Multi Perspective Islamic Study Methods: Practical Applications in a Psychological Review

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ABSTRACT

The purpose of this research is to describe various examples of the application of Islamic study methods in psychology. The author uses a descriptive qualitative method with a type of literature study approach. The data were obtained from documentation originating from various books, research journals, as well as various other documents or records that are worthy of being used as supporting material for obtaining scientific research data. In the process of data analysis, the writer took several stages that had to be carried out, namely (1) reading and examining various sources of data that had been obtained, (2) defining the nature of Islamic and psychological study methods, (3) analysing the relevance of Islamic study methods to psychology, and (4) concludes several applications of Islamic methods in psychological review. The results of the research found describe that the application of Islamic study methods in a psychological review consists of three points of discussion, namely (1) the 'iddah period for women, (2) the obligation to earn a living...
for men, and (3) the principle of child education based on the period development.

Keywords: Islamic Study Methods, Multiperspective, Psychology

INTRODUCTION

Religion cannot be separated from the existence of subjectivity in every aspect that composes it (Mufid et al., 2022). Because the thing that is studied in the scope of religion is the quality of a person's life that cannot be directly observed. This is very possible in religion to bring up different views or perspectives on each individual. The heterogeneity of these various opinions was finally adjusted to the capacity and interests of each with the hope that it would make it easier for humans to implement the teachings of their religion. At least, that is the ideal statement that appears as a manifestation of the expectations of religious people with various subjectivities as a background (Huda et al., 2012; Putra, 2021; Ulya, 2022). In fact, the impact of the existence of religious subjectivity as described above has created a kind of tangential or complex problem in human life (Plante et al., 2023). Indeed, basically, the purpose of subjectivity is for the benefit of the human being concerned. But over time, people began to understand that religious issues were initially dominated by metaphysical matters and transcendental values (bathiniyah), in fact, cannot be separated from science that relies on biological or physical forms (born). Religious subjectivity that is not based on science in this case is not necessarily able to solve problems, which is quite the opposite. With the development of science that is increasingly diverse and complex, humans are forced to study it and collaborate with religious teachings. Gradually, the science that adorns spiritual teachings has also experienced rapid progress in various fields of life (Ulya, 2022).

One of the sciences used as a benchmark for thinking about religious affairs is psychology. Psychology is a science that studies the human soul which cannot be separated from human behaviour both physical and psychological appearance or bathiniyah (Khairul et al., 2021). A person's mental condition can be judged from the behaviour presented in the form of appearance and bathiniyah of the related person.
This is very relevant to religious teachings which have recently been realized that they absolutely consist of the same two components. Humans have various emotions that represent the condition of their souls. This condition of the soul greatly influences a person in making decisions, especially in religious teachings.

Challenges and problems that arise in human life have a significant influence on a person's psychological condition (Mohanta et al., 2023). These challenges also take various forms, ranging from those that come from within the human self, as well as those that come from outside the human environment. These conditions indirectly lead humans to different and complex contemporary challenges (Khoiruddin, 2017; Putra & Sawarjuwono, 2019). This contemporary challenge is more influenced by the rapid development of science as the author describes. For this reason, the involvement of religion in this matter is of great concern not only as a symbol of one's piety but as a spearhead in facing various existing contemporary challenges.

Based on the description of the background above, it can be seen that the approach to understanding the science of religion, especially Islam by paying attention to aspects of one's psychology is very important to learn. This approach emphasizes the psychological aspects of a person in understanding Islam as a religious teaching that must be implemented in life. Thus, it is hoped that humans, especially Muslims, can understand differences in understanding religious teachings based on different human psychological conditions so that a complete, moderate, tolerant, and wise understanding of Islam can be created. After conducting a search, the authors found several other studies that were relevant to those carried out by the authors. First, research conducted by Haris (2017) discusses the psychological approach in Islamic studies. The article that was written prioritizes a discussion of the types of theories that exist in psychology along with a critical review of each of the theories concerned. Unlike what the author does, he does not discuss the application of Islamic study methods in a psychological approach, because the core of the discussion described is about psychotherapy that is integrated with Islam and the intricacies behind it. Second, research conducted by Khairul, et al. (2021) who examined the psychological approach method in Islamic studies. The research, in general, has similarities in the discussion
of Islamic studies and psychology and the scope of both but focuses more on examples of applications that smell of Sufism. The application of the Islamic study method mentioned in the article is about the feelings of a *tasawuf* expert and a problem experienced by a servant. However, it is not explained in detail about the example application. Third, research conducted by Abicandra (2021) discusses the psychological approach in Islamic studies. This research emphasizes more on the discussion of Islamic studies on psychological approaches in general and does not add to its application in everyday life. After looking at the three research descriptions above along with the results of searching other research articles, the writer can say that basically, it is still very rare to find research that includes examples of its application in life. Most of the research that has been conducted focuses more on discussing the in-depth material regarding the nature of Islamic study methods and psychological approaches without including concrete examples from life. In fact, this is the core of the discussion and the most fundamental thing. Because of that, the author tries to offer a novelty that is different from previous studies, namely by adding examples of the application of Islamic study methods to the psychological approach.

**RESEARCH METHOD**

Research conducted by the author uses a descriptive qualitative research model that emphasizes text or language in describing an understanding of certain conditions that occur in life (Moleong, 2016). Qualitative research usually tends to have high subjectivity, so it requires a qualified author’s understanding of a phenomenon that occurs so that misinterpretation does not occur (Creswell, 2009). In addition, this study focuses on literature review which emphasizes existing theories in various references that are relevant to the object of study to be studied. The more texts studied in the research, the more objective the data obtained. The object of research study is a social norm or situation that occurs in a society that has certain uniqueness and is worthy of research (Sugiyono, 2019).

The data collection technique used in this research is documentation, namely exploring various data sources originating from journals, books, and other records that
support the object of research. Furthermore, the process of data analysis was carried out by the author through several stages, namely (1) reading and examining various existing data sources, (2) defining the nature of Islamic and psychological study methods, (3) analysing the relevance of Islamic study methods with a psychological approach, and (4) concluded examples of the application of Islamic study methods in a psychological approach.

RESULTS & DISCUSSION

Results

Definition of Islamic Studies Method

Etymologically, the method comes from the Yunani language metha, and hodos. Metha has the meaning through or through, whereas hodos means way or way. Meanwhile, the method in terminology can be interpreted as steps or procedures that must be followed in order to achieve a certain predetermined goal. The method can also be interpreted as a science that is used to convey something to others. In this case, the method is also related to teaching or research (Rohmad, 2017). The teaching or research carried out pays attention to certain steps or procedures that are tailored to the interests of each individual. While the study of a collection of various ways or methods is called methodology. Next, is the definition of Islamic studies. The study comes from English, the study which means studying or studying, which is then interpreted as a scientific study of Islam, both Islam as a source of teachings, understanding, and practice. While Islam itself comes from Arabic, from the word salima and aslama. Salima means safe, submissive, and surrender. Aslama also implies obedience, submission, and surrender. People who submit, obey, and surrender to Islamic teachings are called muslims and will be safe in the afterlife. In terms, Islam is the name of a divine religion that was conveyed through the Apostles of Allah, especially the Prophet Muhammad SAW, to become a guideline for human life (Selamet et al., 2022). Based on these two definitions of the word, it can be briefly concluded that Islamic studies is the study of Islam.
Islamic Studies is a scientific discipline that studies Islam, both as teachings, institutions, history and the lives of its people from various different perspectives (Rosidi, 2019). These perspectives include, among others, theological-normative approaches, sociology, anthropology, historical, philosophical, psychological, and other perspectives. The emergence of various perspectives or understandings of Islam is influenced by individual conditions and the surrounding environment (Shabana, 2022). Individual conditions include knowledge that is used as a person's provision in understanding Islam. While the surrounding environment is influential in forming new perspectives or strengthening old perspectives from the individual concerned.

Based on the description above, it can be taken from the essence of the notion of the Islamic study method is a procedure or step that is taken and passed by someone in order to understand Islam based on a certain perspective. The procedure in question is of course a procedure that is carried out scientifically, quickly, and precisely in studying Islam broadly in various aspects that influence it (Khoiruddin, 2017). Therefore, scientific procedures cannot be separated from the name science. This is because that knowledge will play a role in shaping one's perspective in applying Islamic study methods.

Scope of Methods of Islamic Studies

The scope of discussion of Islamic study methods can be divided into three parts, namely (1) religious studies as a problem of study objects and definitions, (2) Islamic studies as scientific disciplines, and (3) Islamic studies and Islamic science (Insawan, 2020). First, the study of religion as a problem of study object and definition is an agenda that is quite difficult to carry out because it is closely related to the problems surrounding it. Studying Islam in a modern way can be interpreted as an activity of objectifying what is the subject of discussion or the matter being studied. But on the other hand, studying Islam conventionally can also be interpreted as a religion that is understood as something holy, sacred, secret, and great that comes from God. For this reason, the complexity of studying religion is basically more complicated than that of science and technology (Kojonen, 2021). This means that in Islamic religious research,
it is not only enough to master the scientific principles and dimensions as in science and technology research, but other principles and dimensions are also needed.

Second, Islamic studies as a scientific discipline is a way of understanding Islam from a scientific point of view which can then be divided into two views, namely Islamic studies are viewed normatively and Islamic studies are viewed historically (Insawan, 2020). Normatively, it can be said that Islam is as stated in the Qur'an and Hadith. In other words, Islam is a religion that cannot be applied within a scientific paradigm which is the basis of science (Muslih, 2019). These paradigms include analytical, critical, methodological, historical, and empirical paradigms. As a religion, Islam tends to be one-sided, romantic, apologetic, and subjective so it pays little attention to the scientific paradigm. This is very different from the historical meaning of Islam in the sense that Islam is practiced by humans and grows and develops in the history of people's lives and leads Islam to the study of science which pays close attention to the scientific paradigm.

Third, views on Islamic studies and Islamic science which both study science (Insawan, 2020). However, there are also fundamental differences between the two in the scope of the discussion studied. Islamic science is more directed to the discussion of modern science which is studied in an Islamic way and developed rapidly in its time, while Islamic studies is a discussion of Islamic knowledge that originates from pure teachings and is then developed under socio-cultural conditions that move dynamically over time. Islamic science includes a variety of modern knowledge, such as medicine, astronomy, mathematics, physics, and other modern knowledge that is constructed on a foundation that is closely related to Islamic values. Meanwhile, Islamic studies is the knowledge that is formulated from Islamic teachings that are translated into history and human life. This religious knowledge as contained in the Qur'an and hadith and other sources of pure religious knowledge as shown in Figure 1.
Figure 1. Scope of Discussion of Islamic Study Methods

Definition of Psychology

After knowing the nature and scope of the Islamic study method, the next is about the nature and scope of psychology. Psychology consists of two words, psyche which means soul and logos which means science. In language, psychology can be interpreted as the study of the soul. Chaplin in his book which is titled Dictionary of Psychology as quoted by Nurliani (2016), defines psychology as the science of human and animal behaviour, as well as the investigation of organisms in all their variety and complexity when reacting to currents and changes in the surrounding environment and social events that change the environment.

According to several other experts, as quoted by Abicandra (2021) in his journal, briefly described several definitions of psychology. First, Plato and Aristoteles argued that psychology is a science that studies the nature of the soul and its processes to the end. Second, Wundt argues that psychology is tasked with investigating what we call the inner experience of our own sensations and feelings, our thoughts and wills as opposed to every object of external experience that gives rise to the subject matter of natural science. Third, Clark and Miller define psychology as the scientific study of observable behaviour, such as hand movements, ways of speaking, and psychological changes and processes that can only be interpreted as thoughts and dreams (Amalia, 2016). Based on the description of the definition of psychology above, the writer can conclude that the essence of psychology is a science that studies psychology and everything related to it, both in humans, animals, and other organisms in life. Humans as the main object studied in this case have a variety of diverse psychological conditions with various heterogeneous levels of complexity for each individual. Therefore, special expertise or skills are needed in studying psychology.
Scope of Psychology

The scope of psychology can be divided into two, namely based on the size of the scope of the object studied and the workings of the psychology concerned. First, Psychology, seen from the large scope of the object under study, can be divided into general and special psychology. General psychology is the science that discusses a person's psychology in general, namely a normal and civilized adult human being (Amalia, 2016). The point is that in general psychology it is not discussed about a person's mental condition in detail and only aims to get an overview of a person's psychological symptoms. Basically, general psychology seeks to abstract these symptoms so that they become something that can be seen as something that generally applies to humans (Fauziah, 2020).

In contrast to general psychology, special psychology is a science that studies human psychological symptoms specifically on certain aspects which are the focus of discussion. There is no such abstraction as in general psychology. In contrast, special psychology seeks to study every minute detail of a person's psychological symptoms as a whole. In its development, special psychology has many branches (Amalia, 2016). For example, developmental psychology, personality psychology, social psychology, clinical psychology, educational psychology, industrial psychology, engineering psychology, and various other special branches of psychology.

Second, psychology seen from the workings of relevant psychology can be divided into theoretical and practical psychology. Theoretical psychology is also called pure psychology. Namely, a science or study that studies knowledge about a person's psychological condition and related matters with the aim of developing psychological knowledge itself, and is not intended to be practiced or applied in life (Amalia, 2016). The existence of theoretical psychology is a pride for pure science. This is because knowledge developed by investigating psychology can grow rapidly and be useful in the development of psychological knowledge in the future (Fauziah, 2020). Next is applied psychology. Applied psychology is the study of various psychological problems that have a direct bearing on the application or practical application and application of the findings of psychologists. In contrast to pure or theoretical
psychology which emphasizes the development of science itself, applied psychology is a follow-up of research findings about the existing knowledge in pure psychology. The various applications of psychology in life are a concrete form of applying existing theories, the following is the scope of the discussion of psychology which can be seen in figure 2 (Amalia, 2016).

The Essence of the Islamic Study Method with a Psychological Approach

Psychology places itself into the deepest recesses of human beings as its main object of study (Astaneh, 2022). So, with this psychological approach, religion, or in this case what is meant is the religion of Islam will be better able to observe in more detail the actual phenomena of the Islamic religion that exist in humans (Abicandra, 2021). In other words, the Islamic study method with a psychological approach is a view in understanding Islam as a religion with an emphasis on the human condition concerned. These conditions are symptoms of human psychology. An Islamic study method is a psychological approach related to the study of Islamic studies psychological theories that are used to explain the phenomenal appearance and bathiniyah religious people (Khoiruddin, 2017). Symptoms appearance is a symptom that appears on the outside of the human being, while the symptoms bathiniyah are symptoms that are not visible from the outside of humans but exist in humans. Psychiatric symptoms' appearance examples are a person's good attitude, good manners, and a way of speaking that is appropriate to religion. Then, psychiatric symptoms bathiniyah someone's level of faith or piety, honesty, sincerity, etc.
Basically, an Islamic study method with a psychological approach as described above is closely related to a person's mental or mental health condition. Mental or mental health is very closely related to one's religious condition or religiosity (Rohmad, 2017). One of the goals of the existence of the most essential religion is to bring peace to the soul of someone who adheres to it. Since the beginning, religion, especially Islam, was designed that way, so that the two cannot be separated. As a verse of the Qur'an that explains the function of the Qur'an as a healer for the human soul, Q.S. al-Isra' verse 82:

وَنَزَّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الْكَفَّارِ إِلَّا حُسْرَتًا.

“And We sent down from the Qur'an something that is a cure and a mercy for those who believe and the Qur'an does not add to the wrongdoers other than loss.”

The verse above clearly states that the function of the Qur'an was revealed as therapeutic for a person's mental disorders (Haris, 2017). The point is the antidote or healer of the human soul from despicable traits. By reading the Qur'an, a person will feel calm which cannot be obtained through anything else. The practice of reading the Qur'an can take various forms, for example, someone who directly reads the Qur'an, or indirectly through prayer activities or listening to other people read the Qur'an.

Discussion
Application of the Islamic Study Method with a Psychological Approach

Some examples of the application of the Islamic study method to the psychological approach are the existence of the 'iddah period for women, it is the duty of men to earn a living, as well as the principle of educating children according to their developmental age. First, the 'iddah period for women. The 'iddah period is a waiting period for Muslim women after a divorce in the family. Various consequences must be borne when going through the 'iddah period, both materially and biologically, until the most important thing is psychologically (Indar, 2010). In this case, the psychological consequences are the most difficult to live with. Psychologically, a woman feels more post-divorce stress than a man. As with the research conducted by Herlany (2022), in
that study, almost all of the informants, all of whom were women, admitted to experiencing symptoms of severe stress when they decided to divorce. The causes of stress experienced by these informants were mostly due to memories of their problems that caused the breakup of marriage relations, memories of the past with ex-husbands, their anxiety about their future and their children, economic problems, and a living that they had to bear alone. As well as the pressure they get from the society around them. In fact, many of them feel deep trauma after the divorce which causes various psychological symptoms. These symptoms are not wanting to live married life again for a long time and tend to limit social interaction. Unlike men, they tend to have a higher level of emotional maturity than women. Men have the ability to think logically and tend to think practically, while women tend to prioritize feelings or emotions and sometimes override logic (Chu, 2022). The differences in psychological aspects between men and women are so obvious that there is a difference in treatment between the two. Included in the application of 'iddah period in Islamic law. Islamic law applies to the 'iddah period only applies to women. This of course raises questions from various parties, especially the woman herself. They see this as discrimination against women. But in the course of 'iddah period it seems that it does have a positive influence and justice on women considering the psychological differences between the two. The 'iddah period making women more flexible in expressing their sadness after being left by their ex-husband, also in order to gather self-readiness in moving on to what decision should be taken.

Second, men's obligation to earn a living. It has been mentioned in the Qur'an surah al-Baqarah verse 233, which basically explains that it is the duty of a man, in this case, a father, to provide food and clothing (a living) for his wife and children. Of course, the obligation to provide a living must be done in a good way and from a good source as well. According to Ibn Katsir as quoted by Rozali (2017), it is obligatory for a father to provide maintenance and clothing for his wife and children in a way that ma'ruf, that is, according to the tradition that applies to that place (country) without exaggeration, but also not too minimal. This is in accordance with the husband's financial ability because some are rich and some are poor. Women who are
psychologically inclined to be gentle, compassionate, and put forward their emotions basically naturally prefer to be protected rather than protected. The concept of protection, in this case, includes the idea of providing for a man's duty. Likewise, men psychologically prioritize logic, the ability to think maturely, as well as an attitude of authority that is upheld. These attitudes make a man naturally prefer to protect and a great sense of responsibility arises from within him. Based on the explanation above, the obligation to provide a living imposed on a man is in fact in accordance with the psychological conditions of the woman and the man himself. However, this does not rule out the possibility for a woman to work. In fact, nowadays many women choose to work. So, this is none other than in the context of lightening the burden of a husband's obligations and the obligation basically still lies with the husband. Still, there must be agreement and justice between the two. Apart from this phenomenon, the existence of Islamic provisions which oblige a man to be able to provide a living has a good psychological impact on both parties.

Third, principles of education are based on the age of child development. In Islamic provisions, it is explained that in educating a child one must pay attention to the age of the child's self-development. Lots of Islamic provisions speak in this way, one of which is the words of the Prophet Muhammad SAW which explains that children have been ordered to pray from the age of seven, and after the age of ten they must be beaten if the child is negligent in his prayers, as well as instructions to separate the child's bed (Sada, 2015).

The provisions conveyed by the Prophet apparently implied the meaning of psychological development that exists in children. Psychologically, seven-year-old children are more vulnerable if they have to be taught to use violence. It's not that the child will listen to what is on the contrary, because the child still doesn't understand psychologically why he is wrong (Sienki & Ziarke, 2022). This is of course different from ten-year-old children who at least have started to think carefully and have begun to abandon their egocentric nature. He is able to think about the merits of something and the reasons behind it. So that when at that age the child is still negligent in praying,
then hitting the child is not wrong. However, this must also be done by considering the physical aspects of the child.

CONCLUSION

The Islamic study method with a psychological approach is the process of looking at or researching all things related to Islam, including the impact caused by the existence of Islamic provisions within the framework of psychology, namely as the main object of study. Some examples of the application of the Islamic study method to the psychological approach are the ‘iddah period for women, the obligation of men to earn a living, and the principle of education for children based on the age of development. Meanwhile, the drawback is that basically psychology is not intended to explain religion. The author recommends conducting further research on the important role of psychology in determining Islamic law that can be implemented in life so that there is no separation between psychology and Islamic science.

REFERENCES


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