in defining Islamic psychology because in defining it, scientists have to

⁵⁵ Ratu Vina Rohmatika, "PENDEKATAN INTERDISIPLINER DAN MULTIDISIPLINER DALAM STUDI ISLAM," *Al-Adyan* 14, no. 1 (2019).p.127-131.

⁵⁶ Ahmed Renima, Habib Tiliouine, and Richard J Estes, "The State of Social Progress of Islamic Societies," *The State of Social Progress of Islamic Societies* (2016).p.25-27.

⁵⁷ Rassoool and Luqman, *Foundations of Islamic Psychology: From Classical Scholars to Contemporary Thinkers*.p.74.

⁵⁸ Pérez-Álvarez, "Psychology as a Science of Subject and Comportment, beyond the Mind and Behavior."p.25.

⁵⁹ Qosim Nurshela Dzulhadi, "Islam Sebagai Agama Dan Peradaban," *Tsaqafah* 11, no. 1 (2015).p.152-153.

integrate two important and general concepts. For example, the difficulty faced is related to what Islam is. Islam can be associated with various things, such as the Qur'an, Hadith, philosophy, *tawhid*, *tafsir*, *ushul fiqh*, *fiqh*, *aqidah*, *tasawwuf*, *maẓhab*, Tarikh, and others. The breadth of concepts in Islam makes it vague or unclear if you want to define Islamic Psychology. Is Islamic Psychology rooted in the Qur'an and As-Sunnah, or is it rooted in the thoughts of Muslim philosophers or others? There is no universal agreement on this matter.⁶⁰

Psychology integrated with Islam should not be sidelined in practice. Classical Muslim scholars never mention that this is Islamic Psychology, only referred to this field as Psychology without any religious connotations. This is because as scientists, their way of thinking is always inherent in Islamic values, not secular. The emergence of the term Islamic Psychology as an antithesis of Science that is already very secular, which releases science from the grip of religion.⁶¹ It is also seen as an Islamization of Science movement that was initiated by many Muslim scholars, such as Ismail Raji Al Faruqi, Ziaudin Sardar, Naquib Al Attas, Sayyed Husein Nasr, and others.⁶² As Muslims, we should not be carried away by the development of Western Science which views religion as an enemy that hinders the development of Science itself.⁶³

When examining Islamic Psychology, there are several different views, namely (1) Islamic Psychology is equated with Religious Psychology; (2) Islamic Psychology is seen as a field of study or a course of study; and (3) Islamic Psychology is seen as a way of looking at, thinking about, or approaching the study of psychology; and (4) Islamic Psychology is seen as an institution.⁶⁴ The assertion that Islamic Psychology is equivalent to Religious Psychology is incorrect if analyzed. Psychology of Religion is a field within general scientific psychology whose goal is to understand the processes that mediate human religiosity in all its variations.⁶⁵ Psychology of Religion is now recognised as one of the branches of Psychology, alongside Personality Psychology, Educational Psychology, Social Psychology, and others. The second opinion views Islamic Psychology as a course, which is accurate since it is a distinct field that intersects Psychology and Islam.

⁶⁰ Al-Karam, "Islamic Psychology: Towards a 21st Century Definition and Conceptual Framework."p.104-107.

⁶¹ Rani Awaad et al., "Mental Health in the Islamic Golden Era: The Historical Roots of Modern Psychiatry," in *Islamophobia and Psychiatry* (Switzerland AG: Springer Nature, 2019).p.3-4.

⁶² Kamil, *Islam Dan Sains Modern : Telaah Filsafat Dan Integreasi Ilmu Dari Ilmu Alam, Sosial, Hingga Budaya*.p.159-170.

⁶³ Amir and Rahman, "Education in the Al-Faruqi's Perspective and Its Implementation in the Context of the Islamization of Knowledge."p.77.

⁶⁴ Abdul Mujib, *Teori Kepribadian Perspektif Psikologi Agama, Islamica*, vol. 2 (Depok: PT. Rajagrafindo Persada, 2017).p.6-8.

⁶⁵ Raymond F. Poloutzian and Crystal L Park, *HANDBOOK OF THE PSYCHOLOGY OF RELIGION AND SPIRITUALITY* (New York: THE GUILFORD PRESS, 2005).p.3-10.

The secularization of science and religion is something that is still familiar among Muslim scientists. The third opinion considers Islamic Psychology as a Muslim worldview. This means that Psychology from the beginning has been inherent with Islamic values, as an inseparable unity. The third opinion aligns with the views of Classical Muslim Scholars who advocate for an integrative approach that integrates Islam and science.⁶⁶ The fourth opinion is more technical in how this institution is tasked with developing Islamic Psychology to an optimal stage.

Islamic psychology can be viewed as a worldview, a way of thinking, or an approach to studying psychology.. As discussed earlier in this section, the breadth of the concept of Islam is a constructive argument for making Islam a worldview in studying Psychology.⁶⁷ Thus, a broad view of Islamic Psychology needs to be built. The discussion of Islamic Psychology is not only related to one figure or one school. One example of a dissertation entitled "Building an Islamic Psychology and Psychotherapy: A Grounded Theory Study" by Rothman is undoubtedly very general. This dissertation discusses more Psychology from the side of Al Ghazali's thoughts, such as the soul's nature, the soul's structure, the soul's level, the soul itself, the development of the soul, and the Islamic psychotherapy model.⁶⁸

It is unfair if Islamic Psychology is only discussed from the perspective of Al Ghazali. At the same time, many formulations of Psychology were also discussed by Classical Muslim Scholars, such as Al Razi, Al Balkhi, or Ibn Sina⁶⁹. The dissertation section "Recommendations for Further Research Situating" mentions that further research can examine Islamic Cognitive Behavioral Therapy rooted in the theory proposed by Al Balkhi. Al Balkhi has also been credited with the earliest known description of obsessive-compulsive disorder (OCD), similar to the DSM-V.⁷⁰ In addition, Al Razi introduced cognitive therapy for obsessive behavior (CBT); and rejected drug treatment.⁷¹

The field of Islamic psychology includes a specific topic, such as the dissertation, which is sometimes referred to as Sufi Psychology. This topic was explored in depth by Robert Frager in

⁶⁶ Haque, "Psychology from Islamic Perspective: Contributions of Early Muslim Scholars and Challenges to Contemporary Muslim Psychologists."p.374.

⁶⁷ Rasjid Skinner, "Traditions, Paradigms and Basic Concepts in Islamic Psychology," *Journal of Religion and Health* 58, no. 4 (2019): 1087–1094, <https://doi.org/10.1007/s10943-018-0595-1>.p.1093-1094.

⁶⁸ Abdallah Eric David Rothman, "Building an Islamic Psychology and Psychotherapy: A Grounded Theory Study" (Kingston University London, 2019).

⁶⁹ Amber Haque, "Religion and Mental Health: The Case of American Muslims," *Journal of Religion and Health* 43, no. 1 (2004): https://api.elsevier.com/content/abstract/scopus_id/3543134718.p.45–58.

⁷⁰ Rania Awaad and Sara Ali, "Obsessional Disorders in Al-Balkhi's 9th Century Treatise: Sustenance of the Body and Soul," *Journal of Affective Disorders* 180 (2015).p.185–189, <http://dx.doi.org/10.1016/j.jad.2015.03.003>.p.187.

⁷¹ Rassool and Luqman, *Foundations of Islamic Psychology: From Classical Scholars to Contemporary Thinkers*.p.67-68.

his written work.⁷² This could be an alternative school in Psychology, namely Sufi Psychology, just like Psychoanalysis, Behaviorism, Humanistic, Cognitive, Transpersonal, or Gestalt Psychology.⁷³ Sufi Psychology is not just one figure who developed it; there are several, for example, Al Ghazali, Robert Frager, or Abdallah Eric David Rothman. This is similar to Humanistic Psychology, developed by Carl Roger or Abraham Maslow; Psychoanalysis, developed by Sigmund Freud, Carl Jung, or Alfred Adler; and Behavioristic Psychology, developed by Thorndike, Watson, Clark Hull, Edwin Guthrie, or Skinner.

Classical Muslim scholars extensively discuss Psychology. If analyzed more deeply, it may be possible to develop a new school of Psychology, critique established schools of psychology, or explore branches of Psychology from Islamic thought. Examples of different fields within psychology include Educational Psychology, Personality Psychology, Social Psychology, Health Psychology, and Political Psychology. Through integration, Islamic concepts will be superior and can be proven empirically, as well as psychological theories that were initially positivistic will transform divine values.⁷⁴ As discussed earlier, Islamic Psychology can be developed more broadly with an interdisciplinary approach. Islamic psychology is a discipline that integrates Islamic sciences and psychology. It is no longer purely an Islamic Science.⁷⁵ Integration with an interdisciplinary approach does not view Western Psychology as an adversary. However, Western Psychology theories can be modified to align with Islamic values.

Development of Islamic Psychology

In his book entitled *The Dilemma of Muslim Psychologists*, Malik Badri says that "the unthinking repetition of Western theories and practices in the discipline of psychology probably presents one of the most serious threats to the status of Islamic ideology among our Muslim scholars and laymen. Western psychologists propose theories about personality, motivation, and human behavior that, in many ways, contradict Islam. These theories and their applications are carefully coated with the attractive cover of science. Like their counterparts in other parts of the world, Muslim psychologists are eager to be introduced under the prestigious umbrella of science".⁷⁶

⁷² Robert Frager, *Heart, Self, and Soul: The Sufi Psychology of Growth, Balance, and Harmony* (Wheaton: Quest Books, 1999).

⁷³ Daniel Cervone and Lawrence A. Pervin, *Personality Theory and Research*, 13th ed. (United States: Wiley, 2016).

⁷⁴ Dede Rosyada, Abdul Mujib, and Syahida Rena, "INTERDISCIPLINARY APPROACH OF ISLAMIC PSYCHOLOGY LITERACY IN INDONESIA," *Psikis* 6, no. 1 (2020).p.89–91.

⁷⁵ Ibid.p.91.

⁷⁶ Malik Badri, *The Dilemma of Muslim Psychologist*, 1st ed. (London: MWH London Publishers, 1979).

In the book, Badri agrees to further purify the science of Psychology based on Islamic values. Badri also strongly warned Muslim psychologists not to enter the lizard's burrow. Western psychology without an Islamization process is useless for Muslims.⁷⁷ The development of integration between Psychology and Islam, according to Prof. Malik Badri,⁷⁸ Prof. Abdul Mujib,⁷⁹ and Kaplick & Skinner,⁸⁰ can be done in several ways. To develop Islamic psychology, Kaplick and Skinner made a movement called the Islam and Psychology Movement⁸¹.

During these ten years, most of the research efforts conducted in the Islamic Movement and Psychology focused on the cultural or religious adaptation of Western models. They called for an Islamic psychology paradigm.⁸² Kaplick & Skinner offer three alternative approaches to developing Psychology and Islam: The Islamic filter approach, the Islamic psychology approach, and the comparison approach.⁸³

The first is the development pattern of the Islamic filter approach. The approach presented evaluates modern Psychology from a critical Islamic point of view but still functions within the Western Psychology paradigm. The aim is to identify universal principles in Western Psychology from an Islamic perspective while distinguishing them from culturally influenced theories and potential contradictions to Islamic thought. This approach helps to identify commonalities across different psychological frameworks and encourages Muslim psychologists to be more receptive to various Western psychological concepts. More importantly, the Islamic filter approach considers empirical methods fully compatible with Islamic thought by encouraging individuals to observe their environment critically and make sense of it.⁸⁴

The second is the development pattern of the Islamic psychology approach, which places traditional Islamic thought at the center and conceptualizes Islamic psychology as derived from Islamic sources.⁸⁵ Islamic sources include Qur'anic verses and prophetic traditions (as primary sources) and the works of early Muslim scholars (as secondary sources). The writings of early Muslim scholars are particularly relevant as they have helped establish interpretations of Qur'anic

⁷⁷ Badri, "The Islamization of Psychology: Its 'Why', Its 'What', Its 'How' and Its 'Who.'"p.24.

⁷⁸ Ibid.

⁷⁹ Abdul Mujib, *Teori Kepribadian Perspektif Psikologi Agama*, vol. 2, p. .

⁸⁰ Kaplick and Skinner, "The Evolving Islam and Psychology Movement."

⁸¹ Ibid.

⁸² Amber Haque et al., "Integrating Islamic Traditions in Modern Psychology: Research Trends in Last Ten Years," *Journal of Muslim Mental Health* 10, no. 1 (2016): 75–100.

⁸³ Kaplick and Skinner, "The Evolving Islam and Psychology Movement."

⁸⁴ Ibid.p.198.

⁸⁵ Ibid.p.200-201.

verses and prophetic traditions that are relevant to understanding human nature.⁸⁶ Although Skinner's approach emphasizes the relevance of early Muslim scholars, it does not exclude publications that focus on primary Islamic sources, namely the Qur'an and Hadith. Instead, it is a step towards a comprehensive effort to build an Islamic understanding of human nature from the primary sources of Islam.⁸⁷

The third approach is the comparison approach. This approach compares the concepts of Western psychology with concepts derived from Islamic sources. In contrast to the Islamic filter approach, which seeks to find common ground between mainstream psychology and Islamic concepts. This approach can reduce Islamic concepts because Islamic concepts are forced to adjust to the concepts of Western Psychology. The concepts of Islam and Western Psychology have different fundamental foundations about humans. This perspective may contradict the first two approaches; instead of contributing to Islamic Psychology, it reduces the concept of Islam itself.⁸⁸

Prof. Abdul Mujib conveyed two patterns in the development of Islamic Psychology: idealistic and pragmatic.⁸⁹ The idealistic pattern is a pattern of Islamization or integration of science from the wealth of Islamic treasures that originated from Islamic studies and uses deductive methods from *qauliyya* verses.⁹⁰ The Pragmatic Pattern is a pattern of developing Islamic Psychology with a knowledge integration model that prioritizes practical aspects and their use—taken from modern scientific theories, whose acceptance or rejection is justified based on Qur'an or Hadith verses.⁹¹

In his book 'The Dilemma of Muslim Psychologists', Malik Badri discusses the challenges faced by Muslim psychologists. The book is highly recommended for those interested in Islamic psychology. The book criticizes Western secular psychology and how many Muslim psychologists unthinkingly accept Western psychological theories and practices. Badri warns Muslim psychologists not to go down the lizard's hole. This book was written by reflecting on his experience teaching Psychology in Sudan and the Kingdom of Saudi Arabia and the various case studies he handled during his psychology practice.⁹² Malik Badri takes a critical view of Western Psychology, arguing that it should be subject to careful evaluation.

⁸⁶ Haque, "Psychology from Islamic Perspective: Contributions of Early Muslim Scholars and Challenges to Contemporary Muslim Psychologists."p.358-360.

⁸⁷ Abu-Raiya, "Towards a Systematic Qura'nic Theory of Personality."p.230-232.

⁸⁸ Kaplick and Skinner, "The Evolving Islam and Psychology Movement."p.201.

⁸⁹ Abdul Mujib, *Teori Kepribadian Perspektif Psikologi Agama*, vol. 2.p.9-18.

⁹⁰ Kamil, *Islam Dan Sains Modern : Telaah Filsafat Dan Integreasi Ilmu Dari Ilmu Alam, Sosial, Hingga Budaya*.p.170

⁹¹ Ibid.

⁹² Trimulyaningsih and Nashori, "MALIK BADRI, SPREADER OF LIGHT FROM SUDAN."p.165.

However, in one of his writings, Badri demonstrated a more flexible attitude towards Western Psychology by using the term 'adaptation' instead of solely focusing on 'Islamization'.⁹³ Western psychology, without the process of Islamization or adaptation, can be dangerous or useless for Muslims. Western psychology needs to go through a process of Islamization or adaptation regarding ideology and material. Critical analysis of Muslims is necessary when studying secularism-based psychology. We need to understand the difference between adaptation and Islamization. All forms of Islamization are adaptations that include ideological aspects; however, adaptations are simply changes to Western psychological material to make it more suitable for other cultures. All forms of Islamization are adaptations, but not every adaptation is Islamization.⁹⁴ In addition, the development of Islamic psychology needs to consider the subject and its problems, including biophysical, psychological, sociocultural, and spiritual aspects. Therefore, the scientific perspective in developing Islamic psychology regarding epistemology and methodology is more comprehensive than empirical and rational but needs to look at things beyond that.⁹⁵

Epistemology in Islam is so broad in exploring knowledge. Epistemology is not only limited to the rational and empirical. Some epistemologies exist in Islam, namely, the observation or experimental method called *tajribi*. The rational method through the demonstrative method is called *Burhani*, and illumination through the intuitive method is called *Irfan*.⁹⁶ According to Abid al-Jabiri, there are three epistemologies in Islam: *Burhani*, *Bayani*, and *Irfan*.⁹⁷ In more detail, Islamic epistemology is divided into three periods: the classical Islamic period, the Islamic medieval period, and the contemporary Islamic period. In the classical Islamic period, one epistemology is peripateticism or *masya'iyah*. In the medieval period of Islam, there were three epistemologies: *irfanayah*, *al hikmah al isbraqiyyah*, and *hikmah al muta'aliyah*. The contemporary Islamic period has two epistemologies: *al hikmah al laduniyah* and *al 'Aqaliyah*.⁹⁸ The study of Islamic psychology in epistemology can be developed with various kinds of Islamic epistemology.

Islamic psychology in Islamic studies is part of Dirasat Islamiyah or Islamic Studies. Dirasat Islamiyah is a new intellectual tool based on the social science research paradigm. Dirasat Islamiyah

⁹³ Badri, "The Islamization of Psychology: Its 'Why', Its 'What', Its 'How' and Its 'Who'."p.27-28.

⁹⁴ Ibid.

⁹⁵ Katimin Katimin et al., "Toward Islamic Psychology: Understanding of Mental Illness from Qur'anic Verses," *AL QUDS : Jurnal Studi Alquran dan Hadis* 5, no. 1 (2021).p.215-218.

⁹⁶ Kamil, *Islam Dan Sains Modern : Telaah Filsafat Dan Integreasi Ilmu Dari Ilmu Alam, Sosial, Hingga Budaya*.p.114-115.

⁹⁷ Ibrahim M Abu-Rabi, "Toward a Critical Arab Reason: The Contributions of the Moroccan Philosopher Muhammad 'Abid Al-Jābirī," *Islamic studies* 42, no. 1 (2003).p.81-82.

⁹⁸ Amril, Ahmad Khoiril Fata, and Mohd Roslan Mohd Nor, "THE EPISTEMOLOGY OF ISLAMIC PHILOSOPHY : A Chronological Review," *Ulul Albab : Jurnal Studi Islam* 24, no. 1 (2023).p.80-81.

is also a revisionist and progressive Islamic study with distinctive characteristics. Dirasat Islamiyah results from the interaction between contemporary science, *Ulumuddin* (Islamic Sciences), and *al fiker al Islamiyah* (Islamic thoughts). With this interaction, research and new approaches provide a new direction in developing Islamic Psychology. *Ulumuddin* is conventional and traditionalist Islamic religious knowledge. *Ulumuddin* usually contains *aqidah* and sharia derived from the primary sources of Islam, namely the Quran and Hadith. Meanwhile, *al fiker al Islamiyah* is an Islamic thought described more comprehensively. It contains the sciences of the Quran and Sunnah, such as fiqh, theology, philosophy, Sufism, art, and others. Both of these sciences grow from Islamic cultural heritage or what is called Islamic turrets.⁹⁹ The psychology that interacts with *ulumuddin* and *al fiker al Islamiyah* means opening up other perspectives in developing Islamic psychology by considering various epistemologies in Islam.

Through an interdisciplinary approach and various development methods combined with *ulumuddin* and *al fiker al Islamiyah*, it synthesizes new disciplines, namely Islamic psychology. *Ulumuddin* and *al fiker al Islamiyah*, as well as the discipline of psychology, are used to examine the religious reality of Muslim society and contemporary Islam. The authority of fundamental texts and classical thought is not only studied using Islamic methods but also studied using scientific methods. The old paradigm and scholastic perspective are replaced with a new paradigm with a critical perspective.¹⁰⁰ By combining an interdisciplinary approach with the development method, Islamic psychology becomes a tool for solving human problems in such a complex global era. Islamic psychology can also present new theories because it synthesizes several disciplines.¹⁰¹

CONCLUSION

Psychology as a science needs to pay attention to non-epistemic values in conducting scientific research. Especially in dealing with the Muslim population because religious values influence individuals. Psychology that only examines problems from the psychological perspective becomes challenging to solve such complex problems. Psychology needs to dialog and interact with other scientific disciplines in the development of Islamic psychology. In developing Islamic psychology, an approach is needed, namely an interdisciplinary approach.

⁹⁹ M. Amin Abdullah, "Islamic Studies in Higher Education in Indonesia: Challenges, Impact and Prospects for the World Community," *Al-Jami'ah* 55, no. 2 (2017).p.393-394.

¹⁰⁰ Ibid.p.416-421.

¹⁰¹ M. Amin Abdullah, "Religion, Science and Culture: An Integrated, Interconnected Paradigm of Science," *Al-Jami'ah* 52, no. 1 (2014).p.199-200.

An interdisciplinary approach model is an approach that emphasizes an integrative and interconnective process that requires interaction between philosophy, science, and religion. Methods in developing Islamic psychology also vary, namely the Islamic filter approach, the Islamic psychology approach, the comparison approach, the idealistic pattern, or the pragmatic pattern. Many methods can be used to develop Islamic Psychology, not just one method. Whatever method is used in developing Islamic Psychology, it still considers the Interdisciplinary approach. This development model uses an integrative and interconnective paradigm that requires interaction between religion, philosophy, and science.

How does this psychology blend with Islamic-themed scientific disciplines? Psychology tries to integrate itself with *ulumuddin* and *al fiker al islamiyyah*, which later gave birth to *dirasat islamiyyah*, namely Islamic Psychology. This interdisciplinary approach avoids the one-sided claim of truth that considers one science in a higher position than other sciences. The development of Islamic Psychology with an interdisciplinary approach is more capable of answering complex human social problems. Islamic psychology results from integrating psychology, *ulumuddin*, and *al fiker al islamiyyah*. In addition, in developing Islamic psychology in terms of epistemology and methodology, it is not only limited to empirical and rational. There are many epistemologies in Islam, namely *tajribi*, *bayan*, *burhani*, *masya'iyah*, *irfanayah*, *al hikmah al isbraqiyyah*, *hikmah al muta'aliyah*, *al hikmah al laduniyah*, and *al 'aqaliyah*.

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