



Comparison of Dream Analysis from the Perspective of Ibn Qutaibah and Calvin S Hall

Perbandingan Analisis Mimpi dari Perspektif Ibn Qutaibah dan Calvin S. Hall

Abd. Hamid Cholili^{1*}, Hilda Halida², Abu Amar Nashih Bilqisth³, Nurin Amalia Hamid⁴

^{1,2} Fakultas Psikologi Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia;

³ Magister Sains Psikologi Universitas Brawijaya, Indonesia;

⁴ Program Studi Psikologi Islam Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, Indonesia;

¹hamidcholili@uin-malang.ac.id*, ²hildahalida@psi.uin-malang.ac.id,

³abuamar1204@student.ub.ac.id, ⁴Nurinamalialh@uinkhas.ac.id

*Correspondence

Abstract

*This study examines the discourse on dream psychology by comparing the perspectives of Islamic and modern psychology, drawing on the work of Ibn Qutaibah and Calvin S. Hall. This study is motivated by the paradigm differences between the Islamic tradition, which views dreams as symbolic-spiritual phenomena, and modern psychology, which positions dreams as reflections of individual cognitive processes and psychological experiences. Although the study of dreams has been widely discussed in both scholarly traditions, comparative research specifically comparing the thoughts of Ibn Qutaibah and Calvin S. Hall is still relatively limited. Therefore, this study makes a novel contribution to efforts to establish an integrative dialogue between Islamic scholarship and modern psychology in understanding the phenomenon of dreams. This study uses a qualitative approach with a literature review and comparative analysis. Primary sources include Ibn Qutaibah's *Ta'wil al-Ru'ya* and Calvin S. Hall's *A Cognitive Theory of Dreams*, supported by classical Islamic literature and contemporary psychological studies on dreams. The results indicate that Ibn Qutaibah interpreted dreams through a symbolic, spiritual, and transcendental approach, grounded in divine messages and individual moral development. In contrast, Hall views dreams as manifestations of an individual's cognitive processes, life experiences, emotions, and psychological dynamics. Despite fundamental epistemological differences, both perspectives view dreams as meaningful phenomena that reflect humankind's inner state. This research contributes to enriching the development of Islamic and modern psychology through a more holistic approach to dream analysis within the context of contemporary psychology.*

Keywords: *Dreams, Islamic Psychology, Ibn Qutaibah, Calvin S. Hall, Dream Analysis, Cognitive Theory.*

Abstrak

Penelitian ini mengkaji diskursus psikologi mimpi melalui perbandingan perspektif psikologi Islam dan psikologi modern berdasarkan pemikiran Ibn Qutaibah dan Calvin S. Hall. Kajian ini dilatarbelakangi oleh adanya perbedaan paradigma antara tradisi Islam yang memandang mimpi sebagai fenomena simbolik-spiritual dengan psikologi modern yang menempatkan mimpi sebagai refleksi proses kognitif dan pengalaman psikologis individu. Meskipun kajian tentang mimpi telah banyak dibahas dalam kedua tradisi keilmuan tersebut, penelitian

komparatif yang secara khusus membandingkan pemikiran Ibn Qutaibah dan Calvin S. Hall masih relatif terbatas. Oleh karena itu, penelitian ini memiliki unsur kebaruan dalam upaya membangun dialog integratif antara khazanah keilmuan Islam dan psikologi modern dalam memahami fenomena mimpi. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi pustaka dan analisis komparatif. Sumber primer penelitian meliputi kitab Ta'wil al-Ru'ya karya Ibn Qutaibah dan A Cognitive Theory of Dreams karya Calvin S. Hall, yang didukung oleh literatur klasik Islam serta kajian psikologi kontemporer mengenai mimpi. Hasil penelitian menunjukkan bahwa Ibn Qutaibah menafsirkan mimpi melalui pendekatan simbolik, spiritual, dan transendental yang berkaitan dengan pesan ilahiah serta pembinaan moral individu. Sebaliknya, Hall memandang mimpi sebagai manifestasi proses kognitif, pengalaman hidup, emosi, dan dinamika psikologis individu. Meskipun memiliki perbedaan epistemologis yang mendasar, kedua perspektif sama-sama memandang mimpi sebagai fenomena yang bermakna dan merefleksikan kondisi batin manusia. Penelitian ini berkontribusi dalam memperkaya pengembangan psikologi Islam dan psikologi modern melalui pendekatan yang lebih holistik terhadap analisis mimpi dalam konteks psikologi kontemporer.

Kata kunci: Neon Fluid Tree; Pencemaran udara; Bio-artifisial; Teknologi ramah lingkungan.

1. INTRODUCTION

Dreams are universal human experiences that have long attracted attention from philosophy, religion, and psychology. Across cultures and historical periods, dreams have been interpreted in different ways, ranging from divine messages and symbolic warnings to reflections of psychological processes. In many religious traditions, dreams are considered meaningful experiences that may convey spiritual insight or moral guidance. In contrast, modern psychological approaches generally explain dreams as products of cognitive, emotional, and neuropsychological activities occurring during sleep. These differing perspectives often create tensions between transcendental and scientific interpretations of dreams, especially when dreams are associated with superstition or speculative claims lacking critical examination. Therefore, a comparative understanding of dream interpretation from both religious and psychological perspectives is necessary to develop a more balanced and interdisciplinary framework.

Within the Islamic intellectual tradition, dreams hold an important theological and epistemological status. Classical Muslim scholars distinguished dreams into several categories, including *ru'yā ṣāliḥah* (truthful dreams), disturbing dreams associated with negative spiritual influences, and ordinary dreams emerging from daily experiences and thoughts. Among the prominent scholars who discussed dream interpretation was Ibn Qutaibah. In his work *Ta'wil al-Ru'yā*, Ibn Qutaibah developed a symbolic and hermeneutical approach grounded in Qur'anic exegesis, Hadith, linguistic analysis, and socio-cultural understanding. From this perspective, dreams are not merely psychological phenomena but also contain ethical, symbolic, and spiritual meanings that require careful interpretation. Dream interpretation, therefore, becomes closely connected to moral reflection and religious consciousness within Islamic thought.

In modern psychology, dreams have largely been examined through scientific and cognitive frameworks. Early psychoanalytic theories, particularly those proposed by Sigmund Freud, viewed dreams as expressions of unconscious desires and repressed wishes (Freud, 2010). However, later developments shifted toward cognitive explanations of dreaming. One influential contribution came from Calvin S. Hall, who proposed that dreams reflect an individual's conceptual system, including perceptions of the self, social relationships, conflicts, emotions, and personal experiences. Hall argued that dreams are cognitive constructions connected to waking life rather than supernatural communications. His theory later came to be associated with the

continuity hypothesis, which holds that dream content reflects ongoing waking experiences and psychological concerns.

Recent developments in neurocognitive psychology further support the cognitive interpretation of dreaming. Contemporary studies indicate that dreams contribute to emotional regulation, memory consolidation, and the processing of unresolved experiences during sleep ((Scarpelli et al., 2021); (Vallat & Ruby, 2021)). Empirical evidence also demonstrates consistent relationships between dream content and waking-life experiences, supporting the continuity hypothesis (Schredl, 2021). Nevertheless, emerging cross-cultural studies argue that dominant neurocognitive paradigms often overlook the spiritual and religious dimensions of dreaming (Bulkeley & Schredl, 2022). Research involving Muslim communities shows that spiritually meaningful dreams frequently influence moral reflection, religious identity, and existential decision-making (Khan & Watson, 2020). These findings suggest that reductionist cognitive explanations alone may not fully explain the transcendental and symbolic dimensions emphasized in Islamic scholarship.

Despite the growing literature on dream studies, comparative analyses between classical Islamic dream hermeneutics and modern cognitive theories of dreaming remain limited. Existing psychological studies are predominantly rooted in Western epistemological traditions, whereas Islamic perspectives are commonly discussed within theological or historical contexts rather than integrated into psychological discourse. As a result, there is still a significant gap in understanding how symbolic-spiritual interpretations of dreams can be systematically compared with contemporary cognitive approaches within an analytical framework.

Addressing this gap is important for several reasons. First, comparative analysis between Islamic and Western perspectives can enrich cross-cultural psychology by highlighting diverse epistemological foundations for understanding human consciousness and subjective experience. Second, integrating spiritual and cognitive perspectives may provide a more comprehensive framework for interpreting dreams, particularly in multicultural societies where religious beliefs continue to shape psychological experiences. Third, such efforts contribute to the broader discourse on epistemological diversification and the decolonization of psychological knowledge by recognizing non-Western intellectual traditions within contemporary scientific discussions.

The novelty of this study lies in its comparative epistemological examination of Ibn Qutaibah's symbolic-spiritual interpretation and Calvin S. Hall's cognitive theory of dreams. Unlike previous studies that tend to discuss Islamic dream interpretation or modern psychological theories separately, this research seeks to bridge these two traditions by analyzing their conceptual similarities, methodological differences, and philosophical assumptions. Through this interdisciplinary approach, the study contributes to the development of Islamic psychology, psychology of religion, and cross-cultural dream research.

Based on these considerations, this study aims to analyze the similarities and differences between Ibn Qutaibah's and Calvin S. Hall's perspectives on dream interpretation. Specifically, the study examines the epistemological foundations underlying both approaches, identifies their conceptual convergences and divergences, and evaluates their relevance for contemporary psychological discourse and cross-cultural dream studies. Ultimately, this study seeks to offer a more integrative understanding of dreams that accommodates both psychological dynamics and transcendent dimensions of human experience.

2. METHODS

2.1. Research Design

This study employed a qualitative descriptive approach using a library research method. Library research was chosen because the study aims to examine, interpret, and compare classical Islamic scholarship with modern psychological theories of dream analysis. Qualitative research enables researchers to explore meanings, concepts, and interpretative frameworks embedded in texts and intellectual traditions ((Creswell & Poth, 2018); (Flick, 2022)). Through this approach, the study analyses the conceptual framework of dream interpretation proposed by Ibn Qutaibah within the Islamic intellectual tradition and compares it with the cognitive dream theory developed by Calvin S. Hall in modern psychology.

2.2. Data Sources

The data used in this study were drawn from primary and secondary sources. The primary sources include classical and modern works that directly present the theoretical perspectives being compared. The primary Islamic source is the classical work *Ta'bir al-Ru'ya* by Ibn Qutaibah, which discusses the interpretation of dreams within the framework of Islamic scholarship. The second primary source is the psychological work of Hall, particularly (Hall, 1953a), *A Cognitive Theory of Dreams*, which explains dreams as reflections of cognitive processes and personal experiences. Meanwhile, secondary sources were used to support and enrich the analysis. These sources include scholarly works discussing Islamic perspectives on dreams and psychological interpretations of dreams, such as *Tafsir Mimpi: Menurut Al-Qur'an dan As-Sunnah* by (Syihabuddin, 2004), *Ihya' Ulum al-Din* by (Al-Ghazali, 2010), as well as several academic articles discussing dreams in Islamic and psychological contexts ((Assagaf, 2017); (Nurhayat, 2016); (Syahmir, 2019); (Yuminah, 2018)). Additional references related to Hall's dream theory were also drawn from Domhoff's scholarly review of Hall's work on cognitive dream analysis.

2.3. Data Collection Procedure

The data collection process was conducted through several stages. First, the researcher conducted an intensive reading of the primary text, *Ta'bir al-Ru'ya* by Ibn Qutaibah, and of academic works discussing Calvin S. Hall's theory of dreams. Second, relevant secondary literature, including classical Islamic texts and contemporary journal articles discussing dreams, was examined to provide contextual and theoretical support. Third, key concepts and analytical frameworks related to dream interpretation were identified in both perspectives. Fourth, the researcher systematically categorized the conceptual elements of dream analysis proposed by Ibn Qutaibah and Hall. Finally, the two theoretical perspectives were compared to identify similarities, differences, and potential points of conceptual convergence between Islamic dream interpretation and modern cognitive psychology.

2.4. Data Analysis

The data were analyzed using content analysis combined with a comparative method. Content analysis allows researchers to systematically interpret textual data by identifying themes, meanings, and conceptual patterns embedded in the texts (Krippendorff, 2018). Through this approach, the study examines how dreams are conceptualized, interpreted, and categorized within the works of Ibn Qutaibah and Hall. Furthermore, a comparative analytical framework was applied to examine similarities and differences between the two perspectives. Comparative analysis is particularly useful in interdisciplinary research because it allows researchers to explore conceptual

intersections between different intellectual traditions (Pickvance, 2001). In this study, the comparative analysis focuses on several aspects, including the epistemological foundation of dream interpretation, dream classification, and the psychological meaning attributed to dream experiences. Through this process, the study aims to provide a deeper understanding of how classical Islamic scholarship and modern psychological theory conceptualize dreams and how these perspectives may contribute to the development of integrative approaches in the study of dreams.

3. RESULTS

3.1. Dream Analysis in the Perspective of Ibn Qutaibah

The findings indicate that Ibn Qutaibah conceptualized dreams not merely as psychological phenomena, but as experiences that may contain spiritual, symbolic, and moral dimensions. In *Ta'bir al-Ru'ya*, dreams are classified into three major categories: true dreams (*ru'ya al-shadiqah*), symbolic dreams originating from angelic inspiration, and chaotic dreams (*adghāts al-aḥlām*) associated with demonic disturbances. True dreams are regarded as carriers of divine guidance, wisdom, and moral insight, reflecting the Islamic understanding that dreams may serve as a channel of spiritual communication. (Khaldun, 1967) further reinforced this perspective by arguing that during sleep, the soul temporarily transcends bodily limitations, enabling the heart (*qalb*) to perceive metaphysical realities. This classification demonstrates that Ibn Qutaibah interpreted dreams within a theological and metaphysical framework in which dreams possess epistemological value beyond ordinary cognition.

Unlike modern psychological perspectives that tend to reduce dreams to intrapsychic processes, Ibn Qutaibah emphasized the transcendent origin of certain dreams and their ethical implications. Chaotic dreams, for instance, are not interpreted as meaningful psychological expressions but as disturbances devoid of spiritual value. This distinction highlights a fundamental conceptual difference between Islamic dream theory and contemporary psychological models: Ibn Qutaibah viewed dreams as potentially connected to divine truth and moral formation, whereas modern theories generally interpret dreams as products of unconscious mental activity (Bulkeley & Graves, 2021). Thus, in Ibn Qutaibah's framework, dreams function not only as symbolic experiences but also as instruments of spiritual reflection and self-regulation.

The analysis further reveals that Ibn Qutaibah's interpretative approach relied heavily on symbolic and linguistic reasoning rooted in Islamic intellectual traditions. Dream interpretation was conducted through contextual analysis of the Qur'an, hadith, Arabic linguistic structures, and cultural analogies. Rather than presenting dream symbols as fixed universal signs, Ibn Qutaibah understood meaning as dependent upon religious narratives, moral associations, and socio-cultural context. This interpretative model suggests that dreams are embedded within collective religious consciousness rather than solely within individual psychological experience. Such a perspective contrasts sharply with Hall's cognitive theory, which interprets dreams primarily as representations of personal thoughts, emotions, and unresolved experiences (Hall & Nordby, 1972).

Another important finding is that Ibn Qutaibah's symbolic system reflects an integrative worldview in which psychological experience, spirituality, and culture are inseparable. Dream symbols were interpreted not only by their literal appearance but also by their moral character and relational meaning within Islamic society. Consequently, dream interpretation served a broader function of guiding ethical behavior and strengthening spiritual awareness. This indicates that Ibn Qutaibah's theory cannot be reduced to a mere classification of dream symbols; rather, it represents a holistic epistemological framework that integrates theology, language,

morality, and human psychology. The findings, therefore, contribute to the comparative discourse on dream analysis by demonstrating that classical Islamic perspectives offer a spiritually oriented alternative to modern psychological interpretations of dreaming.

Table 1. Summary of Dream Classification and Interpretation in Ibn Qutaibah's Perspective

Type of Dream	Source of Dream	Interpretation Method	Analytical Outcome
True Dream (<i>Ru'ya al-Shadiqah</i>)	Soul and Heart	Linguistic, Qur'anic, Hadith, and symbolic analysis	Identification of type, group, and character
Angelic Dream	Soul and Heart	Symbolic and analogical interpretation	Symbolic meaning through metaphor
Confused Dream (<i>Adghats Ahlam</i>)	Cognitive disturbance	Not interpreted	Psychological disturbance
Satanic Dream	Cognitive disturbance	Not interpreted	Negative emotional reaction

Overall, Ibn Qutaibah's system of dream interpretation demonstrates that dreams are understood as phenomena that are not only psychological but also spiritual. Dream interpretation in this tradition serves as a means of moral and spiritual reflection; thus, dreams are considered capable of providing guidance or warnings to humans.

3.2. Dream Analysis in Calvin S. Hall's Perspective

In contrast to the classical Islamic perspective, Calvin S. Hall conceptualized dreams as products of cognitive activity that reflect an individual's psychological structure rather than metaphysical messages (Hall, 1953b). Dreams, in Hall's view, function as symbolic representations of personal experiences, emotions, conflicts, and internalized perceptions about the self and the surrounding world. This perspective positions dreams as continuations of waking thought processes, where unresolved concerns and emotionally significant experiences are reorganized into symbolic imagery during sleep. Consequently, dream interpretation in Hall's framework emphasizes psychological meaning rather than spiritual or transcendental significance. A central concept in Hall's theory is the notion of conceptions, namely, cognitive representations formed through lived experiences and psychological evaluations. These conceptions shape how individuals perceive themselves, others, and their environment, and they frequently emerge in dreams in symbolic forms. Hall argued that dreams often reveal tensions between desires and inhibitions, particularly when certain impulses cannot be directly expressed in waking life due to social norms, moral restrictions, or internal conflicts. Symbols such as barriers, authority figures, or blocked pathways therefore represent psychological obstacles and unresolved emotional struggles. This interpretation demonstrates that, within Hall's framework, dreams serve as reflections of intrapsychic conflict and emotional regulation processes rather than as channels of divine communication.

To examine these symbolic structures systematically, Hall developed the method of dream content analysis, which focuses on recurring themes, interactions, settings, and emotional dynamics within dreams. Rather than merely classifying dream symbols, this approach seeks to identify broader cognitive patterns underlying the dream narrative. Hall emphasized several interconnected dimensions, including self-concept, perceptions of others, representations of the world, impulses and inhibitions,

and unresolved conflicts. These dimensions collectively illustrate how dreams mirror the dreamer's cognitive and emotional organization (Domhoff, 2018). Contemporary studies further support the relevance of Hall's framework, particularly in understanding the relationship between dream content, emotional experiences, and personality structure (Schredl, 2020).

Compared with Ibn Qutaibah's perspective, Hall's theory reflects a fundamentally different epistemological orientation. Ibn Qutaibah interpreted dreams within a spiritual and theological framework in which dreams may contain symbolic truths, divine guidance, or moral warnings. By contrast, Hall reduced dream phenomena to cognitive and psychological processes grounded in personal experience. This distinction demonstrates that while Ibn Qutaibah viewed dreams as potentially transcendent and spiritually meaningful, Hall regarded dreams primarily as manifestations of internal cognitive dynamics. The comparison highlights an important conceptual divergence between Islamic dream epistemology and modern psychological theories of dreaming: the former emphasizes metaphysical meaning and spiritual interpretation, whereas the latter prioritizes cognitive structure, emotional processes, and individual psychological experience.

3.3. Comparative Analysis of Dream Interpretation: Ibn Qutaibah and Calvin S. Hall

The comparison between Ibn Qutaibah's and Calvin S. Hall's perspectives on dream analysis reveals substantial differences in their epistemological foundations, interpretive orientation, and conceptualization of the function of dreams. Ibn Qutaibah positions dreams within a spiritual-metaphysical framework in which dreams are not merely psychological experiences but also potential carriers of moral and transcendental meanings. In this perspective, dreams may function as symbolic indications of an individual's spiritual condition, ethical conduct, or divine guidance. The interpretation process is therefore closely connected to Islamic intellectual traditions, particularly the Quran, hadith, Arabic linguistics, and socio-cultural symbolism (Qutaibah & Al-'Ilmiyyah, 2003). Rather than emphasizing the technical classification of dream types, Ibn Qutaibah's approach highlights the interpretive significance of dreams as instruments for moral reflection and spiritual awareness. This demonstrates that dream interpretation in the Islamic tradition is deeply embedded within a value-oriented worldview that integrates psychological, cultural, and theological dimensions.

Conversely, Calvin S. Hall conceptualizes dreams primarily as cognitive constructions emerging from an individual's internal conceptual system. In Hall's framework, dreams reflect personal experiences, emotional tensions, wishes, fears, and unresolved psychological conflicts rather than supernatural communication (Hall, 1953a). The meaning of dreams is derived through systematic analysis of dream content, including interpersonal interactions, settings, emotional themes, and narrative outcomes. Unlike Ibn Qutaibah's spiritually oriented interpretation, Hall's theory places dreams within the domain of empirical psychology and intrapsychic processes. This distinction suggests a broader theoretical divergence: Ibn Qutaibah interprets dreams as sources of existential and moral meaning, whereas Hall treats dreams as mirrors of cognitive and emotional organization.

Despite these epistemological differences, both perspectives converge on the assumption that dreams operate symbolically and cannot be interpreted literally. Symbols in dreams are understood as representations of deeper meanings that require contextual interpretation shaped by personal experience and cultural background ((Domhoff, 2018); (Schredl, 2020)). However, the symbolic function differs

conceptually across frameworks. In Ibn Qutaibah's thought, symbols are connected to transcendent truth and moral instruction, while in Hall's theory, they represent manifestations of unconscious cognitive structures and emotional experiences. This finding indicates that dream analysis, whether approached from Islamic scholarship or modern psychology, ultimately reflects broader assumptions about human nature, consciousness, and the relationship between inner experience and reality.

3.4. Conceptual Comparison Between Ibn Qutaibah and Calvin S. Hall

Table 2. Conceptual Comparison of Dream Interpretation Perspectives

Aspect	Ibn Qutaibah	Calvin S. Hall
Epistemological Foundation	Islamic theology and classical scholarship (Qur'an, Hadith, Arabic tradition)	Cognitive psychology and dream research
Nature of Dreams	Spiritual phenomenon involving the soul and heart	Cognitive product of thinking during sleep
Sources of Dreams	Divine inspiration, angelic messages, psychological disturbances, satanic influence	Mental representations derived from personal experiences
Method of Interpretation	Linguistic analysis, symbolic analogy, Qur'anic and Hadith references, cultural metaphors	Dream content analysis based on characters, actions, interactions, and narrative structure
Analytical Focus	Symbolic meaning connected to spiritual and moral lessons	Conceptual system reflecting self-perception and psychological conflicts
Purpose of Interpretation	Spiritual guidance, moral reflection, and recognition of divine signs	Understanding psychological structures and personal conflicts
Conceptual Categories	Type, group, and character of dream symbols	Self-concept, concept of others, concept of the world, impulses and conflicts
Ontological Perspective	Integration of spiritual and psychological dimensions	Primarily psychological and cognitive

3.5. Implications for Islamic Psychology

The comparison between the perspectives of Ibn Qutaibah and Calvin S. Hall reveals two fundamentally different epistemological approaches to dream interpretation: the spiritual-theological and the psychological-cognitive paradigms. Ibn Qutaibah conceptualizes dreams as experiences closely related to metaphysical reality and divine communication. Within the Islamic intellectual tradition, dreams are not merely subjective mental events but are understood as meaningful experiences that may contain moral instruction, symbolic guidance, and spiritual reflection (Rahman, 1980). This perspective positions dreams within a broader theological framework in which the human soul maintains a connection with transcendent reality during sleep. Consequently, dream interpretation is not solely concerned with understanding psychological conditions but also with ethical and spiritual self-awareness.

In contrast, Calvin S. Hall interprets dreams through a cognitive-psychological framework that emphasizes the construction of personal meaning. Hall argues that dreams reflect an individual's cognitive structure, emotional concerns, interpersonal

experiences, and self-concept developed through everyday life interactions (Hall & Nordby, 1972). Rather than viewing dreams as supernatural messages, Hall understands them as symbolic representations of ongoing psychological processes. Contemporary dream research further supports this perspective by demonstrating that dreams contribute to emotional regulation, memory consolidation, and the processing of unresolved experiences (Domhoff, 2018). Conceptually, the major distinction between Ibn Qutaibah and Hall lies in the source of dream meaning: Ibn Qutaibah attributes meaning to transcendental and spiritual realities, whereas Hall locates it within the individual's internal cognitive and emotional system.

Despite these differences, both perspectives share the assumption that dreams are meaningful experiences capable of revealing dimensions of human existence that are not always accessible in waking consciousness. Ibn Qutaibah emphasizes the spiritual and moral dimensions of dreams, while Hall highlights their psychological and cognitive significance. This convergence suggests that dreams function not merely as random mental activities but as symbolic narratives reflecting deeper aspects of human life. The comparison, therefore, indicates that classical Islamic scholarship and modern psychology offer complementary rather than contradictory perspectives on dream phenomena.

Theoretically, this comparison contributes to the development of contemporary Islamic psychology by proposing a more integrative framework for dream analysis. Ibn Qutaibah's approach enriches psychological discourse with spiritual and ethical dimensions, whereas Hall's framework offers systematic analytical tools for empirical interpretation of dream content. Such integration aligns with developments in cross-cultural psychology, which emphasize that psychological experiences cannot be fully understood without considering religious and cultural contexts (Al-Karam, 2018). Thus, integrating classical Islamic thought with modern psychological theory provides a more holistic paradigm for understanding dreams as experiences shaped simultaneously by cognition, emotion, spirituality, and culture.

4. DISCUSSION

4.1. Comparative Epistemology of Dream Interpretation: Ibn Qutaibah and Calvin S. Hall

The comparison between Ibn Qutaibah's *Ta'bir al-Ru'ya* and Calvin S. Hall's cognitive dream theory demonstrates that both frameworks conceptualize dreams as meaningful psychological phenomena, yet they differ fundamentally in their epistemological orientation and interpretative objectives. Ibn Qutaibah approaches dreams through a revelatory-hermeneutic paradigm grounded in Islamic metaphysics, whereas Hall interprets dreams within a cognitive-empirical framework that views dream content as symbolic representations of the dreamer's internal cognitive structures. Rather than merely reflecting a dichotomy between "religious" and "scientific" perspectives, these differences reveal two distinct levels of explaining human consciousness: one emphasizing transcendental meaning and the other emphasizing intrapsychic processes.

Recent neurocognitive findings strengthen Hall's proposition that dreams reflect ongoing cognitive and emotional concerns. Research on the default mode network (DMN) demonstrates that dreaming is associated with autobiographical memory consolidation, self-referential processing, and emotional integration ((Fox et al., 2020); (Domhoff, 2003)). However, these findings do not fully invalidate Ibn Qutaibah's perspective. Contemporary psychology of religion increasingly recognizes that religious individuals frequently interpret dreams within spiritual and existential frameworks, suggesting that dream experiences cannot always be reduced to

neurocognitive mechanisms alone ((Bulkeley & Graves, 2021); (Silton et al., 2022)). Therefore, the present analysis indicates that Hall's framework explains the psychological mechanism of dreams, whereas Ibn Qutaibah provides an interpretative structure concerning their existential and spiritual significance.

A deeper epistemological distinction emerges in the issue of interpretative selectivity. Ibn Qutaibah distinguishes between *ru'ya ṣādiqah* (truthful dreams) and *adghāth ahlām* (confused dreams), suggesting that not every dream possesses interpretive value. At first glance, this classification appears purely theological. Nevertheless, contemporary dream studies indirectly support this selectivity principle by showing that emotionally salient dreams exert stronger long-term psychological influence than ordinary dreams (Schredl & Göritz, 2021). This suggests that Ibn Qutaibah's categorization may function psychologically as a mechanism for distinguishing between cognitively insignificant dream fragments and emotionally meaningful dream experiences. In contrast, Hall rejects categorical distinctions between "true" and "false" dreams because his framework prioritizes recurring cognitive patterns rather than metaphysical status. Consequently, Hall's theory is methodologically stronger for empirical dream analysis, while Ibn Qutaibah's approach is interpretatively richer in evaluating existential meaning.

The two frameworks also diverge in their understanding of the function of dream interpretation. Ibn Qutaibah positions dreams as moral-symbolic experiences capable of guiding self-reflection, ethical awareness, and spiritual evaluation. Hall, by contrast, views dreams primarily as mirrors of self-concept, unresolved conflict, and interpersonal dynamics. This difference reflects broader theoretical assumptions regarding the nature of the self. Hall's perspective aligns closely with the continuity hypothesis, which argues that dream content reflects waking-life experiences and psychological concerns (Schredl, 2022). Ibn Qutaibah's model, however, resembles meaning-centered and spiritually integrated approaches in contemporary psychology, where subjective meaning and existential reflection are central to psychological well-being (Malinowski & Horton, 2022).

Importantly, the comparison reveals that the two perspectives are not entirely contradictory. Both rely heavily on symbolic interpretation and contextual analysis. Ibn Qutaibah interprets dream symbols through Qur'anic narratives, Arabic linguistic metaphors, and cultural associations, whereas Hall interprets symbols as representations of cognitive schemas and emotional experiences. The convergence here is epistemologically significant because it demonstrates that symbolic reasoning functions as a universal interpretative mechanism across both classical Islamic scholarship and modern cognitive psychology. Recent neurocognitive research further supports this convergence by demonstrating that REM sleep activates associative and metaphorical processing systems involved in symbolic cognition (Vallat et al., 2021). Thus, symbolism in dreams should not be viewed merely as mystical speculation but as an inherent cognitive process through which individuals organize emotional and experiential realities.

Another important analytical finding concerns the concept of continuity between waking life and dreams. Hall explicitly defines dreaming as "thinking during sleep," emphasizing psychological continuity between conscious and unconscious cognition. Ibn Qutaibah similarly acknowledges that certain dreams emerge from waking-life concerns, fears, and desires. This convergence indicates that classical Islamic dream theory contains proto-psychological assumptions that parallel aspects of modern dream continuity theory. However, Ibn Qutaibah extends this continuity beyond psychological experience into spiritual consciousness, thereby introducing a transcendental dimension absent from Hall's cognitive model. The implication is that Ibn Qutaibah's framework

may offer a broader anthropological understanding of human consciousness by integrating emotional, cognitive, moral, and spiritual dimensions simultaneously.

From a theoretical standpoint, the present study contributes to the growing discourse on integrative and indigenous psychologies. Rather than positioning Islamic dream interpretation and cognitive dream theory as mutually exclusive systems, this analysis suggests that both operate at complementary explanatory levels. Hall's framework explains how dreams emerge cognitively, whereas Ibn Qutaibah explains how dreams acquire existential and spiritual meaning within a religious worldview. Such integration aligns with contemporary developments in Islamic psychology that seek to reconcile empirical psychological science with classical Islamic epistemology ((Rothman, 2021); (Haque & Keshavarzi, 2023)).

This integrative interpretation also contributes to contemporary discourse in psychotherapy. Meaning-oriented dream reflection has been shown to enhance emotional processing, self-awareness, and interpersonal understanding ((Blagrove et al., 2021); (Pesant & Zadra, 2021)). Accordingly, Ibn Qutaibah's spiritually oriented interpretation may complement modern therapeutic approaches by providing existential meaning frameworks that are culturally relevant for Muslim populations. Hall's systematic content analysis, meanwhile, offers methodological rigor that enables dreams to be examined empirically within psychological research. Therefore, the synthesis of these frameworks potentially enriches both Islamic psychology and contemporary dream studies by bridging spiritual hermeneutics with cognitive science. Despite these contributions, the present study remains primarily theoretical and interpretative. The analysis relies on textual comparison rather than empirical investigation. Future studies should examine how contemporary Muslim populations interpret dream experiences and whether spiritually integrated dream interpretation contributes to measurable outcomes such as emotional regulation, psychological resilience, or existential well-being. Empirical validation through qualitative and cross-cultural methodologies would further strengthen the interdisciplinary dialogue between Islamic intellectual traditions and modern psychological science.

6. CONCLUSION

This study demonstrates that dream analysis from the perspectives of Ibn Qutaibah and Calvin S. Hall reflects two distinct epistemological traditions that nevertheless share several conceptual intersections. Ibn Qutaibah, through *Ta'bir al-Ru'ya*, conceptualizes dreams as symbolic phenomena that may contain spiritual, moral, and transcendental meanings interpreted through linguistic expressions, Qur'anic references, Hadith, poetry, and Arab cultural symbolism. In contrast, Hall's cognitive theory positions dreams as manifestations of an individual's conceptual system, reflecting self-perception, interpersonal relations, emotional conflicts, and personal concerns ((Hall & Nordby, 1972); (Domhoff, 2003)). Although both perspectives acknowledge symbolism and the interpretive function of dreams, they differ fundamentally in their assumptions regarding the origin and epistemological status of dreams. Ibn Qutaibah situates dreams within a spiritual-metaphysical framework rooted in Islamic revelation and classical epistemology, whereas Hall interprets dreams within the domain of cognitive and psychological processes.

Rather than merely repeating similarities and differences, this study makes a theoretical contribution by proposing an integrative framework that bridges Islamic intellectual heritage and contemporary psychological science. The integration of symbolic-textual interpretation with cognitive-conceptual analysis offers a broader understanding of dreams as experiences shaped simultaneously by psychological dynamics, cultural meanings, and spiritual consciousness. This finding expands the

discourse of Islamic psychology by demonstrating that classical Islamic scholarship can function not only as a historical reference but also as an epistemological resource for developing culturally and spiritually sensitive psychological theories (Mittermaier, 2011). Furthermore, the study contributes to interdisciplinary dream research by positioning Islamic dream interpretation as compatible with contemporary psychological inquiry without reducing its transcendental dimensions. This integrative approach provides a conceptual foundation for future empirical studies examining dream narratives, emotional regulation, spirituality, and meaning-making processes within diverse sociocultural contexts.

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