

CONCEPTUALIZATION OF THE QALB AS AN EFFORT TO FORM A SCALE OF MEASUREMENT IN ISLAMIC PSYCHOLOGY

M. Fadli Nugraha

Universitas Medan Area, Indonesia

Corresponding-mail: prof.dr.mfn@gmail.com

ABSTRACT

The purpose of this research was to explore the concept of qalb which is explained in the Al-Quran in order to describe qalb according to the wishes that explain qalb, in this case is the Al-Quran. The research question was whether qalb in the Qur'an can be conceptualized based on the Qur'an and sunnah (hadith that explain the Qur'an). This study used a qualitative method with a descriptive approach to the Qur'an with the Qur'an. The primary data in this study were the Al-Quran and sunnah (hadith that explain the Qur'an) while the secondary data in this study were from books and journals whose explanations are related to qalb. The results of this study have theoretically proven that qalb can be conceptualized based on the Al-Quran and sunnah (hadith which explain the Al-Quran). It is hoped that the results of this research can be followed up by operationalizing based on the findings in this study to build a qalb measurement tool that have not been found around the world. Across-sector collaboration is also needed to continue this research which must also prioritize the Qur'an rather than human opinion so that it is clear to distinguish psychology in general from Islamic psychology.

Keywords: Qalb, Conceptualization, Psychometrics, Islamic Psychology

Submission	Review Process	Revised	Accepted	Published
November 3, 2020	July 29, 2022 – November 18, 2022	November 22, 2022	November 23, 2022	December 27, 2022

INTRODUCTION

The Qur'an has a long history. At the beginning, The Qur'an did not have Arabic diacritics (harakat) but now, it is easy to read. The information from the reading is so perfect that each word in the Qur'an can be translated easily throughout the world. Because it is easy to read at this time, people all over the world find messages or facts which just discovered by science a few centuries ago and this fact leads people to always deepen the scriptures.

Some religions may refuse inherency and coherence between science and religion, but the Qur'an repeatedly explains in many verses that God gave orders to humans to think. Current knowledge has proven a lot that science or knowledge will be created by thinking.

So the holy book encourages people to think in order to carry out the orders in Islam. It has been explained in the Al-Quran or can be abbreviated as QS.38:29 "the book that We sent down to you is full of blessings so that they live up to its verses and people of common sense learn a lesson."

Furthermore, God claims to be the most holy and He explains this in many verses and one of them is in QS.59:23 " He is Allah , other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him".

Therefore, from this verse, it can be concluded that what humans receive from God is also holy. Thus, the Al-Quran is holy.

That is why the Qur'an is also called the holy book.

Because this guidance is for humans, the human who receives this should also make himself pure so that he can receive orders or instructions from the Most Holy. God has explained in several instructions such as in QS.26:192-194 and QS.2: 97 that the location of a holy guidance is in qalb of humans because in these verses it is explained that the Al-Quran was revealed to the human qalb.

If humans read this consciously, they can draw conclusions that qalb is a very important thing because before receiving revelation qalb must be in good condition first. Furthermore, it can be ascertained that without a qalb in humans, everyone will not receive revelations or instructions from God, the Most Holy, as God who claims to have created humans, which He has stated in QS.23:12-14.

The concept and term qalb can only be found in the holy book Al-Quran and these terms are mentioned quite a lot in it. Just like other concepts and terms in the Al-Quran, not all of them have a complete explanation in one sentence because revelation comes down periodically. To explain a sentence at least one has to look at other related sources so that it can provide a complete picture of a concept in the Al-Quran.

The concept or term qalb seems very important besides being the place where the revelation or the Qur'an was revealed. Qalb is also the only concept that was mentioned before Muhammad became a prophet. Textual history states that there was an incident when the angel Gabriel cut open Prophet Muhammad's chest when he was about 5 years old (Al-Mubarakfuri, 2018) to purify his qalb so that he can receive revelations from the most holy. However, it is not supported by a strong historical evidence (Al-umuri, 2010, p. 103) whether this happened physically or

psychologically and this is of course a debate among scholars to this day.

This incident (Muhammad's qalb was purified before prophet hood) is also in line with the statement of one hadith "From Abu Hurairah, he said that Muhammad said, Verily Allah does not look at your appearance and wealth. However, Allah only looks at your qalb and your deeds "(HR. Muslim no. 2564) (Al-Bukhari, 1997).

Based on these two hadiths, it can be explained that (1) qalb is not a material thing because material things mentioned in Muslim hadith no. 2564 are appearance and wealth. God only sees qalb and deeds which can be concluded as non-material. So, the importance of qalb as a non-material concept exceeds material interests. This is also supported by previous research explanations that good qalb can understand the essential truth (Nurjan, 2017). Healing several mental illnesses also focuses on improving the heart/ qalb (Rahmatullah, 2019; Rusdi, 2016).

Even though the concept of the qalb which is non-material is important, there are still many different meanings of the concept or the term in research about the qalb around the world until now. It becomes a big question because if the same Al-Qur'an is used as the only source, it should have also produced the same meaning throughout the world since Al-Quran is printed in the same language all over the world, namely Arabic. It has been explained by God in several verses and one of them is in QS.41: 3 "The book whose verses are explained as reading in Arabic for people who know".

However, it does not mean that all the languages in the Qur'an can be explained in Arabic. Abdullah Abd Al-Fadi explained that there are 20 misinterpretation in the Qur'an (Al-Fadi, 1995). Of course, this can be explained because some verses contradict the current Arabic grammar which is called modern Arabic. This language was present

and underwent improvements long after the Al-Quran was revealed. This means that modern Arabic cannot fully explain the Al-Quran because it came long after the full Al-Quran was revealed.

Heart is a general definition for qalb. However, this term has not been conceptualized properly because it still raises the pros and cons around the world. This diversity of meanings is the basis for explaining the concept of qalb from the Al-Quran. The heart that has been translated by most people becomes a barometer to reinvent the concept that allows it to be measured and can be easily implemented in everyday life. Therefore, it is necessary to review the concept of heart/ qalb which is mentioned in the Al-Quran to support its operationalization in the future.

Field closest to the discussion of the qalb as something non-material is the field of psychology. This field specifically deepens the concepts of the soul. It is developing very rapidly until now. Islamic psychology studies have appeared with a concentration on explaining Islamic psychology and the Islamization of psychology, although the main branch of psychology such as the American Psychological Association does not have a special division to discuss this field yet. This field of study is possibly discussed in division 36.

Islamic psychology currently needs novelty to form theories deductively or inductively to prove its existence as well as to make this concentration unique. This means that the development of Islamic psychology is still based on qauliyah verses, but at the same time does not eliminate knowledge from the foundations of psychology (Nashori, 2005). In the field of psychology, there is a special field that measures the human soul which is commonly known as psychometrics. This study specifically discusses human psychological measuring instruments or tools

which is known as psychological tests for measuring latent concepts or known as variables that cannot be measured directly.

But to build a psychological test, special discussion with certain techniques is needed from a latent concept to be measured. Phenomena that become existing terms will be conceptualized which will then be operationalized in accordance with the principles of psychological measurement and in the end can measure the human soul to be predicted or described which will be useful for the development of human knowledge about humans themselves. The concept of the qalb as one thing that exists in the Al-Quran and is a psychological concept within humans can also potentially be measured like any other concept.

The development of measuring instruments that have contributed to the measurement of Islamic psychology can be seen from (Haque et al., 2016) and Abdel-Khalek (2007) with self-reported religiosity assessments, Jana-Masri & Priest (2007) with the religiosity of Islam scale, Alghorani (2008) with knowledge practice measures of Islamic religiosity, Francis et al., (2008) with Sahin –Francis scale of attitude toward Islam, Rippey & Newman (2008) with the perceived religious discrimination scale (PRDS), Abu Raiya et al., (2008) with a psychological measure of Islamic religiousness (PMIR), Amer et al., (2008) with the brief Arabic religious coping scale (BARCS), Ghorbani et al., (2008) with the afterlife motivation scale, Khawaja (2008) on the COPE scale with Muslims, AlMarri et al., (2009) with the short Muslim belief and practice scale, Aloud & Rathur (2009) with an attitude toward seeking formal mental health services.

Then there are Dasti & Sitwat (2014) with a multidimensional measure of Islamic spirituality (MMS), Ghorbani et al., (2014) with the Muslim experiential religiousness scale, and (Olufadi, 2017) with the Muslim

Daily Religion Assessment Scale (MUDRAS). While measurements from within the country are as follows: Rusdi (2017) with rida scale, Sari & Sofia (2018) with a trust scale, Rusdi (2018) with hazard scale (HS-8), Farmawati & Hidayati (2019) with the Islamic Personality Scale (IPS), Salsabila et al., (2019) with the Indonesian-psychological measurement of Islamic religiousness (I-PMIR), Sartika & Kurniawan (2015) with a scale of trust in Allah.

The results of this measuring tool in measuring Islamic concepts can only be one of representative from most of the existing measuring tools due to the search limitations in this article. However, all measuring tools that have been described previously use or explain the conceptualization and operationalization based on humans thought. A measuring tool that conceptualizes and operationalizes based on the Al-Quran itself has not been found until now, because God also claims that the verses that He has sent down will be explained by Him, as explained in QS.75:16-19 "Don't you move your tongue because you want to haste (master) it. Verily, it is Our duty to collect and recite it. So, when We have finished reciting it, follow the reading. Then, in fact, it is Our task to explain it."

Does the fact that there have been differences in concepts and terms until now show goodness? Or is the difference really a blessing? Obviously, this has also been explained in QS.4:82, "Didn't they adapt to the Qur'an? If (the Qur'an) had not come from Allah, they would have found many contradictions in it." Only those who do not enter into the Islamic system can deny this verse. This verse states very clearly that if there is a conflict or difference or "خْتِلَافًا" or "ikhtilaf" in the Qur'an means not from God. So, it can be concluded that the difference is due to interpretation coming from humans.

But if a Muslim disputes the previous fact, then God has also answered it within QS. Al-Qamar 54:17, 22, 32, 40, in which every verse says the same thing, namely "Indeed, we have really made the Al-Qur'an easy as a lesson. Then, is there anyone who wants to take lessons? " If indeed this verse is also denied by people who claim to be Muslims, then Allah has also explained this in QS.4:46 "Among the Jews there are those who change the words from their places. They said, "We heard, but we disobeyed." (They also say,) "Listen," while (you are the real Prophet Muhammad) do not hear anything. (They say,) "rā'inā" by twisting his tongue and scorning religion. Suppose they say, "We hear and obey. Listen and pay attention to us," surely that would be better for them and more appropriate. However, Allah cursed them because of their disbelief. They do not believe, except a very little ".

This means that someone who changes the words from the original one and interprets them according to his interests is considered as kufr. Furthermore, when someone debates again about the answers from God, then that is also explained in QS.2:75-77. Because if the statement in the previous verse was only for certain people or a person, then in fact this is no longer needed in the Al-Quran.

So, the question of this research is whether or not the qalb in the Qur'an can be conceptualized based on the Qur'an and sunnah (hadith that explain the Qur'an). This research is considered urgent to add new theories which also simultaneously enrich the discussion on the field of psychology and Islamic studies.

RESEARCH METHODS

This study used a qualitative method with a descriptive approach to Al-Quran bi Al-Quran (Murad, 2010, p. 94; Yasaroglu et al., 2016, p. 70) or inter-textual interpretation

(Abdul-Raof, 2001, p. 175) or summative content analysis (Lune & Berg, 2017, p. 183).

The purpose of this research was to explore. A researcher examines a new area to formulate questions that he or she may be able to address more specifically for future research. A researcher may need to conduct an exploratory study to know about, design and carry out a second or subsequent, more systematic and extensive study and perhaps the exploratory one is the first step in a series of studies (Neuman, 2014, p. 30).

Hence, exploring the qalb as the concept mentioned in the Al-Quran is quite important and so is filtering out theories that may not be in line with the wishes of the Al-Quran (Zaharuddin, 2017). The primary data sources used in this study were the Al-Quran and Sunnah (hadith that explains the Al-Quran). In addition to that, the books and research articles related to qalb were used as the secondary sources in this research. Data analysis used in this study was content analysis. This means that every qalb concept in the Al-Quran was explained and analyzed by the Al-Quran itself without any additions or subtractions from the researcher.

RESULTS AND DISCUSSION

Results

Meaning of qalb

The term "قَلْبٌ" (qalb) is generally interpreted as the heart and this concept is still latent and cannot be understood clearly or measurably. When viewed from Al-Munawwir dictionary (1997), "قَلْبٌ" means sense. According to KBBI (2017), the loanword for it is kalbu, meaning "the root of the inner feeling; a pure heart; heart", while the heart is "something that is in the human body which is considered as a place for all inner feelings and a place to store understanding (feelings and so on)". Similarly, in Oxford Dictionaries (2019), the word heart means "the place in a person where the feelings and emotions are

thought to be, especially those connected with love".

Meanwhile, explained in other sources than the dictionaries, the heart is a unit of metaphysics which is also contained in the holy books of Judaism, Christianity, Hinduism, Buddhism (Yazaki, 2013). Some state that qalb is the heart of the soul (Abu-Raiya, 2012) or divine elements (Jalil et al., 2017). Moreover, the qalb is described as a beating heart with the function of pumping blood throughout the body (Fairuz, 2016). Based on (Saputra et al., 2020), the heart refers to the human personality. Additionally, Mansyur (2017) states that the heart is a spiritual state that goes back and forth.

Description of qalb

In the Al-Quran, descriptively the word "قَلْبٌ" (qalb) and similar words are mentioned approximately 124 times in 44 surah and it is recorded that 85 of them were revealed in Medina and 39 were revealed in Mekkah.

Table 1. Positive qalb

No	chapters & verses	character / Abilities	Arabic
1	8:2	tremble	وَجَلَّتْ
2	22:35		وَجَلَّتْ
3	23:60		وَجَلَّةٌ
4	3:103	united	قَالَفَ
5	8:63		وَأَلْفَ
6	3:154	pure	لِيُبَيِّنَ
7	5:41		يُظَهِّرَ
8	33:53		أَظْهَرَ
9	50:33	repentance	مُنِيبٌ
10	3:8	positive inclined	تُرْعُ
11	66:4		صَعَتٌ
12	8:70	kindness	خَيْرٌ
13	39:23	soften	تَلِينٌ
14	9:15	No indignation	غَيْظٌ
15	50:37	listens attentively	Peace be upon you
16	7:179	comprehension	يَفْقَهُونَ
17	22:46	knowing	يَعْقِلُونَ

18	26:89	peaceful	سَلِيمٍ
19	37:84		سَلِيمٍ
20	34:23	fright	فُرْعٍ
21	22:32	piety	تَقْوَى
22	8:11	strengthen	لِيَرْبِطَ
23	18:14		وَرَبِّطْنَا
24	28:10		رَبِّطْنَا
25	2:260	tranquil	لِيُطْمِئِنَّ
26	3:126		لِيُطْمِئِنَّ
27	8:10		لِيُطْمِئِنَّ
28	13:28		وَتَطْمِئِنُّ
29	16:106		لِيُطْمِئِنَّ
30	48:4		السَّكِينَةَ
31	22:54	humbly	فَتُخْبِتُ

From the search results, it is found that the word "قَلْبٌ" (qalb) in the Qur'an can have two opposite perceptions, meaning that the qalb can be something positive or negative and a set of these things is explained in tables 1 and 2.

Table 2. Negative qalb

No	chapters & verses	character/ abilities	code
1	5:41	without credence	لَمْ نُؤْمِنْ
2	39:45	shrink with aversion	اشْمَزَّتْ
3	2:283	sin	أَثِمٌ
4	3:159	rough	عَلِيْظٌ
5	2: 74	unbreakable	فَسَتْ
6	5:13		فُسَيْيَةٌ
7	6:43		فَسَتْ
8	10:88		وَأَشَدُّ
9	39:22		لِلْفُسَيْيَةِ
10	57:16		فَقَسَتْ
11	18:28	neglectful	أَعْقَلْنَا
12	21:3		لَاهِيَةً
13	3:156	contrition	حَسْرَةً
14	3:7	deviant	زَيْغٌ
15	9:127		صَرَفٌ
16	61:5		أَرَاغٌ
17	2:10	illness	مَرَضٌ
18	5:52		مَرَضٌ
19	8:49		مَرَضٌ
20	9:125		مَرَضٌ
21	24:50		مَرَضٌ
22	33:12		مَرَضٌ

23	33:32		مَرَضٌ
24	33:60		مَرَضٌ
25	47:20		مَرَضٌ
26	47:29		مَرَضٌ
27	74:31		مَرَضٌ
28	22:53		مَرَضٌ وَالْقَاسِيَةِ
29	9:45	hesitancy	وَإِذْ تَابَتْ
30	9:110		رَبِّيَّةً
31	2:225	deliberately negative	بِمَا كَسَبَتْ
32	33:5		مَا تَعَمَّدَتْ
33	23:63	perverted	عَمْرَةً
34	3:151	apprehensive	سَأْلِي
35	8:12		سَأْلِي
36	33:26		الرُّعْبَ
37	59:2		الرُّعْبَ
38	79:8		وَاجْفَةٌ
39	33:10	pressure	الْحَنَاجِرَ
40	40:18		الْحَنَاجِرَ
41	2:7	sealed	خَتَمٌ
42	2:88		غُلْفٌ
43	4:155		طَبَعٌ
44	6:25		أَكِنَّةً
45	6:46		خَتَمٌ
46	7:100		وَنَطْبَعٌ
47	7:101		يَطْبَعُ
48	9:87		وَطْبَعٌ
49	9:93		وَطْبَعٌ
50	10:74		نَطْبَعٌ
51	16:108		طَبَعٌ
52	17:46		أَكِنَّةً
53	18:57		أَكِنَّةً
54	30:59		يَطْبَعُ
55	40:35		يَطْبَعُ
56	41:5		أَكِنَّةً
57	42:24		يَخْتِمُ
58	45:23		خَتَمٌ
59	47:16		طَبَعٌ
60	47:24		أَقْفَالُهَا
61	63:3		فَطْبَعُ
62	83:14		زَانَ

Discussion

Concept of qalb

In the field of psychology, specifically psychometrics, the word conceptualization is

defined as "the process of forming concepts, especially abstract ones, from experience or material being studied" (APA Dictionary of Psychology, 2022c). The word concept is defined as "ideas that represent a class of objects or events or their properties, such as a cat, walking, honest, blue, or fast" (APA Dictionary of Psychology, 2022b). Qalb that has been reviewed previously presumably needs to be conceptualized because it seems to have contradictions in several chapter/verses.

In the Qur'an, it is mentioned that qalb is heart in both a physical and spiritual sense, whereas the liver (the human organ) in Arabic is called "الكبد" (kabidu), not "قَلْبٌ" (qalb). The previous explanations that say qalb means the heart, the body organ, is based on a hadith which says "Remember that in the body there is a lump of flesh. If it is good, then the whole body is good too. If it is damaged, then the whole body is damaged. Know that it is qalb" (HR. Bukhari 52 and Muslim 1599) (Al-Bukhari, 1997; Muslim, 2007).

The word "meat" in this hadith is really close to or matches the meaning of the qalb that is the heart. However, it may be possible to deepen the text and context on this, and of course to find the explanation, the Qur'an is the guidance. The first reference that can be discussed in this regard is the Qur'an 50:37 that says, "Verily in this is a Message for any that has a qalb and understanding or who gives ear and earnestly witnesses (the truth)."

Qalb is said to be able to hear and witness or in other words can listen and see. If a comparison is made to the heart, qalb in the Al-Quran and heart in human version have different tasks. The heart's job is only to pump blood to flow throughout the body, whereas the qalb referred by the Al-Quran is the one that can receive revelation. So, the statement that qalb is the heart (which pumps blood through out the body) can be misinterpreted

and misuse in accordance with God wishes (not in accordance with the Al-Quran).

Then based on the explanation from some of the research literature, it is found that "قَلْبٌ" (qalb) is meant as something abstract (does not have a clear concept), so it will also provide explanations that contradict other verses. As an example "قَلْبٌ" (Qalb) can mean vibrate in QS.8:2, and "قَلْبٌ" (Qalb) can also mean hard in QS.2:74. There are still many verses that will contradict other verses if interpreted as something abstract.

Based on the results of the research descriptions about the meaning of "قَلْبٌ" (qalb), there was qalb based on the Al-Quran. The word "قَلْبٌ" (qalb) presumably refers to QS.22:46.

If you look at the previous definition, there is one translation which explains that the heart is the mind and it is quite in accordance with the entire verse or there is no contradiction with other verses. However, because it is an interpretation from humans, it may become a secondary source that cannot become the primary reference.

The concept of qalb according to the Qur'an can be found in QS.22:46 right in the middle of the sentence, that is:

قُلُوبٌ يَّعْتَلُونَ بِهَا

Figure 1. The concept of qalb

In the last part "بِهَا يَّعْتَلُونَ" (yak qilunabiha), the word "بِهَا" (biha) actually explains the first word "قُلُوبٌ" (quluubun). So, based on the verse, qalb is something that can understand.

The flow of explanation of this concept starts from the word "قُلُوبٌ" (qalb) then followed by the word "بِهَا يَّعْتَلُونَ" meaning the qalb with which we can understand. So, simply put, the concept of qalb at the beginning of QS.22:46 saying "Have they not journeyed in the land that their hearts might understand and their ears might listen?" can

be understood that the heart can understand. The meaning of the heart is understanding and in Indonesian Language, understanding means "the process, the act, and the way to understand something".

Furthermore, in the field of general psychology, this concept is closest to the explanation of "cognitive", that is "the process by which knowledge and understanding is developed in the mind" (Oxford dictionary, 2022). Additionally, it is also described as "all forms of knowing and awareness, such as perceiving, conceiving, remembering, reasoning, judging, imagining, and problem solving. Along with affect and conation, it is one of the three traditionally identified components of mind" (APA Dictionary of Psychology, 2022a). Likewise, this concept is also supported by other dictionaries (Anis & Muntashir, 1972; Manzhur, 1966; Munawwir, 1997).

The above explanation is also strengthened in QS.7:179 which can be seen as follows.

لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا

Figure 2. Supporting Data for the First Concept of Qalb

When seen in the excerpt of the verse, it will be clear that by not using "قلْبٌ" (qalb) then we can't understand. So, is this meaning consistent with the other verses? Yet, a possible contradiction appears in QS.22:46 in which at the end of the verse God mentions:

الْقُلُوبِ الَّتِي فِي الصُّدُورِ

Figure 3. Supporting Data for the second Concept of Heart

If we look at the end of the verse, the meaning of qalb as understanding may not be strong enough because in that verse it is explained that the qalb is in the chest which might justify that the qalb is the heart. In order that there is no contradiction in each verse, the correct concept for the chest has

been explained by God in QS.17:51 at the beginning of the verse.

أَوْ خَلَقْنَا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ

Figure 4. Supporting Data for the Third Concept of Heart

Therefore, the word "صُدُورٌ" does not mean the chest in physical form, but more accurately interpreted as the mind or understanding. As a result, there really is no contradiction in the QS.22:46.

The Al-Quran only explains in black and white and it is at the same time a differentiator between good and wrong. God emphatically states that there is no contradiction in His words, as stated in QS.4:82, "Do they not then reflect on the Quran? Had it been from anyone other than Allah, they would have certainly found in it many inconsistencies." The Al-Quran has been made easy for humans and it is also repeated up to four times in the same chapter in QS.54:17, 22, 32, 40. Thus, based on this verses, the conceptualization process is felt to be clear enough from the Al-Quran alone without involving the results of human thoughts on conceptualization.

In regard to the historical context in the hadith about the splitting of the Prophet's chest, it is considered not to have a strong history (Al-umuri, 2010), and the facts of the story are not in line with modern human rationality. However, it is not the operation event that is the focus of attention in the current discussion, but it is the heart which becomes the discussion in the history of the text. This means that the qalb is the first issue that must be considered before the revelation. Moreover, the importance of the event when angel Gabriel came down to Muhammad at that time was in line with Gabriel's duties as the messenger of revelation.

Therefore, the chest splitting by the angel Gabriel is interpreted as the act to provide wisdom to Muhammad so that he

understood what was positive and negative or what was right and what was wrong. It is considered more rational to be accepted by today's modern society. With such an interpretation, it is clear that qalb will not conflict with other verses of the Qur'an. Then in the historical context, it is also stated that the splitting of Muhammad's chest occurred twice; when he was a child and when he was an adult.

Furthermore, in the context of this story, it is also explained that the incident of the opening of the Prophet's chest happened twice during his life, so his understanding would be firm in order to carry out his duties as a messenger when he grew up or after his heart was ready to receive weighty words from God as explained in QS.73:5 "Indeed, we will send down a weighty words on you." This means that the heart also has a process as explained earlier.

Referring to the notion of conceptualization and looking at the previous discussion, the answers to the research questions can be explained that the qalb can indeed be conceptualized only based on the Al-Quran and sunnah (hadith which explain the Al-Quran) which obviously uphold the concept of the qalb.

The description of the results shown in tables 1 and 2 can then be further deepened into many explanations in each of these verses in order to enable us to operationalize the concept of the heart to build psychological tests both in the cognitive and in non-cognitive domains.

CONCLUSION

Several comparisons of this discussion proved that the Qur'an describes "قَلْبٌ" (qalb) as something comprehension. In other words, qalb can also move in positive and negative directions. Thus, qalb is a neutral mental process in humans. This result also proved that qalb in the Qur'an can be explained by

the Qur'an itself and at the same time it strengthens the position of the Qur'an which remains above humans and all other creatures. Furthermore, based on the Qur'an, qalb can be simply explained as understanding. It is a mental process within humans that can go either to a positive or to negative direction as explained in cognitive psychology.

It is hoped that future research will be able to carry out operationalization of the heart from the table described in this study in order to create a measuring instrument that is considered valid based on the Al-Quran and Sunnah. In addition to that, for the future research, experimental proof can be conducted to see the heart from various tests based on demography and methodology. In-depth descriptive research can also be done to find out whether the concept of the heart is the same as cognition or they may be different in a certain aspect or level. In the end, of course, research collaboration is widely open to all researchers around the world from various fields to prove the qalb as an important concept in Islam because this system is God mercy for all creations.

REFERENCES

- Abdel-Khalek, A. M. (2007). Assessment of intrinsic religiosity with a single-item measure in a sample of Arab Muslims. *Journal of Muslim Mental Health*, 2(2), 211–215.
<https://doi.org/http://dx.doi.org/10.1080/15564900701614874>
- Abdul-Raof, H. (2001). *Qur'an translation discourse, texture, and exegesis*. London: Routledge.
- Abu-Raiya, H. (2012). Towards a systematic Qura'nic theory of personality. *Mental Health, Religion and Culture*, 15(3), 217–233.
<https://doi.org/10.1080/13674676.2011.640622>
- Abu Raiya, H., Pargament, K. I., Mahoney, A., & Stein, C. (2008). A Psychological measure of islamic religiousness:

- development and evidence for reliability and validity. *The International Journal for the Psychology of Religion*, 18(4), 291–315.
<https://doi.org/10.1080/10508610802229270>
- Al-Bukhari, S. (1997). *The translation of the meanings of sahih Al-Bukhari* (M. M. Khan (trans.)). Saudi Arabia: Darussalam.
- Al-Fadi, A. A. (1995). *Is the Quran Infallible?* Austria: Light of life.
- Al-Mubarakfuri, S. S. (2018). *Sirah nabawiyah* (Y. Maqosid (ed.)). Jakarta: Pustaka Al-Kautsar.
- Al-umuri, A. D. (2010). *Shahih sirah nabawiyah*. Jakarta: Pustaka as-sunnah.
- Alghorani, M. A. (2008). Knowledge-practice measure of Islamic religiosity (KPMIR): A case of high school Muslim students in the United States. *Journal of Muslim Mental Health*, 3(1), 25–36.
<https://doi.org/http://dx.doi.org/10.1080/15564900802035169>
- AlMarri, T. S. K., Oei, T. P. S., & Al-Adawi, S. (2009). The development of the Short Muslim Practice and Belief Scale. *Mental Health, Religion & Culture*, 12(5), 415–426.
<https://doi.org/10.1080/13674670802637643>
- Aloud, N., & Rathur, A. (2009). Factors Affecting Attitudes Toward Seeking and Using Formal Mental Health and Psychological Services Among Arab Muslim Populations. *Journal of Muslim Mental Health*, 4(2), 79–103.
<https://doi.org/10.1080/15564900802487675>
- Amer, M. M., Hovey, J. D., Fox, C. M., & Rezcallah, A. (2008). Initial Development of the Brief Arab Religious Coping Scale (BARCS). *Journal of Muslim Mental Health*, 3(1), 69–88.
<https://doi.org/10.1080/15564900802156676>
- Anis, I., & Muntashir, A. H. (1972). *al Mu'jam al wasith*. Kairo: Darul Ma'arif.
- APA Dictionary of Psychology. (2022a). Cognition. American Psychological Association.
<https://dictionary.apa.org/cognition>
- APA Dictionary of Psychology. (2022b). Concept. American Psychological Association.
<https://dictionary.apa.org/concept>
- APA Dictionary of Psychology. (2022c). Conceptualization. American Psychological Association.
<https://dictionary.apa.org/conceptualization>
- Dasti, R., & Sitwat, A. (2014). Development of a Multidimensional Measure of Islamic Spirituality (MMS). *Journal of Muslim Mental Health*, 8(2), 47–67.
<https://doi.org/10.3998/jmmh.10381607.0008.204>
- Fairuz. (2016). *Reinterpretasi Qalb: Tafsir Ulang Makna Hati Sebagai Locus Spiritual Dan Penerima Pesan Transendental*.
- Farmawati, C., & Hidayati, N. (2019). Penyusunan dan Pengembangan Alat Ukur Islamic Personality Scale (IPS). *Jurnal Psikologi Islam Dan Budaya*, 2(1), 19–30.
<https://doi.org/10.15575/jpib.v2i1.4318>
- Francis, L. J., Sahin, A., & Al-Failakawi, F. (2008). Psychometric Properties of Two Islamic Measures among Young Adults in Kuwait: The Sahin-Francis Scale of Attitude toward Islam and the Sahin Index of Islamic Moral Values. *Journal of Muslim Mental Health*, 3(1), 9–24.
<https://doi.org/10.1080/15564900802035201>
- Ghorbani, N., Watson, P. J., Geranmayepour, S., & Chen, Z. (2014). Measuring Muslim spirituality: Relationships of Muslim experiential religiousness with religious and psychological adjustment in Iran. *Journal of Muslim Mental Health*, 8(1), 77–94.
<https://doi.org/10.3998/jmmh.10381607.0008.105>
- Ghorbani, N., Watson, P. J., & Shahmohamadi, K. (2008). Afterlife Motivation Scale: Correlations With Maladjustment and Incremental Validity in Iranian Muslims. *The International Journal for the Psychology of Religion*, 18(1), 22–35.

- <https://doi.org/10.1080/10508610701719314>
- Haque, A., Khan, F., Keshavarzi, H., & Rothman, A. E. (2016). Integrating islamic traditions in modern psychology: Research trends in last ten years. *Journal of Muslim Mental Health*, 10(1), 75–100.
<https://doi.org/10.3998/jmmh.10381607.0010.107>
- Jalil, M. H., Stapa, Z., & Samah, R. A. (2017). Konsep Hati Menurut Al-Ghazali. *Reflektika*, 11(11), 59–71.
- Jana-Masri, A., & Priester, P. E. (2007). The Development and Validation of a Qur'an-Based Instrument to Assess Islamic Religiosity: The Religiosity of Islam Scale. *Journal of Muslim Mental Health*, 2(2), 177–188.
<https://doi.org/http://dx.doi.org/10.1080/15564900701624436>
- KBBI. (2017). *Kamus Besar Bahasa Indonesia*. In Pusat Bahasa. Kementerian Pendidikan Nasional.
- Khawaja, N. G. (2008). An Investigation of the Factor Structure and Psychometric Properties of the COPE Scale With a Muslim Migrant Population in Australia. *Journal of Muslim Mental Health*, 3(2), 177–191.
<https://doi.org/10.1080/15564900802487584>
- Lune, H., & Berg, B. L. (2017). *Qualitative research methods for the social sciences* (9th ed.). London: Pearson Education Limited.
- Mansyur. (2017). Al-Qolbu dalam Perspektif Al-Qur'an. *Tafsere*, 5(1), 45–66.
- Manzhur, I. (1966). *Lisanul Arab*. Beirut: Darul Kutub Ilmiah.
- Munawwir, A. W. (1997). *Al-Munawwir: Kamus Arab-Indonesia terlengkap*. Surabaya: Pustaka progresif.
- Murad, K. (2010). *Way to the Qur'an*. United Kingdom: The Islamic Foundation.
- Muslim, S. (2007). *English Translation of Sahih Muslim* (H. Khatib (ed.); N. Al-Khatib (trans.)). Saudi Arabia: Darussalam.
- Nashori, H. F. (2005). Refleksi Psikologi Islami. *Jurnal Psikologi Islami*, 1(1), 33–42.
- Neuman, W. L. (2014). *Basics of social research: qualitative & quantitative approaches* (3rd ed.). London: Pearson Education Limited.
- Nurjan, S. (2017). Refleksi psikologi islami dalam dunia psikologi di indonesia. *ISTAWA: Jurnal Pendidikan Islam*, 2(2).
- Olufadi, Y. (2017). Muslim Daily Religiosity Assessment Scale (MUDRAS): A new instrument for Muslim religiosity research and practice. *Psychology of Religion and Spirituality*, 9(2), 165–179.
<https://doi.org/https://doi.org/10.1037/rel0000074>
- Oxford Dictionaries. (2019). *Oxford Dictionaries*. Oxford University Press.
- Oxford dictionary. (2022). *Oxford learner's dictionaries*. Oxford University Press.
https://www.oxfordlearnersdictionaries.com/definition/english/read_1?q=read
- Rahmatullah, A. S. (2019). Qalbun healing berbasis tasawuf: upaya menyetatkan jiwa terhadap homoseksual. *Psikis: Jurnal Psikologi Islam*, 5(1), 33–47.
- Rippy, A. E., & Newman, E. (2008). Adaptation of a scale of race-related stress for use with Muslim Americans. *Journal of Muslim Mental Health*, 3(1), 53–68.
<https://doi.org/http://dx.doi.org/10.1080/15564900802035292>
- Rusdi, A. (2016). Efektivitas salat taubat dalam meningkatkan ketenangan hati. *Psikis: Jurnal Psikologi Islam*, 2(2), 94–116.
- Rusdi, A. (2017). Rida dalam psikologi islam dan konstruksi alat ukurnya. *Jurnal Psikologi Islam*, 4(1), 95–117.
- Rusdi, A. (2018). Pengembangan skala hasad (HS-8) dalam psikologi islam. *Jurnal Psikologi Islam*, 5(2), 117–130.
- Salsabila, D. F., Rofifah, R., Natanael, Y., & Ramdani, Z. (2019). Uji Validitas Konstruk Indonesian-Psychological Measurement of Islamic Religiousness (I-PMIR). *Jurnal Psikologi Islam Dan Budaya*, 2(2), 1–10.
<https://doi.org/10.15575/jpib.v2i2.5494>
- Saputra, A., Rospita, M., & Shopiah, V. (2020). Qalbu Dalam Kajian Psikologi Islam. *Psikobuletin: Buletin Ilmiah*

- Psikologi, 1(1), 38.
<https://doi.org/10.24014/pib.v1i1.8413>
- Sari, E. P., & Sofia, N. (2018). Konstruksi alat ukur amanah dalam perspektif al-quran dan hadis. *Jurnal Psikologi Islam*, 5(1), 13–26.
- Sartika, A., & Kurniawan, I. N. (2015). Skala Tawakal Kepada Allah: Pengembangan Ukuran-Ukuran Psikologis Surrender To God Dalam Perspektif Islam. In *Psikologika: Jurnal Pemikiran dan Penelitian Psikologi* (Vol. 20, Issue 2). <https://doi.org/10.20885/psikologika.vol20.iss2.art3>
- Yasaroglu, E. M., Erkul, I., & Morgul, N. (2016). *Tafsir qur'anic exegesis*. Turkey: Erkam publications.
- Yazaki, S. (2013). *Islamic Mysticism and AbūTālib al-Makkī: The Role of the Heart*. In *Islam and Christian–Muslim Relations*. London: Routledge.
- Zaharuddin. (2017). Psikologi Islam Perspektif Malik Badri. *Psikis: Jurnal Psikologi Islami*, 3(1), 43.
<https://doi.org/10.19109/psikis.v3i1.1392>