

# Islamic Psychology as A Contextual and Actual *Tafsir* Approach

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**Abstract:** The understanding of modern psychology that is far from Islamic teachings is an incomplete problem, even though Islamic psychology has developed long before modern psychology emerged and the cumulative efforts of Islamic Psychology are increasingly interesting and fertile to be discussed, a rich discourse that needs to be nurtured and become a challenge as well as an opportunity for Muslims and the world of Psychology today. The Qur'an as a guide for Muslims with the jargon *solih li kulli Zaman wa makan* becomes the starting point that the Qur'an always goes hand in hand with technology and increasingly diverse human understanding, so that contextual and actual interpretations are needed. The data collection technique of this article is in the form of library research with the method of describing each problem and then analyzing it so that a thorough understanding is obtained, so that the theory of Islamic integrated psychology becomes a complete concept and can be used in the world of modern psychology.

**Keywords:** tafsir, psychology, contextual, actual

## 1. Introduction

Mental health is an important study in life, in the development of human's experience development both physically and mentally. The discussion of man is something that is never finished. Various knowledge is raised by human researchers[1] for example, in adolescence which at that time was faced with various changes, both physical changes, adjustments to psychology and mentality to be able to live in a broad society, no longer with family but living with society in general, such as neighbors, RT and RW pillars and also state because it entered a mature age, So that a mature soul is needed in survival.

The need for psychology that regulates the life of a person's soul development, so that humans can play a complete role, both as individuals who have advantages as the most perfect creatures, and as creatures created with various weaknesses. Analytical humans have several potentials, both good and bad potentials, which are then influenced by many factors, one of which is the environment. When the environment supports a person to be good, then he will be good, but if someone is in a bad environment, then he will also follow it.

Psychology is a science that is applied in everyday life, because psychology regulates mental and mental processes in relation to human behavior, [2]this is the same as the mission of the Prophet of Allah, which is to perfect the morals of Muslims, [3]while morals are not only behaviors that we show to others, but mental behavior that must be processed in such a way that we become perfect humans by emulating the Prophet of Allah.

Islamic psychology in the sense of description is the science of psychology that is filtered with Islamic insights, so that western psychology in terms of pure knowledge is filtered with the concept of *nafs* or psychology in Islam.[4] Psychology in Islamic science is called the science of *nafs*, actually this science has been taught by the Prophet in the Qur'an hadith and by *sunnah\_Nya*. The concept of Islamic psychology built by scholars actually explains that Islam governs the lives of Muslims, both life in the world and in the Hereafter.

The western approach to psychology is about measurable human behavior, in contrast to Islamic psychology which is more specific, which is both measurable and non-measurable. In western psychology, human behavior is seen

from human behavior itself, while in Islamic psychology, Muslims as research subjects have god and are entitled to life.

In the study of the dynamics and applied methodology of interpretation contextually, so that the Qur'an does not tend to be understood only as a literal meaning, [5] tafsir is interpreted broadly which involves all aspects of life for understanding and application in life. So that the Islamic psychological approach becomes an alternative solution for contextual and actual interpretation in today's society.

## 2. Method

This research is a literature research, using literature techniques, both in the form of books, notes, and research reports from previous researchers[6], In writing, the literature used serves to analyze the phenomena described so that they can obtain new information[7], the author looks for data related to Islamic psychology which is used as an approach in contextual and actual interpretation, with the following steps, such as collecting theories about Islamic psychology, contextual and actual interpretations definitively, then the author looks for examples of contextual and actual interpretations delivered by contextual and actual interpreters, then the author analyzes the perspective of Islamic psychology which is used as material as interpretation.

Data analysis in this study after data collection, data is analyzed to obtain conclusions, from contextual and actual interpretation data then provide a new discourse on the perspective of Islamic psychology, that Islamic psychology is one approach to contextual and actual interpretation that can be applied in everyday life.

## 3. Result And Discussion

Islamic integrative psychology is a field that aims to integrate Islamic teachings and principles with modern psychology. It emphasizes the connectedness of the physical, mental, and spiritual dimensions of human beings. The field has gained attention in recent years, with academics and practitioners from different countries engaging in interdisciplinary and integrative discussions. Tafsir, on the other hand, is the interpretation of the text of the Qur'an. The integration of Islamic psychology in the approach of tafsir involves the use of the principles of Islamic psychology to interpret the text of the Qur'an.

The great dictionary Indonesian states, actual/ak-tu-al/ a [8] really exists (happened); actually: the story is based on an incident that --; [9] is being talked about by the crowd (about events and so on); has just happened; still new (about events and so on); warm: news --if returned to the Qur'an means that the Qur'an came down in 603 AD on December 22, [9] But [8] the Qur'an did happen and the stories found from the Qur'an are still hotly discussed.

History states Muhammad Abduh (d. 1905) tried to echo the Qur'an factually and actually, so that the interpretation of the Qur'an; An runs dynamically and becomes a source of human happiness over time.[10] along with the development of human problems that are always dynamic, because the technology used always has positive and negative sides. The technology that currently makes human life easier compared to the problems that must also be faced, humans who do not adapt quickly to technology also get certain problems.

The Qur'an is not only a matter of ukhrawi, but of a sociological approach[11] that is in harmony with the Qur'an *salih li kulli zaman wa eat* in all aspects both in terms of Islamic law[12] and personal law. Actual tafsir is often also called tafsir al-Adabi al-Ijtima'i, Abduh said that methodological ijtihad through a sociological approach pays special attention to literature, culture and society.[12] Actual interpretation seeks to inspire from what happens in society

with language that is straightforward and can be easily understood by the community, in the actual interpretation of Indonesia for example explained by Mustain who explained the term tafsir in Indonesia can be defined against all forms of explanation of the meaning of Qur'an verses using symbols of locality in Indonesia, both in the form of text and local Indonesian verbal language. [13]in Sura al-Baqarah verses 78-79 which tells of some people from the Children of Israel who were illiterate but tried to tell false tales based on their imagination, and they claimed the tales were from Allah, while the work was different from the content of the Torah from Allah. In this article, Mustain explains the false story by juxtaposing the meaning of the Bible between the Torah of Moses and the novel created by human imagination.[14]

Another example that involves the importance of Islamic psychology in textual and contextual interpretation is in suras al'Alaq 1-5 which contains the meaning of spiritual consciousness, rationality consciousness, ethical awareness, scientific consciousness, and social transformation consciousness[15]

اقرأ باسم ربك الذي خلق

It means: "Read in the name of your Lord Who created"

The contextualization and actualization of the verse is that learning resources are all resources that can be used for the benefit of the teaching and learning process, both directly and indirectly [16] in psychological theory using Islamic filterization is that in human behavior must also be read, human behavior must always be returned to Allah the creator. Man with his weakness must always be that man be God's chosen being with reason.

Contextualized Interpretive Approach in Islamic Psychology When faced with the verse about, male leadership in Surat an-nisa which states that men are stronger than women, [17]

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَ نَظَ □ أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالْصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفَ □ ظَ اللَّهُ □ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ □ وَأَصْرِبُوهُنَّ فَإِنِ اطَّعْتُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا □ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

"The men are the leaders of the women, because Allah has favored one part of them over another, and because they have spent part of their property. Therefore a righteous woman, she who obeys God again takes care of herself when her husband is not around, because God has taken care of (them). Those women whom you are worried about, So advise them and separate them in their beds, and beat them. Then if they obey you, then do not look for ways to trouble them. Verily Allah is Most High and Greatest"

Textually the verse places the position of men higher than women, supported also by the hadith of the Prophet which states that there will be no success of power led by women:

Uthman ibn al-Haytsam, narrated to us "Awf of al-Hasan of Abu Bakrah said, "Allah has benefited me by the sentence I heard from the Holy Prophet(saw) during the Camel War. Abu Bakrah said, when it came to the news to the Holy Prophet that the Persians appointed the King's daughter as his successor, the Prophet said, "It is not successful for a people (society) to leave their affairs to women. (Narrated by al-Bukhârî)

This seems to be a legitimacy that men are a subpriority, men are leaders in everything, but with the contextual interpretation of legitimacy reread with asbabun wurud hadith or reread with the actual context at that time, it is told that at that time women became people who did not have leadership skills,[18] so that psychologically, it cannot lead the community, this is different from women at this time, in education and welfare Women are currently experiencing gender equality, so sometimes psychologically the mentality of women with men is the same, so that the meaning of female leaders can be carried out with good mental readiness of women.

Psychological interpretation is to try to see verses with a psychological context so that the Qur'an can run dynamically, by seeing the whole person, humans on the one hand become creatures with reason who become grace as well as being creatures full of weaknesses,[19][20] besides that the object of the Qur'an

is for humans while humans always go hand in hand with the social and cultural influences it. Like makkiyah and madaniyyah, psychologically describe two different human personalities, so that the lafadh of the Qur'an in the context of makkiyah is different from the lafadh of the madaniyyah of the Qur'an.[21]

The makkiyah verses describe the assertive personality of man,[22] so the lafadh of the verse reflects the firm verse, for example the verse

Truly, I am Allah, there is no god worthy of worship but me, so worship me, and pray in remembrance of me. Indeed, in the coming Judgment Day I keep it a secret so that everyone will be rewarded according to what he tries. Then do not turn away from that day (of judgment) by those who do not believe in it and follow its wishes, which cause you to perish".

In the verse it is very clear and unequivocal that Allah is a blessing to be worshipped, without any consideration in the verse telling Muslims to contribute Allah, then it is explained that there will be a doomsday that humans will be rewarded according to their respective practices, at the end of the verse it is explained that all humans will perish, it is indeed very clear that humans have a very big responsibility and heavy Trust.

Madaniyah verses describe the personality of humans who have believed in Allah and the Messenger of Allah, so that the touch of lafad is also more subtle, such as lafahd ya ayuhaladzina amanu.[23] This shows that the verses of the Qur'an go contextually and actually in tandem with the psychologically developed human being.

Amin Abdullah stated that the Qur'an which is lexicographic with the meaning of the Qur'an word by word, sentence by sentence, verse by verse without considering the social, economic, political, and cultural context is considered a corpus or closed and ahistorical. Of course, it requires productive excavation that is in accordance with the development and changes in contemporary life without leaving the moral message in the Qur'an.[24]

When it is understood that the corpus of the Qur'an about women is in second place, when men have more power, whereas when viewed from a broader paradigm, the Qur'an is not seen from just one or two verses but is seen as a whole, so that the Qur'an becomes actual and can be applied in all discourses, according to Quraish Shibah, that the status of women below men with the term crooked ribs must be understood with a figure of speech (figurative language/majazi) which means that men must be wiser with women, men are instinctively created stronger than women is that men instinctively must protect women.

Another verse of the Qur'an that needs to be studied in looking at actual interpretations relating to women is that when women and men have the same rank, it is stated that there is no difference so that both can worship side by side to both receive His blessing and mercy. As explained by Allah in QS. An-Nahl verse 97 is said to give a message about equality between women and men in terms of worshipping Allah SWT.[25] Whoever does good deeds, whether male or female, while being a believer, then We will surely give them a good life and We will surely reward them with a reward in proportion to the best of what they have done. (An Nahl 97) Surah An Nahl verse 97 states that in doing good deeds, the positions of women and men are the same, because in doing good deeds, it does not require a certain physical strength. When compared to Surah An-Nisa' which positions men as stronger than women, it is when men have an obligation to earn a living for women.

This also applies when women are viewed from the perspective of inheritance law, which should be viewed from many sides, for example socio-historical, normative, and psychological perspectives that need to be seen. when the inheritance verse states women and men 1:2 and the elements of justice and socio-culture that surround it.[26]

## 4. Conclusion

Psychology is an applied science that can be used as an approach in contextual and actual interpretation because the Qur'an was revealed with human objects. Psychology discusses human behavior, this is the same as the Qur'an which was revealed also to humans. Humans walk very dynamically in accordance with the times so that the Qur'an which is *salih likulli zaman wa makan* can continue to run in life. So that humans have a strong soul with the guidance of the Qur'an and the Qur'an can stay alive in a strong soul.

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