

The Role of Islamic Psychology In Improving Self-Transcendence and Faith

Ghozali

Lecturer Paramadina University, Indonesia; email: ghozali@paramadina.ac.id

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Abstract: A research conducted by Leuba (1925) mentioned that the religious level of psychologists are at the lowest level in compared with academic`s circles in other scholarly fields. This is due to the paradigm of positivism that tends to eliminate radically the metaphysical dimension of psychic. As the result they could not understand the meaning of religiousness. On the other hand, there is a paradigm of Islamic psychology which is currently growing rapidly which has an integral character, both at the level of ontological, epistemological, axiological and methodological. Thus, Islamic psychology is considered capable of answering the psychological and theological moslems phenomenon at the same time. This research tries to express the theological dimensions of Islamic psychology as well as it role in improving the faith and self transcendence. The methodology that used in this research was the library research with the descriptive analysis approach. The result of this study indicates that the Islamic psychology have at least tree important roles in improving the faith and self transcendence. First, Islamic psychology has a theological dimension that serves as media that is most representative to knowing the God (The immanent). Second, as science Islamic psychology has four functions to improving the faith and self transcendence, namely: ta`rif al-nafs (description), tarbiya al-nafs (pedagogical and prevention), muraqaba al-nafs (rehabilitation), and taqwimal-nafs (prediction). Third, ma`rifat al-nafs (knowledge of al-nafs), could strengthen the roots of individual faith. Fourth, Islamic psychology has a role in growing self transcendence which is theoanthropocentric oriented.

Keywords: *Islamic Psychology, Faith, Self Transcendence.*

1. Introduction

Due to the rapid development of science and technology, secularization has slowly dragged religion to the periphery of human life. Ironically, the most striking impact of secularization actually occurs in academic circles, especially in certain fields of science. As in a study conducted through a survey which states that 30% of lecturers claim not to follow any religion, compared to 5% of the entire population. Psychologists say religion is less important than anything else. Similar research results have also been conducted by Leuba (in Rahmat, 2005) which states that the level of faith of psychologists occupies the lowest level, while physics scientists occupy the highest level of faith in God compared to other academics.

The phenomenon of weakening the faith of the academic circles above, especially psychological scientists can be traced to an estuary from a paradigm of positivistic psychology that tends to radically eliminate the metaphysical dimensions of psychology (*al-nafs*). As a result, they are unable to understand the meaning of religion, let alone live the meaning of faith itself. So it needs to be questioned again the compatibility and role of western psychology in answering the needs and psychological phenomena of eastern cultures that tend to be religious and spiritual.

In contrast to western psychology, Islamic psychology tends to put forward an integral paradigm in its various dimensions, both from ontological, epistemological and axiological aspects based on the gradation of its existence (*tasykik al-wujud*). So that its presence is believed to reveal knowledge about the soul (*al-nafs*) holistically rather than just mental (*dzihn*) which includes; *spirit, aqal, qalbu* and lust, and can lead individuals to knowledge of divinity immanently, as in a hadith of the Holy Prophet (peace be upon him) narrated by Jakfar al-Sadiq,

من عرف نفسه، فقد عرف ربه

"Whoever knows himself (psychology), then surely he knows his God".

Based on this, the author in this case seeks to reveal the theological dimensions contained in Islamic psychology such as knowledge of the self (soul) that uses the roots of a belief that can increase faith oriented to theanthropocentric.

2. Research Results

2.1. Self transcendence

Transcendence is the vertical consciousness of man, not only religiously but in any sense that transcends human reason. In Islam the discussion of transcendence can be found in psycho-spiritual forms of expression in the form of feelings of *khauf* (fear), *raja* (hope), *tawakkal* (resignation), *qana'ah* (receiving God's gift). In this case, Garaudy (1988) mentions three elements of transcendence, namely; in the form of a confession of man's dependence on God, There is an absolute difference between God and man, and recognition of the existence of absolute norms of God that do not come from man's intellect.

The initial concept of the emergence of the term *self transcendence* was started from the idea of *hierarchy need* developed by Abraham Maslow by adding it after *self actualization*. Maslow (1970) states that self-transcendence is part or characteristic of mystical experience. So through this idea Maslow along with Sutich, Grof, Fadiman, Vich and others developed a concept of *trans-humanistic* which later became known as transpersonal psychology as the fourth school after the humanistic school. Where these ideas are main in this school include; *spiritual emergency, meditation, near death experience* (NDE), *extrasensory perception* (ESP) and so on. In this regard Maslow (1971) says that;

"I have recently found it more and more useful to differentiate between two kinds (or better degrees) of self actualizing people, those were clearly healthy, but with little or no experiences of transcendence, and those in whom transcendent experiencing was important and even central... I find not only self actualizing people who transcend but also nonhealthy people, non self actualizers who have important transcendent experience."

Maslow (1971) also added that transcendence in this case is defined as a state of consciousness in which notions of self and ego are extended beyond definitions of self-image of personality. Self-transcendence refers to the direct experience of a connection that is fundamental, harmonious and cooperative with the cosmic. While the transcended "self" in this case is the personality or ego. As for the perspective of transpersonal psychology, self-transcendence is an attempt to open up a deeper cosmic experience or mystical union.

Chinmoy (2004) tends to place more emphasis on spiritual practice, defining self-transcendence as the radical transformation of basic human traits and growing and developing into a higher "reality". This process is not achieved through thinking but through spiritual service and practice. It can be concluded that self-transcendence is an attempt to move out of the limited ego and physical orbit to merge with the greater reality (*ultim*). So that there are no more fragments of egoism that separate the

individual self from another, because they have merged in a Reality that connects them between the selves in that reality.

In this case Ibn Arabi (Affifi, 1995. Chittick, 2001) and Mondin (in Prasetya, 1993) made a classification of the self-transcendence model and modifications of the researcher by adding a theo-anthropocentric model of self-transcendence.

2.2. Anthropocentric Self-Transcendence

A self-transcendence that seeks to actualize potentials and abilities for the achievement of human perfection, both as individual beings (egocentric) and social (sociocentric). Based on its purpose, this anthropocentric self-transcendence is divided into two, namely; *First*, Anthro-Egocentric Transcendence, where this transcendence is directed at maximizing and optimizing all biological potentials and abilities and creativity as individuals who have free will to achieve success and happiness individualistically, as a consequence, individuals are never satisfied by anything that has been achieved or realized in various fields such as; science, matter, power, love, spirituality and Etc. This individualistic (egocentric) characteristic makes all concepts and ideas of the perfect man based on this egocentric model of self-transcendence unable to solve the problem of the real purpose of life, and fail to actualize themselves as social beings and divine beings. Among the characters include; Nietzsche, Sartre, Heidegger, Freud and so on.

Second, Anthro-sociocentric Self-Transcendence, this model emphasizes more on anthropocentric values, but its main orientation is formulated as the refinement of humanity or social society. Where human dignity, equal rights, socialism, emancipation are the main orientations that deserve to be upheld, and take priority above all else in human life. However, as before, this model of transcendence also has many drawbacks. With the first assumption, the perfect fulfillment of human demands and expectations is absurd, because the quality and capacity of each individual's demands or expectations are different from those of other individuals. In this case, Mondin (Prasetya, 1993) said that sociocentric self-transcendence will not be able to develop the self-transcendence of each individual, because each individual is uniquely created, so that it not only acutes socialism or collectivism, but as a person he is subjective. Among the characters are; Karl Marx, A. Comte, R. Garaudy, H. Marcuse.

2.3. Theocentric Self Transcendence

Namely attempts to transcend themselves theocentrically by focusing only on God who is transcendent while his role in the context of human life (reflection of divine immanence) or tends to forget his duty as a world leader. This kind of characteristic, in Erich Fromm's terms, is categorized as an individual who escapes from *freedom*. In other words, the accentuation of their transcendence is only to pursue *reward* and is individualistic, ignoring the brilliant achievements that they can actually obtain through the development of all the potentials and abilities (which are the 'image of God') bestowed upon man, in order to be able to contribute to life. These achievements can be; intellectual development, creativity, art, or fighting for rights and justice for the oppressed, and so on.

This theocentric self-transcendence goes beyond anthro-egocentric self-transcendence, but is not higher than anthro-sociocentric self-transcendence, referring to a hadith that says, "The best of man is the most beneficial to others"(Thabrani,1415)

2.4. Theo-Anthropocentric Self-Transcendence

This model of self-transcendence is an integration between theocentric and anthropocentric models of self-transcendence. Where the individual concerned seeks to leave himself to unite with God (*mortal'*), without neglecting his duties as caliph on earth. In other words, in this case the individual is

able to develop a pattern of transcendence based on the divine dimension that is transcendent (*tanzih*) as well as immanent (*tasybih*) simultaneously. In this regard, Ibn Arabi in Affifi (1995) says,

When you declare transcendence (pure), then you have limited God.

And if you declare immanence (pure), then you also define God.

But if you declare these two things, then you have indeed followed the right path, And you are the leader and ruler in belief.

Beware of immanence (*tasybih*) when you combine them (God of nature). And beware of transcendence (*tanzih*) when you declare oneness.

In Islamic psychology, the term 'Self-Transcendence' parallels the term 'mortal' (*self annihilation*) in mystical experience, except that Sufi perspectives differ on the mystical union model, such as; the concept of unity "*Ittihad*" developed by Abu Yazid Bustami, the Hulul concept of al-Hallaj and the concept of *wahdat al-wujud* offered by Ibn Arabi. However, according to Kertanegara (2006), it is only phenomenal, not essential. So it can be concluded that Fana' (self annihilation) is the goal of a spiritual journey through the union of the self with True Reality (*al-Haq*) by killing the lower self to bring to life to the higher Self. As in a hadith it is mentioned that, "Die before you die". In this regard, Jalaluddin Rumi kemmudian said,

By putting away their individual limitations, they are born again into the infinite vastness of God's beauty.

They are not afraid of death, because they have died repeatedly, and every moment they are reborn as something better.

Regarding this Theo-Anthropocentric self-transcendence, Mulla Shadra in his work, *al-Hikmat al-Muta' aliyah fi al-Asfar al-Aqliyah al-Arba'ah*, posits four stages of self-transcendence that emphasize the mystical union between khalq and al-Haq, without losing the identity or individuality of either one, even at the peak of these stages, Shadra makes man the ultimate goal of a self-transcendence with his God. The four stages are;

a. Journey from Being to God (*Safar min al-khalq ila al-Haq*)

Like theocentric self-transcendence, at this stage, the individual seeks to leave the reality of his self, which is full of limitations of physiological and psychological "reality", for a "Reality" of the True Soul (*al-Haq*), so that there are no more fragments separating him from other realities. But what distinguishes it from theological transcendence, the individual in this stage seeks to actualize or manifest all divine potentials (*takhalluq*), so that he is able to reflect divine immanence within himself, both in his capacity as a goal of creation and as an agent of God. The perfection of actualization of divine potentials at this stage will usher the individual at the next gate of Reality.

b. The journey to God through God (*Safar bi al-Haqfi al-Haq*)

If at the first stage as an introduction to the gate of the Reality of truthfulness, through the actualization of divine potential, then at this stage the individual has united with the divine qualities in his capacity as a contingent quidity (*mumkin*). Where the individual has penetrated and waded into the vastness of Reality itself which is guided directly by the master of reality (*al-Haq*) within Him. So that all his actions reflect divine qualities. The quality of the relationship between the servant and his Lord at this stage, can be seen in the following hadith qudsi:

"If I love my servant, then I the ruler am the ear by which he hears, I am the eye with which he sees, Aka is his oral with which he speaks, and I am the hand with which he works."

c. The journey from God to Being through God (*Safar min al-Haq ila al khalq bi al-Haq*).

After being satisfied to explore the quality of divinity, the individual then descends to bring the knowledge of the nature of reality (*al-Haq*) to the community, namely by conveying the reality of the truths he receives and the mystical experiences he experiences, to share with other humans through His guidance.

d. Travel in Creatures through God (*Safar fi al khalq bi al-Haq*).

If in the third stage, the individual shares the Truth or the experience of mystical union with each other through His guidance, then in the fourth stage the individual is responsible for guiding others to arrive at True Reality (*al-Haq*) or to mystical union as he has experienced it through His guidance. This stage is the stage that has been passed by the Prophets and saints, like the murshids who have the burden and responsibility to guide the disciples (*dervishes*) to arrive at the experience of mystical union through His guidance.

2.5. Keimanan (Faith)

The word faith comes from Arabic meaning faith and is often used to refer to belief in certain basic elements of a religious doctrine. The main characteristic that distinguishes between belief and faith is practice, because the actualization of faith requires practical application, whereas belief does not require practice (Chittick, 2001). According to Fowler in Cremers (1995) belief or faith is a universal, characteristic of all human lives, actions, and self-understanding, whether they claim to be "believers" and "religious people" or as people who do not believe in anything. In this regard al-Ghazali said that, the entire foundation of religion is built from three domains, namely: the domain of Science (knowledge and intelligence, the domain of Hal (the condition of the heart) and the domain of Amal (deeds). This is also in line with the hadith It refers to a hadith which states that

الْإِيمَانُ مَعْرِفَةٌ بِالْقَلْبِ وَ قَوْلٌ بِلسَانٍ وَعَمَلٌ بِالأَرْكَانِ (رواه ابن ماجه)

"The faith is known in the heart, spoken orally, and practiced by deed (H.R. Ibn Majah)".

So it can be concluded that the indicators of faith include internal (*bathin*), and external (*dhahir*) aspects. First, in the internal aspect, it relates to determination in carrying out a contract of trust (*makrifat*) between the servant and his God, which is built on the knowledge of the mind and heart. Second, it concerns aspects that are external (*dhahir*), such as; confirm orally (*qaul*) or some kind of *Memorandum of Understanding* (MoU) between the servant and his God, on what has been agreed at the beginning. While the word deed (*charity*) in the hadith above, shows a self-consistency through realization applicatively as a logical consequence of the beliefs he believes. Like the study of theology that will be discussed later, the study of faith in this paper, only concerns the immanent dimension of faith. In Iain's words, we study faith according to the human dimension, not according to the dimension of God. Because only the research on faith is immanent, according to James Fowler, which can be examined empirically from various aspects and dynamics.

2.6. Theological Dimensions of Islamic Psychology

Theology comes from the Greek word "theologia". A term consisting of a combination of two words; Theos, which means God, and logos, which is the word of word, word, of knowledge. So terminologically it can be concluded that theology is a knowledge of divinity or everything related to Him. By understanding the verses of *kauliyah* and *kauniyah*, balk in its dimensions that are transcendent (*tanzih*) and immanent (*tasybih*) Emphasis on the integration of aspects of transcendence and immanence above becomes important to be able to understand God as Reality objectively.

In addition, to avoid negative excesses such as fallacies of thought that can be caused, if only oriented towards one and ignored the other. *First*, if it is only oriented towards "transcendent" aspects, such as the literal knowledge of divinity derived from the Qur'an, the Bible, or the Torah, then it has limited God to a separate, individual, abstract space that is beyond the reach of man. So that the theological model that is mostly adopted like this, according to Maspaitella (2009), has failed to produce a contextual self-recognition and identification. This transcendent theology also fails to establish a contextual religious mentality, as a product of the environment in which it is present. The religious

mentality adopted is an opaque reduplication of the religious context and where religion came from or was born. Without realizing it, such an understanding of theology has shaped the behavior of religious people which is very normative.

Within that limit, all people's behavior is required to be in accordance with scripture. At the religious level, such a pattern will only give birth to fundamentalist patterns of thought and action, fanaticism and verbalism, so that they tend to be exclusive, not open to people or thoughts that are different from him.

Second, on the other hand, if the orientation of theology is only immanent, that is, revealing divinity only through self-knowledge or knowledge of the soul (psychology), ignoring authoritative sources (scripture), then this kind of theology will not be able to reveal the uniqueness or characteristics of transcendent divine identity (*ahadiyah*), so that it will fall into equality between God and his creatures, or limit God to aspects that material and contingency (*mumkin al-wujud*), ignoring the transcendental dimension of divinity (*laisa kamitslihi shay*) On this basis also Ibn Arabi rejected the concept of *Hulul* (al-Hallaj) and the concept of Incarnation (Christ). In this regard, Ibn Arabi says that, to declare that Christ is God, is a Truth in the sense that everything is God, and to declare that Christ the son of Mary is also true.

But to claim that God is Christ the son of Mary is wrong, because it means that God is Christ and nothing else. So it can be concluded, that the accentuation of the synergy between the above aspects of transcendence and divine immanence is important, because only by synergizing the two dimensions, theology will become a science that portrays God as a whole without falling into error. As stated by Ibn Arabi (Affifi, 1995), transcendence and immanence are two fundamental aspects of true Reality (*al-Haq*). So that neither of them is representative enough without someone else to reveal a Reality comprehensively. Therefore, Islam, according to Ibn Arabi, is the only religion that explains both aspects (Transcendence and Immanence) to an equal degree.

Islamic psychology, as stated above, attempts to unravel aspects of divine immanence in human beings, with reference to authoritative (transcendent) sources. Therefore, the relationship between psychology and theology is complementary. According to Fowler (in Cremers, 1995), in the scientific world, science always includes theoretical elements and empirical elements, psychological theories about belief or faith, generally based on implicit theological assumptions. Fowler (Cremers, 1995), also adds that theology implicit in the framework and basis of psychological theory should be expressed for the purity and accuracy of psychological theory itself. The relationship between theology and psychology is not extrinsic, but should be seen as a dual pair that can guarantee and enhance the integrity of both. Here's what Fowler stated. "To develop a theory of belief development requires cooperation between theology and psychology in investigating and explaining the dynamics of belief. Empirical research is tasked with providing criticism in order to test, improve or replace philosophical or psychological approaches and constructions that eventually become the target of theology whose task is to control, monitor, and criticize them in such a way that it can avoid the danger of understating the critical-constructive contribution of psychology to theology, as well as the danger of ignoring the contribution of psychology to a set of restrictive theological teaching systems. In terms of perspectives on the sovereignty of God, Fowler (Cremers, 1995) uses theology, empirical research, and psychological theory in such a way that the three approaches together contribute to understanding and explaining the human aspect of the dynamics of all beliefs."

2.7. *Quadran Functions of Islamic Psychology*

Based on its function as a scientific discipline, Islamic Psychology has several patterns and characteristics that are different from Mainstream Psychology, related to its scope which is quite broad

but integrated. The functions in question are; descriptive function (*ta'rif al-nafs*), pedagogical and preventive function (*tarbiyah al-nafs*), control and rehabilitative function (*muraqabah al-nafs*), and predictive function (*taqwim al-nafs*).

First, *Ta'rif al-nafs* or ma'rifat al-nafs (knowledge of the soul). The word ma'rifat (gnosis) is a general term commonly used by Sufis to refer to an awareness or understanding gained through intuition and ecstatic experience. However, in al-Ghazali's perspective, the term makrifat is often used as well as the term *Ilm'* which is knowledge that can be obtained through discourse (Umaruddin, 2003). Based on this, as a scientific discipline, Islamic Psychology has a function to uncover, and explain about the soul and its symptoms which are the object of study descriptively to achieve reflective knowledge about the immanent dimensions of divinity.

In this regard, Chittick (2001) states that through the knowledge of the soul (*ta'rif al-nafs*), the individual will be able to know God according to His self-revelation to the soul. He knew God through His equality (Immanent), but was never able to know God in His oneness (Transcendent). It cannot be separated from the fact that when a servant worships his Lord, he is actually worshipping himself. He worships God according to His self-revelation to the soul, and it is limited and formulated by the soul. It also shows that one cannot worship anything other than God, because whatever one worships is God's self-revelation to the Soul.

Therefore, in Sufism, psychology has the most central position, because knowledge of the human soul (*Ilm al-Nafs*) is a primary requirement for knowledge of the Godhead and the cosmos. One of the classic works that elaborates a lot on the function of knowledge about the soul (*ta'rif al-nafs*) is Ibn Sina's *Risalah fi ma 'rifat al-nafs al-nathiqah wa ahwaliha*, and al-Ghazali's work entitled *Ma'arij al-Quds fi Madarij Ma 'rifat al-Nafs*.

This knowledge of the soul, not only functions as a reflective knowledge of the divine, but also concerns a teleological finalism of a human creation as a microcosm or the universe as a macrocosm. In a Qudsi hadith, Allah says that the purpose of man's creation was so that by Him His existence could be revealed and recognized. The full hadith reads,

"I am a hidden treasure, and I want to be known, so I created creatures so that I could be revealed and recognized."

The most effective way to uncover and recognize God is through knowledge of the soul (psychology), as in a hadith it is stated that, "whoever knows his soul (*nafsahu*), then he must know his God". In other words, psychology is an absolute requirement for knowledge of the divine and the universe. But the question then is, how can God be revealed through the medium of psychology, if psychologists (especially Muslim psychologists) close themselves (*kufir*) and insist on remaining under the umbrella of positivism, a paradigm that does not leave the slightest room for God (metaphysical aspects or divine dimensions in man) to be studied or revealed. This is due to the hegemony of the positivistic paradigm of mainstream psychology which is obsessed with being considered or aligned with pure antic, suspected to be the main factor or cause of denial or closure of all aspects concerning the ultimate reality, in addition to other factors such as their inability to understand the integrality of the islamic psychological paradigm and the esoteric values contained in epistemology, methodology, and metaphysical ontology.

In this regard, Nasr (Khan 1981) says that psychology is essentially a bridge to Sufism, because with a "psychological attitude" will lead a person to esoteric knowledge, as for someone (modern psychologist) who is still unable to see esoteric truth, it is because of hidden laws (use of methodology), so that he is unable to see hidden reality.

Second, after knowing about the ins and outs of the human soul which is a reflection of the "God", then the next task of Muslim psychologists is to try to explain about

The needs needed by the soul, in this case in the form of soul education (*tarbiyah al-nafs*). *Tarbiyah al-Nafs* or mental education (pedagogical and preventive functions), this dimension serves to meet mental needs such as the cultivation of mental attitudes or the development of praiseworthy behavior.

In this case the Ikhwan Safa says that the human soul needs the nutrients it needs, namely; Science, Aqidah, morals and Amal shaleh. Besides being an educative function, the *tarbiyah al-nafs* dimension also functions as preventive efforts to avoid various mental disorders (*Asqam al-nufus*) and liver disease (*Amrad al-qulub*), by building early mental readiness or through moral and character formation, such as; attitude of *tawakkal*, *ridha*, *shidq*, *sabar*, *wara'*, *zuhud*, *syukur*, *honesty*, and so on.

Third, *Muraqabah al-nafs* (control and rehabilitative functions). In Arabic, the term *muraqabah al-nafs* means controlling the soul. Many other similar terms such as *mujahadah al-nafs* (self endeavor), etc., have similar goals, but differ in manifestation. Its manifestation can be preventive and constructive actions.

This aspect serves to control the soul of al-ammarah or low tendencies to conform to its basic nature. In this regard, Ibn Arabi (Chittick, 2001) makes three classifications of *muraqabah*, one of the three is not bound by space, while two of them take place, the *muraqabah* is;

1. *Muraqabatu Allah* or watching over God who is always watching over him.
2. *Muraqabah* or self-control built on shame, as in His words, Do you not know that Allah is All-Seeing. (QS. 96; 14)
3. *Muraqabah al-Nafs* or supervision of the condition of *nafs* (soul) and *qalb* (heart) both external and inner in order to see the signs of Allah in Him. Then he behaved in accordance with the knowledge gained about the condition of *nafs* (soul) and *qalb* (heart).

Thus, when in development, individuals find their psychological condition is disturbed (psychological *disorder*), then it is more due to their separation from God. With an assumption that, God is the true Reality (*al-Haq*), if a person has been separated or detached from that Reality, then his soul will feel lonely and alienated, thus becoming fragile and very vulnerable to various psychiatric disorders. Therefore, the task of the therapist in this case, is to help the individual concerned to get closer to God, by; First, identify the disorder first based on its domain (*Ilmu*, *Hal*, *Amal*). Second, overcome interference by counteracting (*mudhaddah*) based on the domain it is experiencing. If in the domain of *Ilmu* (Cognitive) then counteraction (*mudhaddah*) and restructuring of knowledge and thought are carried out, so that they can return to thinking rationally, realistically, correctly and well. However, if it occurs in the *Hal* domain (Qalb/Hear condition), then counteraction is carried out on aspects of affection and emotion. Likewise, if it occurs in the domain of *Amal* (action), then counteraction or efforts to modify behavior are carried out (Ghozali, 2019). In this regard, Deikman (2008) states that the main purpose of Sufi psychotherapy (Islamic Psychology) is to help clients to realize that without realizing it, they themselves are actually the cause of all disturbances, suffering and dissatisfaction in their lives.

If referring to Hawwa's (2005) classification of the essence of *Ihya' 'Ulum al-Din* by al-Ghazali, then the control function (*muraqabah al-Nafs*) of Islamic Psychology can be classified in the first chapter of purification of the soul (*tathahhur*). While pedagogical or preventive functions can be classified in the second chapter about the realization of the needs of the soul (*tahaqquq*).

Fourth, *Taqwim al-Nafs* or predictive functions in the form of prognose, assessment, psychodiagnostics. Like modern psychology, Islamic psychology also has a function as a predictive tool, namely the ability to assess or predict the nature, process and causes of individual behavior. The

results of this assessment can be in the form of diagnoses, or prognosis, such as; predict a disorder based on learned symptoms, or detect the presence of liver disease that is suspected to be the cause of psychological or somatic disorders,

One Muslim therapist who is very concerned about the condition of the heart and soul and its disorders include; Al-Ghazali, Ibn Qayyim, and Ibn Miskawaih. Ibn Qayyim al-Jauziyah for example, in one of his works entitled *Risalat fi Amrad al-Qulub* (Ibn Qayyim, 1403). Or Al-Ghazali's work in *Ihya' 'Ulum al-Din* (al-Ghazali, 2004, *Ihya' Ulum al-Din, Volume III*, chapter on afat al-lisan, dzam al-ghadab, hiqid, hasad, to chapter on dzam al-Ghurur).

As for its role in faith and the process of self-transcendence, the function of prediction (*taqwim al-nafs*) plays a role in providing *indzar* or a kind of information (forewarn) about health conditions and signs of the emergence of heart or qalb disease (*amrad al-qulub*) or mental disorders (*asqam al-nufus*), which can certainly affect the stability of individual faith, thus having an impact on inhibiting the process of self-transcendence.

2.8. Function of Psychology for the Promotion of Faith and Self-Transcendence

Islamic psychology has a broad ontological object of study, which includes material objects, such as; observable behavior (tangible and measurable) and immaterial objects, such as *qalb* and *spirit* but these objects of study are framed in an integral paradigm. This is different from the object of mainstream psychological study which often shifts due to very strict reductions, as a consequence of the positivistic paradigm. So that western psychology seems very rigid and arid, because it has lost its dimensions of authenticity. In this case Woodworth and Baker in Grace (2006) say "Psychology first lost its soul, then its mind, then consciousness; but strangely enough, it still behaves!"

Despite its integral characteristics, Islamic psychology is rooted in a theological dimension, which serves to reflect knowledge of divinity. So it is not an exaggeration, if it is assumed that Islamic psychology has a big role for increasing faith and self-transcendence. There are several arguments that can be used as a basis for the importance of the function of Islamic Psychology to increase faith and self-transcendence, namely;

First, knowledge of the soul (psychology) is knowledge that is identical to knowledge of God that is immanent. In Sufism, psychology has the most important position, because knowledge of the human soul (*ilm al-Nafs*) is a primary requirement for knowledge of the Godhead (*Makrifat Allah*) and the cosmos. A very popular hadith states that; "Whoever knows his soul (*nafsahu*), then he must know his God." In other words, psychology is an absolute requirement for knowledge of the divinity and the universe. In this case, there are at least three main arguments, regarding the importance of the study of immanence or aspects of divinity in humans, namely;

- a. Man is a Miniature God. If we look at the verses of the Qur'an which are His Word, we can identify some verses that are full of emotional expression, affection, cognition and other dimensions of divinity" that resemble human psychological phenomena. This is no exaggeration, because man is a miniature of God (*Imago dei*), because Allah has bestowed all attributes or names that reflect His nature and names on man (QS. 2: 31). This is different from other divine beings. In a hadith qudsi it is mentioned that, "My heaven and earth are not able to cover Me, but the heart of My faithful servant is able to cover Me'.
- b. Man is a Microcosm (*the shagir realm*). In some verses of the Qur'an it is mentioned that the signs of Allah's greatness are spread throughout the universe as a macrocosm. However, in man all the characteristics of the universe are contained in man, so the Sufis later stated that man is a small realm or 'alam *shagir* (microcosm), while the universe is man in his great form or 'alam *kabir* (macrocosm). Therefore, by studying human psychology (*nafs*), it has basically studied the universe and its contents in tracing the traces of divinity.

- c. Man is the purpose of creation. In a hadith qudsinya, Allah says that the purpose of the creation of man was so that by him he could be revealed and recognized His existence. The full hadith reads, "I am a hidden treasure, and I want to be known, so I created beings so that I could be revealed and recognized."
- d. Related to the hadith above, Ibn Arabi (Affifi, 1995) says that the perfect man is the cause of creation, because in the "perfect man", creation is realized. So if it were not for man being able to recognize Him, then creation would be meaningless, because God certainly would not be known.

Second, knowledge of the soul (*ta'rif al-nafs*) and education of the soul (*tarbiyah al-nafs*) can serve as the foundation of one's faith. Some modern philosophers and psychologists contrast faith or belief with science (Baker, 1978). They assume that faith or belief is not knowledge acquired correspondingly, but is born of indoctrination.

In reality, faith cannot be fully obtained correspondingly (*husuli*), because some faith is obtained through the presential method/*hudhuri* (Yazdi, 1994). However, it is a wrong assumption if faith is not based on knowledge, because Islam forbids its adherents to believe or believe something without the basis of knowledge (QS. 17; 36) or believe something without practicing it (QS. 61; 3). As mentioned in a hadith it is stated that, "*The most important thing in religion is the knowledge of one's religion*. So that *ta'rif al-nafs* (descriptive aspect) which offers knowledge of divine immanence serves as a support or foundation for the cognitive aspect (*Ilmu*) of one's faith. While *tarbiyah al-nafs* (pedagogical function of Islamic psychology) functions in the domain of '*Amal* (action) one's faith (Ghozali. 2022). **Third**. The function of knowledge about the soul (*ta'rif al-nafs*), also provides theological and theoretical foundations, including the concept of the origin of the soul, the nature of the soul, the structure of the soul and its dynamics, the limits of the soul, the relationship between the soul as a contingent reality and true reality (*al-haq*) can be a reference for dervishes or individuals who carry out self-transcendence.

Fourth, on pedagogical (*tarbiyah*) and control (*muraqabah*) aspects, Islamic psychology provides practical techniques and methods for dervishes who wish to transcend themselves towards cosmic union or union with true reality, as in the stages of the journey of perfection (spiritual journey) which becomes the finality (teleological) of transcendence.

3. Conclusion

Islamic psychology is a disciplined science that entrenches aspects of theological immanence. a knowledge of the human soul (self) that functions to reflect knowledge of divinity. As the object of his study, man is the most representative existence that summarizes other existences in the universe (microcosm) in reflecting the qualities and characteristics of the divine in himself. The study of human psychology does not only concern cognitive mental processes, let alone limited to observable behavioral symptoms, but is more holistic and integral involving immaterial aspects such as; *qalb* (heart), and spirit (spirit), which are the true psychological realities. Therefore, Islamic Psychology is able to deliver individuals to knowledge of divinity. This is in accordance with the original purpose of creation, where God wanted to be known, so he created man (Imago Dei), so that with knowledge of man can reveal about His existence.

From the results of research conducted based on literature studies, researchers found at least three things related to the role of Islamic Psychology; **First**, Islamic psychology has its roots in the theology of divine immanence. So the assumption is that Islamic Psychology has a role Great for one's faith and how to transcend that faith.

Second, in Islamic literature, the term self transcendence parallels the experience or union of the mystic achieved through mortality (self annihilation), but differs in its characteristics and orientation.

If the self-transcendence orientation of western psychology is anthropocentric (egocentric and socio-centric), then Islamic Psychology synergizes between the theological and anthropological dimensions, giving birth to a self-transcendence oriented to theo-anthropocentric.

Third, as a scientific discipline, Islamic Psychology has quadrans functions, namely; informative and descriptive functions (*ta'rif al-nafs*), pedagogical and preventive functions (*tarbiyah al-nafs*), control and rehabilitative functions (*muraqabah al-nafs*), and finally predictive functions (*taqwim al-nafs*), which can be a diagnosis of a person's psychiatric condition. Where the four functions above each have a role in increasing faith and self-transcendence.

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