

INTERDISCIPLINARY APPROACH OF ISLAMIC PSYCHOLOGY LITERACY IN INDONESIA

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ABSTRACT

The development of journal literacy with the theme of Islamic Psychology used a lot of typologies in the madhab of psychology, including Islamic Psychoanalysis, Islamic Psycho-behavioristic, Islamic Psychohumanistic, Islamic Psychocognitive, and Islamic Psychotranspersonal. This study aims to analyze the types of madhab integration in constructing journal literacy in the areas of Islamic psychology in Indonesia. Thus, the tendency could be known and be a guideline in the development of Islamic psychology later on. As library research that used content analysis techniques, this study found that although the journal writers had diverse typologies in the development of the Islamic Psychology madhab, the study showed that the Transpersonal madhab dominated the pattern of developing Islamic psychology in the journaling system in Indonesia. This tendency is due to the process of Islamic integration, the easiest psychology, and the lowest resistance level is integrating Psychotranspersonal with Islamic sciences. Psychotranspersonal themes are more easily developed through literary research and/or qualitative research, while other madhabs claim more to quantitative research.

Keywords: Journal Literacy, Islamic Transpersonal, Interdisciplinary Integration, Eclectic Method

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INTRODUCTION

Islamic Psychology discipline is the integration of two academic discipline, islamic studies and psychology. This integration combines two scientific competencies. The first competency is related to the Islamic label which characteristics are inherent to the name of Islam itself. The main characteristic of Islamic values (Mujib, 2019) i.e. (1) doctrinaire which is derived from Allah SWT; (2) the truth is absolute and must not be rejected by any logic; (3) universal validity regardless of ethnicity, class, status and any level; (4) the eternal validity period is not restricted by a certain period or phase, despite of each period has unique characteristics that indicate the identity. The characteristic was later formulated in the Islamic scientific paradigm of using a

dogmatic approach with a general feature of Metaempirical, most deductive in the conclusion, theocentric in determining the values of science, the axiom derived from the religion whose studies depart from convection and to see the problem of "how it should" not as is, with a holistic perspective (Kaffah) and acknowledge the subjective truth.

While the second competence is associated with psychology labels that use a positivistic approach. This approach has an empirical and objective-specific scientific paradigm to look at the phenomenon, most of which use inductive patterns in the conclusion, anthropocentric in determining the scholarly standards, the axioms derived from the culture that goes to the study of doubts so that the results reveal "as is".

Islamic Psychology literacy developed by experts, according to the ability and background of each writer, has a wide range of views from the pattern of integration done. This research wants to see what kind of patterns are often used by writers in the development of literacy in all areas of Islamic psychology.

The more popular areas of Islamic psychology are the introduction of Islamic psychology, Islamic Personality Psychology, Islamic Development Psychology, Islamic Psychotherapy, Islamic Education psychology, Islamic Industrial and organizational psychology, Islamic Social Psychology, Islamic diagnostic psychology, and several other areas, although the title in the published journal script has a variety of additions to their titles.

Based on the background problem above, the research of "Literacy of Islamic Psychology Journal in Indonesia Through Interdisciplinary Approach" was trying to typologize the integration madhab in the development of Islamic psychology areas written by Muslim scholars in Indonesia. Then the development of Islamic psychology in the journaling system has traced the paradigm and its content. Thus, the pattern could be known to be a guideline in the development of the next Islamic psychology. The problems in this research are described as follows:

1. What type of integration is used in constructing journal Literacy in the areas of Islamic psychology in Indonesia ?
2. What are the examples of buildings and scientific substances in each area of Islamic psychology based on the type of the madhhab which stated in Islamic psychology journal Literation ?

RESEARCH METHODS

This research is an effort to typologize the literacy of Islamic psychology journals. Thus, the type of research is more

library research, which the technique of collecting data was through by document study. Document search was inventoried from several journals of Islamic psychology in Indonesia. The typological reference is based on the Islamic Psychology pattern. The pattern is the development of Islamic-style psychology which essentially derives from Islamic teachings. It may be the procedure of psychological phenomena based on western psychological theories first then Islamized or departing from Islamic principles analyzed based on psychological approaches (Mujib, 2008). The typological model to be analyzed in-depth in this study refers to the following typological models:

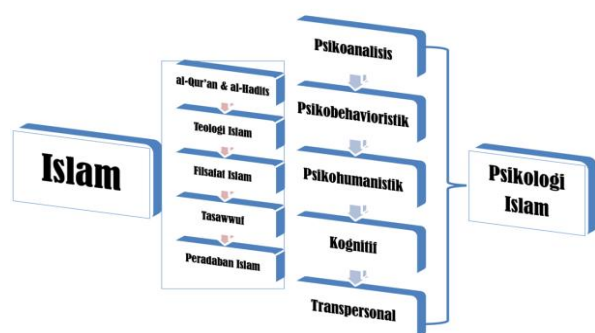
1. Madhab psychoanalysis of Islam; is the Madhab in psychology that emphasizes more on the analysis of psychiatric structures in Islamic perspectives. This madhab explains that all the basic traits of human beings including their behavior have been constructed from within the birth since every disposition and the potential human base has a relatively settled tendency.
2. Madhab Islamic Psycho-Behavioristic; is the Madhab in psychology that emphasizes more on real behavior in Islamic perspectives. This madhab explains that all basic human traits including their behavior are formed by the environment because humans do not have any tendency from birth. The individual traits who settle solely because of the habits that have been done.
3. Psychohumanistic Islamic Madhab; is the Madhab in psychology that emphasizes more on human quality developed through the process of learning from the environment from the Islamic perspective. This madhab explains that human beings have a unique power and will be more developed after the process of learning from the environment.

4. Madhab cognitive Islam; is the Madhab in psychology that emphasizes more on the strength of human cognitive power in the Islamic perspective. This madhab explains that humans have the logical power, that is why all behaviors are actuated.
5. The Islamic Psychotranspersonal Madhab; is the Madhab in psychology that emphasizes more on the power outside of man from an Islamic perspective. This madhab explains that not all of the basic traits of human beings including his behavior are driven from within himself, but there is an external power that dominates himself. That power could be from God or others who are spiritual and metaphysical.

The five madhabs used by construct in a madhab typology. On this research can be simplified in the following image:

Figure 1.

Madhab typology in Islamic psychology



The development of Islamic studies based on the integration of science and Islam continues to be conducted in order to find a constructive-positive dialogue between the "local" and "global", between the "particular" and "universal", between distinctive values and the shared values between the so-called "Dzanni" and "Qathi"(Dewi, Subhani Kusuma & Huda, n.d.). This can be seen from the scientific transformation of Ulum al-Din (religious knowledge) into Al-Fikr al-Islamiy (Islamic thoughts) and eventually became

dirasat al-Islamiyyah. Hence, where is the Islamic psychology position?. If it is only in Ulum al-Din, it will tend to have a dichotomic view and will trigger on the alignments of "*al-Firqah al-Islamiyyah*". If enters Al-Fikr al-Islamiy then it has been interested in doing a more comprehensive study. When the psychology of Islam has entered the ranks of Islamic studies (Dirasat al-Islamiyyah), the psychology of Islam inevitably may have a critical-contemplative view.

As the position of Islamic studies, one of the patterns developed in the study of Islamic psychology is an objectification pattern. Where Islamic psychology scientists have to transform normative views into objective views or develop measurable theories through experiment research. For example, the many hadith of the Prophet regarding the virtues of Umrah, whether it can be used as a theory that can explain the phenomenon of the busy community departure in the implementation of Umrah served by the travel agents every month or the hadith can be used as a motivational theory of Umroh among the Muslim people, especially in Indonesia.

However, as a scientific discipline, Islamic psychology is also an integration of Islamic sciences and psychology, so it is no longer purely as Ulum al-din. In the integration of these two areas of science, the pattern of development of Islamic psychology is wider. In addition to the objectification pattern above, there are several other patterns of Islamic psychology development; Pragmatic patterns (parallelization patterns, complementation patterns; comparison patterns, inductive patterns, verification patterns); Idealistic patterns (revelations, resourcefulness, and Burhan), as well as other additional patterns, are the comparative patterns and reconstruction theory patterns.

The works of Islamic Psychology in journal Literature to be researched are as follows:

1. *Perilaku Manusia dalam Perspektif Psikologi Islam*, Yuriadi, *El-Furqania*, Vol. 03, No. 02 (2016): 226-240.
2. *Pengendalian Emosi Menurut Psikologi Islam*, R. Rachmy Diana, *UNISIA*, Vol. 37, No. 82 (2015): 41-47.
3. *Konsep Fitrah dalam Psikologi Islam*, Muhammad Faiz Al-Afify, *Tsaqafah*, Vol. 14, No. 2 (2018): 279-298.
4. *Aliran Psikoanalisis dalam Perspektif Islam*, Faiqatul Husna, *Salam: Jurnal Sosial&Budaya Syar-i*, Vol. 5, No. 2 (2018): 99-112.
5. *Psikoanalisa Islam, Menggali Struktur Psikis Manusia dalam Perspektif Islam*, Lalau Heri Afrizal, *Jurnal Kalimah*, Vol. 12, No. 2 (2014): 237-261.
6. *Refleksi Teori Belajar Behavioristik dalam Perspektif Islam*, Izzatur Rusuli, *Jurnal Pencerahan*, Vol. 8, No. 1 (2014): 38-54.
7. *Kepribadian Manusia dalam Perspektif Psikologi Islam (Telaah Kritis atas Psikologi Kepribadian Modern)*, Septi Gumardi, *Holistik*, Vol. 12, No. 01 (2011): 259-296.
8. *Konsep Ruh dalam Perspektif Psikologi Pendidikan Barat dan Islam*, Sri Astuti A. Samad, *Fenomena*, Vol. 7, No. 2 (2015): 215-228.
9. *Konsep Mimpi dalam Perspektif Psikologi Islam: Studi Komparasi Psikologi Islam dan Psikologi Barat*, Yuminah, *Jurnal Psikologi Islam*, Vol. 5, No. 2 (2018): 87-102.
10. *Metode Ketenangan Jiwa: Suatu Perbandingan antara al-Ghazali dan Sigmund Freud*, Abd Syakur, *Islamica*, Vol. 1, No. 2 (2007): 162-173.
11. *Antara Kesehatan Mental dan Pendidikan Karakter: Pandangan Keislaman Terintegrasi*, Ahmad Nurrohim, *Attarbiyah: Journal of Islamic Culture and Education*, Vol. 1, No. 2 (2016): 273-302
12. *Penanganan Psikopatologi dengan Psikoterapi Islami*, Sri Astutik, *Jurnal Bimbingan dan Konseling Islam*, Vol. 02, No. 01 (2012): 75-87.
13. *Psikoterapi dalam Perspektif Bimbingan Konseling Islami*, Lahmuddin, *Miqot*, Vol. 36, No. 2 (2012): 388-408.
14. *Sufi Healing Terapi dalam Literatur Tasawuf*, M. Amin Syukur, *Wallsongo*, Vol. 20, No. 2 (2012): 391-412.
15. *Terapi Sufistik untuk Penyembuhan Gangguan Mental dan Mewujudkan Pribadi yang Sehat*, Ahmad Zaini, *Konseling Religi: Jurnal Bimbingan Konseling Islam*, Vol. 8, No. 1 (2017): 211-224.
16. *Peran Ajaran Tasawuf sebagai Psikoterapi Mengatasi Konflik Batin*, Waslah, *Jurnal Lentera: Kajian Keagamaan, Keilmuan, dan Teknologi*, Vol. 3, No. 1 (2017): 25-38.
17. *Dzikir: Psikoterapi dalam Perspektif Islam*, Rudy Haryanto, *Al-Ihkan*, Vol. 9, No. 2 (2014): 338-365.
18. *Tobat sebagai Sebuah Terapi (Kajian Psikoterapi Islam)*, Erba Rozalina Yulianti, *Syifa Al-Qulub*, Vol. 1, No. 2 (2017): 132-141.
19. *Terapi Tadabbur Al-Qur'an untuk Mengurangi Kecemasan Menghidap Persalinan Pertama*, Dini A.P. Prapto, H. Fuad Nashori, dan Rumiani. *Jurnal Intervensi Psikologi*, Vol. 7, No. 2 (2015): 131-142.
20. *Psikologi Transpersonal: Kasus Shalat*, Arif Wibisono Adi, *Indegenous Jurnal Ilmiah Berkala Psikologi*, Vol. 6, No. 1 (2002): 14-20
21. *Psikoterapi Transpersonal dalam Kajian Islam untuk Meningkatkan Kesehatan Mental*, Endang Fourianalisyawati, *Psycho Idea*, Vol 9, No. 1 (2011): 1-18.

22. *Husn al-Zhann: Konsep Berpikir Positif dalam Perspektif Psikologi Islam dan Manfaatnya bagi Kesehatan Mental*, Ahmad Rusydi, *Proyeksi*, Vol. 7, No. 1 (2012): 1-31.
23. *Rida Dalam Psikologi Islam Dan Konstruksi Alat Ukurnya*, Ahmad Rusdi, *Jurnal Psikologi Islam*, Vol. 4, No. 1 (2017): 95-117.
24. *Validitas Konstruk Alat Ukur Kesalehan Sosial*, Istiqomah, *Jurnal Ilmiah Psikologi Terapan*, Vol.07, No. 01 (2019): 119-131.
25. *Pengembangan Al-Ghazali's Sufism Happiness Inventory (ASHI): Sebuah Pengukuran Kebahagiaan Sufi*, Arman Marwing, *Tsaqafah*, Vol. 14, No. 2 (2018):263-278.
26. *Pengukuran Konsep Amanah dalam Pendekatan Kualitatif dan Kuantitatif*, Ivan Muhammad Agung dan Desma Husni, *Jurnal Psikologi*, Vol. 43, No. 3 (2016): 194-206.
27. *Eksplorasi dan Pengembangan Skala Qana'ah dengan Pendekatan Spiritual Indigenous*, Awaluddin Ahya, *Jurnal Ilmiah Psikologi Terapan*, Vol 07, No. 01 (2019):13-27.

The collected data is then analyzed through the content analysis techniques, by understanding and criticizing the content objectively from the scientific Papers of Islamic Psychology written in journal Literacy. The next step is to typologize each of the scientific works of Islamic Psychology written in the journal Literacy into five categories in the Islamic psychology Madhhab, namely (1) Islamic psychoanalysis; (2) Islamic Psycho behavioristic; (3) Islamic Psycho humanistic; (4) Islamic Psycho coognitive; and (5) Islamic Psycho transpersonal. In the last step is the comparison between the scientific papers of

Islamic Psychology written in journal Literacy, to be known tendency.

RESULTS AND DISCUSSION

Typologization of Islamic Psychology literacy articles will be analyzed thematically, including mental health themes, transpersonal psychology and Psychotherapy, the construct of Islamic psychology measuring instruments such as Rida related measurements, social piety, the concept of trust, Qona'ah scale and happiness scale. Last grouping several articles in the form of Islamic integration such as Sufism and Islamic education.

In the first article titled *Perilaku Manusia dalam Perspektif Psikologi Islam* (Yuriadi, 2016). This article can be categorized in the discussion of Islamic behavioristic psychology with a pattern of development that follows idealistic-philosophical patterns in explaining the human behavior theory of Islamic psychology perspectives. the authors cite a lot and lubricated his ideas on philosophical views, although he does not implicitly mention the figure. However, the author's explanation of Islamic and Western views related to the author's behavior also performs the dialectic analysis. This can be seen from the authors ' critique analysis of the theory of the behavior of the flow of modern psychology, but then explain the discussions directly on his Islamic view.

In the second article entitled *Pengendalian Emosi Menurut Psikologi Islam* (R. Rachmy Diana, 2015). This article follows an idealistic-scriptualis pattern, as the author bases his ideas on an Islamic world view which refers to Nash (Al-Qur'an and Al-Hadith). The third article *Konsep Fitrah dalam Psikologi Islam* (Al Afify, 2018). This article follows the ideal pattern of developing Islamic psychology which is an idealistic-eclectic pattern. Furthermore, the article specifically entered on the development of

psychoanalysis is work with the title *Aliran Psikoanalisis dalam Perspektif Islam* (Husna, 2018). This work takes a pattern of pragmatic-complementary development.

Another article explaining the concept of Islamic psychoanalysis as above is with the title *Psikoanalisa Islam, Menggali Struktur Psikis Manusia dalam Perspektif Islam* (Afrizal, 2014). Although both articles describe Islamic psychoanalysis, these two are different in their development patterns. In this Afrizal article, the pattern used is idealistic-scripturalist. This research is idealistic in harmony with the authors' explanation of the human soul structure which is based on the Islamic view. In idealistic development, the authors conduct a thematic-analytical study to the texts of the Qur'an and al-Hadith. Thus, this can be said that a pattern of development is scripturalist.

The last article that discusses one of the concepts in modern psychology with an Islamic perspective is the article with the title *Refleksi Teori Belajar Behavioristik dalam Perspektif Islam* (Rusuli, 2014). The authors used the approach of Sufism or more precisely the science of morality in the concept building studied in the Islamic perspective using an interdisciplinary approach of Sufism or Akhlaq. The selection of words between Sufism and Akhlaq is often used alternately considering the essence of Sufism is the discussion of behavior (Akhlaq) that is commendable (Mahmudah) thus, his heart becomes clean, holy and straight toward Allah SWT (Abduh, 2015).

The next article that came into the development of Islamic behavioristic flows is the article entitled *Antara Kesehatan Mental dan Pendidikan karakter: Pandangan Keislaman Terintegrasi* (Nurrohim, 2016). The discussion of this article also uses a pragmatic-justification pattern.

Furthermore, referring to the list of articles written in the previous sub-chapter,

the researchers found several articles that literate Islamic psychology with a pattern of comparison between the theories that are discovered by Western psychology and the Islamic view. Among them: an article titled *Kepribadian Manusia dalam Perspektif Psikologi Islam (Telaah Kritis atas Psikologi Kepribadian Modern)* (Gumiandari, 2011). Aside from being comparative, this article also has an idealistic-eclectic-Sufistic-Tasawwufi development pattern.

The development of comparative patterns is also found in the article entitled *Konsep Ruh dalam Perspektif Psikologi Pendidikan Barat dan Islam* (A.Samad, 2015). The writing of this article follows the idealistic-eclectic-Tasawwufi pattern. Despite using Nash (Al-Qur'an and Al-Hadith), this article also uses the area of tafsir. Furthermore, using a Sufism approach with an intuitive or Irfan as a cornerstone of epistemology, this study found that the modern psychology (psychoanalysis, behaviorism, and humanistic) is only up to the dimensions of jism, mind, and an-Nafs, while the dimensions of al-Ruh and Al-Fitrah could not be touched at all. At the conclusion, it can be identified that this article is entered into the theory of Islamic transpersonal psychology.

Still in the comparative pattern of developing Islamic psychology, the article titled *Mimpi dalam Perspektif Psikologi Islam: Studi Komparasi Psikologi Islam dan Psikologi Barat* (Yuminah, 2018) was also in the category of Islamic psychoanalysis since the discussion of dreams was scientifically discussed by Freud as pioneering the theory of psychoanalysis. The development pattern performed by the authors in this article is idealistic, scripturalistic, philosophical. Script pattern is because the author displays some Qur'anic verses related to dreams which were then called in the language of the dream term

used by the Qur'an, the word Ru'ya and Hulum.

The last article to conduct a discussion of Islamic psychology with comparative analytical patterns is an article titled *Metode Ketenangan Jiwa: Suatu Perbandingan antara al-Ghazali dan Sigmund Freud* (Syakur, 2007). The author compares the peace of mind method produced by psychoanalytical psychology figures (Freud) with the Islamic concept which is Sufism-philosophical-theological (al-Ghazali), this is because Al-Ghazali is known as a figure of Muslim Sufism, while the theological philosophy due to al-Ghazali positioned the soul as a metaphysical-immaterial entity that stands alone with traits and existed with God's prescribed law.

In harmony with the theme of psychotherapy and its integration with Sufism, several articles in the list above explain the conceptual psychotherapy and Sufism that characterize the practice of Islamic psychotherapy. Among them, the article titled *Penanganan Psikopatologi dengan Psikoterapi Islami* (Sri Astutik, 2012). On the topic of psychotherapy, the author uses idealistic-eclectic pattern. The idealistic construct is seen from the term Istihfa ' explained by the author in describing psychotherapy, furthermore explained with the view of the Qur'an and Muslim figures related to the practice of Islamic psychotherapy.

The application of psychotherapy Islam in counseling practice is discussed in the article titled *Psikoterapi dalam Perspektif Bimbingan Konseling Islami* (Lahmuddin, 2012). The development pattern used by the authors is idealistic-scripturalistic, where the development of psychotherapy practices in Islamic counseling initiated by the authors refers to the model offered by the Qur'an and al-Hadith.

The next article that focuses on the idea of implementing Sufism in psychotherapy is the article entitled *Sufi Healing Terapi dalam Literatur Tasawuf* (Syukur, 2012). This article is included in the development of Islamic transpersonal madhhab, where the author also uses the idealistic-scripturalistic-Tasawwufi pattern. The author uses the terms in the Qur'an that can be used as therapeutic methods such as repentance, patience, sincerity, etc. Then clarify the conceptual meaning of these words based on the figures of Sufism.

The development of Islamic transpersonal psychology with idealistic-Scripturalistic-Tasawwufi was also used by other writers in the article titled *Terapi Sufistik untuk Penyembuhan Gangguan Mental dan Mewujudkan Pribadi yang Sehat* (Zaini, 2017). But in explaining the concept of mental and personal health, the author uses the comparative-scripturalist-Tasawwufi pattern. Where the Qur'an and Al Hadiths are used to explain the concept of a healthy person in an Islamic perspective.

The next article that still discusses the integration of Sufism and psychotherapy included the category of Islamic transpersonal psychology is an article titled *Peran Ajaran Tasawuf sebagai Psikoterapi Mengatasi Konflik Batin* (Waslah, 2017). The pattern used by the author is idealistic-tasawwufi e.g. with some of the articles described above.

The following three articles specifically describe one of the various types of Islamic psychotherapy that have been commonly mentioned in several articles above. Like the article titled *Dzikir: Psikoterapi dalam Perspektif Islam* (Haryanto, 2014). This article uses the idealistic-tasawwufi pattern. The dhikr activity which is especially the core activity of the group of Sufism is used by the writer as a pattern of developing Islamic psychotherapy.

Another article that raised Islamic psychotherapy through Islamic teachings is the article titled *Tobat sebagai Sebuah Terapi (Kajian Psikoterapi Islam)* (Yulianti, 2017). The last article that used psychotherapy through Islamic teachings is the study area entitled *Terapi Tadabbur Al-Qur'an untuk Mengurangi Kecemasan Menghidap Persalinan Pertama* (Prapto, Nashori, & Rumiani, 2015).

The article that tries to do a pragmatic-complementation development pattern is the article titled *Psikologi Transpersonal: Kasus Shalat* (Adi, 2002). In this article, authors are exporting related concepts and findings in transpersonal psychology, then develop complementation. The pattern of development of Islamic Psychology pragmatic in the study of transpersonal psychology is also found in the article entitled berjudul *Psikoterapi Transpersonal dalam Kajian Islam untuk Meningkatkan Kesehatan Mental* (Fourianalistyawati, 2011). More clearly this article used a pragmatic-paralyzation pattern. It is pragmatic due to the author that put the practical aspects of the transpersonal psychotherapy proposed by the modern psychology of transpersonal theory that write down some of its implementation techniques (visualization, affirmations, and releases).

Among the articles that are considered representative in the research related to the development of Islamic psychology measuring instruments among them is the article titled *Husn al-Zhann: Konsep Berpikir Positif dalam Perspektif Psikologi Islam dan Manfaatnya bagi Kesehatan Mental* (Rusydi, 2012) and *Rida Dalam Psikologi Islam Dan Konstruksi Alat Ukurnya* (Rusdi, 2017) both articles are developed with objectification patterns.

In contrast to Rusdi's idealistic-scripturalistic article, a written article titled *Pengembangan Al-Ghazali's Sufism Happiness Inventory (ASHI): Sebuah*

Pengukuran Kebahagiaan Sufi (Marwing, 2018) has a pattern of developing objectification with idealistic-tasawwufi properties. The measurement of happiness construct that was tested by a pure writer used the concept of happiness according to al-Ghazali. The presence of the construct is purely based on an Islamic view explaining that happiness is not only related to the reality of the world but also eschatological (afterlife).

The next article is titled *Validitas Konstruksi Alat Ukur Kesalehan Sosial* (Istiqomah, 2019). The social-piety construct developed in this study despite objectification, the approach used by the authors in determining the dimensions of the measuring instrument is not purely idealistic-scripturalistic neither philosophical nor tasawwufi. The authors look still to use a pragmatic-parealization pattern.

Different from the three articles above that developed Islamic psychological measuring instruments that are sourced on the Nash and the Intepretatif sources, the last two articles are idealistic because of the use of terms and concepts that are typical of Islam, but the structure of the dimension and the indicator is purely a button-up from the perception of Indonesian people, therefore, it can be said to be the psychology of indigenous Muslims (Moslem utilization psychology), such as articles titled *Pengukuran Konsep Amanah dalam Pendekatan Kualitatif dan Kuantitatif* (Agung & Husni, 2017). The pattern of development conducted by Ivan Muhammad Agung and Desma Husni, as analyzed above, is exactly the same as the article *Eksplorasi dan Pengembangan Skala Qana'ah dengan Pendekatan Spiritual Indigenous* (Ahya, 2019). The development pattern used is pragmatic-inductive, where the Qona'ah scale construct was developed based on findings of the research in the area then followed by

theoretical thought Qona'ah based on the perception of Indonesian Moslem society.

Based on the content description and content analysis related to the pattern of

developing Islamic psychology literacy as described, the description can be seen in Table 1 below:

Table 1.
Typology of Islamic Psychological Literature in the Journalizing System

No	Mazhab of Psychology	Article Title	Author	Development Pattern
1.	Psychoanalysis of Islam	Aliran Psikoanalisis dalam Perspektif Islam	Faiqatul Husna	Pragmatic-complementation
		Psikoanalisa Islam, Menggali Struktur Psikis Manusia dalam Perspektif Islam	Lalu Heri Afrizal	Idealistic-scriptualistic
		Konsep Mimpi dalam Perspektif PsikologiIslam: Studi Komparasi Psikologi Islam dan PsikologiBarat	Yuminah	Comparison-idealistic-scriptualistic-philosophical
		Penanganan Psikopatologi dengan Psikoterapi Islami	Sri Astutik,	Pragmatic-justification
		Psikoterapi dalam Perspektif Bimbingan Konseling Islami	Lahmuddin,	Idealistic-scriptualistic
2.	Behavioristic of Islam	Perilaku Manusia dalam Perspektif Psikologi Islam	Yuriadi	Idealistic-philosophical
		Refleksi Teori Belajar Behavioristik dalam Perspektif Islam	Izzatur Rusuli	Comparison-idealistic-Tasawwufi/Akhlaqi
		Antara Kesehatan Mental dan Pendidikan Karakter: Pandangan Keislaman Terintegrasi	Ahmad Nurrohim	Pragmatic-justification
3	Humanistic of Islam	Dzikir: Psikoterapi dalam Perspektif Islam	Rudy Haryanto	Idealistic-tasawwufi and pragmatic-legalization
		Validitas Konstruk Alat Ukur Kesalehan Sosial	Istiqomah	Objectification Pragmatic-parelisation
		Pengukuran Konsep Amanah dalam Pendekatan Kualitatif dan Kuantitatif	Muhammad Agung dan Desma Husni	Objectification-pragmatic-indutification
4.	Cognitive of Islam	Pengendalian Emosi Menurut Psikologi Islam	R. Rachmy Diana	Idealistic-scriptualistic
5.	Transpersonal of Islam	Kepribadian Manusia dalam Perspektif Psikologi Islam (Telaah Kritis atas Psikologi Kepribadian Modern)	Septi Gumiardi	Comparison-idealistic-eclectic

Konsep Ruh dalam Perspektif Psikologi Pendidikan Barat dan Islam	Sri Astuti dan A. Samad	Comparison-idealistic-eclectic-tasawwufi
Metode Ketenangan Jiwa: Suatu Perbandingan antara al-Ghazali dan Sigmund Freud	Abd Syukur	Comparison-idealistic-tasawwufi-philosophical-theological
Sufi Healing Terapi dalam Literatur Tasawuf	M. Amin Syukur	Idealistic-scriptualistic-tasawwufi
Terapi Sufistik untuk Penyembuhan Gangguan Mental dan Mewujudkan Pribadi yang Sehat	Ahmad Zaini	Comparison-scriptualistic-tasawwufi
Peran Ajaran Tasawuf sebagai Psikoterapi Mengatasi Konflik Batin	Waslah	Idealistic-tasawwufi dan pragmatic-parelistation
Tobat sebagai Sebuah Terapi (Kajian Psikoterapi Islam)	Erba Rozalina Yulianti	Idealistic-tasawwufi
Terapi Tadabbur Al-Qur'an untuk Mengurangi Kecemasan Menghidap Persalinan Pertama,	Dini A.P. Prapto, H. Fuad Nashori, dan Rumiani	Objektification-idealistic-scriptualistic
Psikologi Transpersonal: Kasus Shalat	Arif Wibisono	Pragmatic-justification-complementation
Psikoterapi Transpersonal dalam Kajian Islam untuk Meningkatkan Kesehatan Mental	Endang Fourianalist yawati	Pragmatic-parelistation
Husn al-Zhann: Konsep Berpikir Positif dalam Perspektif Psikologi Islam dan Manfaatnya bagi Kesehatan Mental	Ahmad Rusydi	Objectification-idealistic-scriptualistic-interpretation
Rida Dalam Psikologi Islam Dan Konstruksi Alat Ukurnya	Ahmad Rusydi	Objectification-idealistic-scriptualistic-interpretation
Pengembangan Al- Ghazali's Sufism Happiness Inventory (ASHI): Sebuah Pengukuran Kebahagiaan Sufi	Arman Marwing	Objectification-idealistic-tasawwufi
Eksplorasi dan Pengembangan Skala Qana'ah dengan Pendekatan Spiritual Indigenous	Awaluddin Ahya	Objectification-pragmatic-inductification

CONCLUSION

Based on the journal Literature Research with the Islamic psychology theme, the authors turned out to have a diverse variant in the development of Islamic psychology Madzhab. The Islamic Psychotranspersonal madhab dominates the pattern of Islamic psychology development in Indonesia. As it was seen, that of the 27 journal Literations analyzed in the study were found: five literations of Islamic psychoanalysis, three literations of Islamic Psychobehavioristic; Three literations of Islamic Psychohumanistic; An Islamic Psychocognitive literacy and 15 literation of Islamic Psychotranspersonal Islam. This tendency is caused by the process of integration of Islam and the easiest psychology and low resistance level is Psychotranspersonal. The themes raised are often related to the value of life, the meaning of life, the transcendence of godliness, the relation of worship to God, and how the continuation of life, especially after death. Psychotranspersonal themes were more easily developed through literary research and/or quantitative research, while other madhhabs claim more to quantitative research.

The research also implicates the development of the Islamic psychology concept, to serve as the basis for writing journal literacy which themes around Islamic and psychological integration. The result is not merely beneficial for the development of psychology only, but also in the Islamic area. This means that through the integration of Islamic concepts will be more leading and can be verified empirically, likewise, the psychological theories that are initially positivistic will transform wholeness values.

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