

Analysis of the Integration of Sufism and Psychotherapy from a Philosophical Perspective

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Abstract

The Qur'an is God's revelation in which it is emphasized that the origin of knowledge comes from God. Islam itself divides verses into two, namely qauliyah verses and kauniyah verses. The qauliyah verse is the text of the Qur'an itself, while the kauniyah verse is a natural phenomenon which will reveal very sophisticated technological knowledge of the universe. Islamic science is a derivative of the qauliyah verse, while science is a derivative of the kauniyah verse. From this perspective, the integration of Islamic knowledge and science should become commonplace. In fact, the two reinforce each other, that Islamic knowledge adds to the validity of science, and vice versa. Just like sufism which lives in Islam, it has also recently been combined with psychotherapy which incidentally originates from the West. However, Sufism, whose object is not empirical, is more prone to being misunderstood if clear boundaries are not given. Especially if it is combined with psychotherapy which is included in psychological studies. So this article attempts to analyze the integration of sufism and psychotherapy with a philosophical perspective as the root of the science. This qualitative research will look at the ontology, epistemology and axiology of sufism and psychotherapy; Then the author will analyze these three elements so that the results of this research will answer what the object of the science of sufism and psychotherapy is, what the boundaries of the science of sufism psychotherapy are, and what are the goals of integrating the science of Sufism and the science of psychotherapy.

Keywords: Integration, Sufism and Psychotherapy

INTRODUCTION

Now the science of Sufism and psychotherapy is no longer something strange, in fact several PTKINs in Indonesia have opened this department. This supports the opinion of Sayyed Hosein Nasr who states that the current (modern) human problem is an existential or spiritual crisis because technology is so advanced in demonstrating its own existence that humans forget the existence of God. Sayyed Hosein Nasr believes that the solution to this worldwide existential crisis is Sufism (Fauhatun, 2020). Istikhari (2016) quotes from Jonathan Lear (2009) in his book "The Illusion of a future: the rhetoric of Freud's critique of religious belief" discussing the western world's doubts about the existence of God. The doubts in question are like "what is the true purpose of life?" When this question arises in the midst of a civilization that has been hit by a technological boomerang created by itself, all the technological progress that western humans have achieved at that time will feel empty. So they feel they need a spiritual dimension to balance it. This spiritual dimension is what will be obtained from Sufism.

Before the science of Sufism and psychotherapy was legalized in 1998, in 1984 Hasan Muhammad Al-Syarqawi argued in "Nahw 'Ilm al-Nafs al-Islamy" that Sufism could be an original source for formulating a therapy model with an Islamic character. This phenomenon occurred especially after the rise of Islamization of science. The Islamization of knowledge is an effort to redefine, rearrange, rethink arguments and rationalization, reassess existing conclusions and interpretations, reproject goals so that from this process Islamic insight becomes richer. The main aim of the idea of Islamization of science is to improve and rebuild the disciplines of humanity, social sciences and natural sciences on a new basis derived from Islamic values (Siregar, 2015). Even though there is the idea of Islamization of science, the author still has the question why psychotherapy is associated with Sufism, not Islam? Because of course the use of this term will change the nature of the science. If Sufism and psychotherapy were formed due to the Islamization of science, why can't it just be replaced with Islamic psychotherapy like other branches of science?

Islamic psychotherapy itself is a separate topic in the study of Islamic psychology. Islamic psychotherapy is an effort to overcome mental problems that are based on Islamic religious views (Mubasyaroh, 2017). In fact, Islam itself has a complex view of itself. such as the division of sharia, fiqh, and aqidah. The question is, in what realm of Islam does Islamic psychotherapy focus? It is possible that the science of Sufism and psychotherapy is a criticism of the science of Islamic psychotherapy which does not yet have a clear concept. This lack of clarity turns out to be quite disruptive to the development of these two sciences, such as the lack of clarity in the main tasks and functions. Therefore, clarity is needed in the boundaries between these sciences so that the objectives of these sciences are achieved.

The author found several similar literatures, including research by Naufil Istikhari (2016) entitled "Dilemma of the Integration of Sufism and Psychotherapy in the Continuation of the Islamization of Psychology". In this research, Istikhari emphasized that the Islamization of science does not make science an object that is Islamized, but because the scientist is a Muslim, the knowledge discovered has its own style which is influenced by Islamic values within him. So, what Istikhari means is that scientists do not necessarily want to convert science to Islam, science is still studied as objectively as possible, while scientists do not abandon Islamic values within themselves.

Other literature is from Imam Mukhlis (2023), his research entitled "The Concept of Sufism and Islamic Psychotherapy" only describes Sufism and Islamic psychotherapy without any analysis of how the two can have a relationship and be connected. Meanwhile, this research tries to find the process of how these two sciences can be connected.

Another research regarding the relationship between Sufism and psychotherapy was conducted by Muhammad Haikal As-Shidqi (2022), the article entitled "The Role of Sufism Teachings as Psychotherapy in Overcoming Liver Disease" further explains the theoretical concepts in this scientific integration. From the literature found, the author has not found any literature that examines the ontological, epistemological and axiological integration of Sufism and psychotherapy. In fact, it is important to know this to find the limits of the space for Sufism and

psychotherapy. Therefore, this article will detail the integration process between Sufism and psychology from a philosophical perspective, especially in the fields of ontology, epistemology and axiology.

RESULTS AND DISCUSSION

Scientific Integration

Scientific integration initially emerged because of the idea of a separation (dichotomy) between religious sciences and general sciences. This separation causes disharmony in the development of the two, one of the factors being the fact that there are differences in the levels of ontology, epistemology and axiology of the two types of science (Rifai et al., 2014). In the 2019 Guidelines for the Implementation of Science Integration in Islamic Religious Universities (PTKI), it is made clear that this concept and initiative is the responsibility of all State Islamic Universities (UIN) to restore a holistic and comprehensive approach to science.

It is generally known that science or knowledge of truth comes from the Supreme Entity. In religious science, truth is obtained through God's revelation which is revealed to a particular religion, while in general science, truth comes from philosophy which is the result of deep thought by the human mind. From here, knowledge integration aims to collaborate the two to complement each other. So it is only fitting that this integration task be borne by UIN. The word integration itself comes from the English "integration" which means whole or perfection. Integration is understood as a process of refining or unifying knowledge that had previously been dichotomized (Rifai et al., 2014). This means that integration does not only combine God's revelation with human discovery, but also means that scientists do not isolate the potential of human reason and do not forget God. In other terms, scientific integration is often referred to as the Islamization of science. That is, this is a process of Islamizing the object being Islamized. Here, the object of science is humans, not the science (Rifai et al, 2014). This means that because people who study science are Muslim, an integration process occurs between general science and Islamic values.

Philosophical Perspective

Philosophy is a tool for understanding the nature of various sciences (Widyawati, 2016), because the birth of various kinds of science itself originates from the existence of philosophy. For example, if someone wants to know the potential fruit that will be produced from a tree that has not yet produced fruit and is still in its growth period, then the initial information needed is the identity of the tree. Of course, to find out this information, someone has to look at how the tree first grew, from what seeds it grew so that they know what kind of fruit will be produced from the tree. The same as this article which wants to look at the roots, how the science of Sufism and psychotherapy can grow. To see this essence, the tools the author needs are the lenses of epistemology, ontology and axiology.

Epistemology

In Greek, epistemology consists of "episteme" which means knowledge and "logos" which means thought or theory (Muliadi, 2020). That is, this epistemology discusses the theory of true

knowledge. In terms of Islamic science, epistemology seeks to test the validity of knowledge. Epistemology discusses how knowledge occurs, where sources of knowledge come from, how knowledge originates, what the limits of certain knowledge are, what the nature of knowledge is, what methods are used, and what the validity of knowledge is (Muliadi, 2020).

Ontology

Linguistically, ontology comes from the Greek "to on hei on, ontosa" which is interpreted as "to exist is to exist", meaning that the existence of something which is the subject of ontology is essentially true (Fadhilah and Juhari, 2022). The existence of true meaning shows that what we know and feel is not necessarily true. With ontology, the essence of something will be explored so that it is known that there is something that truly exists from the perspective of the Almighty. For example, regarding good and bad. Are good and bad true? What if the goodness that someone has turns out to be a bridge for someone to do bad things? So, this ontology will answer the nature of existence behind the phenomena of good and bad.

According to Muliadi (2020), several aspects revealed by ontology include: a) What is the object studied by a science?, b) What is the nature of a form?, c) How can this existence be captured by humans so that it becomes knowledge?, d) What if the captured knowledge could be turned into science?

Axiology

In contrast to epistemology and ontology which have more theoretical aims, axiology seeks to uncover the applicable goals of the existence of knowledge (Muliadi, 2020). This is in contrast to the view of lay people that philosophy is only busy in the theoretical realm. In fact, of course, before exploring the axiological side, knowledge must first go through epistemological and ontological analysis in order to truly understand the potential of the knowledge itself, then the goals that can be achieved from that knowledge will be known.

Science of Tasawuf Philosophical Perspective

"To know faith or the pillars of faith, study the science of ushuluddin, to know Islam or the pillars of Islam, study the science of fiqh, and to know ihsan, study Sufism," is a quote from Permadi in his Introduction to the Science of Sufism. Badrudin also defines that Sufism is a term usually used for Islamic mysticism which has the core goal of gaining a direct relationship with God (Badrudin, 2015). This means that Sufism has been exemplified since the time of the Prophet Muhammad SAW as the creature that has the closest relationship with Allah SWT.

In terms of Sufism, it comes from the Arabic "tashowwafa - yatashowwafu - tashowwuf" which means lots of hair (Badrudin, 2015). Because historically, a Sufi is synonymous with sheep's clothing. Some scholars argue that they are called Sufis because of the purity of their hearts which radiates from their holy actions as well (Badrudin, 2015). In essence, Sufism is an effort to always purify the heart so that it becomes closer to Allah SWT, which means that the goal of a Sufi is Allah SWT.

Ontology of Sufism

The ontology of Sufism has a wide range of topics, including forms, mahabbah, ma'rifah, baqa, Hulul, fana and others (Mustamin, 2020). According to the author, this is the highest peak of a Sufi's dzauq (rasa). If we look at the Qur'an, God calls them a state of "mutmainnah lust", which means that a Sufi is a person whose soul is calm.

Epistemology of Sufism

The epistemology of Sufism, by Ramli Cibro (2021) is described into three types, namely: (1) *Context of discovery* in the form of suluk, riyadhoh, and mujahadah. This epistemology allows a Sufi to directly experience his Sufism journey. The journey in question is his heart or dzauq, about how a person gives full meaning to something he does continuously to achieve a high spiritual experience. (2) *Context of discourse* which takes the form of philosophical contemplation. The high spiritual experience of doing riyadhoh will make a Sufi trapped in philosophical contemplation. In this situation he has two choices, either to reveal it to the public or to keep it to himself. As finally appeared Sufi poetry. (3) *Context of justification* in the form of theological or theoretical analysis. This context can be carried out by Sufi practitioners or observers of Sufi practitioners because it is theoretical in nature. The difference is, observers of Sufi practitioners can make expressions of Sufi contemplation if the expressions are published by Sufi practitioners. If it is not published, there are only two possibilities that Sufi practitioners will do, whether they will only be allowed to reach this context or they will be dragged into the realm of theology.

Axiology of Sufism

Sufism has value as a solution to societal problems such as moral decadence and intolerance (Zuhri, 2016). This is related to modern Sufism which tries to remove the stigma that Sufism is more inclined towards individual life, only between individuals and their God. In fact, in the study of Sufism itself there is the concept of insan kamil, where insan kamil is the concept of the perfect human being in Islam. Insan Kamil has been exemplified by Rasulullah SAW as a role model.

If we look at the existing problems, apart from guiding humans to become human beings, Sufism can also control humans who have been alienated from their humanity. Like the hadith "man arafa nafsahu, arafa rabbahu". Of course, a Sufi whose goal is always to get closer to Allah SWT, the closer he is to Allah SWT, the more he will know Him.

In the Qur'an, God says in Surah At-Talaq verse 12 which means, "It is Allah who created the seven heavens and like that the earth. Allah's command applies to him, so that you may know that Allah has power over all things, and indeed Allah's knowledge truly covers everything." If so, someone who gets to know Allah SWT better should also have a wider understanding of His knowledge. This breadth of understanding is usually referred to as ma'rifah in the study of Sufism.

Psychotherapy Science Philosophical Perspective

Psychotherapy is an action that seeks to provide assistance or services to clients who are experiencing problems in their lives. In psychotherapy, clients have the opportunity to explore, discover and explain a more satisfying way of life and can deal more intelligently with problems.

Psychotherapy is part of psychology, so in the psychotherapy process the relationship between therapist and client is a professional relationship that has certain standards (Rajab et al, 2016).

The difference with psychology is that psychology only focuses on the science of the soul itself, while psychotherapy is a practical form of soul science, which means it has a preventive or healing function. Meanwhile, the difference with counseling is that psychotherapy aims to dig deeper into the client's problems, does not control the client too much, handles more serious problems so requires fairly gradual meetings to resolve them. Counseling usually only provides guidance, the problems solved include simple problems, and the meetings are also shorter (Wati et al, 2023).

Ontology of Psychotherapy Science

If the object of psychology study is the soul, then the object of psychotherapy study is the process of healing the soul and analyzing the presence of mental illness. This can be seen from the composition of the words "psycho" which means soul and "therapy" which means healing. In psychotherapy, various kinds of techniques for healing mental illness are studied. The mental illness in question is related to thoughts, feelings and behavior. Therefore, psychotherapy is also called mind therapy, psychiatric therapy and mental therapy. The focus of psychotherapy is healing, treatment and care (Amiruddin, 2015).

Epistemology of Psychotherapy

Because psychotherapy is an applied science, epistemology in psychotherapy is more methodological. The description of the various choices of therapy models is studied epistemologically, in contrast to psychology which discusses more theoretical deepening of psychological theory. The techniques in question include psychoanalysis, person centered therapy, existential therapy, gestalt therapy, behavioral therapy, rational emotive behavior therapy, transactional analysis therapy for western psychotherapy. It cannot be denied that the existence of Islamic psychology makes Islamic psychotherapy also included in the study of psychotherapy which has forms of therapy, namely prayer, fasting, zakat, pilgrimage, patience, dhikr, repentance, etc. (Pujiastuti, 2021). To successfully carry out a series of therapeutic techniques, of course a therapist needs principles and principles of therapy. Zakiyah Drajat formulated 8 principles that guide therapists in conducting therapy, including the principle that believers are brothers, the principle of introspection, the principle of firm faith, the principle of worship and filial piety to parents, the principle of amar ma'ruf nahi mungkar, the principle of worshiping Allah, the principle of being aware of one's shortcomings, the principle of piety and honesty, and the principle of performing worship sincerely. Meanwhile, the principles used are the principle of monotheism, the principle of trust, the principle of gratitude, the principle of patience, the principle of nasuha repentance, and the principle of Allah's guidance (Pujiastuti, 2021).

Axiology of Psychotherapy

If described, there are three aims of Islamic psychotherapy, namely (Islamic Psychology Association Team, 2019): (1) Preventive goals, namely the goal of preventing mental disorders. (2)

Curative goals, namely the goal of healing from mental disorders. (3) Objectiveevaluative, namely the aim of assessing the healing process.

The author concludes that these three goals are the mission of psychotherapy, while the vision that can be concluded from these three goals is that the goal of psychotherapy is a healthy and stable mental condition. These three missions must be carried out so that the vision of psychotherapy is achieved.

Analysis of The Integration of Tasawuf Science and Psychotherapy Science from A Philosophical Perspective

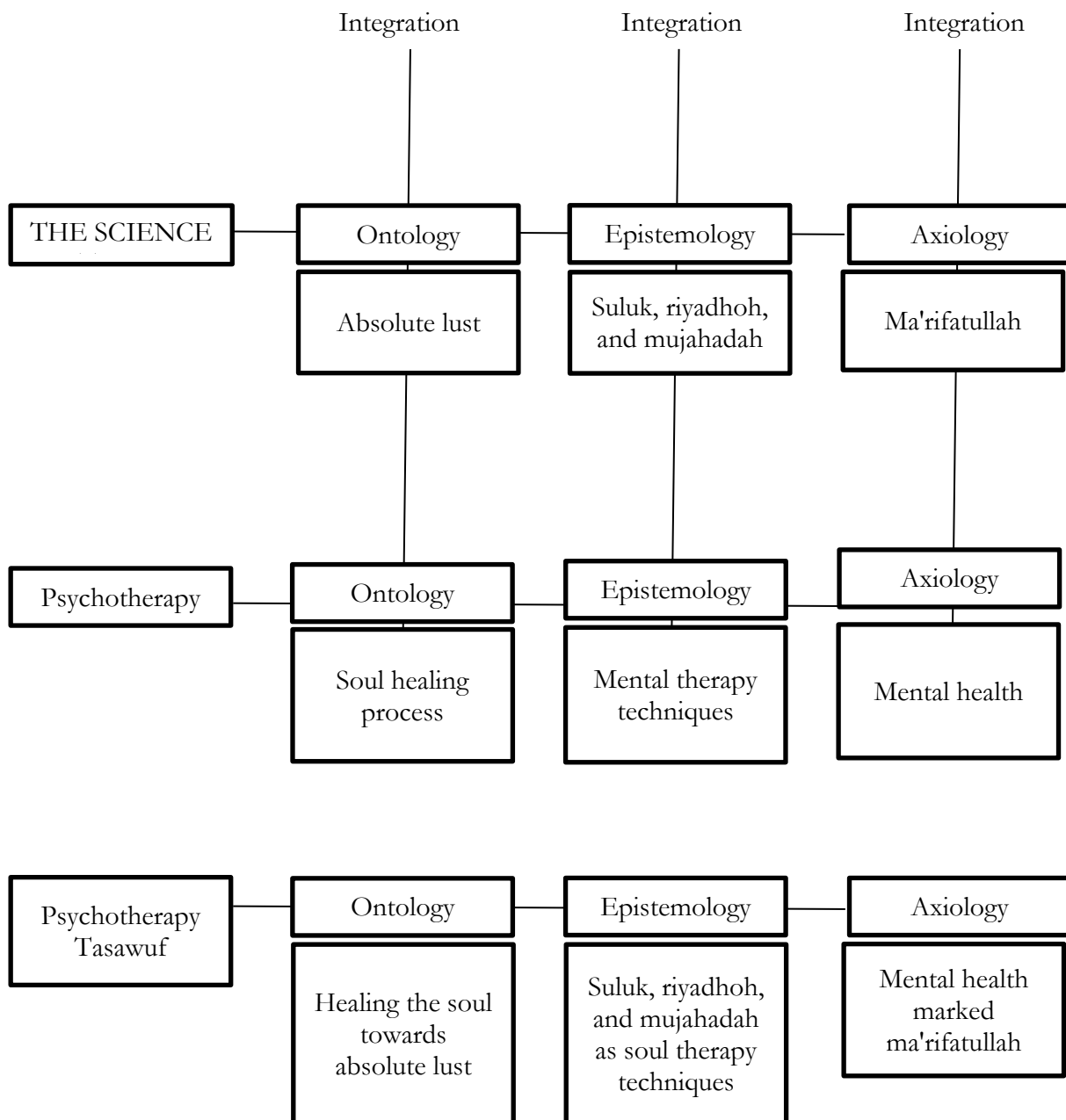


Figure 1. Concept map for the integration of Sufism and psychotherapy

From Figure 1 above, the following description can be understood.

Ontology of Sufism and Psychotherapy

Knowledge about the process of healing the soul in the ontology of psychotherapy, if seen from the perspective of the concept of Sufism which has the object of study in the form of various concepts of *mutmainnah lust*, will give the view that the process of healing the soul is directed towards a state of *mutmainnah lust* or a calm soul. From here the concept will emerge that a healthy soul is a soul that is calm, not anxious.

Before being integrated with the concept of the soul healing process, the concept of *mutmainnah lust* was only a concept from the teachings of Sufism. However, because psychotherapy is an applied science, the object of study is aimed at being applied. From this statement we can understand that the integration of Sufism and psychotherapy is not just the Islamization of science, it can also be called the integration of theoretical science and applied science which ultimately produces applied science which has the conceptual face of the theoretical science that is integrated with it.

Sufism is categorized as a theoretical science because the aim of Sufism itself is to understand the concepts of Sufism. Meanwhile, the science of psychotherapy is categorized as an applied science because this science is also a branch of psychology which is included in the applied category, even if you look at the epistemology of the study, this science will discuss therapeutic techniques.

Epistemology of Sufism and Psychotherapy

In Asmanidar's (2021) research, *suluk* is defined as a person's spiritual journey that is continuously practiced (*riyadhoh ruhaniyah*) to get closer to Allah SWT. *Riyadhoh* is an effort undertaken by a person in the form of physical or spiritual activities that are driven by the intention to abandon bad actions in order to achieve the truth, making it easier for a person to meet God (Hakimah, 2022). Meanwhile, *mujahadah* comes from Arabic which means earnest. This means that the epistemological concept in Sufism takes the form of a spiritual journey by abandoning bad actions that are carried out seriously.

These three points (*suluk*, *riyadhoh*, and *mujahadah*) can be used as techniques in psychotherapy when these two sciences are integrated. If in the science of Sufism *suluk*, *riyadhoh* and *mujahadah* are just concepts, when the science of Sufism is combined with psychotherapy then these concepts can be applied to client healing.

Axiology of Sufism and Psychotherapy

Even though Sufism is a theoretical science, in Sufism itself it cannot be denied that science is not only aimed at "knowing". But as students of Sufism, they also need to practice it in their own spiritual ways. So what is the difference from psychotherapy which is an applied or practical science?

The aim of studying psychotherapy is to find out practically how to heal clients to achieve a healthy soul. Meanwhile, Sufism aims to search for truth or *ma'rifatullah*. The *Suluk* and *riyadhoh* that are carried out also aim to cleanse the heart of impurities that hinder the attainment of

ma'rifatullah or knowledge of Allah SWT. So, Sufism and psychotherapy try to formulate a soul therapy from the process of getting closer to Allah SWT.

Allah SWT says in Surah Al-Isra verse 82 which means "And we send down from the Qur'an something that is a remedy and mercy for those who believe and the Qur'an does not add to the wrongdoers other than loss." This letter emphasizes that in Islam, especially for people who have faith, there is a cure (syifa) which is often interpreted as "healer". This faith is what a person gets in Sufism.

CONCLUSION

Based on the data analysis, it can be seen that in philosophy, especially in terms of ontology, epistemology and axiology; There are similarities between the science of Sufism and the science of psychotherapy. For example, ontologically they both discuss the soul, epistemologically they both talk about controlling certain behavior to condition the soul, and in their axiology they both have the concept of the perfect human (the only difference is that in psychotherapy it is called healthy and in Sufism it is called ma'rifatullah). So, the integration between the science of Sufism and the science of psychotherapy coincides. Another fact found from this research is that scientific integration between Sufism and science is not only integration between religious knowledge and general science or Islamic science and science, but also integration between theoretical science and applied science. So apart from the existence of Sufism psychotherapy as a form of Islamization of science, it is also a form of scientists' awareness of the importance of a strong theoretical foundation in practical science and the need for application in theoretical science. Thus, with the existence of a science that contains both theoretical and practical elements at once, it is possible for social transformation to be influenced by the development of scientific theory which has been considered a theoretical science.

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