

**TRACING THE THREADS: UNEARTHING THE HISTORICAL LANDSCAPE OF ISLAMIC  
GUIDANCE AND COUNSELING IN INDONESIA****Muskinul Fuad, Abdul Kholiq, Mustain**

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**Abstract**

This study aims to trace and analyze the historical and epistemological development of Islamic Guidance and Counseling (IGC) studies in Indonesia, uncovering the interdisciplinary dynamics that have shaped its growth across guidance, counseling, and psychotherapy domains. This study uses a discourse-historical approach to demonstrate the dynamic and heterogeneous growth of Islamic Guidance and Counseling studies in Indonesia. This condition is observed across the spectrum of research and development, which includes guidance, counseling, and psychotherapy. This discipline develops in an interdisciplinary manner with the influence of other knowledge such as Da'wah, Education, Islamic Psychology, and Sufism. While public university academics often restrict guidance and counseling to developmental education, those at State Islamic Universities prefer a broader, more clinical approach to Islamic guidance and counseling. Indonesian Islamic guidance and counseling is shaped by three epistemological schools: bayani (thematic interpretation), burhani (speculative philosophical-rational), and irfani (Sufistic spiritual interpretation of human issues). These three approaches are followed to understand guidance and counseling efforts toward humans. Starting from these three approaches, Islamic guidance and counseling researchers in Indonesia have succeeded in formulating various methods that can be used to produce Islamic Guidance and Counseling studies that are expected to answer challenges to Muslims in Indonesia.

Keywords: Islamic guidance and counseling; Indonesia; Discourse-historical approach; Epistemological schools.

**INTRODUCTION**

The emergence of guidance and counseling is inseparable from social problems in various parts of the world, especially in the Americas and Europe in the early 19th century. This historic event was marked by F. Parson's initiative to establish a Vocational Guidance Beraeu clinic in Boston in 1906 (Tarmizi, 2018). Guidance and counseling continue to be studied and developed with various thought models applied in multiple life settings. Sessions consist of an in-depth conversation between a therapist and their client, with the latter seeking growth in areas like self-awareness. However, a counselor's approach to counseling will be heavily influenced by the counselor's familiarity with and commitment to preexisting ideas and beliefs. In general, the currently developing theory and practice of counseling are dominated by the conventional counseling paradigm, which is psychoanalytic, behavioristic, and humanistically oriented (Kim, Oh, & Mumbauer, 2019; Liu et al., 2021). In the last decade, various studies on multicultural counseling have shown that factors such as culture, gender, religion, and other identities are essential aspects of an individual that will significantly influence the goals and patterns of relationships in guidance and counseling (Smith, Lyon, & O'Grady, 2019). According to Alladin (2002), in a diverse cultural and religious setting, a counselor must be able to deviate from the typical counseling practice if they want their client to benefit. The need for a guidance and counseling approach appropriate to the cultural and religious context has led to a debate on the need to develop indigenous guidance and counseling, a pattern of guidance and counseling extracted from the values or traditions of a community or group. This discourse cannot be separated from the development of indigenous psychological discourse as an effort to build a psychology that considers socio-political, historical,

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religious, ecological, and other factors that make every cultural group, as well as every person, an agent for their actions (Kim et al., 2019).

Indigenous psychology questions the universal applicability of Western psychological theories and seeks to develop theories that are grounded in local contexts and values (Guimarães & Danilo, 2023; Yeh, 2023). Psychologists adhering to this Eastern school of thought are dissatisfied because research findings originating from the replication of the Western paradigm are deemed irrelevant or no longer sufficient for understanding the psychology of society in non-Western countries. This movement emerged in the early 1980s among the scientific community in non-Western countries such as the Philippines, Japan, India, Taiwan, Korea, and Hong Kong. Several Indigenous psychologists advocate the scientific study of human behavior and psychological processes in culturally meaningful contexts. For instance, Chinese psychologists specializing in counseling have constructed a model based on the tenets of Confucianism, Taoism, and Buddhism—three of the world's great religions widely acknowledged to have had a significant impact on Chinese society. A contemporary counseling expert, Gerald Corey, emphasized that every counseling theory needs to be tested for its relevance to various cultural diversity targets. Although each method has assumptions, perspectives, and procedures, they all provide something valuable to multicultural counseling. Corey (2012) assessed the philosophical dimension between Adlerian Psychology and Islamic teachings. He concluded that some Adlerian ideas and principles could be used in counseling Muslims. Specifically, Johansen (2009) argues that the philosophical assumptions of the Adlerian school—including teleology, the struggle against superiority, cooperation, and social interest—are highly relevant to counseling in Muslim communities.

The concepts regarding the responsibilities and duties of life (good deeds) explained in detail in the Qur'an provide guidelines on how Muslims can survive, help each other, and work for society's welfare. On the other hand, Johansen (2009) asserts significant discrepancies between the Adlerian school of thought and Islamic teachings regarding gender equality and democracy. Johansen is aware that Islam does not view men and women on the same level but instead views men as superior to women. Johansen's point of view must be criticized because the differences between men and women discussed in the Qur'an are not a form of discrimination against women or a top-down relationship. Instead, they are complementary.

Similarly, democracy, which in Johansen's view is incompatible with Islamic teachings, is criticized. These two issues are still up for debate, mainly because the Muslim community has different viewpoints. Johansen's beliefs may result from his incorrect and textual understanding of the Qur'an and Sunnah or from his observing the lives of some Muslim communities in which he lives. Either way, they are problematic. The next aspect of difference revealed by Johansen (2009) is that in Muslim societies, someone with emotional or interpersonal problems usually seeks help first by going to their spiritual leader. This condition may occur when some Muslim community members rely on the spiritual knowledge of tasawwuf experts rather than on the advice of mental health professionals (psychologists, psychiatrists, and counselors). They think that these professions do not pay attention to understand their religious values. Johansen finally concluded that counselors working with Muslim communities must show an understanding, appreciation, and respect for Islamic teachings and be willing to incorporate Islamic values into the counseling process (Corey, 2012).

Johansen's final statement raises the author's questions: "Which one is more needed between Muslim and Non-Muslim counselors to be able to help Muslim communities effectively?". According to the author, Muslim counselors are the most qualified to aid Muslim communities. They can conduct counseling more effectively, individually and in groups, using a Muslim's view of life. A Muslim counselor certainly believes that Islam is a religion sent down by Allah to this earth to guide humans in living in this world, in various fields of life, towards the happiness of life in this world and the hereafter. The next question that needs to be asked is whether Western scientists, with their theories and counseling approaches built in Western culture, have the right to claim that the theories they create can be applied to various targets with different cultures and beliefs. This question should open the eyes of Islamic guidance and counseling researchers so they have

confidence in developing guidance and counseling theories extracted from Islamic values and society.

The Islamization of science movement arose in response to the Islamic world's long-standing recognition of this epistemological crisis. Along with the rapid Islamization of knowledge, which Ismail Raji al-Faruqi originally initiated, various studies emerged on the discourse of Islamization in multiple disciplines in different parts of the Islamic world, including Indonesia (A. Madani, 2016). Apart from being attached to al-Faruqi, this discourse can be associated with several prominent figures, such as Syed M. Naquib Al-Attas, Seyyed Hossein Nasr, and Ziauddin Sardar. Dissimilar to Al-Faruqi, Al-Attas is more synonymous with the idea of the "de westernization of science." At the same time, Sardar is known as an intellectual who calls for the importance of "contemporary Islamic science" (Bagir, Wahyudi, & Anshori, 2005). These ideas can be categorized as epistemological discourses because they call for reconstructing modern scientific theory within an Islamic framework. Guidance and counseling is a field of knowledge among various disciplines currently undergoing a process of Islamization marked by a discourse on Islamic Guidance and Counseling. The Muslim community, along with the rapid development of Muslims in different countries, including in Western countries, there is a high awareness among Psychologists and Counseling experts of the development of guidance and counseling models that are built on a deep understanding of values and Islamic teachings (Haque, Khan, Keshavarzi, & Rothman, 2016).

This discourse is inseparable from the presence of the book "The Dilemma of the Muslim Psychologist" written by Malik Badri in the 70s. In this book, Badri critiques various schools of psychology that have reduced human dignity and quality to a low level, so they are considered incompatible with the image of humans according to Islam. Apart from that, Badri also criticized Muslim psychologists who tend to apply Western psychology without considering Islamic values and the socio-cultural conditions of society and do not want to explore and apply psychological principles contained in the Al-Qur'an and Hadith (Bastaman, 2005). Further, Basit (2020) considers that general counseling practitioners in Indonesia provide counseling services using an established Western approach. Although this approach is considered effective in helping counselees in Western countries, guidance and counseling practitioners in Indonesia must be able to make adjustments or developments to help counselees from the Indonesian cultural environment. Additionally, there are significant cultural disparities and conflicts between Indonesian and Western cultures, and both counseling approaches incorporate important cultural content.

As discussed, this study aims to uncover the paradigm and framework as the epistemological foundation that underlies the analysis of Islamic Guidance and Counseling in Indonesia. Consequently, the aspirational goal of integrating Islamic Guidance and Counseling as a prominent approach within counseling services is attainable. The academic community will have an easier time accepting the work of Islamic guidance and counseling experts in Indonesia if that work has a solid epistemological basis, which will help bring about the contentment of all people in this world and the next. Thus, this article aims to explore trends in Islamic Guidance and Counseling research in Indonesia from an epistemological perspective and discuss the significance of the epistemological model developed by Islamic Guidance and Counseling specialists in contributing to the growth of culturally appropriate advice and counseling services in Indonesia.

Epistemologically, at the beginning of its appearance, the discourse on Islamic Guidance and Counseling and Islamic Psychology was influenced by the reasoning of "Islamization," as Ismail Raji al Faruqi advocated. According to Bastaman (2005), the Islamization of psychology is a response that supports the issue of Islamization of Science as one of the international themes of the Islamic Revival of the XV Hijri century. The Islamization of Science arises because Muslim scientists see detrimental things as a result of the separation and compartmentalization of Science, technology, and religion. Thus, the Islamization of Science is a desire and effort to reconnect Science with religion in a modern vision and views Science as a human effort to unlock the secrets of sunatullah (natural law), which are all realized by the awareness that religion (faith) and Science (mind) is a special gift of Allah Swt to humankind. As a result, the Islamization of guidance and counseling is a topic of discussion to reconcile the gap between secular humanism and religion.

Similar to Islamizing other fields, transforming guidance and counseling into an Islamic sphere follows at least four patterns: justification, reconstruction, comparison, and integration (A. Madani, 2016).

Assuming a long history and Islamic claim on a scientific theory is central to the justification approach. Muslim researchers should seek out terms from the Islamic tradition that are relevant to their work or that quote relevant verses or hadiths. There is still a reliance on a Western mindset. This pattern is a crucial first step toward Islamizing Science and is essential in the current climate. This movement, however, is often criticized because it usually falls into the "verseization of science," or the practice of seeking scientific parallels in the verses of the Koran. The reconstruction approach is the rearrangement of a concept (theory) in a field of knowledge (Science) by referring to the Qur'an, Hadith, and the results of the thinking of scholars (Afandi & Muhyidin, 2025).

In contrast to the pattern of justification, this pattern does not merely attach verses to Science (in the framework of Western thought). However, it seeks to use a philosophical basis and an Islamic worldview. When applying the integrative pattern, scientific concepts compiled within an Islamic framework are incorporated into a modern scientific framework, and the resulting images are analyzed and synthesized to form a comprehensive understanding. The Islamization of guidance and counseling is essentially an idea to make Islamic insights a philosophical foundation for the scientific development of guidance and counseling. As it is well known, the basis of any form of direction or counseling is a particular human philosophy, regardless of the context. This condition does not mean ignoring or dismissing all other theories, insights, systems, methods, and approach techniques, but instead, it seeks to supplement, improve, and provide a new frame of reference for those that already exist. Since the ultimate truth is believed to be spelled out in His words (Al-Qur'an) and hinted at in Sunnatullah (natural law), the Islamicization of guidance and counseling is predicated on the idea that these texts should be applied to all aspects of human life, but primarily the spiritual. The following verses demonstrate this:

"We will show them Our signs in the universe and within themselves until it becomes clear to them that this 'Quran' is the truth. Is it not enough that your Lord is a Witness over all things?" (Alquran, surah Fushilat 41:53)

In the simplest terms, Islamic guidance and counseling have Islamic hues or nuances, but the evolution of this discourse is far more complex. For those who believe Science must be value-free and objective, integrating Science (including guidance and counseling) and religion can be a source of contention. Tanhan (2019) cites at least three perspectives to characterize the relationship between contemporary psychology and Islam: (1) modern psychology is not Islamic; (2) modern psychology is neutral toward Islam; and (3) modern psychology is already Islamic. These views have equally strong arguments when discussing Islamic psychology in Indonesia. From these three views, various debates or discourses emerged around the epistemological (reasoning) model in developing narratives of Islamic psychology or Islamic psychology in Indonesia.

Guidance and Counseling of Islam is a popular name for guidance and counseling discourses rooted in the Islamic worldview. However, some contend that the term Islamic guidance and counseling encompasses not only ideas and practices from the Islamic faith but also those from other sources that do not conflict with Islam and are, therefore, acceptable. The choice of the name Islamic guidance and counseling over guidance and counseling of Islam seems to be a compromise on the two poles of scientific schools that have developed in epistemological discussions in the Islamic world, between schools that view the need for Islamization of modern Science, including psychology, and schools which hold the view that Islamization is not necessary. According to Haque (2004), there are three approaches (epistemology) used by Muslim scientists to understand the human soul. The first is the bayani method, which bases its understanding of the human spirit on passages from the Al-Quran and the Hadith. Second, the rational-philosophical approach (Burhani), which addresses various problems of the soul, is discussed according to the views of the classical Greek philosophers. Third, a Sufistic method (Irfani) looks more at the issues of the human soul based on the spiritual experience of tasawwuf experts. These three approaches can support each other in understanding the human soul.

Bayani's approach discusses universal human traits, such as the desire for the opposite sex, houses, money, luxury facilities, fear of death, hunger, arrogance, stinginess, corruption, anxiety, frustration, and lack of remembrance. Some of the characteristics of the human soul (nafs) include three types: lust that always orders evil (amarah bis-su'), passion that constantly criticizes (al-lawwamah), and desire that is calm and peaceful (al-mutma'innah). In the book ar-Ruh, this view is represented by figures such as Ibn Qayyim al-Jawziyyah (1292-1350).

This philosophical school began to develop in the 10th century AD, following the translation of the works of ancient Greek scientists into Arabic. At that time, Muslim psychologists (and philosophers) were heavily influenced by Plato's and Aristotle's soul theories. This state is not surprising because Aristotle has discussed various problems of the human soul logically and in detail. Many of his ideas are contained in his book *De Anima*, which talks about the nature of the soul and its various powers, and *Parva Naturalia*, which are short treatises on sensory perception and its relation to the soul, memorization, and memory, the nature of sleep and dreams, premonitions and predictions. Almost all Muslim philosophers who wrote works on the soul departed from Aristotle's point of view, from Miskawaih, who wrote the book *Tahdzib al-Akhlaq* to Ibn Rushd (1126-1198). According to them, the human soul is the cause of life, or it can be said that humans cannot mean anything without a soul (Rahman, 1952).

The Sufistic approach is more practical and experimental than the philosophical approach. This approach includes the book *Ar-Riyadha wa Adab an-Nafs* by At Tirmidhi (824-892), which explains ways to discipline oneself and form a noble personality. According to Abu Talib al-Makki (996), the human soul, like its body, needs good, clean, and nutritious food. A soul that does not eat enough must be weak and easily sick. He explained all this in the book *Qut al-Qulub*, or Heart Nutrition. Another important figure is Al Ghazali (1058-1111 AD), who describes various mental illnesses and methods of healing them. There are two types of diseases that humans suffer from: physical and psychological. Most people are very concerned about physical health but rarely care about mental health. This book also explains how to treat mental illnesses such as egoism, greed, phobias, jealousy, depression, anxiety, and other mental illnesses.

In Indonesia, the epistemological discourse on Islamic psychology has generated many epistemological patterns. Nashori (2008) expressed that one is regarding Islamic psychology's methodology. Based on the results of studies by experts and enthusiasts of Islamic psychology, several methods can be used as alternatives to studying Islamic psychology. Among these methods are the belief method, rationalization method, authority method, and intuition method.

The belief method is a method that emphasizes a person's ability to believe in the truth of something without the slightest doubt. In this method, what is legitimately used as a source that is believed to be true is Divine revelation (Al-Quran). The assumption is that humans are God's creatures. Therefore, the one who knows better about humans is God, and because of that, the source of truth and knowledge must depart from the primary source. In contrast to Science, which exalts ratios, Islamic Science, in this case, Islamic Psychology, holds that humans must use ratios while being aware of their limitations. Even so, Islam still encourages its adherents to use their ratios optimally. The authority method relies on people with a lot of experience or knowledge in a particular field; because of that experience and expertise, he has authority. According to the Science of interpretation, this method is commonly used; for example, when interpreting a verse, it will refer to the explanation of the primary source, the Prophet, or his companions, who are considered capable of understanding the verse.

This method is very unpopular among modern psychologists and other modern science experts because it is considered unscientific. They think Science is always based on rational truth, whereas Islamic psychology expects humans to use their heart, intuition, or conscience. Therefore, the intuitive method is understanding and knowing what is happening in humans. If this method is used, it will open something that becomes a barrier (kasyful mahjub), which is invisible to the eye. In this situation, a person can understand phenomena or realities the five senses cannot reach. According to the author, these four patterns also occur in developing Islamic guidance and counseling discourse in Indonesia (Nashori F, 2008).

## RESEARCH METHOD

This study falls under qualitative studies with a discourse-historical approach (DHA) (Reisigl, 2017). Discourse analysis is performed using this method by considering the history of the discourse and the community's or group's account when describing its members. In the critical paradigm, the media is seen as a domain where the dominant group can control non-dominant groups, even marginalizing them by controlling and controlling the media. The primary focus of this study is on the output and structure of Islamic guidance and counseling professionals in Indonesia, as gleaned through print and digital sources. Besides relying on existing literature, the researcher intends to conduct in-depth interviews with prominent Islamic guidance and counseling professionals in Indonesia. They are academics who study Islamic Guidance and Counseling from state universities and Islamic universities in Indonesia. The following study will expand on this analysis by describing the epistemological model or framework behind the discourse among Islamic guidance and counseling evaluators in Indonesia and the relationship between this discourse and Indonesian culture's history and social backdrop. The study of Islamic Guidance and Counseling worldwide will also be examined regarding the researcher's analysis of the dominant trends among Indonesia's leading specialists' diverse schools of thought. The results of data obtained from various literatures and explanations of professionals are then analyzed and triangulated. Then the data is interpreted until finally presented in the discussion (Creswell & Poth, 2018).

## RESULT AND DISCUSSION

### The Emergence and Foundations of Islamic Psychology

The emergence of Islamic guidance and counseling discourse differs significantly from other disciplines, especially Islamic Psychology. Therefore, in this chapter, the author discusses the emergence of Islamic Psychology, which later influenced the development of Islamic guidance and counseling. The authors use this method because Islamic guidance and counseling, in general, can be assumed as an applied discipline from the discipline of Psychology. However, this opinion certainly does not deny other assumptions which state that Islamic guidance and counseling were born from Da'wah, Sufism, or Education Science. According to Nashori (2010), the main driving force behind the birth of Islamic Psychology was the rise of Islam and criticism of Science. Since the 15th century, Hijriyah among the world's Muslims emerged as a spirit to return to Islamic teachings. This spirit is driven by a modern civilization dominated by the West, which has failed to prosper the moral-spiritual aspects of humans. The Islamization of knowledge marks the spirit of the revival of Islam. Figures such as Ismail Raji al-Faruqi, Syed Muhammad Naquib al-Attas, and Sayyed Hossein Nasr tried to build Islam as a basis for knowledge in particular and life in general while making sharp criticisms of modern Western thought and civilization. As a result, the Islamization of scientific disciplines emerged, such as Islamic anthropology, Islamic Economics, Islamic Sociology, and Islamic Psychology, including Islamic Guidance and Counseling. The views of Thomas Kunt inspire criticism of Science in his book, *The Structure of the Scientific Revolution*, which says that shifts and changes in the dominance of the prevailing Science mark the wave of the scientific revolution.

Muslim scholars assert that modern Western science restricts reality to the empirical realm, thereby overlooking metaphysical entities such as truth, reason, and divine revelation (Zarkasyi, Arroisi, Salim, & Taqiyuddin, 2020). Even though the fact is not merely empirical, there is also a non-empirical reality. Therefore, modern science has failed to realize non-sensory truths (unacceptable areas), especially in the spirit world. Paradigm shifts and changes have taken place in contemporary psychological thought, from the school of structuralism inspired by the father of Western psychology, Wilhelm Wund, who stated that human life is determined by consciousness. The psychoanalytic school of thought, founded by Sigmund Freud, developed the idea that the unconscious most defines human life (Huppertz, 2023). The subsequent development was the behaviorism school pioneered by John B. Watson, who believed that human behavior depends on the stimulus-response law. Finally, the humanistic school pioneered by Abraham Maslow and Carl Rogers emerged, which tended to be positivistic. The existence of this paradigm shift then encouraged Muslim scientists to be able to generate a Psychology and Counseling discipline based

on Islamic teachings. Islamic psychology has continued to develop and progress with its character and method. In simple terms, Islamic Psychology can be understood as psychology based on Islamic values.

### **Historical Development and Classical Contributions**

Linguistically, the term Islamic Psychology can be identified with the term nafs science (in Arabic means "soul"), one of the sciences of psychological studies that developed during the Islamic golden age, which has similarities and is also designed based on modern psychology following Islamic values. Apart from being produced from limited empirical research by human capabilities, Islamic psychology has been tried to be compiled by previous scholars based on the holy book of the Al-Quran and the study of the Al Hadith of the Prophet Muhammad. Strengthened by a research result stating that Islamic teachings originating from the Qur'an, sunnah, Jurisprudence or fiqh, guidance on Islamic counseling, psychology, and counseling and psychotherapy psychology, supplemented by positive legal regulations (Nurjannah, 2019).

Several verses in the Al-Quran and the hadiths of the Prophet reveal information on the beliefs, attitudes, and actions of both believers and unbelievers (Zaharuddin, 2013). Early Muslim intellectuals wrote much about human nature and called it Ilm-al Nafsiat or self-knowledge. Their work is often the original idea for modern psychological theory and practice. However, what is interesting is what many early scholars wrote mixed with Islamic philosophy and religious beliefs. Haque (2004) paper can be said to have chronicled most of the contributions of prominent early Muslim scholars in psychology and outlined the challenges faced by today's Muslims in adapting to Western theories. He also offers some recommendations on the indigenization of psychology for Muslim societies interested in seeking an Islamic perspective on human behavior. From a historical point of view, according to Haque (2004), there have been three approaches to understanding the human soul in Islamic scholarship; first, the Bayani approach in which the human soul is understood by referring to the statements of the Al-Quran and Al-Hadith. Second, the rational-philosophical approach (Burhani), which addresses various problems of the soul, is discussed according to the views of the classical Greek philosophers. Third, a Sufistic system (Irfani) looks more at the issues of the human soul based on the spiritual experience of tasawwuf experts. These three approaches can support each other in understanding the human soul.

### **Philosophical and Sufistic Perspectives on the Human Soul**

The Bayani approach discusses universal human traits, such as lust for the opposite sex, houses, money, luxurious facilities, fear of hunger and death, arrogance, miserliness, corruption, anxiety, and frustration, forgetting Allah, lack of dhikr, following the guidance of shaytan, drowning in lust, living miserably, and dying regrettably. Some of the characteristics of the human soul (nafs) include three types: desire that always orders evil (amarah bis-su'), lust that constantly criticizes (al-lawwamah), and lust that is calm and peaceful (al-mutma'innah). This view is represented by Ibn Qayyim al-Jawziyyah (1292-1350). In his book, ar-Ruh, for example, he explains how the spirit spreads in the human body, allowing it to move, feel, and will. The souls of the dead exist and feel the torment in the grave even though their bodies are destroyed. This philosophical school began to develop in the 10th century AD, following the translation of the works of ancient Greek scientists into Arabic. At that time, Muslim psychologists (philosophers) were heavily influenced by Plato's and Aristotle's soul theories. This condition is not surprising because Aristotle has discussed various problems of the human soul logically and in detail. Many of his ideas are contained in his books *De Anima* (on the nature of the soul and its various powers) and *Parva Naturalia* (short treatises on sensory perception and its relationship to the soul, the power of memorization, the nature of sleep and dreams, premonitions and predictions). Almost all Muslim philosophers who wrote works on the soul departed from Aristotle's point of view, from Miskawaih, who wrote the book *Tahdzib al-Akhlaq* to Ibn Rushd (1126-1198). According to them, the human soul is the cause of life, or it can be said that humans cannot mean anything without a soul (Rahman, 1952).

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### **Modern Revival and the Islamization of Psychology**

According to Kaplick & Skinner (2017), the relationship between Islam and psychology has been widely discussed in academic literature since the late 1970s, especially among Muslim psychologists. Over nearly 40 years of publishing and debate, a growing interest in the intersection of Islam and psychology has begun to shape the field of psychology. These two authors have written a narrative review, "The Evolving Islam and Psychology Movement," which describes Islamic psychology studies' foundations and evaluates their progress in the contemporary Muslim world. Prominent practitioners, academics, and organizations are highlighted, as are the topic's working definition and a conceptual framework for understanding it. They summarized the consensus view on how the Islamic Psychology movement can grow and change worldwide.

Historically and ontologically, the discourse on Islamic psychology and counseling has started since the time of the Prophet Muhammad, even though it is still in the form of fundamental principles in the Qur'an and Sunnah. The Prophet Muhammad provided broad-stroke solutions to all the emotional crises that arose during his mission, as voiced by his closest followers. Furthermore, during the golden age of Islam, especially during the era of the Abbasid Caliphate, philosopher-psychologists and psychologist-sufists contributed a lot of speculative-philosophical concepts about psychology, such as the concept of the soul regarding the idea of potential development, disease, and therapy. Apart from digging into psychological issues from the Qur'an and Hadith, they also do a lot of systematic, radical, and universal contemplation. Some have taken an empirical approach despite not being representative of the dominant intellectual current at the time (Badri, 2018).

Furthermore, during the golden period of Islam, several Muslim scholars produced many works related to psychology. The figure considered to have the most significant influence in the history of Islamic psychology is Ibn Sina. In sparking his thoughts, Ibn Sina adopted psychological ideas from Greek philosophers, which were then harmonized according to Islamic teachings. The scientist known to the West as Avicenna initially quoted Aristotle's views, stating that humans have three types of souls: the vegetative (plant), animal, and rational (mind). Furthermore, Avicenna said that the vegetative and animal souls connect humans with the earth, while the sensible soul connects them to God. Ibn Sina argues that humans' unique connection to God results from their rational thought processes. He also claims that specific regions of the human brain affect one's cognitive abilities. Avicenna was the first scientist to try to deduce the inner workings of the human mind and logic, making his contributions to the field invaluable. Another prominent figure in the evolution of Islamic psychology was Muhammad Zakariyah ar-Razi, also known as ar-Razi (864-930). Several of his insights into the human mind are worth considering. Several hypotheses about the human emotional state and recommendations for the treatment of mental disorders were presented by ar-Razi in his book *Tibb al-Funun*. In addition, ar-Razi also made a significant contribution to the history of psychology through his keen observations on medical ethics and the use of conditional therapy for patients with mental disorders. This method was applied long before the 20th-century psychologists applied the same thing (Tabatabaei & Jafari-Mehdiabad, 2020).

Ibn Khaldun, a thinker and historian who lived from 1332 to 1406, also contributed substantially to the development of Islamic psychological theory. According to his theory, people's personalities are partly formed by their upbringing and experiences. According to Ibn Khaldun, human behavior is moldable, emphasizing the transformative power of education and exposure to new ideas. This idea then substantially influenced modern psychology, which emerged later. Although many Muslim scholars in the past have produced studies on psychology, the term 'Islamic psychology' was not famous for centuries. A clinical psychologist from Sudan named Malik Badri published a book in 1979 titled *The Dilemma of Muslim Psychologists*, which triggered discussion of this term among international academics for the first time. Beginning with the international symposium on Psychology and Islam in 1978, this book marked a central turning point in Islamic Psychology's rapid and significant growth across the Muslim world. Numerous modern psychologists have since followed the lead of this book and written about psychological topics from an Islamic perspective, leading to the development of the field now known as Islamic psychology (Rothman, 2022).

Islamic Psychology has been officially recognized as a distinct field of study thanks to the growing body of Islamically informed psychological thought and the numerous empirical studies conducted by scholars worldwide. Furthermore, during the 1980s, Islamic thinkers made many vital contributions to the development of Islamic psychology. In this decade, academic enthusiasm around the discourse on the Islamization of Science has increased, including in psychology. Islamic therapy offers a unique blend of spiritual and psychological guidance, empowering individuals to overcome life's obstacles and achieve spiritual well-being (Ifdil et al., 2023). As an example, Islamic tradition views dhikr as a devotional practice that can also have positive psychological effects, such as reducing stress and alleviating insomnia (Purwanto, Ahmad, Said, Anganthi, & Zulaekah, 2023). Beside that, a study shows that individuals who have been counseled with the remembrance method have better cognitive function, more peaceful and better moods due to finding the meaning of life, have brighter and better perceptions, increased self-awareness, have the ability to appreciate time and life, and various positive changes that greatly determine their personality and daily behavior (Bassar, 2018).

In light of the recent shuttering of a psychology department at a Saudi Arabian university, a symposium was held to critique the field's theories, which were criticized by some Muslim intellectuals for misleading many Muslim psychologists. Malik B. Badri was one of the speakers, and he offered a critical perspective on psychoanalysis and behaviorism, two of the most prominent Western psychological schools. As a follow-up to Badri's paper at the event, he published a book titled *The Dilemma of Muslim Psychologists* (1979), which elaborated on his critical thinking and attracted attention from various groups. According to Nashori (2010), the symposium and book publication were critical of Western Psychology and aimed to explore Islamic perspectives on the soul and human behavior. All of the initiatives above are crucial to the development of Islamic psychology. More generally, Islamic Psychology is included to demonstrate Islam's role in advancing the fields of Science and culture. According to those interested in Islamic psychology, this book has prompted much debate. After the publication of this book, the Middle East also published a book entitled *Nahw 'Ilm al-Nafs al-Islamy* by Hasan Muhammad Syarqawi (1979) and *'Ilm al-Nafs al-Ma'ashir fi al-Islam* (1983) by Muhammad Mahmud (Marisa, 2016).

## **Indonesian Context and Future Directions**

It is impossible to separate Islamic psychology's origins from the larger context of efforts to Islamize knowledge, which date long before Badri's writings appeared. According to Ancok (2007), one of the institutions that helped pave the way for the Islamization of knowledge was the International Institute of Islamic Thought (IIIT), founded in 1931 and initially based in Washington, DC, United States. Islamic scholars are concerned about the condition of Muslims who imitate foreign cultures. The de-Islamization, westernization, and secularization eventually led to Muslims being "at the bottom of the nation's ladder." This institution uses the Koran as a filter for modern Science. According to an alternate account, Muslim psychologists in Sudan recorded the growth of

Islamic psychology discourse worldwide by producing much empirical research on social phenomena such as Indigenous psychology.

There are not many writings on Islamic psychology in Pakistan, while in Malaysia, Islamic psychology studies are more normative and semi-psychological. In international seminars, many speakers from Malaysia tend to explore psychological thoughts from classic books such as *ihya' ulumuddin*. The International Institute of Islamic Thought (IIIT) organization, which is based in Washington DC and focuses on the Islamization of knowledge, has facilitated the publication of books on Islamic psychology such as *Ilm an Nafs Fi at Turats al Islami*, *Abhats Nadwah ilm an Nafs*, *Al Manhajiyah al Islamiyyah wa al ulum as sulukiyah wa at Tarbawiyah*, and *Ahdaf at Tarbiyyah wa Tanmiyat al ukhuwah al insanity* (Zaharuddin, 2013)—specifically related to the study of Islamic guidance and counseling. Paradigmatically, Abdullab (2007) argues that the guidance and counseling intervention model in Western counseling methods can be found in Islam (Muslim society) in three sources of doctrine and practice (tradition). These three are law (fiqh) that regulates Muslim family life, traditional healing in Islam (*ruqyah*), which refers to disturbances by jinns or possessions, and mystical traditions in Islam (*sufism*). Further, these theories can serve as a basis for Islamic counseling and insight into the faith's tenets. He recognizes that these three models have limitations but believes they can help Western counselors accomplish their goals with Muslim clients.

To sum up, The epistemological basis of Islamic counseling in Indonesia is firmly rooted in integrating Islamic principles with contemporary psychological practices. This synthesis is critical to addressing the unique challenges faced by Indonesian Muslims in a variety of contexts, including education, premarital counseling, and mental health. The epistemology of Islamic education in Indonesia emphasizes a curriculum aligned with Islamic values, significantly shaped during the Suharto administration. This framework aims to improve the understanding and application of Islamic teachings in educational settings (Buchori, Ma'mur, Gunawan, & Syam, 2023). Integrating Islamic teachings into educational policies fosters a comprehensive understanding of Islamic counseling, essential for developing effective counseling practices (Hapidin, 2022). Islamic psychology in Indonesia has developed through three main approaches: Bayani (textual), Burhani (philosophical), and Irfani (mystical). These approaches provide a holistic understanding of the human psyche, essential for effective counseling (Fuad and Faishol, 2023). The dynamic nature of Islamic psychology allows the formulation of counseling methods that can address contemporary issues facing Muslims, such as mental health and social challenges (Fuad & Faishol, 2023).

Without diminishing the accomplishments of previous studies on Islamic guidance and counseling in Indonesia, the authors acknowledge that future research in Indonesia should focus on empirical and applied studies (analysis). Through integrative and collaborative research, the realistic and idealistic schools of thought can leverage their differences to progress in psychology research. Muslims in Indonesia must work together on development research to create concepts, theories, and models grounded in their shared beliefs (traditions). Indigenous psychology and cross-cultural counseling are growing in popularity worldwide, which seems relevant to that trend.

## CONCLUSION

Islamic guidance and counseling in Indonesia has grown rapidly in recent years. Scholars and experts have proposed different approaches to develop this field. Some focus on idealistic and theoretical aspects, while others emphasize practical and real-world applications. A major concern in Islamic guidance and counseling is the perceived limitations of Western psychology. To address this, Indonesian scholars have explored three main approaches: the thematic, philosophical-rational, and spiritual. While the spiritual and philosophical approaches have been more prominent, there is a need for more empirical research to develop practical solutions to the psychological and spiritual challenges faced by Indonesian Muslims.

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