

**HAMDANI BAKRAN ADZ-DZAKIEY'S CONCEPT
ON PSYCHOTHERAPY AND ITS IMPLICATION ON
ISLAMIC EDUCATION**



THE THESIS

Compiled and submitted to the Postgraduate Program of the State Institute for
Islamic Studies Purwokerto as Partial Fulfillment of the Requirements for
Gaining a Master degree in Education

**NOFIYA DWI PANGESTI
1522606046**

**ISLAMIC RELIGIOUS EDUCATION STUDY PROGRAM
POSTGRADUATE PROGRAM
STATE ISLAMIC INSTITUTE PURWOKERTO
2017**



KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
PASCASARJANA

Alamat : Jl. Jend. A. Yani No. 40 A Purwokerto 53126 Telp. 0281-635624, 628250 Fax. 0281-636553
Website : www.iainpurwokerto.ac.id, E-mail : pps.iainpurwokerto@gmail.com

PENGESAHAN

Nomor: 034 /In.17/D.PPs/PP.009/I/2018

Direktur Pascasarjana Institut Agama Islam Negeri Purwokerto mengesahkan Tesis mahasiswa.

Nama : Nofiya Dwi Pangesti

NIM : 1522606046

Prodi : Pendidikan Agama Islam

Judul : "Hamdani Bakran Ads-Dzakicy's Concept On Psychotherapy and its
Implication On Islamic Education".

yang telah disidangkan pada tanggal 12 Desember 2017 dan dinyatakan telah memenuhi syarat untuk memperoleh gelar Magister Pendidikan (M.Pd.) oleh Sidang Dewan Penguji Tesis.

Purwokerto, 16 Januari 2018



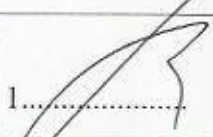



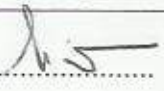
Dr. H. Abdul Basit, M. Ag.
0691219 199803 1 001

PENGESAHAN UJIAN TESIS

Yang bertanda tangan di bawah ini Tim Penguji telah menguji Tesis atas nama,

Nama : Nofiya Dwi Pangesti
NIM : 1522606046
Prodi : Pendidikan Agama Islam (PAI)
Judul Tesis : **Hamdani Bakran Adz-Dzakiey's Concept on Psychotherapy and its Implication on Islamic Education**

Ujian dilaksanakan dengan Tim Penguji sebagai berikut:

| NO | NAMA/ NIP | TANDA TANGAN | TANGGAL |
|----|---|---|-------------|
| 1. | Dr. H. Munjin, M.Pd.I. NIP 19610305 199203 1 003 Ketua Sidang Merangkap Penguji | 1.  | " / 1 2018 |
| 2. | Dr. H. Rohmad, M.Pd. NIP 19661222 199103 1 002 Sekretaris Sidang Merangkap Penguji | 2.  | " / 1 2018 |
| 3. | Dr. H. Abdul Basit, M.Ag. NIP 19691219 199803 1 001 Pembimbing Merangkap Penguji | 3.  | " / 1 2018 |
| 4. | Dr. Muskinul Fuad, M.Ag. NIP 19741226 200003 1 001 Penguji Utama | 4.  | " / 1 2018 |
| 5. | Dr. Suparjo, M.A. NIP 19730717 199903 1 001 Penguji Utama | 5.  | 10 / 1 2018 |

Mengetahui
Ketua Program Studi PAI



Dr. H. Rohmad, M. Pd.
NIP 19661222 199103 1 002



**KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
PASCASARJANA**

Alamat: Jl Jend. A. Yani No. 40 A Purwokerto 53126 Telp. 0281-635624, 628250 Fax. 0281-636553
Website: www.iainpurwokerto.ac.id, Email: pps.iainpurwokerto@gmail.com

THE OFFICIAL NOTICE FROM THE THESIS ADVISOR

Subject: proposing a thesis Examination

To Dear
The Director of Postgraduate Program
of IAIN Purwokerto
In Purwokerto

Assalamu'alaikum Wr.Wb.

After reading, checking, and making correction and improvement as needed, then with this I mention the script of this following student :

Name : Nofiya Dwi Pangesti
NIM : 1522606046
Study Program : Islamic Religious Education
The title of the thesis : Hamdani Bakran Adz-Dzakiey's Concept on
Psychotherapy and its Implication on Islamic Education

With this please to the above student thesis can be brought to the test of the thesis.

So note this office conveyed. The attention of mr, we mention thank you.

Wassalamu'alaikum Wr.Wb.

Purwokerto, 27 November 2017

The Advisor

Dr. H. Abdul Basit, M. Ag

NIP. 19691219 199803 1 001



**KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
PASCASARJANA**

Alamat: Jl Jend. A. Yani No. 40 A Purwokerto 53126 Telp. 0281-635624, 628250 Fax. 0281-636553
Website: www.iaipurwokerto.ac.id, Email: pps.iaipurwokerto@gmail.com

APPROVAL

Name : NOFIYA DWI PANGESTI
NIM : 152331046
Study Program : Islamic Religious Education (PAI)
The title : Hamdani Bakran Adz-Dzakiey's Concept on
Psychotherapy and its Implication on Islamic Education

After guiding, analyzing, and correcting, we are give the opinion that the above student thesis can be brought to the test of the thesis.

Purwokerto, 27 November 2017

Sincerely,

The Chief of PAI

The Advisor

Dr. H. Rohmad, M.Pd

NIP. 19661222 199103 1 002

Dr. H. Abdul Basit, M.Ag.

NIP. 19691219 199803 1 001

THE STATEMENT OF RESEARCH ORIGINALITY

I certify that my thesis entitled: **"Hamdani Bakran Adz-Dzakiey's Concept on Psychotheraphy and its Implication on Islamic Education"** is entirely the result of my own work.

I quote the work of others in some particular parts of this thesis by including its sources in accordance with the norms, rules, and ethics of writing scientific papers

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Purwokerto, 27 November 2017

My sincerely,



Nofiya Dwi Pangesti

NIM: 1522606046

HAMDANI BAKRAN ADZ-DZAKIEY'S CONCEPT ON PSYCHOTHERAPY AND ITS IMPLICATION ON ISLAMIC EDUCATION

Nofiya Dwi Pangesti
NIM: 1522606046

ABSTRACT

Islamic education has an essential role sociologically for the character development process. However, Islamic education seems like not giving positive impact for some factors. It can be seen from various moral distortions that can be serious threats for parents, people, school, and religion.

There have been many studies proving that religion has a role as psychotherapy for healing patients. The application of religious psychotherapy approach to heal patients is successful. The education world should start to develop the approach as one solution for the problems among students.

The research about psychotherapy in Islamic education is aimed to describe and analyze the concept of psychotherapy, Islamic education and the implementation of the psychotherapy in Islamic education according to Hamdani Bakran Adz-Dzakiey.

The type of this research is library research. The Data Collection Method is the documentation and interview. The Data Analysis Technique uses an interactive analysis model developed by Miles and Huberman, which includes: data reduction, display data, and conclusion drawings.

The results of this research are: First, Hamdani Bakran Adz-Dzakiey's Psychotherapy is derived from empirical and prophetic-based experience and used methods of *taşawwuf* (*takhalli*, *taḥalli*, and *tajalli*). That main function are for self-purification, self-identification/understanding and self-development. Second, Hamdani's Islamic education based on the prophetic education. It is have been mastering some basic principles: the complete theory of human's existence (human's essence, spiritual, mental, or psychological sides), methods to apply scholarly theory, experience in theory and practice, and ability to use prophetic method. Third, Hamdani Bakran Adz-Dzakiey's psychotherapy in Islamic Education is originated on The Holy Koran and the *Sunnah*. The aim is to deliver learners understanding himself and the existence of his God, being able to achieve a holistic health (physic, mental, spirituality, finance, and social), developing the real potency and prophetic intelligence, and that implementation progress is throughout the life with applicating the *Ilahiyah* value (divine value) and *Insaniyah* value (humanistic value) in Islamic education.

Key Words: *Psychotherapy, Sufistik, Education, Islamic Education, Prophetic Education, Hamdani Bakran Adz-Dzakiey.*

KONSEP PSIKOTERAPI HAMDANI BAKRAN ADZ-DZAKIEY DAN IMPLIKASINYA DALAM PENDIDIKAN ISLAM

Nofiya Dwi Pangesti
NIM: 1522606046

ABSTRAK

Secara sosiologis pendidikan Islam memiliki andil yang sangat besar bagi proses pembangunan karakter (*character building*). Karena berbagai faktor, pendidikan Islam seolah tidak memberikan *impact* positif, hal tersebut dibuktikan dengan munculnya berbagai penyimpangan akhlak yang merupakan ancaman serius bagi orang tua, masyarakat, sekolah dan agama. Telah banyak penelitian yang membuktikan bahwa agama mempunyai peranan sebagai psikoterapi terhadap kesembuhan pasien. Melihat pengalaman keberhasilan dunia medis dalam menerapkan pendekatan psikoterapi agama untuk penyembuhan pasien, seharusnya dunia pendidikan mulai mengembangkan pendekatan tersebut sebagai salah satu cara menangani permasalahan di kalangan pesertadidik.

Penelitian tentang psikoterapi dalam pendidikan Islam ini bertujuan untuk mendeskripsikan dan menganalisis konsep psikoterapi, pendidikan Islam, dan implementasi psikoterapi dalam pendidikan Islam menurut Hamdani Bakran Adz-Dzakiey. Jenis penelitian ini adalah penelitian pustaka. Teknik pengumpulan data menggunakan dokumentasi dan wawancara. Teknik analisis data menggunakan model analisis interaktif *Miles and Huberman* yang terdiri dari tiga komponen yaitu reduksi data (*data reduction*), penyajian data (*data display*), dan penarikan kesimpulan (*conclusion drawing*).

Adapun hasil penelitian adalah sebagai berikut: Pertama, Psikoterapi Hamdani Bakran Adz-Dzakiey berasal dari pengalaman empirik, berbasis kenabian dan menggunakan metode *taṣawwuf* (*takhalli*, *tahalli*, dan *tajalli*). Adapun Fungsi utamanya *self-purification*, *self-identification* atau *self understanding* dan *self-development*. Kedua, Pendidikan Islam Hamdani berbasis pada kenabian atau dikenal dengan pendidikan profetik yakni menguasai teori-teori keilmuan tentang eksistensi manusia secara utuh, baik dari sisi esensial, spiritual, maupun mental atau psikologisnya, menguasai metodologi aplikasi dari teori keilmuan yang dimilikinya, menguasai empirisasi berteori dan berpraktik, dan memiliki kemampuan dalam menggunakan metode profetik. Ketiga, Psikoterapi dalam pendidikan Islam Hamdani Bakran Adz-Dzakiey bersumber pada *Al-Qūran* dan *As Sunnah*. Tujuannya adalah mengantarkan peserta didik untuk mengenal hakikat dirinya, eksistensi Tuhannya, dapat mencapai sehat secara holistik (fisik, mental, spiritual, finansial, dan sosial), mengembangkan potensinya yang hakiki, dan mengembangkan kecerdasan kenabian. Implementasinya berlangsung sepanjang hayat dengan cara menerapkan nilai Ilahiyah dan Nilai Insaniyah dalam pendidikan Islam.

Kata Kunci: *Psikoterapi, Sufistik, Pendidikan, Pendidikan Islam, Pendidikan Profetik, Hamdani Bakran Adz-Dzakiey*

PEDOMAN TRANSLITERASI ARAB-INDONESIA

Transliterasi kata-kata Arab yang dipakai dalam penyusunan tesis ini berpedoman pada Surat Keputusan Bersama antara Menteri Agama dan Menteri Pendidikan dan Kebudayaan R.I. Nomor: 158/1987 dan Nomor: 0543b/U/1987.

Konsonan Tunggal

| Huruf Arab | Nama | Huruf Latin | Nama |
|------------|------|--------------------|-----------------------------|
| ا | Alif | Tidak dilambangkan | Tidak dilambangkan |
| ب | ba' | b | be |
| ت | ta' | t | te |
| ث | sa | ṡ | Es (dengan titik di atas) |
| ج | jim | J | je |
| ح | h | ḥ | ha (dengan titik di bawah) |
| خ | kha' | kh | ka dan ha |
| د | Dal | d | de |
| ذ | ḏal | ḏ | ze (dengan titik di atas) |
| ر | ra' | r | er |
| ز | Zai | z | zet |
| س | Sin | s | es |
| ش | Syin | sy | es dan ye |
| ص | Ṣad | ṣ | es (dengan titik di bawah) |
| ض | Ḍad | ḍ | de (dengan titik di bawah) |
| ط | ṭa' | ṭ | te (dengan titik di bawah) |
| ظ | ẓa' | ẓ | zet (dengan titik di bawah) |
| ع | ‘ain | ‘ | koma terbalik di atas |

| | | | |
|----|--------|---|----------|
| غ | Gain | g | ge |
| ف | fa' | f | ef |
| ق | Qaf | q | qi |
| ك | Kaf | k | ka |
| ل | Lam | l | 'el |
| م | Mim | m | 'em |
| ن | Nun | n | 'en |
| و | Waw | w | w |
| هـ | ha' | h | ha |
| ء | Hamzah | ' | apostrof |
| ي | ya' | y | ye |

Konsonan Rangkap karena Syaddah ditulis rangkap

| | | |
|--------|---------|---------------------|
| متعددة | ditulis | <i>Muta'addidah</i> |
| عدة | ditulis | <i>'iddah</i> |

Ta' Marbūṭah di akhir kata

- a. Bila dimatikan tulis *h*

| | | |
|------|---------|---------------|
| حكمة | ditulis | <i>ḥikmah</i> |
| جزية | ditulis | <i>jizyah</i> |

(Ketentuan ini tidak diperlakukan pada kata-kata arab yang sudah terserap ke dalam bahasa Indonesia, seperti zakat, salat dan sebagainya, kecuali bila dikehendaki lafal aslinya)

- b. Bila diikuti dengan kata sandang “*al*” serta bacaan kedua itu terpisah, maka ditulis dengan *h*.

| | | |
|----------------|---------|---------------------------|
| كرامة الأولياء | Ditulis | <i>Karāmah al-auliya'</i> |
|----------------|---------|---------------------------|

- c. Bila *ta' marbūṭah* hidup atau dengan harakat, fathah atau kasrah atau d'ammah ditulis dengan *t*

| | | |
|------------|---------|----------------------|
| زكاة الفطر | ditulis | <i>Zakāt al-fīṭr</i> |
|------------|---------|----------------------|

Vokal Pendek

| | | | |
|----|---------|---------|---|
| ـَ | Fathah | Ditulis | A |
| ـِ | Kasrah | Ditulis | I |
| ـُ | Dhammah | Ditulis | U |

Vokal Panjang

| | | | |
|----|----------------------------|--------------------|-----------------------|
| 1. | Fathah + alif جاهلية | Ditulis | Ā <i>jāhiliyah</i> |
| 2. | Fathah + ya' mati تنسى | Ditulis Ditulis | Ā <i>tansā</i> |
| 3. | Kasrah + ya' mati كريم | Ditulis Ditulis | Ī <i>karīm</i> |
| 4. | Dammah + wāwu mati فروض | Ditulis Ditulis | ū <i>furūd'</i> |

Vokal Rangkap

| | | | |
|----|----------------------------|--------------------|-----------------------|
| 1. | Fathah + ya' mati بينكم | ditulis ditulis | ai <i>bainakum</i> |
| 2. | Fathah + wawu mati قول | ditulis ditulis | au <i>qaul</i> |

Vokal Pendek yang berurutan dalam satu kata dipisahkan dengan apostrof

| | | |
|-----------|---------|------------------------|
| أنتم | ditulis | <i>a'antum</i> |
| أعدت | ditulis | <i>U'iddat</i> |
| لئن شكرتم | ditulis | <i>la'in syakartum</i> |

H. Kata Sandang Alif +Lam

- a. Bila diikuti huruf *Qamariyyah*

| | | |
|--------|---------|------------------|
| القرآن | ditulis | <i>al-Qur'ān</i> |
| القياس | ditulis | <i>al-Qiyās</i> |

- b. Bila diikuti huruf *Syamsiyyah* ditulis dengan menggunakan huruf *Syamsiyyah* yang mengikutinya, serta menghilangkan huruf *l* (el)-nya.

| | | |
|--------|---------|------------------|
| السماء | ditulis | <i>as-Samā'</i> |
| الشمس | ditulis | <i>asy-Syams</i> |

Penulisan kata-kata dalam rangkaian kalimat

ditulis menurut bunyi atau pengucapannya

| | | |
|------------|---------|-----------------------|
| ذوى الفروض | ditulis | <i>zawī al-furūd'</i> |
| أهل السنة | Ditulis | <i>ahl as-Sunnah</i> |



PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Alhamdulillah, all praise, blessings, grace and sanctity belongs to Allah SWT. The One who never stops giving *taufiq* and *hidayah* in the world until the hereafter. *Salawat, salām* (greeting), and blessing may always be upon the Prophet Mohammad (Peace be Upon Him). He is the true educator and revolutionary who brought the light of Islam illuminating the entire world and all the people who always follow the *sunnah* and his exemplary.

The researcher is grateful for the guidance and help of Allah SWT., that the researcher can finish the thesis entitled “*Hamdani Bakran Adz-Dzakiey’s Concept on Psychotheraphy and its Implication on Islamic Education*”. *Alhamdulillah*, this thesis is dedicated for those who wants to learn and take some benefits from it.

The researcher finishes this paper because of helps and supports from several parties directly and indirectly. Therefore, the researcher would like to give the big regards for:

1. Dr. H. A. Luthfi Hamidi, M.Ag., as the Rector of IAIN Purwokerto.
2. Dr. H. Abdul Basit, M.Ag., as the Director of Postgraduate Program of IAIN Purwokerto, as well as acting as the thesis advisor. Thanks for the direction, support and the motivation through his business that I can finish this thesis without any significant constraints.
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4. *Abi* Hamdani Bakran Adz-Dzakiey, as the figure in this research. The researcher is so grateful as the researcher has got many knowledge and inspiration from his work, motivation, and patience in conveying the idea.

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6. All the lecturers of Postgraduate Program of IAIN Purwokerto who have given many of the enlightenment for the researcher during study period.
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8. My beloved husband, Lukman Umaeni, A.Md., who always loves, prays and supports the researcher mentally and materially.
9. My beloved parents, who always pray and support the researcher to achieve a sky high dream and future.
10. My beloved sisters, who always pray and support the researcher.
11. Luthfiana Izzaturrohman, S. Hum, as the English editor in this research.
12. Beloved friends of the researcher's in *PAI Pascasarjana* (Islamic Religion Education Postgraduate Program) of IAIN Purwokerto chapter 2015. The researcher is grateful for the motivation, trust, support and spirit which has been given. May we all be useful.

Hopefully, those who have helped the researcher in finishing this thesis can get the double reward from Allah SWT.

The researcher is aware that this thesis is still far from perfection. Therefore, the researcher expects criticism and advice to build from all parties to the improvement in the research and preparation of scientific papers in the future. Hopefully this thesis can provide the benefits and positive contribution to the author especially and for the readers.

Purwokerto, 27 November 2017

The Writer



Nofiya Dwi Pangesti

NIM. 15226060

MOTTO

*“Aku menulis bukan hanya untuk memperkekal ceritaku pada selembar kertas,
tetapi ada harapan dibaliknya; ini usahaku merayu malaikat Raqib supaya
menulis catatannya tentang diriku”*

(Nofiya Dwi Pangesti)



DEDICATION

I dedicate this paper for:

1. My beloved husband, Lukman Umaeni, A.Md. that always provide support for the ideals of me.
2. My parents who always pray for me, hopefully suspended their dealings by Allah Swt.
3. My sisters who always support and encourage.



Purwokerto, 27 November 2017
The Writer

IAIN PURWOKERTO



Nofiya Dwi Pangesti
NIM. 1522606046

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| <i>Surat Izin Penelitian</i> | |
| <i>Pedoman Penelitian</i> | |
| <i>Surat Keterangan Telah Wawancara</i> | |
| The results of the interview | |
| The writer's photo with Abi Hamdani Bakran Adz Dzakiy..... | |



CHAPTER I

INTRODUCTION

A. Research Background

Philosophers, scientists, and theologians have formulated the concept of human being since thousand years ago. Human beings try to know the facts or essence of themselves. As time goes by, history notes that theories about the nature or essence of human beings are develop. It triggers the emergence of various sciences with the man as the subject and or the object of his study. Psychology is one of sciences included in those theories.

Generally, psychology that has been developed has three main functions, namely: explanation, prediction and controlling human behavior. As science which was born in the Western world, psychology in general is based on the positivistic and the empirical approaches. It can be known from the characteristics; neutral of ethics and anthropocentric attributes. Meanwhile, it discusses about the details of soul that is non-empirical. It raises a particular aridity for psychology itself. Moreover, it becomes more visible that psychology is only able to learn about the symptoms of the empirical soul. Seeing that the fact is psychology is not able to know and reach the genuine soul, so is the psychotherapy science. It is based on the positivistic psychology that is empirical. It cures many soul diseases and disorders but it does not to reach the genuine soul.¹ Thus, the concept of Islamic psychotherapy appears. Islamic psychotherapy is the concept that the therapists use to help clients with their experience psychological problems.

For Indonesian people, Islamic Science is the nation's stronghold of the morality and mentor life learners. It helps the learner to improve the life quality and dignity. Therefore, in place, it is proper if the Islamic education in public schools becomes an integral part of the national education system.

¹Isep Zainal Arifin, *Bimbingan Penyuluhan Islam: Pengembangan Dakwah Melalui Psikoterapi Islam*, (Jakarta: PT RajaGrafindo Persada, 2009), 116-117.

When the implementation of Islamic education is for real, it means not less than 75%(35 million) students throughout Indonesia can learn and perform Islam to be practiced in daily life.² The final purpose of Islamic education is to form Moslem students' ability and various aspects like cognitive, affective, and psychomotor abilities. Therefore, Islamic education has an essential role sociologically for the character development process.

The Approach of Islamic education tends to be normative without being coupled by socio-cultural context illustration. It makes students less pondering the values of religion as the life value in daily life. Furthermore, the number of subject hours for Islamic education in schools is limited. It becomes only two hours per week. So, what can students obtain within only two subject hours? Teacher may be able to teach Islamic religion by emphasizing the cognitive aspect. However, it will be hard for teacher to emphasize and train students' attitude and skill within only two subject hours.³

Basically, Islamic education focuses on the consigning of the attitude and personality according to dogma in all life aspects learners soon.⁴ However, Islamic education seems like not giving positive impact for some factors. It can be seen from various moral distortions that can be serious threats for parents, people, school, and religion.

The researches prove various crimes occurring to students are due to a lack of parental supervision. It leads children to be free watching various scenes in the media. Busy parents, less religious atmosphere, broken home, are some causes of lack of parental supervision.⁵

People often think that "students' problem is the responsibility of the counseling teachers" when talking about problems among students. Ideally,

²Tasman Hamami, "Pemikiran Pendidikan Islam: Telaah Tentang Kurikulum Pendidikan Agama Islam di Sekolah Umum", *Dissertation*, (Yogyakarta: UIN Sunan Kalijaga, 2006), 7.

³Aidil Saputra, "Aplikasi Metode Contextual Teaching, and Learning dalam Pembelajaran PAI", *At-Ta'dib* 6, no. 1. (2014), 44.

⁴Nur Ainiyah, "Pembentukan Karakter melalui Pendidikan Agama Islam", *Al Ulum* 13, no. 1. (2013), 29.

⁵Hasbullah, *Dasar-Dasar Ilmu Pendidikan*, (Jakarta: Rajawali Press, 2001), 41.

every student becomes the responsibility of all teachers. Thus, the teachers should also be a figure that can guide, advice and considerations about the problems students face by using the right approach. One approach that can be used is religious psychotherapy (Islam). Religious psychotherapy has been used widely in the medical world. It is effectively proven to heal patients.

There have been many studies proving that religion has a role as psychotherapy for healing patients. Matthews & Larson has collected 212 researches testing the effects of religious commitment toward health care results. 75% of these researches show that there is a positive influence of religion on health, 17% show mixed effects or without securities and only 7% showing negative effects. For example, Byrd's research shows that the patients who receive prayer have fewer complications compared with those who do not receive a prayer when they are treated in the Emergency Unit. Koenig collects some research proving that people - who have a strong religion - will have low blood pressure, the slight stroke, low mortality rate due to the heart attack, ability to live longer in general, and less medical services.⁶

The survey from the National Institute for Health Care Research in the United States shows that 70% of the populations who are examined want their spiritual needs served as part of the medical services. Another survey shows that 91% doctors reported that their patients seek for spiritual assistance to cure diseases.⁷

Religion and spirituality help psychological and physical therapy processes. Propst, et.al find that patients with depression who receive religion-oriented treatment have a lower depression rate. The clinical adjustment is better compared to those who receive regular therapy. By the spiritual and religious assessment and development in the medical field, the experts finally realize the importance of the factors so they can calculate in the health

⁶Subandi, "Integrasi Psikoterapi dalam Dunia Medis", *National Seminar on the integration of psychotherapy in an overview of Islam and Medical*, Muhammadiyah University of Malang, 28 May 2003.

⁷Subandi, "Integrasi..."

practice and research. They mention religion and spirituality as the forgotten factor.⁸

The application of religious psychotherapy approach to heal patients is successful. The education world should start to develop the approach as one solution for the problems among students. One of Islamic education institutions in Indonesia that has implemented the psychotherapy in solving students' problem is *Pondok pesantren*. *Pondok Pesantren* is not only as a education mean for extracurricular activities in the religious field, but also as patron for *santri*. It helps to solve the *santri*'s problems using counseling and psychotherapy.

One of the figures trying to implement the concept of psychotherapy in Islamic education is Hamdani Bakran Adz-Dzakiey. It is proven from his works such as *Psikologi Kenabian* (Prophetic Psychology), *Prophetic Intelligence*, *Konseling dan Psikoterapi Islam* (Islamic Counseling and Psychotherapy) that become the best-selling books. Therefore, the writer depicts the psychotherapy in Islamic education according to Hamdani Bakran Adz-Dzakiey in this research. In addition, he is also a psychotherapy and *tasawuf* practitioner and counselor at psychology center of Indonesian Islamic University (UII) Yogyakarta. He is also a lecturer at various colleges such as: Faculty of Islamic Law in State Islamic University (UIN) Sunan Kalijaga, Faculty of Psychology in University of Indonesia, Faculty of Islamic Religion in Muhammadiyah University Surakarta, Faculty of Islamic Religion and Economic in Cokroaminoto University, Faculty of Islamic Teaching in Muhammadiyah Islamic College Klaten, and Masters Program of Faculty Psychology Profession in Indonesian Islamic University (UII) Yogyakarta. He also becomes facilitator of *Pusat pendidikan dan latihan Departemen dalam negeri (pusdiklat depdagri)* Jakarta on cultural leadership transformation program and teaching staff of *Regional Pusat pendidikan dan latihan Departemen dalam negeri DIY* for three years. Furthermore, Hamdani Bakran Adz-Dzakiey also becomes practitioner of psychotherapy, *tasawuf*,

⁸ Subandi, "Integrasi..."

counselor, as well as educator in *Pondok Pesantren Raudhatul Muttaqien* Babadan, Purwomartani Sub-District Kalasan, Sleman, Yogyakarta.⁹

Based on the following problems, the writer conducts a research on Hamdani Bakran Adz-Dzakiey's Concept on Psychotherapy and its Implication on Islamic Education

B. Focus of Research

The author limits on the things that are illustrated in the background of the problem to prevent any ambiguity. This research is focused on psychotherapy in Islamic education.

a) Psychotherapy

Psychotherapy – in this case - is a technique that aims to assist the client in resolving emotional disorders by modifying the behavior, mind, and emotions as well as re-education. Therefore, the clients can develop themselves to overcome their psychological problems.

Psychotherapy - in this research - is not only a therapy used to cure mental disease but also a means that can be used to maintain and develop the integrity of the soul. Therefore, the clients can grow healthily. They are expected to have more effective adaptability in their environment. Thus, the main task of psychotherapist here is to give the whole understanding and insights about themselves. The other task is modifying or even changing the behavioral disorders.

b) Islamic Education

The Islamic education - in this research - is an attempt to change the behavior of each person both in private area and environment. The scope of Islamic education in this research includes:

1. Each of progress and development is based on Islamic teachings;

⁹ Hamdani Bakran Adz-Dzakiey, *Psikologi Kenabian: Prophetic Psychology Menghidupkan Potensi dan Kepribadian Kenabian dalam Diri*, (Yogyakarta: Fajar Media Press, 2012), 707.

2. The combination of physical, intellectual, emotional, and spiritual education;
3. The balance between physical and spiritual aspects, thoughts and prayers, scientific and action, material and spiritual, individual and social, and the world and the Hereafter; and
4. The realization of dual function human function, namely worship as a servant of God ('*Abdullah*) and as caliphate of God (*khalifatullah*).

C. Problem Statements

From the background of the research that the author presented above, there are some problem statements formulated as follows:

1. How is Hamdani Bakran Adz-Dzakiey's concept of psychotherapy in Islamic education?
2. How is the implementation and actualization of Hamdani Bakran Adz-Dzakiey's concept of psychotherapy in islamic education?

D. The Aim of the Research

This literature research aims:

- a. To describe and to analyze Hamdani Bakran Adz-Dzakiey's concept of psychotherapy in Islamic education.
- b. To describe and to analyze the implementation and actualization of Hamdani Bakran Adz-Dzakiey's concept of psychotherapy in islamic education

E. The Impact of the Research

1. The impact of Research

Now the impact that are expected in this research are as follows:

- a. Theoretically
 - 1) To analyze Hamdani Bakran Adz-Dzakiey's concept of psychotherapy in Islamic education .

- 2) To analyze the implementation and actualization of Hamdani Bakran Adz-Dzakiey's concept of psychotherapy in islamic education

b. Practically

- 1) To be a set of practical tools for educators in conceptualizing psychotherapy in Islamic education.
- 2) To Formulate psychotherapy in Islamic education.
- 3) To be useful for researchers, community leaders, parents in efforts to deal with the children's psychological problems.
- 4) To be a scientific contribution for academics who conduct the similar research.

F. Method of Research

1. The Type and Approach of Research

The type of this research is qualitative research, library research, and figure studies. The author collects, analyzes, and makes the interpretation of the figure's thought using library research. The library research means making the literatures like books, scientific magazine, documents and other materials to be sources in this research.¹⁰ Library research is a research that aims to collect data and information with books, periodicals, ancient manuscript, notes, documents, and other literature materials. It requires an author to follow the "emic perspective" which means obtaining data based on content in the data source instead of how should the data be.

This research aims to understand the phenomenon that is experienced by the subject holistically. This research is also conducted by describing with words and language. In a specific context, the research is conducted through natural processes. Various scientific methods are also applied.¹¹

¹⁰Sutrisno Hadi, *Methodology Research 1*, (Yogyakarta: Andi Offset, 2004), 9.

¹¹Lexy J. Moleong. *Metodologi Penelitian Kualitatif, edisi revisi*, (Bandung: PT REMAJA ROSDAKARYA, 2010), 6.

This research uses content analysis approach. This approach is a content analysis that is conducted systematically on notes or documents as the data source.¹² The content analysis approach creates an analysis of verbal interaction about the content pattern, mutual framework, interaction system and more about discourses as well as the intention of language use as communication media. With the content analysis through the content language analysis based on interaction-communication pattern, the atmosphere and better prediction can be presented.¹³ The characteristics include (a) research is conducted on the information documented as recording, pictures, etc. (b) the research subjects are goods, books and magazines and other, (c) documents as the main data source. The aim is to get the concrete and adequate formulation. Therefore, it can be the conclusion to answer the problem statements.

2. Data Source

The data sources in this research are the literature materials like books and magazines, videos and other materials that are relevant to psychotherapy in Islamic education. The data sources of this research are divided into two, namely:

A) Primary Sources

The primary sources used in this research are books written by Hamdani Bakran Adz-Dzakiey such as: *Konseling dan Psikoterapi Islam, Psikologi Kenabian: Prophetic Psychology Menghidupkan Potensi dan Kepribadian Kenabian dalam Diri*, and *Prophetic Intelligence: Kecerdasan Kenabian Menumbuhkan Potensi Hakiki Insani Melalui Pengembangan Kesehatan Ruhani*.

B) secondary sources

¹² Zainal Arifin, *Penelitian Pendidikan: Metode dan Paradigma Baru*, (Bandung: PT Remaja Rosdakarya, 2012), 55.

¹³ Noeng Muhadjir, *Metodologi Penelitian: Paradigma positivisme Objektif Phenomenologi Interpretif Logika Bahasa Platonis, Chomkyist, Hegelian & Hermeneutik Paradigma Studi Islam Matematik Recursion-, Set-Theory & Struktural Equation Modeling dan Mixed*, Ed. VI, (Yogyakarta: Rake Sarasin, 2011), 127.

Besides those data sources, the author will use the secondary data sources, including: *Bimbingan Penyuluhan Islam: Pengembangan Dakwah Melalui Psikoterapi Islam* written by Isep Zainal Arifin, journals and books namely: *Psikoterapi: Pendekatan Konvensional dan Kontemporer*, *Psikoterapi Islami* (Islamic psychotherapy) written by Subandi, a journal *Sabar: Sebuah konsep psikologi*, and other books journals, tabloid, newspapers. More data are obtained from the audio visual media such as television and internet content that are relevant to psychotherapy in Islamic education.

3. Data Collection Method

The data are collected through the literature study. Therefore the method used in this research includes:

a. The documentation

The relevant data that are related to the problem in this study are written.¹⁴ This method is performed by searching and collecting the materials in books, journals, magazines, article, newspapers, and more. Later, the data are scrutinized related to the concept of the psychotherapy in Islamic education according to Hamdani Bakran Adz-Dzakiey.

b. Interview

This research examines about a figure's thought. The figure in this research is still able to reach and found directly. Therefore, the author performs an interview to obtain and explore the valid data to achieve the perfect research results. The type of interview is lead-free interview. The author prepares and selects the questions previously. The author attempts to discover information directly through this method. Hamdani Bakran Adz-Dzakiey becomes the interviewee to obtain further information and data about the concept of psychotherapy in Islamic education.

¹⁴ Noeng Muhadjir, *Metode Penelitian Kualitatif*, (Jakarta: Grasindo, 1996), 14.

4. Data Analysis Technique

The author uses an interactive analysis model developed by Miles and Huberman as the data analysis technique, which includes:

a. Data Reduction

Data Reduction means summarizing, choosing, and focusing on some important things. The theme and pattern are found. Some unused things are reduced.¹⁵ In this research, the author performs data reduction process by summarizing some books of Hamdani Bakran Adz-Dzakiey and some books that are related to the research title namely psychotherapy in Islamic education according to Hamdani Bakran Adz-Dzakiey. Later, the author selects the appropriate books and reduces the ones that are not associated with the research theme and pattern.

b. Data Display

After reducing the data, the author presents the data. The data presentation in qualitative research can be conducted with a brief description, charts, relations between category, flowchart and similar substances. The most often means used to represent the data in qualitative research is with the narrative text.¹⁶ The author presents the data with narrative text by explaining Hamdani Bakran Adz-Dzakiey's concept on psychotherapy, education, and psychotherapy in Islamic education.

c. Verification / Conclusion Drawing

The third step in the qualitative data analysis of according to Miles and Huberman is the withdrawing the conclusion and verification. The conclusion is credible when the conclusions in the early stages are supported by valid evidence and consistent.¹⁷ To obtain credible conclusion, the author uses the valid evidence. The author also

¹⁵ Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta, 2010), 247.

¹⁶ Sugiyono, *Metode Penelitian ..*, 249.

¹⁷ Sugiyono, *Metode Penelitian ..*, 252.

perform direct interviews to the figure in this research namely Hamdani Bakran Adz-Dzakiey.

G. Drafts of Content

Drafts of content in a study is required to facilitate the flow of writing and to provide convenience for the readers in understanding the thesis of the author. Here is the draft of content:

The first chapter is introduction. This chapter contains research background, focus of research, problem statements, the purpose and the impact of research, the method of research and drafts of content.

The second chapter is a literature overview and the theoretical basis from various literatures about psychotherapy in Islamic education. In this chapter, the author discusses some relevant research results, the theoretical concept including: description of Islamic psychotherapy, history of Islamic psychotherapy, the object of Islamic psychotherapy, the function of Islamic psychotherapy, method of Islamic psychotherapy, description of Islamic education, the fact of Islamic education, the purpose of Islamic education, problem of Islamic education, paradigm of psychotherapy in Islamic education, implementation of psychotherapy in Islamic education, the purpose of psychotherapy in Islamic Education and the framework of thoughts.

The third chapter contains biography of Hamdani Bakran Adz-Dzakiey.

The fourth chapter contains the research results and analysis about psychotherapy in Islamic education according to Hamdani Bakran Adz-Dzakiey.

The fifth chapter contains the conclusions and recommendations from the results of the research that has been performed.

CHAPTER II

PSYCHOTHERAPY AND ISLAMIC EDUCATION

A. The Relevant Research Results

In the earlier research, there are various research/literature leading the author to arrange theoretical framework as an approach to analyze the problem scientifically. It is essential because the scientific contribution.

The thesis written by Arifin Hidayat reviews about *Proses Konseling dan Psikoterapi pada Pondok Pesantren Al-Qodir Sleman dalam Menangani Santri Penderita Gangguan Mental*” (The Counseling and Psychotherapy Process for *Santri* with mental disorders on *Pondok Pesantren Al-Qodir Sleman*).¹ The research is conducted to uncover the counseling and psychotherapy process done by *Kiai* (The Great Teacher) of *Pondok pesantren* theoretically and empirically in dealing with *santri* who have mental disorders. The research is a field research that uses qualitative descriptive analysis. The data collection techniques that have been applied include interviews, observation, and documentation. The data analysis applies data triangulation and auditing. The counseling and psychotherapy process at *Pondok Pesantren Al-Qodir Sleman* is conducted through several stages: assessment, planning, implementation, and follow up evaluation. The applied techniques in dealing with *santri* who have mental disorder is a combination of behavioral techniques and counseling or Islamic psychotherapy.

The paper of Rudy Haryanto discusses about “*Dzikir: Psikoterapi dalam Islam*” (*Dzikir: Psychotherapy in Islam*).² Based on the results and the

¹Arifin Hidayat, “Proses Konseling dan Psikoterapi pada Pondok Pesantren Al-Qodir Sleman dalam Menangani Santri Penderita Gangguan Mental”, *Tesis*.(Yogyakarta: UIN Sunan Kalijaga, 2014).

² Rudy Haryanto, “Dzikir: Psikoterapi dalam Islam”. *Al Ihkam* 9, no.2 (2014).

discussion, it can be concluded that there is a correlation between Psychology Science and Islamic teaching about the dimension of the human psyche. Therefore, the problem of psychological disorders could not be removed from both aspects. Modern life makes people forget the spiritual aspects lying in themselves. The unaccomplished spiritual encouragement causes the feeling of emptiness *and* meaninglessness culminated into the psychological disorders. Psychotherapy technique is developed to overcome the psychological disorders based on the theory of psychology and Islamic perspective. In Islamic principle, *zikir* (remembrance of Allah, the Almighty God) is the tradition of *pesantren*. People in *pesantren* do it routinely and *zikir* is an extremely effective alternative therapy in overcoming psychological disorders.

Sadari's research is about "*Paradigma Pendidikan Psikoterapi Islam dalam Membangun Mental Manusia*" (The Educational Paradigm of Islamic Psychotherapy in Developing Human's Mental).³ This research discusses about the concept of psychotherapy in Islam and the implications for educational world. From the research, it is proven that Islam has sufficient education paradigm about psychotherapy.

A research by Untung Joko Basuki is about "*Psikoterapi Islam melalui Metode Sufistik Mengatasi Gangguan Kejiwaan*" (The Islamic Psychotherapy through Sufism Method to Overcome Mental Disorder).⁴ The research is conducted in *Pondok Pesantren* that Hamdani Bakran Adz-Dzakiey fosters; *Pondok Pesantren Raudhatul Muttaqien Kalasan*, Sleman, Yogyakarta. The research result shows that Hamdani uses some methods in the practice of psychotherapy. The first method is massage techniques. This technique is often used to handle clients who suffer from stress and depression. The second technique is taking the aura and memory or negative trauma. The third technique is a surgery by *kasyaf*. This technique is performed to take the bad

³ Sadari, "Paradigma Pendidikan Psikoterapi Islam dalam Membangun Mental Manusia", *Jurnal Ilmu Tarbiyah: At Tajdid*, Vol.IV, No.01 (2015).

⁴ Untung Joko Basuki, "Psikoterapi Islam melalui Metode Sufistik Mengatasi Gangguan Kejiwaan", (Yogyakarta: Institut Sains & Teknologi AKPRIND, 2013).

energy that may inhibit the healing of mental trouble. The fourth technique is the distribution of energy The Holy Koran verses recitement. This energy is called the divine energy. The psychotherapy process that Hamdani performs includes three stages. The first stage is *takhalli*, i.e. cleansing of the problem, removing negative energy or illnesses healing experienced by the client. The clients can perform this stage themselves by following Hamdani's guidance: reading *zikir*, *istighfar* (asking forgiveness), Al-Fatihah, Al-Ikhlās, Al-Falaq, An-Nās, *Ayah Kursi*, Yāsīn, a prayer asking for healing from Allah SWT. The results of the research shows that the Islamic Psychotherapy Practice through Sufism method can overcome soul or mental disorders and deliver the enlightenment for body (*jasmaniyah*) and soul (*rohaniyah*).

Hayat writes a paper about “*Pendidikan Islam dalam Konsep Prophetic Intelligence*” (Islamic Education in Prophetic Intelligence Concept).⁵ This paper discusses about Islamic education in Hamdani Bakran Adz-Dzakiy's book entitled Prophetic Intelligence. The research concludes that the Islamic education basically provides easiness in the practice and implementation of education process. It includes the principle of clarity in educating for a teacher, the principles of inclusive knowledge maximally-taught and comprehensively-received by students, the disclosure principle by providing space for learners to conduct a thorough review and a critical evaluation in various education concepts that applied to know substantially with the principles of confidence from the education received, and the principle of balance.

The paper of Ahmad Zaini is about “*Shalat Sebagai Terapi bagi Pengidap Gangguan Kecemasan dalam Perspektif Psikoterapi Islam*” (Prayer as A Therapy for Anxiety Disorder Patients in The Perspective of Islamic Psychotherapy) .⁶ The research result shows that *Ṣalat* (prayer) has an

⁵ Hayat, “Pendidikan Islam dalam Konsep Prophetic Intelligence”, *Jurnal Pendidikan Islam*, Vol.II, No.02 (2013).

⁶ Ahmad Zaini, “Shalat Sebagai Terapi bagi Pengidap Gangguan Kecemasan dalam Perspektif Psikoterapi Islam”, *Konseling Religi: Jurnal Bimbingan Konseling Islam*, Vol.VI, No.02, (2015).

extraordinary influence therapy for confusion, fright, and worry in man. By doing *Ṣalat* in humility, someone will feel calm and peace. *Ṣalat* has huge benefits. This worship is able to create a sense of quiet and calm in the soul. It removes the sinful feeling on people's self. It removes feelings like: afraid, anxious and worry. It gives spiritual strength that can help the healing process for various physical and psychological diseases. It provides the spirit and ability to do great work. It also illuminates the hearts so that the heart is ready to receive the divine science.

The title of Kharirunnas Rajab's research is "*Methodology of Islamic Psychotherapy in Islamic Boarding School Suryalaya Tasik Malaya.*"⁷ The research concludes that the Islamic Psychotherapy, through *tariqat Qadiriyyah-Naqsabandiyyah*, can be made as a model of Islamic Psychotherapy that has been tested. *Pondok Remaja Inabah* has successfully restored more than 15,000 drug-addicted people since its establishment in 1980. The research is a development study which aims to develop a formula of Islamic Psychotherapy with an offer of a Psychotherapy model on *Pondok Pesantren*. The institution can be one of the prototypes and the model of Islamic Psychotherapy.

The authors has not found any research about psychotherapy in Islamic education according to Hamdani Bakran Adz-Dzakiey. Then, the author conducts a research in a thesis using qualitative approach about psychotherapy in Islamic education according to Hamdani Bakran Adz-Dzakiey.

B. Islamic Psychotherapy

1. Understanding Islamic psychotherapy

The description of term "psychotherapy" is various and badly lit. Since the term is used in various areas of empirical science such as psychiatrists, psychology, guidance and counseling, social work, education and religious

⁷Khairunnas Rajab, "Methodology of Islamic Psychotherapy in Islamic Boarding School Suryalaya Tasik Malaya", *Indonesian Journal of Islam and Muslim societies*, Vol.IV, No.02 (2014).

science.⁸ In *the Dictionary of Psychological Testing, Assessment and Treatment*, it is stated that the description of psychotherapy is any therapeutic method of particular illness by psychological means (as opposed to by purely drug treatments, surgery, etc).⁹ In addition, there is also another definition from *The Cambridge Dictionary of Psychology*. It is stated that the psychotherapy as the process of relieving mental disorders by psychological means. There are numerous therapeutic approaches, is use a wide variety of range approaches and techniques.¹⁰

Besides those descriptions, there are some of the opinions expressed by the experts, including :

1. Corsini

Psychotherapy is the moral process of the interaction of the two parties. Each party usually consists of one man. However, there is a possibility that each side consists of two or more people, just in case the situation is not comfortable on one of the field. It includes cognitive function (congenital anomalies on the function of the thinking), affective function (suffering or emotional life that is not pleasing) or the behavior function (inaccuracy behavior), with the therapy has the origins of personality, development maintain and change together with several curing methods that has the acknowledged theoretical basis and professional schedules official to act as therapy.¹¹

2. Warson and Morse

Psychotherapy is a special form of the interaction between the two people; patients and therapists on which have an interaction. It is because the search for psychological assistance and therapy arranging the interaction with the psychological basis to help patients improving the

⁸Abdul Aziz Ahyadi, *Psikologi Agama Kepribadian Pancasila*, (Bandung: Sinar Baru, 1991), 156.

⁹Ian Stuart Hamilton, *Dictionary of psychological testing, assessment and treatment, second edition*, (London: Jessica Kingsley Publishers, 2007), 215.

¹⁰David Matsumoto, *The Cambridge Dictionary of Psychology*, (United States of America: Cambridge University Press, 2009), 413.

¹¹Singgih D.Gunarso, *Konseling dan Psikoterapi*, (Jakarta: BPK Gunung Mulia, 1992), 155-156.

ability to control himself in his life by changing thoughts, feelings, and actions.¹²

3. C. P. Chaplin

In his book translated by Kartini Kartono, he says that psychotherapy is healing through religious beliefs and personal discussion with teachers or friends.¹³

4. Lewis R. Wolberg

In his book entitled *The Practice of Psychotherapy*, he says that psychotherapy is treatment using psychological tools towards some problems that come from the emotional life where an expert deliberately create professional relationship with patients who aims; removing, changing or reducing the available symptoms. It facilitates (renovation) patterns of damaged behavior. It increases the growth and development of a positive personality.¹⁴

Psychotherapy is the treatment for mind, or exactly healing and treatment for psychological disorders through psychological methods. The term covers various techniques that help the individual in overcoming his psychological disorders.¹⁵

In the language perspective, psychotherapy is derived from the word “psyche” and “therapy”. “Psyche” means the soul while “therapy” means healing.¹⁶ In Arabic language, “psyche” is relevant with “*nafs*” with the plural form “*anfus*” or “*nufus*” which means the soul, spirit, blood, body, people themselves and their own.¹⁷ Meanwhile, “therapy” means healing or treatment.¹⁸ “Psyche” has several meanings, like:

¹²Abdul Aziz Ahyadi, *Psikologi...*, 157.

¹³Singgih D.Gunarso, *Konseling...*, 155.

¹⁴Lewis R.Wolberg, *The Practice of Psychotherapy: 506 question and answers*, (New York: Brunner/Mazel Publisher, 1982), 3.

¹⁵In Tri Rahayu, *Psikoterapi Perspektif Islam dan Psikologi Kontemporer*, (Malang: UIN Malang Press, 2009), 191.

¹⁶Subandi, *Psikoterapi Pendekatan Konvensional, dan Kontemporer*, (Yogyakarta: Pustaka Pelajar, 2002), 2.

¹⁷Ahmad Warson Munawir, *Kamus Arab Indonesia*, Unit Pengembangan Buku Ilmiah Keagamaan, (Yogyakarta: PonPes Al-Munawwir, t.t), 545.

¹⁸Ahmad Warson Munawir, *Kamus ...*, 782.

- a. The soul and the heart.
- b. In the Greek mythology, Psyche is a beautiful girl with butterfly-like wings that symbolizes immortality.¹⁹
- c. Soul, mind and self (*ẓāt*).
- d. According to Freud, it is the execution of psychological activities that consists of a consciousness and unconsciousness.
- e. In Arabic language, “psyche” is relevant with “*nafs*” with the plural form “*anfus*” or “*nufus*” which means the soul, spirit, blood, body, people themselves and their own.²⁰

From those several etymological meanings, it can be understood that the “psyche” or the soul is a spiritual part of human beings. It touch the existence of man less than its physical part.²¹ Here are some verses from the Holy Koran:

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ
بِالْغَدُوِّ وَالْأَصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٢٠٥﴾

Meaning: *And remember your Lord within yourself in humility and in fear without being apparent in speech - in the mornings and the evenings. And do not be among the heedless.* (Al-A'raf, 7: 205)

The word “*nafs*” in Al-A'raf:205 can be interpreted as several meanings: as self, spirit, soul, and desires. Therefore, *zikir* (remembrance), the pronunciation or perfect memory that is performed by an expert includes the whole living human aspects instead of oral aspects. It means people should perform *zikir* (remembrance) in their selves, bodies, soul, desire, and spirit.

On the other hand, the word “therapy” means treatment and healing. In Arabic language, “therapy” equals with *Al Istisyfa'* which means to heal.²² Here is a verse of the Holy Koran containing the words “*Syifa'*”.

¹⁹Abdul Aziz Ahyadi, *Psikologi Agama*, (Bandung : Sinar Bintang, 1991), 156.

²⁰Ahmad Warson Munawir, *Kamus ...*, 545.

²¹Abdul Aziz Ahyadi, *Psikologi Agama...*, 157.

²²Ahmad Warson Munawir, *Kamus...*, 782.

يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي
الْصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

Meaning: *O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers. (Q.S. Yunus, 10:57)*

Meanwhile, Islamic psychotherapy is the healing and treatment of mental and spiritual illnesses and disorders through psychological intervention by the method and technique that is based on the Holy Koran and Hadith. The treatment is called as *isyatisyfa*. The term refers to the use of one of the methods, namely *du'a* (prayer). Therefore, Islamic psychotherapy can be interpreted as *al-isyatisyfa bi al-Qur'an wa al-Du'a*. It is the healing process of diseases and psychological disorders based on the guidance of the Holy Koran and prayer.²³

According to Fuad Nashori, Islamic psychotherapy is the efforts of people's soul healing (*nafs*) based on the guidance of the Holy Koran and the Hadiths. It is completed by an empirical-essential analysis method and *ma'rifat* against all that appears before people.²⁴ Islamic psychotherapy can also be interpreted as an effort to resolve some psychological problem based on Islamic perspective.²⁵ Islamic psychotherapy believes that faith and closeness to will become the meaningful and essential strength for the sake of people's psychological problem. It prevents various psychological problems and enhances the quality of human beings besides psycho-spiritual approach (with faith and closeness to Allah). Islamic psychotherapy is also based on the use of thought and people's real effort to improve themselves. Islamic psychotherapy does not only liberate people from the disease but also improves people's psychological quality.

²³Isep Zainal Arifin, *Bimbingan Penyuluhan Islam: Pengembangan Dakwah Melalui Psikoterapi Islam*, (Jakarta: PT RajaGrafindo Persada, 2009), 22-23.

²⁴Fuad Nashori, *Agenda Psikologi Islami*, (Yogyakarta: Pustaka Pelajar, 2002), 181.

²⁵Fuad Nashori, *Aplikasi Psikologi Islam*, (Yogyakarta: Fakultas Psikologi, 2000), 2.

Islamic psychotherapy is the treatment and healing process of a disease – mental, spiritual, moral, and physical problems - through the guidance of the Holy Koran and Hadith or the guidance and teaching of Allah Swt., angels, prophets, and apostles or the heir of some cases.²⁶:

وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾

Meaning: *and when I am ill, it is He Who cures me.* (Q.S. Ash-Shu'ara, 26: 80)

Allah is the Almighty Healer, the Almighty cure, and the Power that make His creatures healthy. In the process, He cures the creatures directly, through His angels, or His Prophets or the heir of His prophets.

2. The difference between psychotherapy, psychology, psychoanalysis, and psychosomatic

a. Psychotherapy

Psychotherapy is an art and a science of caring for those in distress with the goal of helping others toward more fulfilling and meaningful experiences in their everyday existence.²⁷ A psychotherapist is likely to be more concerned with severe psychological disorders than with the wider range of problems and predicaments about which it is appropriate to consult a counsellor. In private practice however, a psychotherapist is more likely to accept clients whose need is less severe. The sessions are one or more times a week and may last several years. The purpose of it may be quite general; perhaps simply to become happier. It can also be used to overcome more specific problems such as compulsive eating or lack of confidence. The psychotherapist helps you to reach a greater understanding of the events which have shaped your life and of self destructive patterns of behaviour. Talking about them can help you to

²⁶ Fuad Nashori, *Agenda Psikologi Islami...*

²⁷ Kate M. Loewenthal, *Encyclopedia of Psychology and Religion*, (New York: Springer, 2010), 726.

release painful feelings and find better ways of handling situations you have previously found difficult.²⁸

Psychotherapists have many different styles of working. Some will want you to talk mainly about your early childhood and others will be more interested in what can be learnt from the relationship you make with them. Some will want to know how you feel about yourself as a woman, a black person or someone with a physical disability, to give some examples. Others will be more interested in your dreams and fantasies. Some will encourage you to get rid of bad feelings by crying or getting angry as well as talking.²⁹

b. Psychology

Psychology is a branch of science, studied at university, which deals with understanding behaviour and how the mind works, based on systematic observation and experiment. After their first degree psychologists may go on to specialise in a field of application: educational, occupational, clinical or counselling psychology for example. Clinical psychologists work in many areas of health care, such as community medicine, health promotion, general medicine, child and adolescent health care problems, mental illness and mental and physical disabilities. They assess a person's problems, sometimes using tests, then decide on the therapy to suit the needs of the individual. Treatment may include various types of therapy. As part of their training clinical psychologists learn some forms of counselling.³⁰

c. Psychoanalysis

Psychoanalysis is a school of psychology originated by the Austrian psychiatrist Sigmund Freud. Born out of struggle, it is a scientific approach to the investigation of conscious and unconscious processes, as well as a clinical discipline of artistic application and therapeutic

²⁸ Psychology Institute, *Counselling psychotherapy, and psychoanalysis*, (London: ATI Psychology Training Institute), 15.

²⁹ Psychology Institute, *Counselling...*, 16.

³⁰ Psychology Institute, *Counselling...*

scrutiny. Psychoanalysis is the sine quo non of modern psychology. Philosophically, psychoanalysis is based on psychic determinism, a theory of human behavior rooted in a premise that certain causes predictably engender particular psychological effects. Prior to Freud, psychiatric studies theorized that organic conditions were the elementary basis of human behavior. Freud asserted that deep personality conflicts shaped the psyche, as did interpersonal and cultural influences. These dynamic forces became the psychic determinants of attitudes, opinions and behavioral patterns – including religious practices and faith convictions. Psychoanalysis, by pointing to their roots, offers a mode of shifting or managing and, to some extent, changing the consequences of these influences. This hope is Freud's major gift to depth-psychology.³¹

d. Psychosomatic

The term psychosomatics means interactions between psychological behaviors, such as feelings/ thoughts and physical illness) was coined in the early 1800s and has undergone several terminological and theoretical changes. Psychosomatics referred to particular disturbances, such as obsessions and phobias. Psychosomatics characterized as a “holistic” medical approach and includes investigations of the scientific relationship between psychological and biological events, as well as the consultation activities between mental health workers and physically ill clients.³²

3. The similarity between psychotherapy, psychology, psychoanalysis, and psychosomatic

- a. Psychotherapy, psychology, psychoanalysis, and psychosomatic are rooted in the positivistic approach.

³¹David M. Moss, *Encyclopedia of Psychology and Religion*, (New York: Springer, 2010), 721.

³²J. Roeckelein, *Dictionary of Psychological Theories*, (USA: Elsevier, 2006), 499.

- b. Psychotherapists, psychologists, psychoanalitists, and psychosomatists are trained to help patients deal with mental health and psychological issues.
- c. Psychotherapists, psychologists, psychoanalitists, and psychosomatists are there to talk patients through problems and aim to provide they with the means to manage the issues in their everyday life.
- d. Psychotherapists, psychologists, psychoanalitists, and psychosomatists are trained to practice psychotherapy (talking with their patients about their problems).
- e. Psychotherapists, psychologists, psychoanalitists, and psychosomatists are usually concentrate more upon the everyday problems and difficulties in life, than on the more severe psychological disorders, though many are qualified to offer, and do in fact engage in, therapeutic work which in any other context would be called psychotherapy.³³

4. The history of Islamic Psychotherapy

Psychotherapy was born from psychology. As some sciences which were rooted in Western, generally psychology is rooted in the positivistic approach and the empirical *an sich*, the characteristics of its are neutral ethics and anthropocentric. Where as this studied is about non-empirical soul. In this case, it makes psychology losing its point. Soon after it, psychology increasingly appears as the study which learns about the symptoms of the empirical soul. Based on that, the psychology itself does not reach the real psychology. Nowadays, psychology is often called as the science of the soul which is not soulful. Thus, psychotherapy science which based on the psychology of the empirical positivistic cures many diseases and disorders of the soul only from the empirical symptoms soul that is not able to reach the soul.³⁴

In 1984 WHO input the spiritual dimension as important as religious/ physical dimensions, psychological and psychosocial support. In line with

³³ Psychology Institute, *Counselling...*, 16.

³⁴ Isep Zainal Arifin, *Bimbingan...*, 116-117.

this, psychological disorders therapy combines physical therapy/ regulating with some drugs psychopharmaca, psychological (psychotherapy), and psychosocial with psychospiritual/ psychoreligious therapy. The combination of physical therapy psychological, psychosocial with religious therapy is usually called holistic therapy.³⁵

The American Psychiatric Association (APA) adopts a combination of the four dimensions in the term paradigm bio-psychosocial approach-spiritual. In developed countries such as the United States, the psychiatric has put a great deal of psycho religious dimension in psychotherapy psychological disorders. Psychiatrist share suggested to add religious therapy in aside of medical treatment when they are not able to refer to an expert (religion). Cooperation between psychiatrist with religionist is already suggested in the United States. This is shown at the annual conference.

The American Psychiatric Association (any) in San Fransisco (1993) held a workshop with the title of the *Religion and Psychiatry: Clinical Models of Partnership*. The importance of the religious dimension (psycho religious) in psychiatry and mental health can be seen in the statement Prof. Daniel X Freedman, President of the American Psychiatric Association (1992), a Professor at UCLA and as editor of the *Archives of General Psychiatry*. He stated that in the world there are two great institutions that interested in health and welfare of humanity, Medical profession especially psychiatryis on the one hand and religious institutions is in the other party. Both institutions can work constructively and a potential to improve the welfare and the health of the soul, both individuals and groups.³⁶

D.B. Larson at (1992) and some other experts in various studies titled *Religious Commitment and Health*, concluded that in the guide to human health religious cannot be ignored. Religion can serve as a guard of causing

³⁵Dadang Hawari, *Al Qur'an Ilmu Kedokteran Jiwa dan Kesehatan Jiwa*, (Yogyakarta: PT. Dana Bhakti Premadasa, 1997), 27-28.

³⁶ M Darajat Ariyanto, *Psikoterapi dengan Doa*, SUHUF, Vol.XVIII, No.01 (2006), 4.

problems. The importance of religion as the completeness of psychiatric examination can be seen in the textbook of psychiatry entitled *Synopsis of Psychiatry, Behavioral Sciences and Clinical Psychiatry* written by Kaplan and Sadock (1991). In the book, it is mentioned that in an psychiatric interview, doctors (psychiatrist) should be able to explore the background of the patients religious life and parents in detail to explore how far they practice their religion. How does the family attitude toward religion, obedience or loose (*strict or permissive*); is the conflict between the two parents in giving religious education to his sons. The psychiatrist should be able to explore the history of patients religious life since childhood to adulthood; the extent to which the patient is tied to the religion teaching, how strong the impact of the religion to patient life. How does the opinion of the patient based on his religious beliefs of psychiatrist therapy and other medical and how is patient's religion view of suicide and so on.³⁷

In ASEAN, the importance of religion in the therapy psychotherapy starts noted in 1995. In Fifth Congress of Soul Medicine/ Health ASEAN which held in Bandung on January 1995, Psychiatry and religion is one of the topics that show three paper title: *New Concept of Holistic Approach in English Psychiatry and Mental Health*; *New Approach in the treatment of Depression*; and *Religion issues in Psychiatric Practice*.³⁸

In Islamic medical world, practice and the demands of cure of many diseases and mental disorders has been on going since the days of the Messenger of Allah. Usman Najati, in his book *al-Qur'ān wa 'Ilmu al-Nafs* mentions, one of the purposes why *al-Qur'ān* was revealed in Arab society at that time was to give shock therapy against the psyche conditions of Arab society who had been sick with various soul of evilness behavior.³⁹

In the time of Islamic prosperity in Eastern area, under Abasiyah dynasty leadership and in the Western country such as Andalus and Spain,

³⁷Dadang Hawari, *Dimensi Religi dalam Praktek Psikiatri dan Psikologi.*, (Jakarta: Fakultas Kedokteran Universitas Indonesia, 2002), 2-4.

³⁸Dadang Hawari. *Al Qur'an ...*, 28.

³⁹Isep Zainal Arifin, *Bimbingan...*

Islamic psychotherapy is known as *Thibburraḥmany* (Divine Healing). Later on some experts from Islamic medical, philosophers, especially Sufi and *mursyid* appear and talk about the details of the soul with their own terms. At first, the emergence of their literature work was not aimed for psychotherapy, but then became the reference for Islamic psychotherapy. For example, Imam Ghazali with *Tazkiyatunnaḥs concept* in *Ihya' Ulumuddin*, Ibnu Qoyyim al-jauzy with tens of his works *Assyifa fi Mau'izhul Muluk wal Khulafa*, Syaikh Abdul Qodir Jailany with *Sirrul Asror*, and Imam Qusyairi with the *Risalah Qusyairiyah*.

At this time *Thibburraḥmany* is known as the academic disciplines Islamic psychotherapy that is an integral part of the psychotherapy religious. Their methodology built by: *istinbath*, *iqtibas* and *istiqrā*. *Istinbath* is the process of logical thinking by derive theories from the Qur'an and the Sunnah from prophets as psychotherapy. *Iqtibas* is the process of logical thinking by borrowing the theory of the *ijtihad* result that has been a regular basic from the experts about psychotherapy as long as it is not against Al Qur'an and Sunnah. While *istiqrā* is the process of logical thinking by the research result, empirical and spiritual experience about psychotherapy. Through the three enrichment it is acquired various methods in Islamic psychotherapy to help the healing process and psychological care as follows: *tasawuf-tarikat*, remembrance, prayer, fasting, prayer, bath Ever-returning, wisdom.⁴⁰

The existence of *Thibburraḥmany* and Religious Psychotherapy (The discipline that studies religion and religious phenomenon using heading psychological theories, concepts and methods, try to understand the many ways that people express their faith through behavior practices), belief in the supernatural), and experience(emotions)),⁴¹ are important indicators things in spiritual dimension of psychotherapy. Therefore, since 1984 in the general council of the World Health Organization (WHO) received the

⁴⁰ Isep Zainal Arifin, *Bimbingan...*, 117-118.

⁴¹ David Matsumoto, *The Cambridge Dictionary of Psychology...*, 438.

proposed that the spiritual dimension of the same religious importance with other dimensions, namely biological dimension of psychological and psychosocial.⁴² Thus the psychotherapy approach has moved from three-dimensional that is bio-psycho-social to four-dimensional bio-psycho-social-spiritual. Those Four dimensions are referred as holistic approach in psychotherapy. Thus the psychotherapy developed today into four types, namely:⁴³

1. Psycho-pharmaceutical therapy is called as biological physical therapy, with some medicine, anti depressant that affect the development of the patients' soul who are affected by depression.
2. Psychological therapies is called as regular psychotherapy, it is the therapy against the psychological disorders by using principle and Western approach.
3. Psychosocial therapy is therapy by using psychology principle for patients who experience maladaptive or malaise disorders in society.
4. Psycho-therapy spiritual or called as psycho-religious, Religious Psychotherapy is also referred as psychotherapy religious.

From those approaches, it seems that the religious psychotherapy is part of a holistic approach in developed psychotherapy. In Western country, Pastoral Counseling (psychotherapy or advice on adjustment to personal problems delivered by religious personnel to members of their religious group, which usually combines processes and perspectives of social science with the particular religious point of view of the practitioner)⁴⁴ that is part of the psychotherapy religious, based on that case, Islam has been developing Islamic psychotherapy which is integrated as religious psychotherapy.

Thus the position of the Islamic psychotherapy is part of the psychotherapy religious type. While religious psychotherapy is part of the four holistic approach in psychotherapy developed today. As psychotherapy,

⁴²Isep Zainal Arifin, *Bimbingan...*, 24.

⁴³Isep Zainal Arifin, *Bimbingan...*, 26.

⁴⁴David Matsumoto, *The Cambridge Dictionary of Psychology...*, 365.

religious, Islamic psychotherapy is the process of maintenance and mental illnesses healing through psychological interventions based on religious values in accordance the religion belief. The basis of religious values are not aimed to make patients convert from their belief, but to raise the spiritual strength against the disease. Spiritual and faith are universal potential inside human soul from any religion.⁴⁵

In Indonesia, some counselors and therapists have been using religion as an integral part of consultations and physical therapy. For example Zakiah Daradjat, Dadang Hawari, and Hamdani Bakran Adz-Dzakiey publish several books related to counseling and religious psychotherapy.

In addition in some Islamic boarding schools, the scholar and chaplain also do activity Islamic counseling and psychotherapy. For example Al-Ghafur Suryalaya Tasikmalaya Islamic Boarding School, Situbondo, An Nawawi Bojonegoro Islamic Boarding School, Al-Islamy Islamic Boarding School, and Raudhatul Muttaqien Islamic Boarding School Yogyakarta that was nourished by Hamdani Bakran Adz-Dzakiey.⁴⁶

5. The object of Islamic psychotherapy

The object of healing, maintenance or treatment from Islamic psychotherapy is a human itself, i.e. related to:

1. Mental

It is the relationship among thought, mind, and remembrance. For example easily forget, lazy thinking, not able to concentrate, cannot take the cost for a good decision, parochial, and do not have the ability to distinguish between the lawful and unlawful, which is useful and which harm as well as good and falsehood.⁴⁷ A healthy mental marked by; the ability to act efficiently, have a clear purpose of life, the concept of self-healthy, there is coordination between all potential with the efforts, have

⁴⁵Isep Zainal Arifin, *Bimbingan...*

⁴⁶M Darajat Ariyanto, *Psikoterapi...*, 5.

⁴⁷M Darajat Ariyanto, *Psikoterapi...*

self-regulation and personality integration, and has a stable emotion.⁴⁸ Unhealthy mental will be insecure and unhappy. But a healthy mental, otherwise will feel happy. The unhealthy mental needs help from psychotherapy experts. But it does not mean that the peaceful soul and healthy mental only can be achieved through psychotherapy in mental hospital. This can be done in large group of people and indirectly. By the condition that each person has his own way trying to accept himself and acted in accordance with their capability. He needs to try lower their expectation.⁴⁹ On the other hand, building an unhealthy mental need more intensive care and require awareness of the patient. Besides, there must be a willingness of themselves. If you want to change the mental, it is necessary to understand their behavior. Understanding of their selves and assisting are the efforts to achieve their mental health back.⁵⁰ For people who have a weak mental, even may be dirty it will be doubtful whether they can think of any correct thing or not.

2. Spiritual

The spirit of the religious soul is related to religion and faith, piety, and related to transcendental meditation value. As polytheism, *nifak*, the wicked and ungrateful are the diseases that are hard to be cured. It is because the diseases are hidden inside every person. Therefore the help is only the guidance from Allah Ta'ala, His Messenger, the Angel Gabriel and all His servants' right, then the disease could not be cured easily.

3. Morals

Moral is a condition attached to the man since they were born. Moral will be easily identified as it will be revealed without any thinking process. It is because the moral itself is an expression of soul. Moral is an expression of a mental or spiritual condition. It appears and present

⁴⁸Kartini Kartono, *Hygiene Mental dan Kesehatan Mental dan kesehatan Mental dalam Islam*, (Bandung : Bandar Maju, 1989), 5-6.

⁴⁹Zakiah Daradjat, *Peranan Agama dalam Kesehatan Mental*, (Jakarta: Gunung Agung, 1985), 87.

⁵⁰Zakiah Daradjat, *Peranan....*, 85.

spontaneously, automatically, and fake. Someone's behavior sometimes happens without being realized. A divert behavior done by someone happens without being realized by themselves as so their own behavior can harm. As striker, envy, vengeance, and stealing, sluggard, prejudiced worse, easy to despair and etc.⁵¹

6. The function of the Islamic psychotherapy

As a knowledge, of course, Islamic psychotherapy has a function and purpose of a self-contained, real, and standards. The function of this science is:

1) Understanding

Giving the understanding of being human, life problems, life and how to look for a solution and its problem is good, true, and honorable. Especially some things like mental disturbances, psychological, spiritual and moral values. Furthermore, generally it is also included a physical and spiritual problems. Giving understanding that The Holy Koran and Hadith are the only trusted and the most completed source. It will help human being problems with their Lord, human problem with their own personal, with the environment, family and their society. As his word:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ
الْهُدَى وَالْفُرْقَانِ

Meaning: *The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.*⁵² (Q.S. Al- Baqara, 2:185)

⁵¹Isep Zainal Arifin, *Bimbingan...*

⁵²<https://quran.com/2/185>

2) Control

Providing the potential is one of the controls that can direct the activity of God's servant to stay awake in the control and supervision of Allah Ta'ala so that will not come out of this truth, goodness, and utility. The ideals and purpose of life and of life can be achieved successfully. The existence and the essence of themselves continually experience the progress and development of the positive as well as the harmony in life and harmony in the society, vertically and horizontally.⁵³

The potential for restraint can be understood by implied from the messages of Allah:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالثَّمَرَاتِ ۚ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا
إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

Meaning: *And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return."* (Q.S. Al Baqara, 2: 155-156)

Someone who has a high level of patience, when he seized the test, misfortune or disaster, then automatically he will immediately return it all to Allah Ta'ala. Emotional and personality remained under control and stable in the case of guidance, direction and his protection.⁵⁴

3) Prediction

Basically, someone with this science will have the basic potency to analyze the future based on events, incidents and development. It can be read and analyzed based on the events from the past or event happening or will happen. As the Prophet Yusuf has analyzed an event that will happen based on a dream about "seven fat cows eaten by seven

⁵³ Isep Zainal Arifin, *Bimbingan...*, 272.

⁵⁴ Isep Zainal Arifin, *Bimbingan...*, 273.

thin cows and seven green grains and seven dry grain". He explains that the country will have a seven-years drought seven years and prosperity later. Someone will not be able to predict the future without guidance, and instruction from Allah Ta'ala. He said:

وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾

Meaning: *and fear Allah; And Allah teaches you; and Allah is knowing of all things.* (Q.S. Al Baqara, 2: 282)

People can prepare or anticipate themselves by having prediction of something that may happen. Whether the events are useful or not, good or not, there will be various essences and goodness for people's life.

4) Development

It means developing Islamic knowledge, especially about human beings and the details related to divine problem to humanity problem, theoretical, applicative, or empirical. Those who learn and apply this science means to do the perfect humane essence development.⁵⁵ He said:

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

Meaning: *Indeed, those who have believed and those who have emigrated and fought in the cause of Allah - those expect the mercy of Allah . And Allah is Forgiving and Merciful.* (Q.S. Al Baqara, 2: 218)

5) Education

The essence of education is to improve the quality of human resources like improving the condition of ignorance to wisdom. It is also known as being better from good one.⁵⁶

⁵⁵Isep Zainal Arifin, *Bimbingan...*, 274.

⁵⁶Hanna Djumhana Bastaman, *Integrasi Psikologi dengan Islam*, (Yogyakarta: Pustaka Pelajar, 1995), 9.

The main function of the coming of the prophets and apostles is to provide education to all mankind so they can be conceited, critical and brilliant. A human being can be a superior and perfect human being (*insan kamil*) before the God with this potency. The contents of the Holy Koran can be elaborated widely, thoroughly, and highly by the existence of Hadith.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾

Meaning: *It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error. (Q.S. Al Jumu'a, 62: 2)*

Islamic psychotherapy provides guidance in the education process. This science helps people to release themselves from sin, lawlessness and any negative sense that disrupts the holy personal existence. It is a personality that always tends to do goodness and integrity for self and environment.⁵⁷ A struggle and a high determination with accurate method, technique, and strategy are required to release self from the evil circle, including:

- a. Self-Understanding
- b. The conversion of the attitude
- c. The motivation
- d. Problem solving
- e. The acceptance of themselves.

Those method, technique, and strategy have specific term in Islamic spiritual thoughts, namely: *mujahadah* (self-determination), *riyadah* (self-preparation), *muraqabah* (self-observation), *wara'* (being careful), and so on. It can be performed by doing *wajib* and *sunnah*

⁵⁷Hanna Djumhana Bastaman, *Integrasi...*

worship, fasting, *zikrullah* (remembrance of Allah), prayer, reciting the Holy Koran and *salawat* to the Prophet Muhammad saw.

6) Prevention

A person can prevent himself from dangerous things and condition for his soul, self, mental, spirituality and morality by learning, understanding and applying this science. The knowledge can cause a preventive potency as Allah gives for those he wishes. For instance, the Prophet Muhammad acquires the preventive potency of all things that can be harmful to his essence and the existence.

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۚ

Meaning: *Indeed, prayer prohibits immorality and wrongdoing.* (Q.S. Al-Ankabut, 29:45)

7) Treatment

Islamic psychotherapy will help a person undergoing treatment and healing of disorder or disease, especially mental, spiritual and psychological disorders. *Zikir* (remembrance of Allah) can calm heart and soul down. Fasting can clean and purify minds, conscience, soul and moral from disruption of satan, devil, and genie.

8) Sterilization/purification

Islamic psychotherapy does the self-cleansing efforts from the remnants of sin and lawlessness by doing *istinja'*, bath, *wudhu*, *salat taubat* and *zikrullah*.⁵⁸ He said:

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

Meaning: *Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.* (Q.S. Al Maidah, 5:6)

⁵⁸M Darojat Ariyanto, *Psikoterapi...*

7. The Methods of Islamic Psychotherapy

As a knowledge, Islamic psychotherapy must have methods. The function and purposes of this science can be achieved well, truthfully, and scientifically with the methods. It means that the science is beneficial for mankind as this true science comes from divine and scientific truth which is easy to understand, apply, and experience by those who want its benefits and goodness. The methods of Islamic psychotherapy are based on four ways:⁵⁹

- 1) *Istimbath* method, which is directly-derived from the Holy Koran.
- 2) *Iqtibas* method, which is derived from the results of clerics' *ijtihad* (discussion).
- 3) *Istiqra'iy* method, which comes from the logic and the Western empirical research result. It is acceptable as long as it is not opposite to the Holy Koran.
- 4) Integrating comprehensive method *Jami' bayna al-zakiyyah nufus wa-al 'uqul al- safiyyah*.

From the four things above, here are some therapy method of Islamic psychotherapy:⁶⁰

- a. *Al-Isytisfa bil Qur'ān* (therapy with the Holy Koran).
- b. *Al-du'a* (therapy with prayer).
- c. *Ẓikr* (remembrance of Allah) for therapy.
- d. *Shalat* (pray) for therapy.
- e. Bath therapy.
- f. Fasting for the therapy.
- g. The *ḥikmah* method which is different to *kuhanah* (witch craft).
- h. *Thariqat* and tasawuf method.

Besides those arguments, Hanna Djumhana-in Hamdani Bakran-states that there are several methods used by Islamic psychotherapy, namely: ⁶¹

⁵⁹ Isep Zainal Arifin, *Bimbingan...*, 30.

⁶⁰ Isep Zainal Arifin, *Bimbingan...*, 31.

⁶¹ Ibnul Qoyyim Al Jauziyah, *Ad Daa' Waad Dawaa'*, (Madinah: Maktabah Daar At Turats, 1992), 19.

1. Method of Science

This method is often applied to the science world to prove a truth and the hypothesis through empirical research in the field. It is to achieve perfection, at least close to the perfection for research hypothesis. Then, this method is required with techniques such as interview, experiments, observation, tests and the field survey.

2. Method of Tenacity

This method is based on a researcher's strong conviction. The belief is obtained through:

- a. *Ilmul Yaqin* is a belief obtained from theoretical science.
- b. *'Ainul Yaqin* is a belief obtained through direct eyewitness observation without any means.
- c. *Haqqul Yaqin* is a belief obtained through observation and empirical experience. It means that the researchers are perpetrators and events from his research.
- d. *Kamalul Yaqin* is a perfect and completed belief as it is built upon the belief based on their observations and theoretical immensity (*ilmul yaqin*), applicative belief (*'ainul yaqin*), and empirical belief (*haqqul yaqin*).⁶²

3. Method of Authority

This method applies researchers' or psychotherapists' authority based on the skill, authority, and positive influence. A psychotherapist has a complete right or authority to act in responsible manner. When a psychotherapist has high authority, the healing process toward a disease or disorder can be faster.

A case happens when Prophet Mohammed is alive and some of his followers overcome a problem. There is someone whose head is bleeding. A follower asks the others whether he can have any excuse in *junub* (cleansing/taking a bath) or not because the wound will be harmed when he takes a bath. It is dangerous for his life. The man with wounded

⁶² Ibnul Qoyyim Al Jauziyah, *Ad Daa' Waad Dawaa'*...

and bleeding head finally passes away because he washes his bleeding head as he follows Prophet Mohammed's follower who refuses performing *tayamum*. The case is reported to Prophet Mohammed that makes him angry. Then, Prophet Mohammed explains the condition. A sick or wounded person is allowed to perform *tayamum*, compressing, or binding the wound with bandages. Then, use water to swipe the bandage and the whole body. It is an excuse because water may harm his life.

4. Method of Intuition

This method is based on the divine inspiration from Allah Ta'ala. Sufi, those who are close to Allah, those who have sharp inner vision (*baṣīrah*), and those who uncover the supernatural world (*mukasyafah*) are people who perform this method.⁶³

C. The Islamic Education

1. The Definition of Islamic Education

Terminologically, education is the process of all human capacity. Ahmad Tafsir defines education as conscious guidance or direction of the teachers toward the physical and spiritual development of students toward the main personality formation.⁶⁴ Education can also be interpreted as a humans contribution to build their personalities in accordance with the values in society and culture. The education also exists even in a society with simple culture.⁶⁵

Meanwhile, the term "*Islam*" is derived from the Arabic, *aslama-yuslimu, islaman*. It means to surrender or to submit, and to obey, and the religion of Islam.⁶⁶ The teachings of Islam is a way of living system to ensure that we can apply it in every life aspect. It is the last religion that complete the earlier revelation teachings.

⁶³Ibnul Qoyyim Al Jauziyah, *Ad Daa' Waad Dawaa'...*

⁶⁴Ahmad Tafsir, *Ilmu Pendidikan dalam Perspektif Islam*, (Bandung: PT Remaja Rosdakarya, 2004), 24.

⁶⁵Moh Roqib, *Menggugat Fungsi Edukasi Masjid*, (Purwokerto: STAIN Purwokerto Press, 2005), 15.

⁶⁶Mahmud Yunus, *Kamus Arab-Indonesia*, (Jakarta: PT Hidakarya Agung, Tt.), 177.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ

الْإِسْلَامَ دِينًا

Meaning: *This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.* (Q.S. al-Maidah:3)

The word "Islam" in "Islamic education" refers to a particular education; Islamic education, which is based on Islam.⁶⁷ Islamic education can be interpreted as a study about the progressive educational process toward students' optimal ability on the basis of Islamic value.⁶⁸

Education in Islam is defined as the guidance given by someone to someone else so that he develops in a maximum rate along with the teachings of Islam.⁶⁹ Islamic education is an integral part of the effort to spread the teachings of Islam with the main function as a socialization. It is to integrate students into the values of Islam, schooling, and education.⁷⁰

Islamic education is a conscious effort to obey the terms of God as the guidelines. It also becomes the basis for the learners to have religious knowledge and to be reliable in running the rules of Allah as a whole.⁷¹ Islamic education is an effort to teach Islam or Islamic teachings and values to become a way of life.⁷² The Islamic education can be interpreted as various meanings.

First, pendidikan Islam adalah pendidikan menurut Islam atau pendidikan Islami, yakni pendidikan yang dipahami dan

⁶⁷Maulana Muhammad Ali, *The Religion of Islam*, (New York: National Publication, yy), 4.

⁶⁸M.Arifin, *Ilmu Pendidikan Islam*, (Jakarta: Bumi Aksara, 2003), 4.

⁶⁹Ahmad Tafsir, *Ilmu Pendidikan....*,32.

⁷⁰Azyumardi Azra, *Pendidikan Islam Tradisi dan Modernisasi Menuju Millennium Baru*, (Jakarta: PT Logos Wacana Ilmu, 1999), 32.

⁷¹Dirjen Perguruan Tinggi Agama Islam, *Pendidikan Agama Islam di Perguruan Tinggi Umum*, (Jakarta: Depag RI, 1988), 36.

⁷²Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam*, (Jakarta: Raja Grafindo Persada, 2005), 7-8.

dikembangkan dari ajaran dan nilai-nilai fundamental yang terkandung dalam sumber dasarnya, yaitu al-Qur'an dan al-Sunnah.⁷³

In this first description, Islamic education can be thought and the theory of education which are based or built and developed from the sources or the exact opposite of the spirit of Islam.

Second, pendidikan Islam adalah pendidikan ke-Islaman atau pendidikan agama Islam, yakni upaya mendidikkan agama Islam atau ajaran dan nilai-nilainya, agar menjadi *way of life* (pandangan hidup) dan sikap hidup seseorang.⁷⁴

In this second description, Islamic education can be: (1) all the activities conducted by a person or an institution to help a man or a group of students in planting and elaborating Islamic teaching and its values; (2) all the phenomena or events between two or more people which impacts including the development of Islamic teaching and its values on one or several parties.

Third, pendidikan Islam adalah pendidikan dalam Islam, atau proses dan praktik penyelenggaraan pendidikan yang berlangsung dan berkembang dalam realitas sejarah umat Islam.⁷⁵

In this description, Islamic education - in the reality of its history - contains two possibilities; Islamic education is really close with idea of Islam or it may contain the distance or the gap with idea of Islam.

Besides those descriptions, Islamic education is usually interpreted education related to morals. Moral is a characteristic of Islamic religious science. Thus, the religious science is related to the mental-spiritual construction that further underlying human behavior in various life areas. Religious science is not apart from the effort to develop religious values and elements in the soul.⁷⁶

⁷³ Muhaimin, *Wacana Pengembangan Pendidikan Islam*, (Yogyakarta: Pustaka Pelajar, 2004), 23.

⁷⁴ Muhaimin, *Wacana Pengembangan...*

⁷⁵ Muhaimin, *Wacana Pengembangan...*24.

⁷⁶ Said Agil Husin Al activist Munawar, *Aktualisasi Nilai-nilai Qur'ani dalam Sistem Pendidikan Islam*, (Ciputat: PT Ciputat Press, 2005), 27.

As the source of the value, Islam is the guidance, guidelines and the impetus for a man in creating and developing the culture and providing the solution for all the problems of life. Islam contains rules of faith, *muamalah* (interaction), and behavioral patterns in dealing with other life beings. It also determines the process of thinking and others. Here are three components that become an inseparable structure one another:⁷⁷

1) *Aqidah* (Faith)

Aqidah (Faith) is the dimension of the ideology in Islam. It refers to some Moslem's level of faith toward the truth of Islam, especially regarding the cores of Islamic faith.

In Islam, *Aqidah* (Faith) is not enough. It is meaningless if a Muslim only claims to believe in Allah, but he does not believe and follow in the power and majesty of His Commandments. Religion is not merely the belief instead it is the faith and good deeds. Faith fills the heart. Words fill the tongue and deeds fill the life. The presence of the Prophet Muhammad is not merely to teach *Aqidah* (Faith). Furthermore, he teaches the best way to take in life, things to do and not to do. It is known as shari'a.

2) The shari'a (Islamic Law)

Shari'a (Islamic Law) is the rules or the laws of Allah SWT about total implementation and submission through direct-or-indirect worship to Allah SWT. Shari'a also includes relationship with fellow human beings, other beings as well as with the surrounding nature.⁷⁸

Besides having a faith, people must also obey the shari'a defined by Allah, directed by the prophets and apostles, and described in the revelation of the Divine revelation. Finally, it comes to the third point of Islam; the morals.

3) *Akhlak* (Morals)

⁷⁷Mawardi Lubis, *Evaluasi Pendidikan Nilai Perkembangan Moral Keagamaan Mahasiswa PTAIN*, (Yogyakarta: Pustaka Pelajar, 2008), 24.

⁷⁸Mawardi Lubis, *Evaluasi...*, 25.

The importance of moral for people is based on Prophet Mohammed as listed in the verse as follows:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

Meaning: *There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.* (QS. Al-Ahzab: 21).

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

Meaning: *And indeed you are of a great moral character.* (QS. Al-Qalam: 4)

Moral is the habit or willingness. A habit is an act that has been repeated so it is easy to hasten. Meanwhile, willingness is a condition of victory after people face confusion.⁷⁹ The habit related to morals is a strong faith about something that is done repeatedly until it becomes a customs that lead to goodness and badness.

Morals or good deeds are the results of *Aqidah* (Faith) and *Shari'a* (Islamic law). Moral can be represented as the fruit of the shady tree branches. It shows that the quality of morals or good deeds done by someone is the mirror of the quality of his faith and Islam.

The behavior can be said as a good deed when the basis is faith and Islamic law comprehension becomes the basis of its implementation. The quality of faith and Islam can be measured by the quality of the daily attitudes and behavior.

Basically, education is the process of human change and development toward a better direction. This good refers to a dynamic thing instead of static. It is not a good deed when it loses the good value. Dynamic values in Islam has existed since the beginning of Islam. It is

⁷⁹Mawardi Lubis, *Evaluasi...*, 26.

the period when the Prophet becomes an example of the changes and development. The prophet conducts some changes that establish the high and honored Islamic civilization that the people respect. Education must indicate the dynamics as part of the value of Islam.⁸⁰

People will always feel, witness and experience the good features of Islamic teachings after they have been knowing, identifying, examining and applying it. Finally, they understand and discover the true, strong, and completed fact of Islam.

Looking back to the history, people have performed the education practically and operationally since since the Prophet Adam as comes to earth. The Holy Koran records it as the first time Prophet Adam talks to Allah.⁸¹ Education, in general, is intended to instill particular values and norms as specified in the philosophy or philosophy of education upholding by a certain educational institution.⁸²

Islamic education is an education that trains students' soul in a certain way so their attitude, actions, decision, and their approach to any kind of knowledge are influenced by the spiritual values. Besides, they can be conscious of the ethical values of Islam.⁸³

2. The Essences of the Islamic Education

The essences of Islamic education process generally have been carried out since the period of the Prophet Mohammed. Islamic education -at that time- is identical with the *dakwah* activities. It is usually known as an attempt to convey the message of Islam to the community. In fact, it is faith and commitment to the religious teaching that drive Islamic education at

⁸⁰Moh Roqib, *Menggugat Fungsi...*, 18.

⁸¹ Moh Roqib, *Menggugat Fungsi...*, 16.

⁸²Ali Saifullah, *Pendidikan, Pengajaran dan Kebudayaan: Pendidikan Sebagai Gejala Kebudayaan*, in the Moh Roqib, *Menggugat fungsi Edukasi Masjid*, (Purwokerto: STAIN Purwokerto Press, 2005),17.

⁸³Syed Ali Ashraf and Syed Sajjad Hussein, *Krisis Pendidikan Islam*, in the Moh Roqib, *Menggugat Fungsi...*, 21.

that time. The essences of the Islamic education emphasize to three things, namely:⁸⁴

- 1) An education efforts using certain methods, especially exercise method to achieve students' discipline mental.
- 2) Education materials given to students are raw materials; various types of science and a spiritual material, i.e. the life attitude and the life perspective that is based on Islamic ethical values.
- 3) The purpose of education to achieve is developing a rational and noble person and reaching people welfare that is justice and prosperous to achieve the charity of Allah SWT.

3. The purpose of the Islamic Education

In the *Kamus Besar Bahasa Indonesia* (Indonesian Great Dictionary), “purpose” is defined as the direction.⁸⁵ Every process in education must be conducted under awareness and certain purposes. In general, the purpose of education is to realize the positive changes on the learners after undergoing a process of education. It is either changes on the behavior and personal life or in the life of the community and the surrounding environment where students live.

The purpose of education has been formulated in *Konferensi Pendidikan Islam Internasional* (International Islamic Education Conference) that has been held a few times. The first education conference is held in Makah in 1977. The agenda is to improve and to enhance the system of Islamic education which was held by Muslims around the world. The second education conference is held in Islamabad in 1980. The agenda is to discuss the arrangement of Islamic education curriculum pattern. The third education conference is held in Dhakka in 1981. The agenda is to discuss the development of text books. Then, the fourth education conference is held in Jakarta in 1982. The purpose is to discuss teaching methodologies. The results of the international Islamic conference has given

⁸⁴Moh Roqib, *Menggugat Fungsi...*, 21-22.

⁸⁵Depdiknas, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2002), 1024.

direction, insights, orientation and purpose of Islamic education that is fully focused on the purpose of Islamic teaching itself. It is to form the man who has devout Muslims' personality in order to perform caliphate tasks and worship to Allah and to achieve happiness of life in this world and the hereafter.⁸⁶

Educational experts have described the purpose of Islamic education in different way one another. Here are some of their arguments:

1. Naquib al-Attas states that the important purpose of education is to be taken from life perspective. If the life perspective is Islam, so the aim is to form a perfect man (*insān kāmīl*) according to Islam.
2. Abd ar-Rahman Saleh Abdullah argues that the main purpose of Islamic education includes the physical, spiritual and mental purposes classified into three areas: physical, spiritual, and mental-emotional areas. All three purposes should be directed toward the integrated and inseparable perfection.
3. Muhammad Athiyah al-Abrasyi states that the purpose of Islamic education is to form the high moral standards for several preparations: for the world and the hereafter, for seeking prosperity, for growing scientific encouragement, and for preparing students' professionalism.
4. Ahmad Fuad al-Ahwani states that the purpose of Islamic education is to educate and clean the soul, to broaden understanding in mind and to strengthen the physical. Every aspect is integrated.
5. Abd ar-Rahman an-Nahlawi argues that the purpose of Islamic education is to develop the human mind and to set the behavior as well as their feelings based on Islam. By the end process aims to realize the obedience to Allah in the life; individual and community.

⁸⁶Moh.Roqib, *Ilmu Pendidikan Islam: Pengembangan Pendidikan Integratif di Sekolah, Keluarga, dan Masyarakat*, (Yogyakarta: LKis, 2009), 25.

6. Umar Muhammad at-Taumi asy-Syaibani proposes that the highest goal of Islamic Education is the preparation for the life of the world and the hereafter.⁸⁷

Based on those various opinions about the purpose of Islamic education that has been mentioned above, it can be concluded that the purpose of Islamic education is to form the perfect Muslim personality (*Kaffah*). That kind of Muslims describes the actualization of all essence of human beings naturally. It is social-individual beings who have good morals and the great God.

D. Psychotherapy in Islamic Education

1. The Paradigm of Psychotherapy in Islamic Education

The paradigm is a system or a conceptual model that describes an aspect of the reality in which the conclusion about how to conduct a research or what steps can be taken is concluded.⁸⁸ In *Cambridge Dictionary of Psychology*, paradigm is defined as these descriptions: (1) A prototype, model pattern, or general conceptual framework within is an approach to research in an amalgamation areas of study makes sense. (2) The set of infected forms of a word within a natural language such as all the forms of the French verb to speak: *je parle, tu parle, il parle, nous parlons, vous parlenz, ils parlent*. (3) An experimental procedure such as classical conditioning. (4) A generally signal point of view within a discipline at any one point in time, including its attitudes, section, values, procedures, and techniques.⁸⁹ The paradigm of psychotherapy in Islamic education is rooted from the Holy Koran and the Hadith (normative), the empirical experience, and science. Here, the author describes those terms as follows:

⁸⁷Moh.Roqib, *Ilmu Pendidikan...*, 29.

⁸⁸C.P.Chaplin, *Kamus Psikologi*, Transl. Kartini Kartono, (Jakarta: PT. Grafindo Persada, 1995), 407.

⁸⁹David Matsumoto, *The Cambridge Dictionary of Psychology...*, 359.

1) The Holy Koran

The Holy Koran is the revelation of Allah Ta'ala that Allah sends to His Messenger, Prophet Mohammed, through His angel, Jibril (Gabriel). Prophet Mohammed can describe and explain the different interpretations (*Tafsir wa Ta'wil*) of His revelation as a message either expressed or implied (*as-Sunnah*) through His guidance. The prophet's heir, followers, students and the companions can understand the Holy Koran deeply with the guidance. The understanding comes along the help, guidance and revelation from Allah Ta'ala, not just come by. The concept of healing, treatment, or maintenance of a disease that is found in the Holy Koran contains some meanings:⁹⁰

- a. To strengthen the faith with the Holy Koran.
- b. To justify a belief that whoever overwriten a disease, he can treat the disease at any time he wants by searching methods or curative properties.
- c. For those who have a faith in Prophet Mohammed, the Lord has guided him about the lessons about the secrets of the Holy Koran. Therefore, there is the meaningful secret of the treatment or healing.

2) *Sunnah* (al-Hadith)

Besided the Holy Koran, *as-sunnah* (the Hadith) is also a base of Islamic psychotherapy paradigm. There are some hadiths stating how Prophet Mohammed performs psychotherapy for healing, including:⁹¹

From Abu Said ra., he states that *Jibril* (the Angel Gabriel) says to the Prophet Mohammed saw.: "O Muhammad, are you sick? The prophet replies: "Yes, I am". *Jibril* (Gabriel) says:

⁹⁰Muhammad Abdul 'Aziz Al Khalidy, *Al Isytisyfa' bil Qur'an*, (Beirut: Daar Al-Kutub Al Ilmiyah, 1990, 64.

⁹¹HA Razak and Rais Lathif, *Terjemahan Hadis Sahih Muslim*, (Jakarta: Pustaka Al Husna, 1980, 170-175.

بِسْمِ اللَّهِ أَزْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، وَمِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ اللَّهُ
يَشْفِيكَ، بِسْمِ اللَّهِ أَزْقِيكَ (رواه مسلم)

Meaning: *In the name of Allah, I read mantra (prayer) for you from all the vermin harm your head, from all of the soul or the eyes of an envy. Allah will heal you. In the name of God I read mantra prayer to warding off you. (HR. Muslims no. 2186).*

From the 'Aisha ra., she states that, anytime any of us get sick, he wipes both of his hands. Therefore, (in the house of the sick one) he prays:

اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَأْسَ وَاشْفِهِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا
يُعَادِرُ سَقَمًا

Meaning: *O Allah, God of mankind, vanish his troubles and give him healing, you The Most Healing power. There is no healing unless the healing of Thy healing that leaves no other disease". (Bukhari 535 and Muslim 2241).*

3) Experience of Pious People

One of Prophet's companions' experiences is when they find a head of the tribe who has been stung by venomous animal in the middle of the village. One of a Prophet Mohammed's companions, treats and eliminates the poison by reading *Al-Fatihah*.

Shaykh ibn al-Qayyim Al Jauziyah does it as well. He tells his experience in his book *Ad Daa' wa Ad Dawaa'*: "When I settle in the city of Mecca in a period of time, I have been exposed to a disease. I have been trying to find a doctor or medicine, but I find nothing. Finally, I try to heal it by myself by reading *Al-Fatihah*. After some time, I see the wonderful result. Then, I share to anyone who is affected by a disease. The result is really satisfied."⁹²

4) Science

Matthews & Larson at has gathered as many as 212 researches testing the effects of religious commitment toward health care results.

⁹²HA Razak and Rais Lathif, *Terjemahan...*

75% of those researches show that there is a positive influence of religion on health. 17% show mixed effects or without any effect and only 7% show negative effects. That research has been done by Byrd shows that patients, who receive prayer, turn to have fewer complications compared with those who do not receive a prayer when they are treated in the Emergency Unit. Koenig gathers some research proving that people, who have a strong religion, will have low blood pressure and the slightly stroke. The mortality rate because of the heart attack is low. They can live longer and use less medical services in general.⁹³

2. The implementation of the psychotherapy in Islamic Education

One of the functions of Islamic psychotherapy is the educational function. It is to improve human resources from not knowing to know, from bad to be good. It is relevant with the purpose of Islamic Psychotherapy that drives any person to change of personality construction and work ethic. It also improves the quality of the faith, Islam, humanity and teleology in the daily life and Allah SWT. Therefore, psychotherapy can be implemented in education.⁹⁴

The implementation of Islamic psychotherapy in education is conducted by teacher's guidance. It focuses on therapeutic aspects more. It responds to the problem of students' psychological disorders. As an example, there are students who experience maladaptive, anxiety when facing the national examination, hysteria because of family problems, depression as a result of minorities and etc. Psychological disorders experienced by the students can be cured using Islamic psychotherapy.⁹⁵

The purpose of the implementation is to help students in developing their humane consciences that Allah SWT gives. The field work covers

⁹³Subandi, "Integrasi Psikoterapi dalam dunia Medis", *National Seminar on the integration of psychotherapy in an overview of Islam and Medical*, Muhammadiyah University of Malang, 28 May 2003.

⁹⁴Hanna Djumhana Bastaman, *Integrasi....*, 7.

⁹⁵Failasufah, "Implementasi Psikoterapi Islam di Madrasah", *STUDIA DIALEKTIKA: Jurnal Pendidikan Islam*, Vol.01, No.01, (2016), 48.

four areas namely; personal area, social area, learning area, and career area. The objectives of the Islamic Psychotherapy is: to help each individual so they have healthy physics and soul – spiritually and mentally -, to explore and develop the essential human resource potency, to make individuals changing the construction of personality and work ethic, to enhance the quality of the faith, Islam, *Ihsan* (goodness) and *tauhid* (theology) in the daily life and Allah SWT, and to make individuals knowing, loving and meeting with the essence and the image of their selves and the Glorious Allah SWT.⁹⁶

The implementation of Islamic psychotherapy in education is to develop students' essential potency as human resource that can change the paradigm of thinking and behaving in accordance with humanitarian values. Therefore, they can reach the high quality of faith and Islam. Later, students become the next generation of the Holy Koran who have healthy physic, soul, mental and spiritual. Furthermore, those who implement Islamic psychotherapy in education are the teachers who have been educated and trained. They also must be professional in the educational psychology field. By the existence of this condition, students are able to improve the potential to become independent individuals who are useful for the community.⁹⁷

3. The purpose of psychotherapy in Islamic Education

The purposes are divided into the final destination, ultimate goals, immediate goals and special purpose.⁹⁸ All these purposes must be running and related with various causal systems due to the laws of the material and the harmony of worldly life. The purposes of psychotherapy in Islamic education are:

1. To form students' high moral.
2. To prepare the life of the world and the hereafter.

⁹⁶Failasufah, "Implementasi...", 48-49.

⁹⁷Failasufah, "Implementasi..."

⁹⁸Moh Roqib, *Prophetic education: Kontekstualisasi Filsafat dan Budaya Profetik dalam Pendidikan*, (Purwokerto: STAIN Press, 2011), 122.

3. To grow the scientific spirit.
4. To prepare students' professionalism.
5. To help students to have healthy physics and soul, mental, spiritual and moral values, or healthy soul and body.
6. To explore and develop students' essential potency resource.
7. To bring students to changes in the construction in the personality and work ethic.
8. To improve students' quality of the faith, Islam, *Ihsan* (goodness), and *Tauhid* (teleology) in daily and real life.
9. To deliver students in loving, knowing, and meeting with the essence of themselves, or identity and the image of the self as well as Allah, *Allah Ta'ala Rabbal 'Alamīn* (the Lord of the world).⁹⁹

E. Piaget's Theory on Constructivism

Piaget's view, the teacher must be an evaluator, organizer, stimulator, and collaborator. As an evaluator, the teacher must have solid psychological knowledge of the child and mental development in order to understand and assess children's spontaneous procedures, which otherwise might appear a waste of time. Then, the implementation of a program in accordance with this psychological knowledge requires not only skills in selecting and organizing activities, and in intervening to stimulate children's reasoning, but also the ability to establish an egalitarian relationship with children and to be a companion as well as a guiding mentor. This fourfold conception of the teacher's role contrasts with the cultural transmission version of the teacher as transmitter of information and values to the child. It also contrasts with the romantic image of the teacher as permissively or passively observing facilitator of the child's growth and creativity.¹⁰⁰

In more detail Piaget's expressed ideas about the teacher's role. Piaget strongly believed that the teacher, in order to organize and intervene

⁹⁹ Failasufah, "Implementasi..."

¹⁰⁰ Hans G. Furth, *Piaget for teachers*, (New York: Prentice-Hall, 1970), 16-17.

effectively, should know not only his own science but also be well versed in the details of the development of the child's or adolescent's mind.¹⁰¹ He drew an analogy between medicine and education, noting that just as the physician's art cannot be practiced without exact and experimental knowledge of the human being, the art of education cannot be practiced without exact and experimental knowledge, especially regarding the formation of the mind. For Piaget, the broad contribution of his theory to education is "to know how a child reasons and what kinds of new constructions he is capable of when we encourage his spontaneity to a maximum". He noted: The double advantage which can be obtained is:¹⁰²

1. From the standpoint of psychological diagnosis, to foresee in part the progress the child will be able to make later; and
2. From the pedagogical point of view, to reinforce his constructivity and thus find a method of teaching in accordance with "constructivism" which is the fundamental principle of our interpretation of intellectual development.

Piaget also viewed the teacher's role in terms of active intervention. He commented on his visit to Susan Isaacs' Malting House School in England in which teachers were guided by the belief that if children are left alone with rich materials, they will be led by virtue of a hereditary mental structure to record reality. In this school, Piaget observed that teachers did refrain from intervention, and that children were learning to observe and reason as they engaged with great interest in manipulation and experimentation. However, he felt that "some form of systematization applied by the adult would perhaps not have been wholly harmful to the pupils".¹⁰³ A glimpse of the kind of intervention envisioned by Piaget may be found in the following remark that the teacher: is needed to provide counter-examples that compel reflection and

¹⁰¹ Jean Piaget, *Science of education and the psychology of the child*, (New York: The Viking Press, 1971), 17.

¹⁰² Harry Wachs and Hans G. Furth, *Piaget's theory and special education*, (New York: Van Nostrand Reinhold Company, 1973), 7.

¹⁰³ Jean Piaget, *Piaget's theory*, (New York: John Wiley & Sons, 1970), 169.

reconsideration of over-hasty solutions. What is desired is that the teacher cease being a lecturer, satisfied with transmitting ready-made solutions; his role should rather be that of a mentor stimulating initiative and research.¹⁰⁴

Piaget went on to suggest that in order to facilitate the development of reasoning capable of rational, deductive experimentation, children need a social context characterized not only by co-operation with other children, but also cooperation with adults. The crucial role of co-operation for the constructive process was discussed above in contrast with the role of constraint. Co-operation and constraint, or autonomy and heteronomy, characterize two types of adult-child relationships, one that tends to promote and one that tends to retard the child's construction of knowledge or morality. Essentially, the difference between these two types of adult-child relationships is a difference in the exercise of power. Piaget commented: In reality, education constitutes an indissoluble whole, and it is not possible to create independent personalities in the ethical area if the individual is also subjected to intellectual constraint to such an extent that he must restrict himself to learning by rote without discovering the truth for himself. If he is intellectually passive, he will not know how to be free ethically. Conversely, if his ethics consist exclusively in submission to adult authority, and if the only social exchanges that make up the life of the class are those that bind each student individually to a master holding all power, he will not know how to be intellectually active.¹⁰⁵

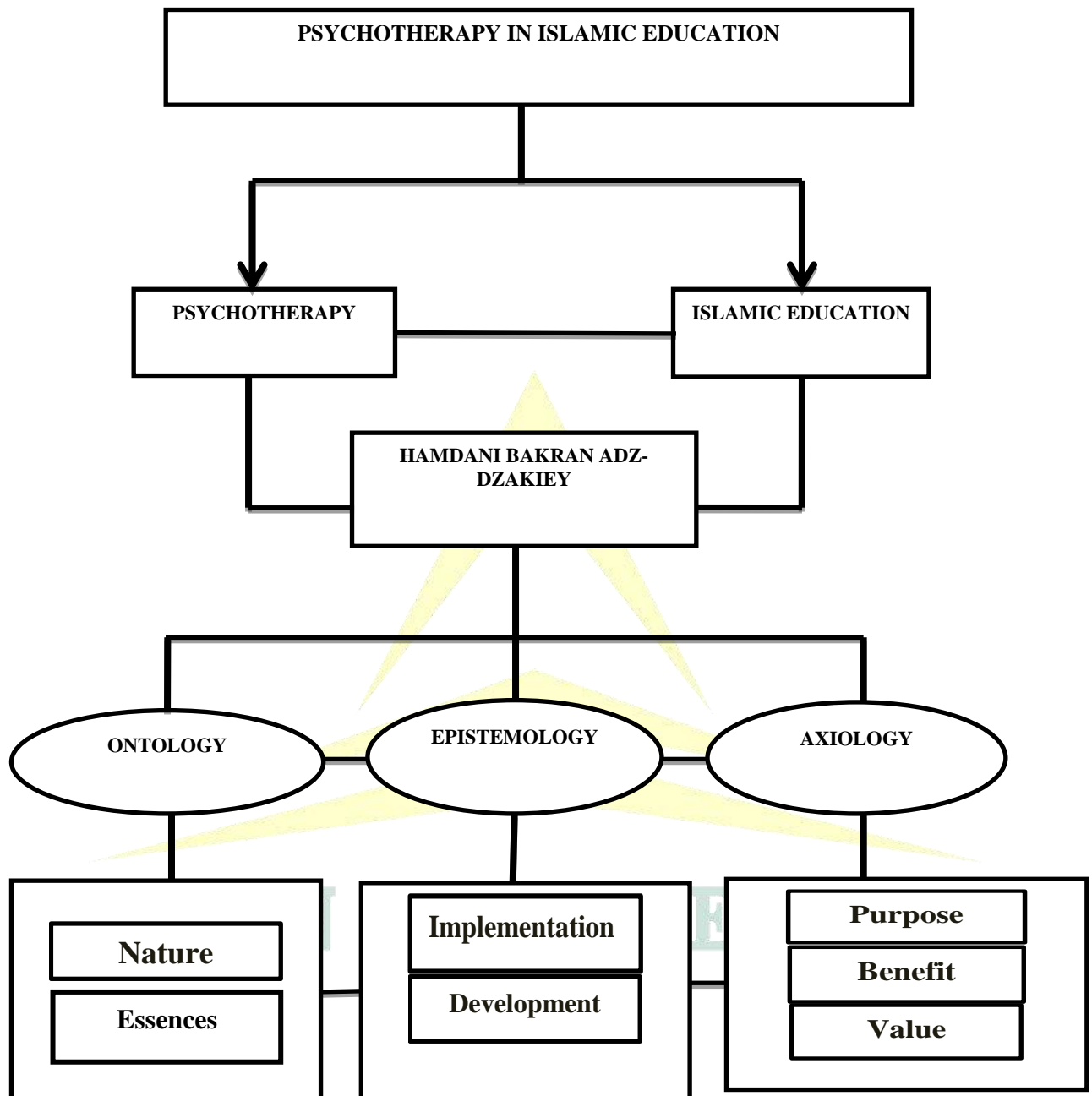
In a relationship of co-operation characterized by mutual respect, the adult minimizes his authority in relation to the child and gives him as much opportunity as possible to practice governing his behavior on the basis of his interests and judgments. By exercising his ability to govern his own beliefs and actions the child gradually constructs internally coherent knowledge, morality, and personality.¹⁰⁶

¹⁰⁴ Jean Piaget, *The child and reality: Problems of genetic psychology*, (New York: The Viking Press, 1973), 16.

¹⁰⁵ Jean Piaget, *The child and reality...*, 107.

¹⁰⁶ Jean Piaget, *The moral judgment of the child*, (London: Kegan Paul, 1932), 364.

F. The framework of thinking

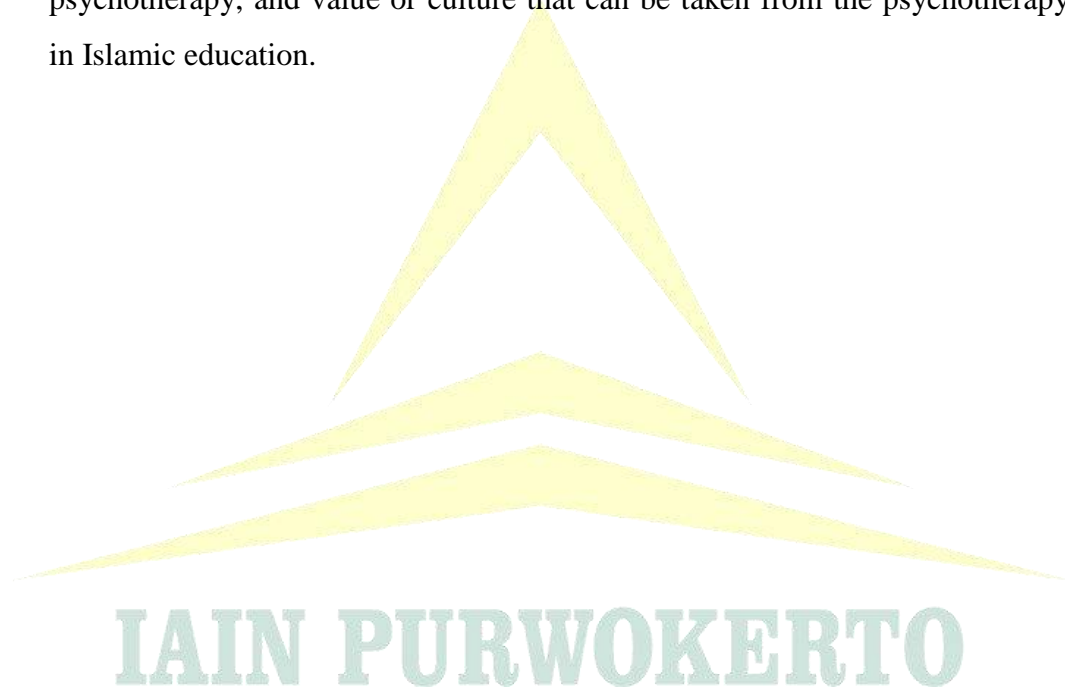


The chart 1: the framework to think psychotherapy in Islamic Education

Here are some explanation of the framework of thinking illustrated above:

1. Psychotherapy in Islamic education discusses about psychotherapy and Islamic education.

2. Psychotherapy and education that will be discussed in this research is the thought of Hamdani Bakran Adz-Dzakiey .
3. From the thought of Hamdani Bakran Adz-Dzakiey, it will be mapped into three aspects, namely ontology, epistemology and axiology.
4. The study of ontology in this research includes the description of psychotherapy and Islamic education.
5. The study of epistemology in this research includes the implementation and the development of psychotherapy in Islamic education.
6. The study of axiology in this research includes purposes and benefits of psychotherapy, and value or culture that can be taken from the psychotherapy in Islamic education.

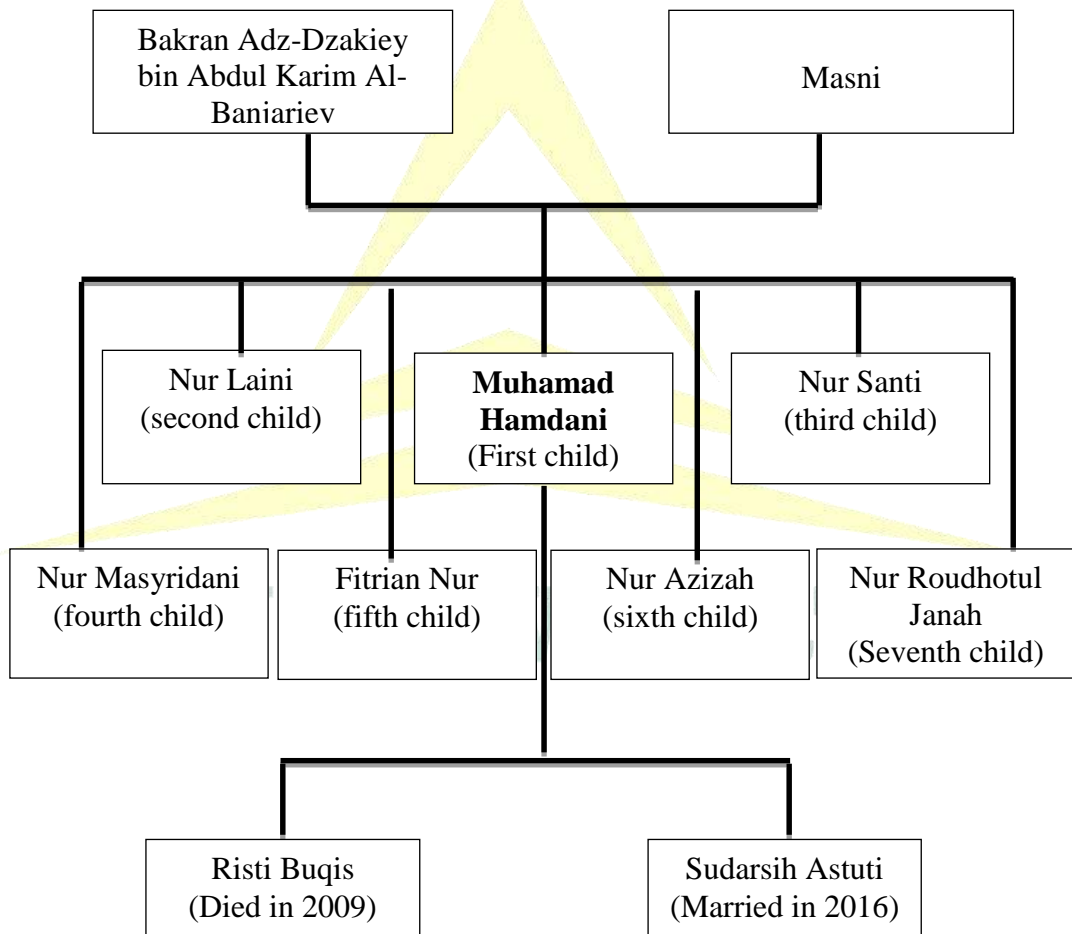


CHAPTER III

BIOGRAPHY OF HAMDANI BAKRAN ADZ-DZAKIEY

A. The Life History of Hamdani Bakran Adz-Dzakiey

Hamdani Bakran Adz-Dzakiey Al Banjary is a Banjar cleric. He is one of descendants of Shaykh Muhammad Arsyad Al Banjary. His full name is Muhammad Hamdani - son of Bakran Adz-Dzakiey bin Abdul Karim. He is born in Balikpapan on May 3rd, 1960. Hamdani Bakran comes from the family with high spirituality. It is not surprising if he follows the footsteps of his father and he is known as the young spiritual teacher.



The chart 2: Genealogy Family Hamdani Bakran Adz-Dzakiey

The father of Hamdani Bakran Adz-Dzakiey is *Tuan Guru* named Bakran Adz-Dzakiey bin Abdul Karim Al-Banjariey. He is the great spiritual teachers in Balikpapan, East Kalimantan. His mother is Masni, a Banjar-Padang descendant. Hamdani Bakran Adz-Dzakiey is the first son of 7 (seven) siblings. His original name is Muhammad Hamdani. He adds his father's name, Bakran Adz-Dzakiey or abbreviated B. Dz, behind his name. His siblings are Nur Laini, Nur Santi, Nur Masyridani, Fitriani Nur, Nur Azizah, and Nur Roudhotul Janah. Since his childhood, Hamdani Bakran Adz-Dzakiey gets spiritual education directly from His Father, that becomes the base of his idea in various works.¹

Hamdani Bakran Adz-Dzakiey lives in Yogyakarta. His first wife named Risti Buqis who has died in 2009. From the first marriage, he is blessed with 3(three) sons and a daughter. Then, one year ago, Hamdani Bakran Adz-Dzakiey married again with Sudarsih Astuti, an American citizen.²

Hamdani Bakran Adz-Dzakiey is a practitioner of tasawuf, counselor, psychotherapy, and educator. He studies psychology, psychodiagnostic, and psychotherapy by himself based on Islamic teachings through sufistik approach.³

B. Intellectual Background of Hamdani Bakran Adz-Dzakiey

Hamdani Bakran Adz-Dzakiey studied in Elementary School(SD) that he has finished in 1972. Later, he has studied PGAN for 4 years (until 1976) and continues for 6 years again (until 1979) in Balikpapan. Then, he continues the education in *Madrasah Aliyah Negeri* of Yogyakarta, that he has finished in 1983. Yogyakarta is also a place where Hamdani Bakran Adz-Dzakiey studies in college, exactly at the Faculty of Law, Cokroaminoto University for only

¹ The results of the interview with Abi Hamdani Bakran Adz-Dzakiey in Yogyakarta, on 08 September 2017.

² The results of the interview with Abi Hamdani Bakran Adz-Dzakiey...

³ Hamdani Bakran Adz-Dzakiey, *Konseling & Psikoterapi Islam*, (Yogyakarta: Al-Manar, 2015), Cet. VII, 521.

one term in 1983. Later, he moves to the Faculty of Islamic Law, IAIN Sunan Kalijaga Yogyakarta that he graduates in 1986.⁴

Meanwhile, he obtains the non formal education in spiritual study including *Tasawuf* and *makrifat* from his own father, *Tuan Guru* Bakran Adz-Dzakiey bin Abdul Karim Al-Banjariy; *Tuan Guru* Hajj Rusdi bin Muchtar Al-Banjariy who is his father-in-law; Sayyid Abdurrahman As-Segaff (the deceased) from Bantul Yogyakarta; *K.H.*Hasan Asykari or well-known as *Mbah* Mangli Rahimahullah (the deceased) from Magelang; *Tuan Guru* Yahya Khalil from East Lombok Mataram; and *K.H.*Idham Samawi Khalid from Jakarta.⁵

In addition Hamdani Bakran Adz-Dzakiey learns about the Islamic *psychology*, *psychodiagnostic*, and *psychotherapy*, through sufism approach by himself.⁶ Since his childhood, Hamdani Bakran already has the psychological and spiritual talent from his father, *Tuan Guru* Bakran Adz-Dzakiey, because of his father's daily guidance.

C. The struggle and Experience of Hamdani Bakran Adz-Dzakiey

In 1984, Hamdani Bakran Adz-Dzakiey is a musician and theater actor. In 1985, he decides to continue his father and grandfather – that is a *Kyai* or cleric - simultaneously by developing Sufi method therapy. In 1986, he graduates from IAIN Sunan Kalijaga. After graduating from college, this jazz music fans - that he mentions as the Sufi music - has actively taught in various Islamic schools in Yogyakarta. His institutional experiences during 1986 include teaching subjects *fiqh* of worship in the faculty of Islamic Law, IAIN Sunan Kalijaga, Islamic Religious Education (religion) in *SMA* Pelita Buana Bantul Yogyakarta; English and Arabic Languages at *SMA* Muhammadiyah Ponjong Gunung Kidul, Yogyakarta. During 1987, he teaches Islamic studies

⁴The results of the interview with Abi Hamdani Bakran Adz-Dzakiey...

⁵Hamdani Bakran Adz-Dzakiey, *Psikoterapi & Konseling Islam*, (Yogyakarta: Fajar Pustaka Baru, 2001), 511.

⁶Hamdani Bakran Adz-Dzakiey, *Psikoterapi*...

methodology courses majoring in Muhammadiyah Islamic College Klaten, Central Java.

In 1989, Hamdani Bakran Adz-Dzakiey performs *Istikharah* and resigns from the state universities. He decides to become a temporary lecturer in various universities in Yogyakarta and Surakarta, including the Faculty of Islamic Law, IAIN Sunan Kalijaga; Faculty of Psychology, University of Indonesia; Faculty of Psychology, Primagama for about three years; the faculty of Islamic religion, Muhammadiyah University of Surakarta; Faculty of the Islamic religion and economy, Cokroaminoto University; and Faculty Of Islamic Teaching, Muhammadiyah Islamic College Klaten.⁷ He also teaches *prophetic marketing* on the Graduate Program of UGM and the professional master Program, Faculty of Psychology, UII Yogyakarta for more than four years.⁸

In 2000, he teaches knowledge *tasawuf*, *aqidah* (Islamic belief), and Islamic psychotherapy in the Faculty of the religion, Surakarta Muhammadiyah University for three years. In addition, he is also a board (vice chairman) of Islamic college foundation Cokroaminoto Yogyakarta. During 2002-2004, he teaches in IAIN Surakarta. Then in 2004, he becomes the Consultant of Psychology Centre, UII Yogyakarta, facilitators of *Pusdiklat Depdagri Jakarta* on cultural leadership transformation program and teaching staff of *Regional Pusdiklat Depdagri DIY*⁹ for three years.¹⁰

Noawadays, Hamdani Bakran Adz-Dzakiey - who is a caregiver of *Pondok Pesantren Raudhatul Muttaqien* Babadan, Purwomartani Sub-District Kalasan, Sleman, Yogyakarta - focus on guiding, teaching and assisting the *santri's* business in his *pesantren*. Furthermore, he is also a counselor,

⁷ Hamdani Bakran Adz-Dzakiey, *Psikologi Kenabian...*

⁸ The results of the interview with Abi Hamdani Bakran Adz-Dzakiey...

⁹ The results of the interview with Abi Hamdani Bakran Adz-Dzakiey...

¹⁰ Hamdani Bakran Adz-Dzakiey, *Psikologi Kenabian: Prophetic Psychology Menghidupkan Potensi dan Kepribadian Kenabian dalam Diri*, (Yogyakarta: Fajar Media Press, 2012), 707.

psychotherapist, speakers for seminars or study about *tasawuf*, Islamic psychology and studies.¹¹

D. The Works of Hamdani Bakran Adz-Dzakiey

Hamdani Bakran Adz-Dzakiey actively writes since 2000. He has many works like books and some of them become *the best seller*. Some of his books have been published and many other books are ready to publish. The published books including *Wihdah As Sujud*, *Metodologi Psikologi Islami*, *Konseling dan Psikoterapi Islam*, *Pendidikan Ketuhanan dalam Islam*,¹² *Prophetic Intelligence: Kecerdasan Kenabian* (3rd publication), *Psikologi Kenabian Jilid 1-6*, *Metode Bersahabat dengan Para Malaikat dan Berjumpa dengan Rasulullah*, *Jangan Kecewakan Allah dengan Shalatmu*.¹³

1. *Wihdah As Sujud*: this book is published in 1989. It is the first work of Hamdani Bakran Adz-Dzakiey. This book discusses about the implementation of divine education.
2. *Metodologi Psikologi Islami*: this book is published in Bandung in 2000. It contains the summary in the symposium Islamic psychology. This book discusses about the methodology of Islamic psychology.
3. *Konseling dan Psikoterapi Islam*: This book is firstly published in 2001, in Yogyakarta by *Fajar Pustaka Baru* publishing. This book explains the technique, function and purpose of counseling, psychotherapy and psychodiagnostic in Islam. It also explains about an indication of psychological disorders and problems as well as the indication of a healthy soul in the Islamic concept.
4. *Pendidikan Ketuhanan dalam Islam*: this book is published in Surakarta by Muhammadiyah University Press Publishing in 2001. This book discusses about how to obtain the fact (*hakikat*) and enlightened form (*makrifat*), role model and the life of enlightened form (*makrifat*), and the implementation of divine education.

¹¹ The results of the interview with Abi Hamdani Bakran Adz-Dzakiey...

¹² Hamdani Bakran Adz-Dzakiey, *Konseling*, ..., p.30 522.

¹³ Hamdani Bakran Adz-Dzakiey, *Psikologi Kenabian*...

5. *Prophetic Intelligence*.; this book is an extension of the previous paper namely *Konseling dan Psikoterapi Islam*. This book is published by two publishers in Yogyakarta (by Islamika in 2005 and by *Pustaka Al Furqon* in 2006). This book discusses how humans develop their prophetic intelligence potency to reach out to the divine light.
6. *Psikologi Kenabian*.; this book consists of 6 series. Previously, this book is published by Daristy Publisher in Yogyakarta in 2006. This book is the continuation of the previous paper, *Konseling dan Psikoterapi Islam* and *Prophetic Intelligence* . The book talks about the levels of the soul(*nafs*) and *maqam* of the human's soul that is obedient to Allah SWT and His messenger.
7. *Metode Bersahabat dengan Para Malaikat dan Berjumpa dengan Rasulullah*: this book is published in Yogyakarta by *Pustaka Al Furqon* publisher in 2007.
8. *Jangan Kecewakan Allah dengan Shalatmu*: this book is published in 2007 by *Pustaka Al Furqon* publisher. It talks about the fact and the meaning of the prayer a Muslim who is able to spur emotional intelligence.

Besides the books above, there are some works of Hamdani Bakran Adz-Dzakiey that are ready to published, such as: *Risalah Akidah dalam Aplikasi Empirik, Ibadah dan Kecerdasan Profetik, Psikologi Kesehatan Rohani, Psikologi Etika Pendidikan*¹⁴ and *Prophetic Education*.¹⁵

E. The Paradigms of Hamdani Bakran Adz-Dzakiey

Hamdani Bakran combines various paradigms in all his works, including inductive, deductive, analogies, and comparative. He mentions those paradigms as *Syuhudul kaşrah fil wahdah* - to see that many of the one (deductive), *syuhudul wahdah fil kaşrah*, - to see that one of the

¹⁴ Hamdani Bakran Adz-Dzakiey, *Konseling...*

¹⁵ The results of the interview with Abi Hamdani Bakran Adz-Dzakiey...

many (inductive), the concept of *tadzabbur* - to compare(comparative), and to use *qiyas method* (analogies), for all the books that he wrote.¹⁶

syuhudul wahdah fil kaşrah - to see that one of the much (inductive) - is a paradigm that aims to draw general conclusions in a general description of a phenomenon.¹⁷ The example can be seen in the chapter seven, *Konseling dan Psikoterapi Islam*. In this chapter, Hamdani writes about the psychological disorders generally can be identified through the nature. Then, it can be known specifically from any indication such as; anger, vengeance and envy, *takabbur*, showing off, over pride, prejudice, misgiving, lie, greed and gluttony, forgetfulness, loss of shame. From those indications, it can be concluded that all the negative nature is a psychological disorder.

Syuhudul kaşrah fil wahdah, - to see that many of the one (deductive) - is a paradigm that aims to draw the particular conclusion.¹⁸ A general description of this phenomenon contains similarities from difference and difference from the similarities. The result is a description of a phenomenon(one unit existed, process or function) on numerous situations or certain conditions.

One example can be seen in the discussion about the naming and the Prophet Muhammad's circumcision *Prophetic Intelligence*. "One of the Arabian customs at that time, especially on the people of Quraysh Makkah, is circumcision and naming for a 7-days-old newborn baby boy. Therefore, Prophet Muhammad is circumcised and named "Muhammad" when he is seven days by his grandfather, Abd al-Muththalib."¹⁹

Tadzabbur – to compare (comparative thinking) - is the paradigm that a person do by comparing all the experience is happening with the experience that happened before.²⁰ The understanding given now is compared to the

¹⁶The results of the interview with Abi Hamdani Bakran Adz-Dzakiey...

¹⁷ Mukhtar Latif, *Orientasi ke Arah Pemahaman Filsafat Ilmu*, (Jakarta: Prenadamedia group, 2014), 267.

¹⁸ Mukhtar Latif, *Orientasi ke Arah Pemahaman....*

¹⁹Hamdani Bakran Adz-Dzakiey, *Prophetic Intelligence: Kecerdasan Kenabian, Menumbuhkan Potensi Hakiki Insani melalui Pengembangan Kesehatan Ruhani*, Cet V, (Yogyakarta: Al-Manar, 2013), 195.

²⁰ Nyoman Naya Sujana, *Metode Penelitian Sosial, Berbagai Alternatif Pendekatan*, (Jakarta: Kencana Prenada Media Group, 2008), 7.

previous understanding sense. The analytical process uses logic comparison. The comparison made is comparison of replicative facts. From the facts, the concept or theoretical abstraction can be made. Theoretical categories and generalizations that are useful to broaden the theoretical application and prediction can be made from the comparison. The theoretical modification can be produced by this paradigm and explicit analysis leading to the diversity.²¹

One of the real application use of this paradigm can be seen in chapter five of *Konseling dan Psikoterapi Islam*. Hamdani Bakran Adz-Dzakiey compares definitions of *psyche* from various sources such as English and Arabic dictionaries as well as comparing the opinions of experts who define it previously in defining about psychotherapy Islam. Later, the modification of theory can be produced.

Qiyas (analogical thinking) is the paradigm a person does who stated that in there are things or anything that has similarity one to another in the world. Because things have similar characteristics, these things are considered to have the same attributes.²² The example of this paradigm can be seen in all Hamdani Bakran Adz-Dzakiey's books. In *Prophetic Intelligence*, there is a discussion about the wisdom of reading and practiced the Holy Koran. Allah will raise degrees, honor, and the glory of those who read the Qur'an up. It is supported by the hadith of Imam Muslim which means "*Allah will raise the degree of some families through the Qur'an and will afflict the rest with the Qur'an also.*" The phrase "lift up" on the discussion is an analogy. It is further explained that "lifting the degrees" means a man becomes more obedient and has factual intelligence (prophetic intelligence).

²¹Noeng Muhadjir, *Metodologi Penelitian: Paradigma positivisme Objektif Phenomenologi Interpretif Logika Bahasa Platonis, Chomkyist, Hegelian & Hermeneutik Paradigma Studi Islam Matematik Recursion-, Set-Theory & Struktural Equation Modeling dan Mixed*, Ed. VI, (Yogyakarta: Rake Sarasin. 2011), 172.

²²Nyoman Naya Sujana, *Metode Penelitian Sosial...*

CHAPTER IV
HAMDANI BAKRAN ADZ-DZAKIEY THOUGHT
ABOUT PSYCHOTHERAPY AND ITS IMPLICATE ON ISLAMIC
EDUCATION

A. Psychotherapy according to Hamdani Bakran Adz-Dzakiey

1. Understanding Psychotherapy

Hamdani Bakran Adz-Dzakiey proposed that the understanding of psychotherapy is the disease treatment worked in a spiritual frame, or particular technique implementation towards mental illness recuperation or daily self-adjustment obstacles, or recuperation through religious beliefs and personal discussion with teachers or friends. Meanwhile Islamic psychotherapy is the process of treatment and healing of any type of disease including mentally, spiritual, moral and physical through the guidance of Qur'an and Prophet Muhammad's As-sunnah, or empirically it does through the guidance and teaching of Allah, His angels, His apostles, or heirs of His prophets.¹

Psychotherapy exists to offer solution and asks people to return to religion because it is a sacred doctrine comes from God. Its aim is for the good of humanity on Earth including human psychological problems which have yet solved until now through the sophistication of science and technology. Thus, the experts begin to realize and find the answer that science and technology cannot provide welfare and peace to human. However, through psychotherapy humans can get equanimity because their psychological problems can be solved.

2. The Different Concept of Psychotherapy Hamdani Bakran Adz Dzakiey with Others

The different concept of psychotherapy Hamdani Bakran Adz-Dzakiey along with other psychotherapists is formed based on the

¹Hamdani Bakran Adz-Dzakiey, *Konseling & Psikoterapi Islam*, (Yogyakarta: Al-Manar, 2015), Cet. VII, 228.

revelation, God's messages, and prophethood's messages. Its object is *qalbu* because it is the place for determinants of behavior, the right and wrong attitude. The method that is used is the divine and scientific. The divine uses the *Qur'ān* and Sunnah. The scientific method uses revelation method or intuition and sufi method.

In line with Hamdani's opinion, Khairunnas Rajab in Reconstruction of Islamic Psychotherapy argues about the difference of Islamic psychotherapy to western psychotherapy. Islam offers methodologies and approaches in solving humanity problems through Islamic Psychotherapy. The terminology for both western psychotherapy and Islamic psychotherapy have given contribution to solve the problems that is faced by client. Western psychotherapy has given scientific studies with theoretical and practical approaches like psychoanalytic, existential humanistic, client centered, Gestalt, and transactional analytic so far. According to Khairunnas, Islamic psychotherapy is a paradigm and an offer for Islam to provide assistance to client through al-Qurān or al-Sunnah approachment. Al-Qur'ān and al-Sunnah are the absolute doctrine of Islamic that become the conditioning and healing of heart.

From the previous explanations, the researcher can explain that the concept of Islamic psychotherapy is as follows:

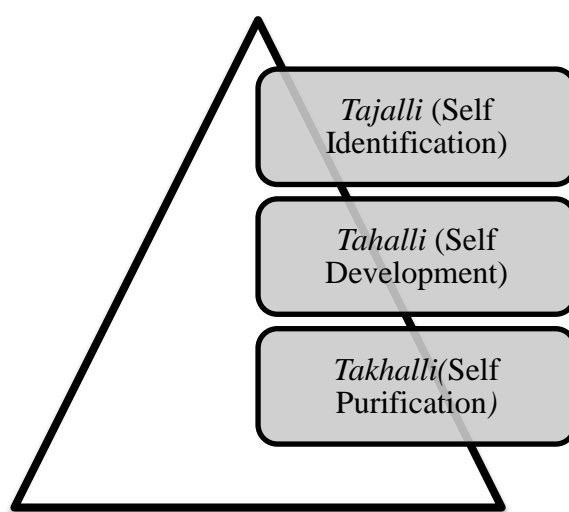
- a. The 'psychotherapy' word comes from the word 'psyche' which means soul and heart. Meanwhile 'therapy' means medication or prevention. In Arabic language, this is called as *Syifa* which means medicine.
- b. Islamic psychotherapy is the medication for mental illness or those that are related to psychological human problems with specific method and technique. Those are derived from the al-Qur'ān and Prophet's as-Sunnah, his Companions. Also, it is supported by modern scientific theory.

3. Psychotherapy Hamdani Bakran Adz-Dzakiey's Method

The method that is used in Hamdani Bakran Adz-Dzakiey's psychoteraphy concept is *tasawwuf* method. This method is usually used

by sufis in doing the self-sanctification process and spiritual evolution. This method does not only aim to provide medication and treatment but also to give quality improvement of human essential. It is self –discovery that is noble and sacred.²

Tasawwuf method or method of sufism is a self coalescence method from traits, characters, behaviors that deviate from will and guidance of the Godhead. This method is divided into *takhalli*, *tahalli*, and *tajalli*.



Picture 1

The method of sufism(*tasawwuf*)

a. ***Takhalli*** (self purification) is a method of self-emptying from iniquity remnants and denial of sin to *Allah Ta'ala* by doing real repentance or *Nasuha*. *Takhalli* phase is a purification phase of mental, soul, minds, *qalbu* and morality or *Akhlak* with noble characters and praiseworthy. This method technically is divided into five, namely:³

- 1) Purifying the impure thing by doing proper *Istinja'* carefully and completely using water or ground.

²The results of the interview with Abi Hamdani Bakran Adz-Dzakiey in Yogyakarta, on 08 September 2017.

³Hamdani Bakran Adz-Dzakiey, *Konseling&Psikoterapi...*, 259-260.

- 2) Purifying the dirty thing by doing showering or pouring water to all over the body nicely, carefully, and properly.
- 3) Purifying the clear thing through ablution with the water nicely, carefully, and properly.
- 4) Purifying the sanctified or *Fitrah* by establishing repent *Ṣalat* to ask forgiveness to *Allah Swt.*
- 5) Purifying the Holiest by doing *zikir* to *Allah* and believing one God by saying *Laa Ilaaha Illallah* which means there is nothing that should be worshiped except *Allah Ta'ala*.

The *Takhalli* stage is a way of cleaning the problem, eliminating the negative energies or healing the illnesses experienced by the client. This stage can be done independently at home for those who have ability to do it by a guidance from Hamdani. It is done through repentance *ṣalat* along with *zikir* to ask forgiveness.

This stage can be done alone independently by the guidance of Hamdani through *zikir*, *istighfar*, *al – Fatihah*, *al – Ikhlas*, *al - Falaq*, *An Nās* and *Qursi* verses as well as *Surah Yāsin*. Then, it is followed by praying for cure from *Allah Swt.* If people can't do it by themselves then Hamdani will handle it directly by applying psychotherapy techniques. It is like massaging, *Kasysyaf* or supernatural surgery, distributing the energy, and taking off bad aura.

Hamdani also provides direct therapy with psychotherapy techniques for clients who are able and unable to perform the therapy above. Hamdani gives direct therapy for those who are able to perform the psychotherapy mentioned above in order to accelerate the healing process.

This stage is done for several times until all of the problems and illness are clean. The indication of being healthy exist by the presence of security sense, calm, and peaceful in psychology, spiritual, and physical

condition. After those characteristics appeared, the psychotherapy process is continued by doing the next stage.⁴

b. *Tahalli* (self development) is self-charging through the acts of worship and obedience, *Tauhid* application and, commendable and noble morals. In order to achieve the essence of *tauhid*, there are several things that should be done. Those are:⁵

a) The Refinement of understanding and application of *tauhid* science.

The understanding toward the essence of *tauhid* science must really have touch the surface work of mind, senses, *qalbu*, soul and behavior. Then, the full understanding should have been achieved especially about the understanding of *af'al* God (the deeds and the miracle of Him), *asma' Allah* (His great names that are The Great and The Best), the God's nature and His substance.

b) The improvement of understanding and application of *shari'a*.

The understanding of the *shari'a* should have been widen and deep. It is not only textual but more into contextual. Because of that someone will get the wealth of understanding and finally can improve motivation and belief that steady and strong, and dynamic.

c) The improvement of understanding and application of *thariqat*.

According to Hamdani, *thariqat* is an application method of *shari'at* or worship systematically, objectively, methodologically and argumentatively. This has aim to get self-sanctification physically and mentally to unveil God's mystery and impeccable truth as the indication of God's adjacency and love existence towards His creatures.

d) The improvement of understanding and application of nature.

The purpose of executing *shari'a* objectively, systematically, methodologically, argumentatively or *thariqat* is to reach the nature. It is entering the existence of God like's truth. This purpose can be

⁴Untung Joko Basuki, "Psikoterapi Islam melalui Metode Sufistik Mengatasi Gangguan Kejiwaan", (Yogyakarta: Institut Sains & Teknologi AKPRIND, 2013), 26.

⁵ Hamdani Bakran Adz-Dzakiey, *Konseling & Psikoterapi*..., 262.

achieved rapidly, properly, and rightfully if the *Thariqat* application is really objective. Means the main purpose is clearly to get close to *Allah Ta'ala*. Systematic means it is made sequentially and neatly arranged in doing and applying the practices and *Wirid*. It is like majoring *Fardhu*, *Wajib*, *Sunnah*, and *Muakkad* then *Sunnah Ghairu Muakkad*. The application is done through proper and right way and technique which is referring to *Allah Ta'ala* guidance and His Messenger Mohammed SAW as well as the his heirs.⁶

e) The improvement of understanding and application of *Ma'rifat*.

Ma'rifatullah will be impossible to reach if it has yet reach out to the nature properly and rightfully. The nature here is not openly about supernatural realm but also about the rightness realm that is real which is related and existed *Allah Ta'ala*. Someone can know deep down or *Ma'rifat* to *Allah Swt.* by that potential nature.

This stage is addressed to train someone to not forget about the obligation and do it as human creatures. They need to do worship. They need to always keep doing psychotherapy individually by doing worship in discipline manner, consistency, continue, and patient. This thing can help be helpful to make someone does not feel heavy when doing prayer. Because, they can take care of their psyche's health condition and even can give therapy for themselves. This is what does it mean as self – development.

Tahalli (self development) stage is done by performing worships, both *Wajib* and *Sunnah*. It can be shaped as counseling model in which people will get advices and get to know more about *Akidah*, *Tauhid*, and the life nature. For example, giving understanding about from where to, to where to go, and what for life is and else continually until there is indication about clients being independent and confident.

Tahalli (self development) stage can also formed as group psychotherapy or *Munajat* that is lead by a leader or therapist. *Munajat*

⁶ The results of the interview with Abi Hamdani Bakran Adz-Dzakiey...

is *ẓikr*, reciting certain orisons for God and pray that are specially done together to present the existence of Allah SWT in someone's life. *Munajat* stage is started by doing *Taubat* or repentance and *Hajat* of *Sunnah Ṣalat* together. Then it is continued by reading some *Wirid* and ended up with prayers. Some of the prayer included a pray with therapist element.

This group psychotherapy practicing should have done in continuing discipline, patient, and without targeting anything. It is done solely to get *Ridla'*, love, and meeting up of *Allah Swt.* this group psychotherapy can be done privately, in family circle, in working circle, society, nation and state.⁷

Taḥalli (self development) stage is to achieve success if the client already has certain characters like looking happy, blissful, cheerful, can think logic and in facing the thing or problem are related to *Allah Swt.* as an addition, it is included the presence of good, proper, polite, and sincere of traits, attitude, and behavior. After finishing this *Taḥalli* stage then you can continue to the next stage.

- c. *Tajalli* (self identification) in terminology means as emerge, open, appeared or declaring self. On this stage, *Allah Ta'ala* will show His appearance in width range to His servants on His required. That appearing moments will come as form of dignity empirically. Those are:
- a) *Martabat Ahadiyah* is an absolute manifest of *Allah* that has no name, no traits, no shape, no sound, and impossible to be imagined namely real absolute God who was not named, is not, not shaped, is not recognized and cannot be understood or imagined by any body including Himself.
 - b) *Martabat Wahidiyah* is the the early self-sighting, first, or *Ẓat Tajalli* on His traits and epithets.
 - c) *Martabat Tajalli Syuhudi* is the second self-sighting of God. On this stage, *Allah Ta'ala* does *Tajalli* through his names and traits in empiric circumstances.

⁷Untung Joko Basuki, "Psikoterapi...", 27.

- d) *Martabat Alam Arwah* is Muhammad's *Nūr*, that has been formed by *Allah Swt.* from His' *Nūr*. Then, from this Muhammad's *Nūr* the all of creatures' spirit are existed.
- e) *Martabat Alam Mitsal* or the differentiation from *Nūr* of Muhammad that formed as individual spirit like how the sea gives birth for itself in new image.
- f) *Martabat Alam Ajsam* is creature realm that is divided into four elementss. Those are fire, wind, land, and water.
- g) *Martabat Insan Kamil* is or after-life realm is assemblage of all prior difnity.

Tajalli stage is oftenly called as self- empowerment. According to Hamdani, after someone can successfully go through the process of *Takhalli* and *Taḥalli* then he or she will enter to this stage. It can be said that this is the result of the prior second stage that has shown the new existense from client throught behavior, speech, attitude, and new gestures, dignity, statue, characters, characteristics, and self-essential in new form.

It can be said that this stage is the result of the prior second stage. However, it can possibly get the special ability like getting the potential of *Kasysyaf*, revelation, and dream with certain requirements. This stage is done with an effort, struggle, sacrifice, and very high discipline from oneself in doing worships. It appears as doing all of His command, avoiding all of His bans, and do resilient from all of His tasks.⁸

This is the main purpose of sufism method or *Tasawwuf* in the psychotherapy process aplication. Those are knowledge, healing, and self-treatment totally and perfectly. It doesn't only help someone to be healed from diseases but also mentally, spiritually, and morally. It even brings someone to be a pious person, clear, pure, and find out about the existence of God intrinsically and empirically.

Based on the result formulation of Islamic Psychotherapy National Seminar that is held back in 1996 in Malang, it is showed that the

⁸Untung Joko Basuki, "Psikoterapi...", 28.

psychotherapy approach in Indonesia that has been more developed is *Sufism* approach.⁹

The psychotherapy with sufism method is proven to give benefit for human's life. This opinion is also strengthened by other psychology experts' opinion. One of them is Fuad Nashori in the *Agenda Psikologi Islam* book. He argues that in the treasure of Islam, sufism psychotherapy has shown its reliability in helping human to solve various life problems. According to him, sufism has behaved as applied psychologist. Subandi also expresses that sufism approach is used by some of institutions in doing a healing psychiatric disease effectively.

4. The Main Function of Psychotherapy Hamdani Bakran Adz-Dzakiey

There are three main functions from psychotherapy. Those are self purification, self- development, and self identification/understanding. All of these three are principles function.¹⁰

1) Self Purification

Islam Psychotherapy is trying to do self-purifications from sins, iniquity from *Istinja'* or filthy purification, dirty purification by showering, clean purification by doing *Wudhu'*, pure purification by doing *Taubah Salat*, and purification of The Purest or *zikrullah* by praying only to one God).¹¹

2) Self Development

Self development is developing Islamic knowledge especially about humans and their ins and outs. It is related to divinity problematics towards human beings in theoretically, applicative, and empirically. It even help to expand the developing of perfect human beings essential through teaching and application.

⁹ Fuad Nashori, *Agenda Psikologi Islami*, (Yogyakarta :PustakaPelajar, 2010), 154.

¹⁰ The results of the interview with Abi Hamdani Bakran Adz-Dzakiey...

¹¹ Hamdani Bakran Adz-Dzakiey, *Konseling*,...,277.

3) The Self-identification/Understanding

Self-identification/Understanding is giving understanding description about humans and their problematics on their life, and how to get the solution for that problems in a proper, correct, and noble way. This happens especially for mental disorders, psychiatric, spiritual, and moral problem, included physical and spiritual problematics that happen in common. Also, it gives explanation that Islam's doctrine (*al-Qur'ān* and *as-Sunnah*) is the most comprehensive source, genuine, and sacred. It uses to solve any type of problematic that is related to intimate humans with his God. Also, it helps to solve the problem between humans to themselves, humans to their family environment, humans to their social environment.¹²

Based on Hamdani, he sets the function of self purification, self-identification / understanding, and self-development as the principle function in psychotherapy. It does not mean to neglect other functions like control function, forecasting function or future analysis, development function, education function, prevention function, and healing / treatment.

According to the writer's analysis, the assignation of these three principle functions is related to method that Hamdani used to do psychotherapy. It is *Tasawwuf* method (*Takhalli*, *Tahalli*, and *Tajalli*) or is commonly said as Sufism psychotherapeutic. *Takhalli* is used to clean up the problem, eliminate the negative energies or cure the disease. The function is for self purification. *Tahalli* is done by doing obligatory worships or *Sunnah*. It can also perform as giving advice, suggestions, or concepts that can help the client out from problem. The function is for self development. *Tajalli* is the stage of self-empowerment that is done by disciplining oneself to do worships which are doing His command, avoiding all of His prohibitions, and be resilient for His examinations. This stage has function as self-identification / understanding.

¹² Hamdani Bakran Adz-Dzakiey, *Konseling*,...,274.

5. The Purpose of Psychotherapy Hamdani Bakran Adz-Dzakiey

The main purpose of Islam psychotherapy of Hamdani Bakran Adz-Dzakiey is different than west psychotherapy. If the aim of west psychotherapy only stops to social interaction and end up¹³ then the aim of his psychotherapy is way more developed. Namely:

- 1) To escort someone to know her/himself (who am I?)
- 2) To find The Lord. To be *Rijalullah* and *Walliyullah*.
 - a) The vertical purpose goes to be God's beloved one.
 - b) The horizontal purpose is down to earth. To be educator and leader.¹⁴

Aside from these two purposes above, psychotherapy also has different aims like:

- 1) To give help for every individual for being healthy physically and spiritually, or having healthy mental, spiritual, and moral, or having healthy spirit and body.
- 2) To explore and develop the potential of human resource essential.
- 3) To deliver the individual construction changing in personality and work ethic.
- 4) To improve the quality of the faith, Islam, *Ihsan*, and *Tauhid* in daily life for real.
- 5) To deliver the individual know, love, and meet with the essence of themselves, or identity and the image of the self and the Bedouin Holy of Holies namely Allah *Ta'ala Rabbal 'alāmīn*.¹⁵

Based on the objectives to be achieved, in the *Paradigma Pendidikan Psikoterapi Islam dalam Membangun Mental Manusia*, Sadari divides the aim of psychotherapy into three things. Those are supportive, re-educative, and reconstructive:

- a) The supportive purposes, including:
 1. To support the functions of ego or to strengthen the current defense mechanism.

¹³ The results of the interview with Abi Hamdani Bakran Adz-Dzakiey...

¹⁴ The results of the interview with Abi Hamdani Bakran Adz-Dzakiey...

¹⁵ Hamdani Bakran Adz-Dzakiey, *Konseling...*, 278-279.

2. To expand the control mechanisms they have with new and better ones.
 3. To improve into a more adaptive balance state, and
 4. To provide some ways or approaches: guidance, reassurance, emotional catharsis, hypnosis, desensitization, externalization of interest, environmental manipulation, group therapy.
- b) The reeducative purposes means to change behavioral patterns by eliminating certain habits and forming more profitable habit. It offers some ways or approaches including: Behavioral therapy, group therapy, family therapy, psychodrama, etc.
- c) The reconstructive purposes means to achieve insights into unconscious conflicts. It attempts to achieve a broad change of one's personality structure.¹⁶

Based from those matters, the author tries to map the purposes of psychotherapy according to Hamdani Bakran Adz-Dzakiey into the supportive purposes, the reeducative purposes, and the reconstructive purposes regarding the indicators above. Here is the mapping:

Table 1

The Purpose of Hamdani Bakran Adz-Dzakiey's Psychotherapy

| The Purposes | | |
|---|---|---|
| Supportive | Reeducative | Reconstructive |
| To find his Lord and to become <i>rijalullah</i> (man of God), and <i>waliyullah</i> (representative of God). | To deliver someone in recognizing himself (who am I?) | To find his Lord and to become <i>rijalullah</i> (man of God), and <i>waliyullah</i> (representative of God). |
| To deliver someone in recognizing himself (who am I?) | As a lover of God | To be down to earth as educators and leaders |
| Helping every individual to be healthy physically and | To be down to earth as educators and leaders | To discover and develop the essential potency of human resource. |

¹⁶Sadari, "Paradigma Pendidikan Psikoterapi Islam dalam Membangun Mental Manusia", *Jurnal Ilmu Tarbiyah "At-Tajdid"*, Vol. 4, No. 1, January, 76.

| | | |
|--|---|---|
| spiritually, or healthy mentally, spiritually and morally, or to have healthy soul and body. | | |
| To deliver individuals to constructional changes in personality and work ethic. | To discover and develop the essential potency of human resource. | To deliver individuals to constructional changes in personality and work ethic. |
| To let individuals to know, to love, and to meet with self-identity and The Almighty Allah <i>Swt.</i> | To deliver individuals to constructional changes in personality and work ethic. | To improve the quality of faith, Islam, goodness, and theology in everyday and real life. |

B. Islamic Education according to Hamdani Bakran Adz-Dzakiey

1. The Description of Education

Education is the process of conversing or changing someone's attitudes and behavior to make someone mature through training and learning efforts. Education is the process of inculcating good understanding theoretically, practical, or empirically through certain methods and training. The specific purpose is to provide positive change in physical, mental, and spiritual activities. Therefore, everyone has the benefits for himself, social environment, and natural environment.¹⁷

Moh. Roqib also proposes the similar arguments to the previous one. It is that education is the process of the transferring knowledge and value to be close to God and nature as well as understanding it to build an ideal social community. The success of participants is measured based on the applied achievements internally and socially.¹⁸

The ideal Islamic education based on the prophethood is known as a prophetic education. The progress is going on continuously throughout

¹⁷Hamdani Bakran Adz-Dzakiey, *Prophetic Intelligence: Kecerdasan Kenabian, Menumbuhkan Potensi Hakiki Insani melalui Pengembangan Kesehatan Ruhani*, Cet V, (Yogyakarta: Al-Manar, 2013), 642.

¹⁸Moh Roqib, *Prophetic education: Kontekstualisasi Filsafat dan Budaya Profetik dalam Pendidikan*, (Purwokerto: STAIN Press, 2011), 88.

lifetime. Prophetic education is performed by *iitiba' bi nafsika* (starting from ourselves) and the construction of ideal family.

2. Teachers in Islamic Education

Teachers have a major role in the education process. Teachers determine the education quality.¹⁹ In some literatures of Islamic education, there are some popular terms refer to teacher.²⁰

- a. *Ustaż*. This word is used to call a professor. It means that a teacher must have commitment and professionalism in doing his duty. Someone is professional when he has high dedication about his duty, good commitment to the quality of process and result, and continuous improvement (which means always improving or renewing his working models or way along time). It is based on the awareness that educating is preparing the next generation for the future.²¹
- b. *Mu'allim* means teachers must be able to explain the essence of knowledge he teaches. He must be able to describe the theoretical and practical dimensions. He also must be able to encourage the students to perform it. Besides, teachers must educate explain the essence of science or wisdom or expertise to perform the knowledge in real life. Therefore, the knowledge brings benefits and prevents detriments.
- c. *Murabby* means that it is the task of educators is to educate and prepare students to be able to be creative as well as setting up and maintaining the creations. Therefore, it will not be harm for himself, people, and environment.
- d. *Mursyid*. The word is usually used for teachers in *thariqah (tasawwuf)*. A *mursyid* is a teacher who is attempting to transmit the moral and/or personal immensity to participants students. It includes worship ethic, working ethic, learning ethic, or his dedication to achieve Allah willingness (*lillhi ta'ala*). In this context, education means that the

¹⁹ Moh Roqib, *Prophetic education...*, 132.

²⁰ Hamdani Bakran Adz-Dzakiey, *Prophetic Intelligence..*

²¹ The results of the interview with Abi Hamdani Bakran Adz-Dzakiey...

teacher is a model or the central of self-identification which is prevalent and role model, or consultant for students.

- e. *Mudarris* means that the tasks of teachers are attempting to educate participants their students, to remove or to eradicate their ignorance and to train their skills along with their talent, interest and ability. Teachers must have the intellectual sensitivity and information. Teachers must update knowledge and expertise continuously in order to keep up to date and not to quickly obsolete.
- f. *Muaddib* means that teachers are civilised people as they have role and function to build high quality civilizations in the future.²²

From the definitions above, the general task of teachers task is to pursue the development of all the potential in the students. Teachers have an honorable position because they have profound task. Teachers also must have some requirements in various competences to meet.

Teachers are so noble as they are also mentioned as "*pahlawan tanpa tanda jasa*" (unsung hero) like the rules of Indonesian historical proverb. The name is inseparable as it comes along the responsibility to be model to follow in their live.

Teachers' duty is beyond teaching, giving science knowledge, or educating. Teachers are guide and mentor for students' daily life. People can see the honor of teachers from their rule and function as directors for national and religious generation. It is especially for students' characters, moralities, and ethics that have bigger role in the context of Islamic education.

Morality is the main key in learning in Islam. Those who are smart but do not have good and strong morality will be destroyed by their behavior. Those who are great but immoral will have destroyed spirituality. Those who are rich but do not have ethics, etiquette, and manners will be haunted by poorness. Manner becomes the source of human's intelligence like what the Prophet Mohammed shows in his daily life and the way he educates his

²² Hamdani Bakran Adz-Dzakiey, *Prophetic Intelligence...*, 644

people. Teachers must be aware of it to mend national generation's character and morality.

3. The Basic Principles Teachers Must Have

Teachers must have some basic principles as mentor in the education process and spiritual development training including:

- a. To master some intellectual theories about the existence of man as a whole, from the essential, spiritual, and mentally or psychological perspective.
- b. To master the application of methods from the intellectual theories, especially the methods in the education and spiritual health development process.
- c. To master how theories and practices are applied. It means teachers must be parts from the knowledge they teach.
- d. To be able to use prophetic methods (the ability to understand the message of the essence through a dream, intuition, and *kasysyaf* (disclosure)).²³

According to the author, the opinion of Hamdani Bakran Adz-Dzakiey above is in line with prophetic principles. The prophetic principle should be the basis for teachers as educators, guide, and mentors in educating, guiding, and mentoring their learners. According to the prophetic principle, teachers must be masters of the complete human existence and the methodology of science. Teachers also must be the subject and object of the knowledge and be able to use the prophetic method (the ability to understand the messages of the truth through the revelation).

H.A.R Tilaar states some opinions that are similar to those principles. He argues that teachers must have a strong science base so teachers can deliver, lead, and inspire their students learn more.²⁴ Teachers are beyond concept as they must master how the concept is performed. Education will

²³ Hamdani Bakran Adz-Dzakiey, *Prophetic Intelligence...*, 645.

²⁴ H.A.R. Tilaar, *Kaleidoskop Pendidikan Nasional*, (Jakarta: Kompas, 2012), 526.

not be scientific without practice. Besides, teachers also must have continuous professionalism.

4. The Tasks and Responsibilities of Teachers

Here are some basic matters from the tasks and responsibilities of teachers, especially in the education process, such as:

- a. Teachers must understand the mental, spiritual, and moral conditions and interest and intelligence of their students. Therefore, the activities are focused and directive.
- b. Teachers must build and develop students' motivation continuously without any sense of despair. When students are motivated continuously, the education process will be performed better and smoothly. It is important because the task of teachers is to transmit knowledge by reviving students' interest.²⁵
- c. Teachers must guide and direct their students in order to continually believe, to think, to feel, to act and to behave in positive manners. It is based on the divine revelation, verses, and prophetic models.
- d. Teachers must provide a deep and wide understanding about the subjects as the basis of the understanding for theories objectively, systematically, methodologically, and argumentatively.
- e. Teacher must provide a good and real model of how to think, to believe, to feel, to act, and to behave truthfully, well, and worthily towards his Lord and the daily environment.
- f. Teacher must provide a good and real model of how to perform worship truthfully and well. Therefore, the worships can make students know themselves and change, understand the essence, know and meet the God that makes the soul healthy.²⁶
- g. Teacher must provide a particular space and time for students to improve the success of education process as expected.²⁷

²⁵ H.A.R. Tilaar, *Kaleidoskop Pendidikan...*, 531.

²⁶ The results of the interview with Abi Hamdani Bakran Adz-Dzakiey...

²⁷ Hamdani Bakran Adz-Dzakiey, *Prophetic Intelligence...*, 647.

Besides those tasks and responsibilities, teachers also must maintain, control, and protect their students spiritually and physically during the education process. Therefore, students can be prevented from some disturbances from satan, devil, genie, and humans. Hamdani Bakran Adz-Dzakiey often witnesses how some youngsters are mentally-disturbed because they learn and perform the religious thoughts by themselves instead of learning from teachers. They buy various Sufi books, theology books, and books about essence science. Then, they perform *wirid* and worship from the book without having spiritual and physical preparations. Therefore, it is necessary to have teachers as guide, controller, and protector in education program.

Teachers must answer and elaborate the answer from students' questions about what they have not known and understood wisely. Therefore, teachers can lead students to have good belief and understanding about the essence of those spiritual phenomena. Later, students can learn the whole essence that influences and motivates themselves to improve the quality of their worship, mind, belief, and behavior.

The role of teachers in the education process is necessary and a necessity. Teachers are like keys that opens the essence of knowledge theoretically, practically, and empirically. They must lead people from the darkness of ignorance to the shining intelligence, from theories to practices, from practice to experience and expertise.

5. *Adab* (Manner) in the Education Process

Adab (Manner) in the Education Process means ethical manner or values that students must have during the education process. It is the vital prerequisite that must not be ignored. The main role of *Adab* or good manners is important to achieve the education purposes.²⁸ Here are some details of *adab*, manner, or ethics that students must have:

- a. To straighten and to solidify the intention, *ittikad* (willingness), purpose and meaning of education.

²⁸ Hamdani Bakran Adz-Dzakiey, *Prophetic Intelligence...*, 652.

- b. To be patient and courage during the education process.
- c. To have positive thinking about Allah SWT., teachers, educators or trainers.
- d. To have *tawaduk* (humble) which is to comply and perform things to do seriously.
- e. To have *Warak* (careful) which is to be careful and to keep selves from the attitudes and behavior that can destroy the soul, heart, mind, sense and physics.
- f. To be *istiqāmah* or consistent which refers to how energy, mind, heart, and behavior focus on the destination and the main purpose.
- g. To speak as needed by speaking things that motivates and spirit to change and improve the selves.
- h. To be true and total towards every activity. To regard every activity as the physical and spiritual struggle.²⁹

The author agrees with Hamdani Bakran Adz-Dzakiey that *adab* in the education process is a must. The author analyzes that *adab* in the education process becomes a very important thing since years ago until later on. Students in the present era are more intelligent, rational, and critical. Unfortunately, students have less manners and ethics to teachers. Therefore, students' manner and ethics must be maintained to prevent the lose of *adab* (manner and ethic).

Besides Hamdani Bakran Adz-Dzakiey, some scholars have also described *adab* or ethic in the education process. One of them is al-Ghazali. In this case, al-Ghazali emphasizes on it may be hard and difficult for teachers to apply the ethical code than students. It happens because teachers mean beyond than merely people who teach. It is not only related to the profession but also their responsibilities to Allah. Here are some ethical code for teachers:³⁰

²⁹ Hamdani Bakran Adz-Dzakiey, *Prophetic Intelligence...*

³⁰ Abdul Mujib and Jusuf Mudzakkir, *Ilmu pendidikan Islam*, (Jakarta: Kencana, 2006),

1. To accept all students' problems with open heart and attitude and patience.
2. To be courteous and loving.
3. To keep their dignity and honor in action.
4. To avoid and to eliminate arrogance to others.
5. To be humble when they are united with people.
6. To eliminate useless activities.
7. To be gentle in facing students who have low IQ and to guide them to the maximum extent.
8. To abandon anger nature in facing students' problem.
9. To improve students' attitude and to be gentle towards students who speak less fluently.
10. To leave a terrifying character to students, especially on those who do not understand or know.
11. To pay attention to students' questions, though the question is meaningless and not in accordance to the subjects and lessons taught in the class.
12. To accept the truths from the students.
13. To make the truth as a reference in the education process, though the truth is coming from students.
14. To prevent and to control students learning any harm and danger.
15. To instill the sincerity for students and to seek information to convey for students continuously who finally reach the level of *taqarrub* (to get closer to) to Allah SWT.
16. To prevent students from studying *fardlu kifayah* (collective duty, such as medical science, psychology, economics and so on) before studying *fardlu 'ain* (individual obligations, such as *aqidah*, *shari'a*, and morals).
17. To actualize the information taught to the students.

Besides the previous arguments, Muhammad Athiyah Al Abrasyi also mentions *adab* or ethical codes of educators in Islamic education as follows:³¹

1. To have a good character before becoming teachers, so teachers love their students like loving their own children.
2. There is an active communication between teachers and students. Teachers can apply the communication patterns in the education process (teaching-studying). There are three communication patterns in education: communication as action (direct interaction), communication as interaction (two-way interaction) and communication as transaction (multi-interaction). Obviously, the learning situation should have multi-interaction communication to create the maximal Islamic education purposes. Therefore, the learning condition between teachers-students and students-students is more active.
3. To observe students' ability and condition. Teachers must measure the lessons and subjects and make sure that it is along with students' ability.
4. To know students' interests. It means not only focused on some particular students like those with high IQ.
5. To have justice, purity, and perfection.
6. To be sincere in carrying out their activities. Not to demand much things beyond their obligations.
7. To associate some materials with others in teaching (using the integrated curriculum pattern).
8. To provide knowledge that refers to the future for students because each students live in different era with their teachers.
9. To be physically and spiritually healthy, to have a strong personality, responsibility, to be able to overcome students' problem, and to have a perfect plan for future seriously.

³¹ Abdul Mujib dan Jusuf Mudzakkir, *Ilmu pendidikan Islam...*, 100.

6. Problem of Islamic Education

Islamic Education is recognized in the education system that is divided into three things. *The first* is Islamic education as Islamic education institutions that recognized explicitly. *The second* is Islamic education as a regular subject called as religious education. This lesson is taught from the elementary education to college. *The third* is Islamic education as Islamic values in the education system.³² Nevertheless, there are still many problems in the Islamic education. Philosophically, the problem of Islamic education is divided into three: ontological problem of Islamic education, epistemological problem of Islamic education and axiological problem of Islamic education. Here is the elaboration:

1) Ontological Problem of Islamic Education

In micro area, the study of Islamic Education science regards all the components included in the Islamic education. Meanwhile, as the macro area, the formal objects of Islamic education science is the normative effort (in accordance with the teachings and values contained in the phenomenon of *kauniyah qauliyah*) in the relevance of Islamic education with social, political, economic, culture and religion systems. It is either provincialism, national or international scales.³³

The object of Islamic education study is always based on the Islam normative foundation – The Holy Koran (*qauliyah*) through the spiritual experiences of the Prophet Mohammed. Later, it is known as the revelation. The revelation is delivered to all the people and the universe (*kauniyah*). From both foundations, the concept and the theory of universal education are discovered and studied. Then, the universal theory and concept are studied through experimental activities and scientific research. Later, the theory of Islamic education or Islamic education science are discovered and outlined operationally. The studies

³²Haidar Putra Daulay, *Dinamika Pendidikan Islam di Asia Tenggara*, (Jakarta: Rineka Cipta, 2009), 44.

³³Muhaimin, *Pemikiran dan Aktualisasi Pengembangan Pendidikan Islam*, (Jakarta: Rajawali Pers, 2011), 45.

and theories are developed to become the method, curriculum, and techniques of Islamic education.

The Islamic education study always refers to: the problem included in it, the gap between the fact and reality, the controversy between the theory and empirical. Therefore, the area of Islamic education study is focused around three main problems like: ³⁴

- a. Foundational problems consist of the religious foundation and philosophic foundational problems, empiric foundational problems that include dimensions and study of universal education concept, such as the essence of man, community, morals, life, science, faith, *Ulul Albab* etc. All of them come from the phenomenon and *qauliyah kauniyah* phenomenon studies. It requires a philosophical approach.
- b. Structural problems. The demographic and geographic structures can be categorized into city, suburbs, village and remote villages. The development of the human soul structures can be categorized into childhood, adolescents, adult and elderly. The economical structure can be categorized into rich, medium, and poor societies. The household structure can be categorized as household and non-career. The structure of education level can be categorized into early child education, elementary education, secondary education and higher education.
- c. Operational problem - in micro - will be related to the various components of Islamic education, e.g. interactive relationship of five factors of education: the purpose of education, educator and educational workers, learners and Islamic education instrument (curriculum, methodology, management, administration, means and infrastructure, media source and evaluation) and the environment or context of education. It also refers to the relationship between the process input and output. Meanwhile – in macro -, it regards the

³⁴Muhaimin, *Pemikiran....*

relevance of Islamic education with the social, political, economic, cultural and religion systems both national and international.

2) Epistemological problem of Islamic Education

Some literatures mention epistemology is the theory of knowledge. It discusses about how to get the knowledge of the objects to think about.³⁵ D.W. Hamlyn defines epistemology as a branch of philosophy that deals with the essence and scope of knowledge. Generally, it can be relied on as the assertion that people have knowledge. Next, Azyumardi Azra defines epistemology as knowledge about the authenticity, understanding, structure, method and the validity of science.³⁶

The basis of epistemology is meaningful for knowledge because it is a place to stand. Knowledge can be established, if the foundation is strong. The basis of the epistemology science is the scientific method. It is the way to draw up the knowledge. The scientific method is a procedure for obtaining knowledge. Therefore, science is the knowledge gained through the scientific method. Thus, the scientific method determines whether a science is worthy or not to be a knowledge. It has an essential function in the scientific knowledge.

From description, scope, object, and base of this epistemology, it can be concluded that the epistemology is one of the components of philosophy related to science, especially the way, process and procedures on how knowledge is obtained. In this discussion, the epistemology of Islamic education is more focused on the methods or approaches that can be used to build Islamic knowledge from other components. Since, the methods or approaches are the closest with efforts to develop the Islamic education - in concept or application. The epistemology of Islamic education can be critics, solutions, inventor, and developers. The epistemology approach requires the way or certain methods because it

³⁵Ihsan Hamdani, *Filsafat Pendidikan Islam*, (Bandung: CV Pustaka Setia, 1998), 16.

³⁶Syahminan Zaini, *Prinsip-prinsip Dasar Konsepsi Pendidikan Islam*, (Jakarta: Kalam Mulia, 1986), 4.

presents the process of knowledge before the students compared the results.³⁷

This epistemological approach gives the completed and thorough comprehension and skills. Someone who knows the process of something must know the result. On the contrary, those who know the result but they do not know the process.

Surely, student can process the knowledge from the beginning to the real form if this epistemological approach is really implemented in the teaching and learning process in Islamic education institutions. Islamic education surely can produce productive graduates who are willing to discover and explore the knowledge if the Islamic education emphasizes epistemology in the learning process. Since epistemology is a process-based approach, it results some logical consequences and complicated problems like:³⁸

- a. People often assume Islamic education as a traditional and conservative education. This is fair because people see the activities of Islamic education is weak. The learning method is assumed to be less interesting and less empowering.
- b. It seems like Islamic education concern the question of how to change the religious knowledge is a cognitive "meaning and values" less. Some ways, media, and forum can be used to internalize the "meaning and value" for someone.
- c. Religion teaching methodologies is conventional and traditional. It means to focus on the textual-correspondence aspects. It emphasizes students to memorize the religious texts rather than religious-social issues that are common in the modern era as the crime, social gap, and others.
- d. The religion teaching relies upon static indoctrinative-doctrinaire.

³⁷Syahminan Zaini, *Prinsip-prinsip...*

³⁸Mujtahid, *Reformulasi Pendidikan Islam; Meretas Mindset Baru, Meraih Paradigma Unggul*, (Malang: UIN-Maliki Press, 2011), 37.

3) Axiological Problem of Islamic Education

Axiology is the science that investigates the essence of value from philosophic perspective. In this world, there are many branches of knowledge concerned with the problems of special value as epistemology, ethics, and aesthetics. The epistemology relates to the problem of the truth. Ethics relates to the problem of goodness. Aesthetic relates to the problem of beauty.³⁹

Historically, ethics or moral is commonly used. However, the term axios (value) and logos (theory) are more familiar used in philosophical dialog nowadays. So, axiology can be called as the theory of value. Axiology is a part of the philosophy that concerns about the good and bad, right and wrong, as well as about means and ends. Etymologically, the term "axiology" derives from the Ancient Greek. It consists of "aksios" which means the value and "logos" which means the theory. Thus, axiology is the branch of philosophy that learns about the value.⁴⁰

The idealistic people assume that spiritual value is higher than non-spiritual/material value, so do the realist people. They put the value of empirical and rational on the top level to help people finding the reality of the objective and logical thinking. The pragmatic people have different assumption. They assume that a certain activity is good if it satisfies an essential need that has instrumental value. They are very sensitive toward community-honoring value.

There are some problems when five components in Islamic education (education purpose, educators and educational workers, students and Islamic education instruments, and education environment or context) are related to axiological dimension. Those problems are:

³⁹Louis O.Kattsoff, *Pengantar Filsafat*, transl. Soejono Soemargono, (Yogyakarta: Penerbit Tiara Wacana, 1996), 327.

⁴⁰Uyoh Sadulloh, *Pengantar Filsafat Pendidikan*, (Bandung: Penerbit Alfabeta, 2007), 36.

- a. The purpose of the Islamic education is less oriented to the values of the future life. It has not yet been able to prepare a generation that is along with the time period.
- b. The doctrine of early Islamic education about worship and *dakwah* concept in educators and educational worker's priority is faded away. They are busy with technical matters like such as the allowance for remuneration, functional allowance and the allowance for the certification.
- c. The value of *Ihsan* (goodness), *Rahmat* (love), and *Amanah* (responsibility) in searching for Allah willingness also starts to be aside in students' priority to learn and study.

C. Psychotherapy in Islamic Education

1. The Source of Psychotherapy in Islamic Education

The Holy Koran and Hadith are sources that become the main reference for Hamdani Bakran Adz-Dzakiey. Besides those source, he also uses the books by Al-Ghazali and Ibn Arabi as references for his works about psychotherapy in Islamic education.⁴¹

a. The Holy Koran and Sunnah

The Holy Koran is the source of reward. Reading each letter is the worship. Therefore, people who recite the Holy Koran can get the peace of the soul. Reading the Holy Koran is an effective and efficient *taqarrub* (getting closer) model to God. It is easy to be practiced.⁴² Hadith is everything that comes from prophet Mohammed including good words and *taqrir* (deeds).

b. The book by Al-Ghazali

Abu Hamid Muhammad Ibn Muhammad Ibn Ahmad-or known as Imam al-Ghazali-gets the title as *Hujjatul Islam* because he has the high

⁴¹ The results of the interview with Abi Hamdani Bakran Adz-Dzakiey...

⁴² Khairunnas Rajab, dkk., *Rekonstruksi Psikoterapi Islam*, (Pekanbaru: Cahaya Firdaus 2016), 57

position in understanding and implementing the teachings of Islam. Al-Ghazali is a highly productive thinker. He has wide insights and he is very productive.⁴³ He writes many books and *risalah* (treatise), one of them is *Ihyā' 'Ulūmud-Dīn* that Hamdani Bakran takes as a reference in his works. *Ihyā' 'Ulūmud-Dīn* is a monumental works that discuss about acts of worship, customs, dangerous and safe matters.

c. The book by Ibn Arabi

His complete name is Muhyiddin Abu Abdullah Muhammad bin Ali bin Muhammad bin Ahmad Bin Abdullah Hatimi Ah-tha'i. He is known Ibn Arabi among Moslem. There are two monumental works that discuss about the essence of true humanity, namely: *Fushusul Hikam* and *al Futuhatul Makkiyah*.⁴⁴ Hamdani Bakran Adz-Dzakiey also takes those books as his references.⁴⁵

Besides the Holy Koran and Sunnah as the main sources for Hamdani Bakran Adz-Dzakiey, al-Ghazali's work seems to be the most influencing book for him. It is not surprising because al-Ghazali's perspective includes various sciences. The sciences include scientific principles that are worth for study material.⁴⁶

The author analyzes that the writing style of al-Ghazali and Ibn 'Arabi also influences HamdaniBakran Adz-Dzakiey. Both are detailed and critical. Common people can hardly understand their work because they are rich of knowledge and spirituality. It is similarly HamdaniBakran Adz-Dzakiey's works that are analytical and based on experience. People must be analytical and careful to read them.

⁴³Hamdani Bakran Adz-Dzakiey, *Psikologi Kenabian: Prophetic Psychology Menghidupkan Potensi dan Kepribadian Kenabian dalam Diri*, (Yogyakarta: Fajar Media Press, 2012), 36.

⁴⁴Hamdani Bakran Adz-Dzakiey, *Psikologi kenabian...*, 37.

⁴⁵The results of the interview with Abi Hamdani Bakran Adz-Dzakiey...

⁴⁶Hanna Jumhana Bastaman, *IntegrasiPsikologi dengan Islam: MenujuPsikologiIslami*, (Yogyakarta: PustakaPelajar, 1995), 94.

2. The purpose of psychotherapy in Islamic Education

Hamdani Bakran Adz-Dzakiey states that the purposes of psychotherapy in Islamic education are:

- a) To let the students know the essence of themselves.
- b) To let the students know the existence of Allah which is *laisa kamitslihi syai'un* (Allah is not similar to others).
- c) To let the students achieve a holistic health in physical, mental, spiritual, financial and social aspects.
- d) To let the students develop the real potency like Prophet Muhammad (Peace Be Upon Him).⁴⁷
- e) To let the students develop the prophetic intelligence (be as smart and high as sky and down to earth) as a legacy from Prophet Adam as the father of physic until the Prophet Muhammad as the father of spirituality in the earth.⁴⁸

3. The Benefits of psychotherapy in Islamic Education

According to Hamdani Bakran Adz-Dzakiey, psychotherapy in Islamic education has many benefits for teachers or students.⁴⁹

- 1) The Benefits of psychotherapy in Islamic education for teachers are
 - a. To be able to understand the essence of the teachers who are different to common people. They are like lantern and moon illuminating the darkness. Teachers are experts that perform the divine and prophetic messages widely and universally. They are like key for the science and knowledge. They are also the great representatives and scholarly parents.
 - b. Teachers can understand and ponder scholarly theories easily during learning process.
 - c. To understand students' mental, spiritual, moral and social conditions.

⁴⁷The results of the interview with Abi Hamdani Bakran Adz-Dzakiey...

⁴⁸Hamdani Bakran Adz-Dzakiey, *Prophetic Intelligence: Kecerdasan Kenabian, Menumbuhkan Potensi Hakiki Insani melalui Pengembangan Kesehatan Ruhani*, Cet V, 2013), 641.

⁴⁹The results of the interview with Abi Hamdani Bakran Adz-Dzakiey...

- d. To understand students' motivation, talent, interest and intelligence.
 - e. To improve their reality of religiosity.
 - f. To improve the quality of the faith and the fear of Allah SWT.
 - g. To improve the understanding of the essence of the divine and prophetic messages and to make it easier to do for themselves and their environment.
 - h. To increase morality.
 - i. To improve their mental quality it is to ease in the improvement of the qualities of thinking, acting, behaving, proceeding, and being positive.
 - j. To improve teachers' effectiveness.
 - k. To make objective objective, systematically, complete, and realistic assessment and evaluation easier.
 - l. To solve some problems that could not be resolved by the Western psychology.⁵⁰
- 2) The benefits of psychotherapy in Islamic education for students are:
- a. Students can understand the learning materials easily.
 - b. To removes students' boredom and laziness during the learning process.
 - c. To improve students' sincerity and spirit in learning.
 - d. To make students love learning and knowledge.
 - e. To open students' spirit and motivation to practice the knowledge in everyday life.⁵¹

4. The Implementation of Psychotherapy in Islamic Education

a. The Implementation of Psychotherapy in Islamic Education for growth level(10-19 years)

The psychotherapy in Islamic education can be implemented since the age of growth. Students will have good improvement quality. The

⁵⁰ The results of the interview with Abi Hamdani Bakran Adz-Dzakiey...

⁵¹ Hamdani Bakran Adz-Dzakiey, *Prophetic Intelligence...*, 773.

self-improvements process in the further level will also be easier. Here are some materials or subjects for this level: ⁵²

- 1) The understanding of the practical basis knowledge, such as: faith or Theology, various worships like *salat*, fasting, reciting the Holy Koran, prayer, learning the heroic stories of Prophet Mohammed, other prophets and *Auliya'* (divine leaders), natural sciences, social sciences and its relationship with the existence of Allah *Swt.* as The Almighty Creator and its benefits humans' survival, life, and environment.
- 2) The worships or *Wirid* (prayers or duaa) to read after *salat fardhu* or *sunnah*:
 - a) Students should read *istighfar* (prayer to ask for forgiveness), *salawat* for the Prophet Mohammed, the angels, Prophet/apostles, and the heirs of them, *Tasbih*, *Tahmid*, *Tahlil*, *Takbir*, *Al-fatihah*, *Aaya Kursi*, *Al-ikhlas*, *Al-falaq*, *An-nas*. Close it with particular prayers.
 - b) Students should pray *tahajjud* after 10.00 p.m. and read *Wirid*.
 - c) Students should pray *witir* or *fajr* at 3.00 a.m. and read *Wirid*.
 - d) Students should pray *duha* at 6.45 a.m., read *Wirid*, pray, and prepare for learning.
 - e) Students should pray *Jum'ah*, *tasbih*, *taubat*, and *hajat*, every Friday and read *Wirid*.
 - f) Students should pray *sunnah* or *wajib* together with peer group or teacher. It is known as *Jama'ah* (together) and led by an *Imam* (praying leader). It is a part of learning and training process for building togetherness, good representative, brotherhood and unity between students, teachers, and between peer group. ⁵³

Here are the essences and purposes of practical knowledge and worship materials: *First*, as therapy for negative memory and childhood

⁵² The results of the interview with Abi Hamdani Bakran Adz-Dzakiey...

⁵³ Hamdani Bakran Adz-Dzakiey, *Prophetic Intelligence...*, 656.

experience that interfere with the mental and spiritual cleanliness, health and the sanctity; *second*, as kids' conditioning process to be consistent in religion; *third*, to provide real religious experience by practicing directly; *fourth*, to drive students' ego into the scope of *taufik* (direction), *hidayah* (guidance) and protection of Allah SWT., *Fifth*, to make students love their Prophets and followers so they have the spirit of worship, struggling, achievement, and socializing that *Rahmatan lil 'alamin*.

b. The Implementation of the Psychotherapy in Islamic Education for Development Level (19-25 years)

In this level, students must have passed the previous level. Otherwise, they will have difficulty in following or adjusting themselves with the next education and training process. Here are the materials provided at this level:

- 1) The understanding and immensity of the wisdom of faith and worship in the practice and application, the *qauliyyah* (written) and *kauniyyah* (implied) verses, the way to think, encounter, act, and behave, and the meaning and purpose of life.
- 2) Students should read *wirid* after *salat fardhu* or *sunnah* as these following:⁵⁴
 - a) Students should read *wirid* like in the growth phase.
 - b) Students should perform *salat mukadimah* and *tahajjud* during 00.00 p.m to 3.00 a.m. and read *istighfar*, *salawat*, *salam*, *tabarruk* for Prophet Mohammed, angels, other prophets and heirs, *al-Fatihah*, and recite one juz of the Holy Koran. Therefore, they can finish reciting the Holy Koran after a month. Later on, they should read *dzikrullah* (remembrance of Allah) and some particular dua.
 - c) Students should perform *salat witir* at 3.00 a.m. to the dawn. Later on, they should read *zikrullah* (remembrance of Allah) and some particular dua.

⁵⁴ Hamdani Bakran Adz-Dzakiey, *Prophetic Intelligence...*, 909.

Here are the essences and purposes of practical knowledge and worship materials: *first*, to grow the holistic self-Islamization process in theoretic, practical, and empirical aspects; *second*, to be accustomed to good behave and action and to be *rahmatan lil 'alamin* (blessing for the whole world); *third*, to understand the wisdom and the secret of various issues in real life; *fourth*, to turn optimistic attitude, positive thoughts, courage and endurance on; *Fifth*, to open the door of the divine nature (Science fact and the essence of science); *sixth*, spirit, soul, heart, mind, sensory and physic are in direction and guidance of Allah Swt.

c. The Implementation of the Psychotherapy in Islamic Education for Adolescence Level (25-40 years)

The purpose of psychotherapy in Islamic education on this level is to form mature, steady, and directive process. Here are the materials provided on this level: ⁵⁵

- 1) The science of *tawhid* (Theology) and *tasawwuf* in theoretical, practical, and empirical perspective is give to give the understanding about its description, function and purpose.
- 2) The essence of the human beings and the universe feast in the perspective of Theology and Philosophy.
- 3) The description, function, purposes, and essence of marriage to develop mature spirituality, mentality, and sociality.
- 4) *Wirid* to read everyday after performing *ṣalat fardhu* or *sunnah* include:
 - a) To read *wirid* like in the development phase.
 - b) To learn and practice the beneficial ways to act, think, be positive, be humble, and be useful to others.
 - c) To learn and practice having good communication to solve every problem.
 - d) To learn and evaluate themselves by observing how useful the activies for themselves, family, and environment are.

⁵⁵ Hamdani Bakran Adz-Dzakiey, *Prophetic Intelligence...*, 660.

- e) To learn and be considerate towards spouses.
 - f) To learn and build a harmonious family.
 - g) To learn and practice so each self can bring more influence and charisma.
 - h) To learn being a good representative for family, career, and social life in believing, thinking, behaving, and acting.⁵⁶
- 5) Students should visit and meet wise people, pious people, and scholars to gain wider insights.
- 6) The essence and purpose of psychotherapy in education at this level is to make spirituality, soul, heart, mind, senses, the attitudes and behavior be mature.⁵⁷

d. The Implementation of Psychotherapy in Islamic Education for Enhancement Level (over 40 years)

At this level, people have been in the guidance and direction of Allah SWT., his prophets and his angels. Allah Swt gives the materials at this level directly on daily activities. Those material includes both good and bad events and problems in family, work, social, and the universe.

The practice or *Wirid* to read at this level is similar to the development level. However, the ambience and essence of understanding are more deeper than the previous levels. Those who recite *istighfar*, praising, *salawat*, The Holy Koran, and other prayers are united. Spirit, soul, heart, mind, senses, physic, and behavior are living verses that enliven others.⁵⁸

Here are some main tasks to do to obtain the honorific or title of the perfection in the presence of Allah Swt.⁵⁹

- 1) Parents should restore the rights of God, parents, worship, and life activities to Him.

⁵⁶ Hamdani Bakran Adz-Dzakiey, *Prophetic Intelligence...*, 662.

⁵⁷ The results of the interview with Abi Hamdani Bakran Adz-Dzakiey...

⁵⁸ Hamdani Bakran Adz-Dzakiey, *Prophetic Intelligence...*, 664.

⁵⁹ Hamdani Bakran Adz-Dzakiey, *Prophetic Intelligence...*, 805.

- 2) Children and grandchildren should inherit goodness, truth, and piety through good education.
- 3) People should prepare for life in the Hereafter.
- 4) People also should recite the Holy Koran and teach the divine and prophetic value of piety, truth, essence, and patience.

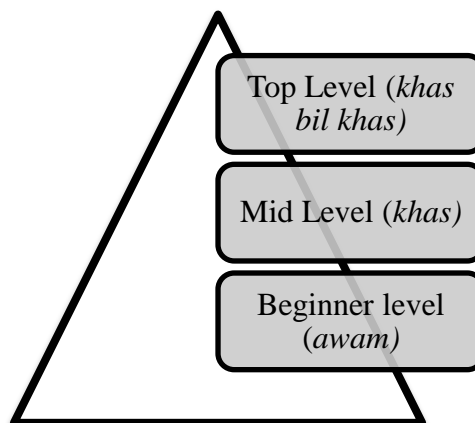
The essence and purpose of psychotherapy in Islamic education on the enhancement level including:

- a) Self can be removed from the influence of natural and being aspects totally.
- b) Parents will get physical or spiritual happiness, security and peace and love of Allah *Swt.*, in this world and hereafter. The spiritual, psychological, moral, and physical burdens are released.
- c) Children have divine and prophetic self existence. Therefore, they live along with guidance and protection of Allah, prophets, and divine leader.
- d) Selves are ready to return to Allah or to pass away – in the context of shari'a- or to unite with God – in the context of philosophy as the task is finished.

5. The Development of Psychotherapy in Islamic Education

Psychotherapy in Islamic education should be developed to prevent stagnancy. The development is not done in *pondok pesantren Raudhatul Muttaqien* (a *pondok pesantren* by Hamdani Bakran Adz-Dzakiey). However, common people like lecturer, students, government, and neighborhood are able to learn it every Sunday morning. Therefore, they can treat themselves.⁶⁰ There are some levels of Psychotherapy in Islamic education to improve and develop the treatment; the beginner level (*awam*), mid-level (*khas*), and top level (*khas bil khas*).

⁶⁰The results of the interview with Abi Hamdani Bakran Adz-Dzakiey...



Picture 2

Levels of Development of psychotherapy in Islamic Education

a. Beginner level (*awam*)

On this level, people or students must learn the purpose and function of worship, obedience, and good manner (*mahmudah*). They should also learn some easy *wirid*, the essence of *thaharah* (self-cleansing) before performing *ṣalat*, *ṣaum* (fasting), *ẓikrullah* (remembrance of Allah), *salawat* (praising) Prophet Mohammed, *du'a* (prayer), *tilawah* (reciting) the Holy Koran, and being friend for everyone.

Those who are close to Allah by reciting the Holy Koran can improve and neutralize the soul to be calm and peaceful.⁶¹ At this rate, a teacher can be dominant to teach and to be role model for students.

b. Mid-level (*khas*)

Students obtained a stable faith and Islam as the results on the beginner level. It is visible from their physical and spiritual condition. Teachers can deeply understand their students. Divine light is visible from their body. Their faces are clean and gentle. Their behavior is polite and calm. Their mind is open as the secret and various spiritual burden like vengeance, jealousy, prejudice, laziness, and cowardice are removed. The methods of understanding, experiencing, and comprehending must

⁶¹Khairunnas Rajab, *Obat Hati: Menyehatkan Ruhani dengan Ajaran Islami*, (Yogyakarta: LkiS, 2010), 73.

be developed as well as the *witir* about theology and philosophy. It can be stagnant if those aspects are not improved.⁶²

c. Top Level (*khas bil khas*)

Students can go on the next level when they pass the previous level successfully. Students have a comprehensive discussion with the teacher in a peaceful mind and the state of being free of lust, greed, and so forth at this level. Students finish to learn the divine knowledge and essence at this level. They have to teach their divine knowledge and essence to everyone that Allah wills otherwise it will be meaningless in vain.

Students who have become teachers endure the process of understanding, development, and empowering by Allah and prophets during learning process. The process will remain until the level that Allah wills.⁶³

6. The Values Contained in The Psychotherapy in Islamic Education

The value is the conception (that - either explicitly or implicitly - distinguishes the individual or group characteristics) from what is desired. Meanwhile, religious value has the highest and strongest basis because it comes from Allah who owns the highest truth. Psychotherapy in Islamic education - as a conception - also has useful values⁶⁴ for educators and learners. This following table shows the values in Psychotherapy in Islamic education:

Table 2

The values contained in the psychotherapy in Islamic Education

| The Divine Values | The Humane Values |
|--|---|
| To increase faith and devotion to God. | To trust, to comply, and to love He the Prophet Mohammed by following his <i>sunnah</i> . |

⁶² Hamdani Bakran Adz-Dzakiey, *Konseling, & Psychotherapy...*, 265.

⁶³ Hamdani Bakran Adz-Dzakiey, *Konseling, & Psychotherapy...*, 266.

⁶⁴ Sofyan Sauri and Herlan Firmansyah, *Meretas Pendidikan Nilai*, (Bandung: CV Arfino Raya, 2010), 4.

| | |
|---|--|
| To obey all His commands and to avoid His prohibitions. | To keep the purity, cleanliness, health, tidiness, and beauty. |
| To believe in the existence of Allah <i>Swt.</i> | To be independent. |
| To be patience in doing His command and avoiding His prohibition. | To be friendly with his conscience. |
| To have positive thoughts on Allah <i>Swt.</i> | To have the confidence. |
| To be humble before Allah <i>Swt.</i> | To keep positive mind and sense. |
| To hope (<i>ar-raja'</i>) only to Allah <i>Swt.</i> | To honor themselves. |
| To surrender (<i>tawakkal</i>) to Allah <i>Swt.</i> | To respect the older. |
| To be grateful to Allah <i>Swt.</i> | To appreciate peer group |
| To be consistent (<i>istiqomah</i>) towards Allah <i>Swt.</i> | To give a good example for those who are younger. |

a. The Divine Value(*Ilahiyah*)

1) To Increase Faith and Devotion to God.

Faith is believing seriously in his existence, perfection, majesty, power, beauty, deed, wisdom, names, characteristics, and substance. Later, the belief is proven in deed and act by maintaining and performing His divine right; to make Him the one.

Meanwhile, piety is a collection of all the good deed. Basically, piety is protecting themselves from the punishment of Allah by obeying Him and avoiding from idolatry, sin, crime, and *syubhat* (everything that is doubtful).⁶⁵ Allah has mentioned in the verse:,

⁶⁵ Hamdani Bakran Adz-Dzakiey, *Psikologi Kenabian...*, 620.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ ۚ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ

مُسْلِمُونَ ﴿١٠٢﴾

Meaning: *O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].* (Ali Imran, 3: 102)

- 2) To obey all His commands and to avoid His prohibitions.

Obedience to Allah *Swt.* is an attitude proven by deed and real action. It is to carry out his command and to avoid his prohibition in sincerely without being forced.⁶⁶ As His verse,

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

Meaning: *Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good; "And obey Allah and the messenger, that ye may receive mercy."* (Ali Imran, 3: 132)

- 3) To believe in the existence of Allah *Swt.*

To believe is an attitude and a strong confidence power in the heart. It unites the undoubted soul.⁶⁷ As hinted at in His word,

وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾

Meaning: *And indeed, it is the truth of certainty.* (al-Haqqah, 89: 51)

- 4) To be Patience in Doing His Command and Avoiding His Prohibition

Patience in doing His command and avoiding His prohibition is a condition when a self is released of being forced, being not sincere and being hurried to do His command.⁶⁸ As He says,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ

⁶⁶ Hamdani Bakran Adz-Dzakiey, *Psikologi Kenabian...*, 621.

⁶⁷ Hamdani Bakran Adz-Dzakiey, *Psikologi Kenabian...*, 622.

⁶⁸ Hamdani Bakran Adz-Dzakiey, *Psikologi Kenabian...*, 624.

الصَّابِرِينَ ﴿١٥٢﴾

Meaning: *O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.* (al-Baqara, 2: 153)

5) To have positive thoughts on Allah Swt.

To have positive thoughts on Allah Swt. is to believe in earnest in heart that everything happened in life – either satisfying or painful – is because of *Quadrat-iradat* (Allah willingness) there must be a great divine secret and essence because everything comes from Allah. Allah must grant every wish and forgive every sin. As written at in His word,

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ
الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

﴿١٥٦﴾

Meaning: *Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason? And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]. Who are certain that they will meet their Lord and that they will return to Him.* (al-Baqara, 2: 45-46)

6) To be humble before Allah Swt.

To be humble before Allah Swt. is to diminish the arrogant and superior because of wealth, family, position, and beauty.⁶⁹

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا
خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾

Meaning: *And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace.* (al-Furqan, 25: 63)

⁶⁹ Hamdani Bakran Adz-Dzakiey, *Psikologi Kenabian...*, 627.

7) To hope (*ar-raja'*) only to Allah Swt.

It refers to optimistic attitude while waiting for His love and mercy. The heart will not stop waiting for the time hopes are granted.

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ

الْعَلِيمُ

Meaning: *Whoever should hope for the meeting with Allah - indeed, the term decreed by Allah is coming. And He is the Hearing, the Knowing. (Al-Ankabut, 29:5)*

8) To surrender (*tawakkal*) to Allah Swt.

It means to surrender every matter, effort, and power to Allah Swt. It also means to surrender completely to Him to obtain the blessings and the benefit at his side.

9) To be grateful to Allah Swt.

It means to appreciate every physical or spiritual blessing, either it is visible or invisible.

10) To be consistent (*istiqāmah*) towards Allah Swt.

Istiqāmah (consistency) is a condition or efforts to follow a straight path. It who merely expects *rida* (willingness), love, and encounters with Allah Swt.⁷⁰

b. The Humane Values (*Insaniyah*)

- 1) To trust, to comply, and to love He the Prophet Mohammed by following his *sunnah*.
- 2) To keep the purity, cleanliness, health, tidiness, and beauty.
- 3) To be independent.
- 4) To be friendly with his conscience.
- 5) To have the confidence.
- 6) To keep positive mind and sense

⁷⁰ Hamdani Bakran Adz-Dzakiey, *Psikologi Kenabian...*, 640.

- 7) To honor themselves.⁷¹
- 8) To respect the elderly.
- 9) To appreciate peer group.
- 10) To give a good example for those who are younger.

7. The Plan to Apply Psychotherapy in Islamic Education in the National Curriculum Policy

Psychotherapy in Islamic education is an interesting concept for the national curriculum. The author argues that it can be a good solution for moral deviations problem in education. Psychotherapy has been proposed to be the national curriculum in the reign of President Megawati Soekarno Putri. It is far before this research is conducted. The modul about this education concept has been arranged and completed. However, this concept (*Melangit dulu baru membumi*) is rejected because it seems impossible to apply in Indonesian education at that time.

The Islamic Psychotherapy national held in 1996 in Malang has included a plan on incorporating Islamic psychotherapy into the national curriculum. Fuad Nashori reveals the benefits of Islamic psychology into the curriculum in the seminar, such as: a) the Islamic psychological discourse will be acknowledged in formal way, b) the study of Islamic psychology will be spread intensively so there will be more people to use or discover about Islamic psychology, and c) the Islamic psychology will be acknowledged by certain institutes so this study will be supported more by other institutes.⁷²

Islamic psychotherapy will have a distribution base when this concept is acknowledged in formal way. A distribution base, in this case, is students of college and university. Moreover, when the spokesmen have good influence and persuasion to include some college students who

⁷¹The results of the interview with Abi Hamdani Bakran Adz-Dzakiey...

⁷²Fuad Nashori, "Peta Pemikiran Psikologi Islami: Upaya Memahami Problem Tema, dan Agenda Kerja Pengembangan Psikologi Islami." Pada Seminar Nasional Psikologi Islami yang diadakan Fakultas Psikologi UMM Malang dan FOSIMAMUPSI Pusat. Malang, 1-3 November 1996.

have critical thought into an intensive dialogue. If this case happens continuously, Fuad Nashori states that Islamic psychotherapy will be one of courses in college or university within 5 years. The prediction is supported as Islamic psychotherapy offers some alternate paradigm leading to enthusiasm and critical attitude in discussing human problem.

The prediction leads to a question of the way incorporating this study in the curriculum. Fuad Nashori answers related to the question. The author assumes that the answer that Fuad Nashori proposes is a part of Islamic psychotherapy. Here is the way how:

First, to form a particular course. It can make people, especially students and lecturer, aware of Islam as a paradigm. The concept in the Holy Koran and the Hadith will lead to optimal results of proper discussion when Islam has been a paradigm.⁷³

Second, people will have Islamic perspective for their life when Islam is included in a particular subject or course.

8. The Advantages and Obstacles of Psychotherapy in Islamic Education according to Hamdani Bakran Adz-Dzakiey

1. The Advantages of Psychotherapy in Islamic Education

The advantages of Islamic psychotherapy is for the world and the hereafter. The advantages are leading people to believe, to be pious, to have balanced relationship between Allah (*hsablun minallah*) and human beings (*hablun minannas*). Besides, the book *Prophetic Intelligence* by Hamdani Bakran Adz-Dzakiey also uncover the advantages of Islamic psychotherapy. It is producing students with prophetic intelligence (*cerdas melangit* and *cerdas membumi*).⁷⁴

People have talked and discussed about the concept of psychotherapy in Islamic education as a paradigm for developing Islamic education, especially in Indonesia. Moreover, Indonesia is a country with modern culture and people who tolerate various religion.

⁷³Fuad Nashori, *Agenda Psikologi...*, 147.

⁷⁴The results of the interview with Abi Hamdani Bakran Adz-Dzakiey...

They honor and respect every religion with their own belief and ideology. Islamic education concept should be broaden to enhance and improve the knowledge.

Psychotherapy in Islamic education is a concept that refers and combine some books by Hamdani Bakran Adz-Dzakiey such as *Konseling & Psikoterapi Islam* (Counseling & Islamic Psychotherapy), *Prophetic Intelligence*, and *Psikologi Kenabian* (Prophetic Psychology). The previous research proves that Sufi psychotherapy and Hamdani Bakran Adz-Dzakiey's thought: prophetic psychology succeed to solve people's psychological problem. *Prophetic Intelligence* (later it is known as *Prophetic Education*) can be implemented and applied to the future concept that creates human resource or known as *insane kamil* (perfect human). Education with prophetic method has a similar perception to modern education method constructively and systematically. A *riil elastic* concept should be inserted between to create a subordination by combining those methods with the principle of continuity. The term "prophetic" refers to *nubuwwah*, *nabawiyah* or method and divine concept of purity as a perspective inserted in education. The purpose is to enhance the divine quality.

2. The Obstacle of Psychotherapy in Islamic Education

1. It is difficult to form some cadres who master at least 60% of Psychotherapy. Teachers will face difficulties in performing their duty and responsibility proportionally and professionally when they do not have broad knowledge and skill conceptually, theoretically, practically, and empirically.
2. The subjects or students do not perform the guidance that must be done to heal their soul and heart.⁷⁵

Regarding to the obstacle of psychotherapy in Islamic education, the author agrees with the opinion that Hamdani Bakran Adz-Dzakiey

⁷⁵ The results of the interview with Abi Hamdani Bakran Adz-Dzakiey...

proposes. The obstacles mentioned previously are some serious matters. They influence the percentage of how successful psychotherapy in Islamic education is.

The author states that difficulties in forming cadre is a crucial matter. The cadre-to-be may have different perspective or paradigm to Psychotherapy in Islamic education by Hamdani Bakran Adz-Dzakiey. There are two matters that make it more difficult. First, the paradigm may not be an Islamic paradigm. It may be a scientific-modern paradigm that may lead to a substantial confusion toward Islamic perspective; the unstable use of the first pattern (a study of psychotherapy about Islamic education), the second pattern (the comparison of psychotherapy and Islamic education), and the third pattern (the Islamic Education towards Islamic education).

The author suggests to equalize the paradigm patterns between the cadre-to-be and Hamdani Bakran Adz-Dzakiey previously. The pattern should be prioritized before equalizing the patterns.

D. The concept of the psychotherapy in Islamic Education

Based on research about the thoughts of Hamdani Bakran Adz-Dzakiey about psychotherapy in Islamic education, the author can formulate the concept of psychotherapy in Islamic education in general; the concept can be done by professional teachers for his responsibilities: teaching, guiding, and educating the students in all aspects (physical and spiritual aspects). It is not limited to the learning area in schools and other formal institutions. It can also be applied in social life. It aims to help learners achieve optimal developmental tasks as God creature, social creature, and personal creature. It offers solutions and tells people to come back to religion as religion is a divine doctrine from God. The aim of religion is to solve every aspects in human life, including psychological problem that cannot be solved by science and technology.

It may be hard for common people to understand the implementation psychotherapy that the author describes in the next discussion. It may also be

hard to apply in school as the educational institution. School has a particular schedule that limits each subject. Therefore, the author has formulated a concept of psychotherapy that can be applied in schools as follows:

- a. Teachers recite the Holy Koran (*muroja'ah*) before starting the lessons.
- b. Later, teachers and students performs *salat Dhuha* (Morning prayer) in the mosque. This worship can prevent teachers and students from bad manners and attitude. It also becomes a good self-preparation for starting the lesson. Teachers and students will have clean mind and physics. Being clean is important in learning because *al 'ilmu fisşudur laisa fisşutur* (the knowledge is not in written text; it is inside the heart).
- c. Teachers and students pray together before studying. It builds a good model, brotherhood, and unity between teachers and students or peer group.
- d. Teachers and students recite the Holy Koran and the meaning, hadith or a good Islamic stories. It builds it builds students' awareness, interest, and motivation before studying.
- e. Then, teachers and students recite short *suraa* of the Holy Koran together (Make sure that the *suraa* is relevant with assessment of each education level).
- f. Teachers and students should perform *dzikr* (remembrance to Allah) by reading these: *istigfar* (asking for forgiveness), *salawat* (praising Prophet Mohammed), *tasbih*, *tahmid*, *tahlil*, *takbir*, *al-Fatihah*, *āya Kursi*, *al-Ikhlās*, *al-Falaq*, *an-Nas* and some particular prayers as closing. Make sure that the *zīkr* is performed in loud voice to make students accustomed to.
- g. Teachers and students close the lesson by praying together.

The Holy Koran takes most part in the concept of psychotherapy in Islamic education. The Holy Koran is the best source of psychotherapy in Islamic education. Abdullah Nashih 'Ulwan supports the author's argument. He mentions that the Holy Koran has strong influence for spirit and heart.⁷⁶ There are many verses in the Holy Koran that contain messages and text about advice

⁷⁶ Abdullah Nashih Ulwan, *Pendidikan Anak dalam Islam*, Arif Rahman Hakim. transl. (Solo: Al-Andalus, 2015), 571.

and direction for those who read it. The direction and guidance, in the concept of psychotherapy in Islamic education, are beneficial for teachers and students in religious, worldly, and hereafter matters. Besides forming mental, mind, and physics, messages in the Holy Koran also prepares teachers and students to follow religious values.

E. The Strength and Weakness of Works by Hamdani Bakran Adz-Dzakiey

1. The Strength of Works by Hamdani Bakran Adz-Dzakiey

Works by Hamdani Bakran Adz-Dzakiey certainly have many advantages such as:

- 1) It has simple hard cover which is elegant.
- 2) It has the index.
- 3) The works by Hamdani Bakran Adz-Dzakiey are best-selling books that are printed many times.
- 4) It is based on author's experience.
- 5) It is completed with the research of current condition.
- 6) The editing is careful as the miswriting is less.
- 7) It is beyond books to read. The books can be guidance for those who look for their existence.
- 8) It uses the divine methods.
- 9) It is one of the contributions of practical thought to Indonesia.
- 10) It is a significant contribution to Islamic education institutions in Indonesia.
- 11) It contains solutions to overcome the multidimensional based on the most essential problems such as mental, spiritual and moral religion problems.
- 12) The material is complete. It is beyond theories. It has some practical guidance.
- 13) People argue that works by Hamdani Bakran Adz-Dzakiey are similar to the great books but written in white paper.

2. The Weakness of Works by Hamdani Bakran Adz-Dzakiey

Each books must have some weakness. When the books are analyzed to find their weakness, both author and researchers learn to produce better works. Here are some weakness of works by Hamdani Bakran Adz-Dzakiey:

- 1) The material is dense that bores the common reader.
- 2) The last name of the author is written inconsistently. It is writing as Adz-Dzakiey in some books like *Psikologi Kenabian* (Prophetic Psychology) and *Prophetic Intelligence*. Meanwhile, the name is written as Adz-Dzaky in *Konseling & Psikoterapi Islam* (Counseling & Islamic Psychotherapy).
- 3) The readers need further understanding as there are many words that are difficult to understand.
- 4) The author has uncommon sentence patterns by describing something in the sentence using *yaitu* (is).
- 5) The biography of Hamdani Bakran Adz-Dzakiey is not completely written.
- 6) There are some specific paper about *prophetic education* which is ready but they are not published.
- 7) The books by Hamdani Bakran Adz-Dzakiey are hard to find and not re-published.

IAIN PURWOKERTO

CHAPTER V

CONCLUSION AND RECOMENDATION

A. Conclusion

The author can draw several conclusions of the research about Hamdani Bakran Adz-Dzakiey's concept on psychotherapy and its implicate on Islamic education. which has been described in the previous chapters:

Hamdani Bakran Adz-Dzakiey's Psychotherapy is derived from empirical and prophetic-based experience and used methods of *tasawuf* (*takhalli*, *tahalli*, and *tajalli*). The main function is for self-purification, self-identification/understanding and self-development. The main purpose is to deliver a person to identify himself and find his God.

Hamdani Bakran Adz-Dzakiey's prophetic-based Islamic Education includes physical, soul, and spiritual activities. The teachers must have been mastering some basic principles: the complete theory of human's existence (human's essence, spiritual, mental, or psychological sides), methods to apply scholarly theory, experience in theory and practice, and ability to use prophetic method. Manners in the education process are straightening and solidifying the intention, *i'ttikad* (faith), purpose, patience, positive thoughts, *tawadu'* (modesty), *wara'* (cautious attitude), *istiqāmah* (consistency), speak as needed, *ridha* (pleasure), and determination.

Hamdani Bakran Adz-Dzakiey's psychotherapy in Islamic Education is originated on The Holy Koran and the *Sunnah*. The aim is to deliver learners understanding himself and the existence of his God, being able to achieve a holistic health (physic, mental, spirituality, finance, and social), developing the real potency and prophetic intelligence. Implementation progress is throughout the life. It is divided into several levels namely, growth level (10-19 years), development level (19-25 years), maturity level (25-40years), and the completion level (40 years to the rest of age that Allah wills). The values contained in psychotherapy in Islamic education encompass *Ilahiyah* value (divine value) and *Insaniyah* value (humanistic value). The discourse

about psychotherapy in Islamic education has been proposed as a national education curriculum. However, the concept of "*melangit dulu baru membumi*" (reach the sky first, down to earth later) seems too heavy to be applied in Indonesia. Nevertheless, it is possible that this concept can be truly accepted and applied in the Indonesian education curriculum. The concept should be simplified and adjusted with the development of the Islamic education curriculum in Indonesia which is currently used.

B. Recommendations

After concluding the research results, the author provides suggestions based on the findings of research about Hamdani Bakran Adz-Dzakiey's concept on psychotherapy and its implicate on Islamic education. The recommendation is a follow up to research contribution for the development of theory or practice in the field are examined. Here are the suggestions:

1. Teacher is the key of knowledge and science, so teacher should be a key that shows the way toward the door of Paradise.
2. Student should keep manners, politeness and good manners in education to achieve the goal of education.
3. The next researcher should realize that Islamic education is not only at school. The school is not the only place that can be used as research material. This research is one of refreshments from the dull discussions about Islamic education.
4. All mankind should be aware that education is for lifetime. Therefore, they must learn all the time.

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IAIN PURWOKERTO

CURRICULUM VITAE

I. Personal Information

Name : Nofiya Dwi Pangesti, S.Pd.I.
Place & Date of Birth : Banjarnegara, 20 November 1992
Student Number : 1522606046
The Program : Postgraduate
Study Program : PAI (Islamic Religious Education)
College : IAIN Purwokerto
Chapter : 2015/2016
Address : Krajan RT 03/01, Ds. Brengkok,
Susukan, Banjarnegara, Central Java,
53475.
Sex : Female
Religion : Islam
Marital Status : Married
Mobile phone : 08975912146
E-mail : nofiyadwip@gmail.com
and nofiyad@gmail.com
The name of Father : Ahmad Solihin
The name of Mother : Sugiarti

II. The history of Formal Education

| | | |
|---------------------------------|------|---------------|
| 1. SDN 03 Brengkok | Pass | The year 2004 |
| 2. SMPN 1 Susukan | Pass | The year 2007 |
| 3. SMKN 1 Kalibagor | Pass | The year 2010 |
| 4. STAIN Purwokerto | Pass | The year 2014 |
| 5. Postgraduate IAIN Purwokerto | Pass | The year 2017 |

III. The history of Informal Education

1. *Pondok Pesantren Al Husna* Susukan Banjarnegara
2. *Pesantren Mahasiswa An Najah* Purwokerto

IV. Working Experience

1. Teachers at SDIT Insan Mulia Banyumas 2014-2016

V. The Awards

1. The second winner's education debate competition PORSEMA STAIN Purwokerto 2013.
2. The Winner of the best *Qur'an* micro teacher, Banyumas, 2016.

VI. The Works

The Book

1. *Inovasi Pembelajaran PAI Integratif in the Kreatif dan Inovatif demi Anak Bangsa* book (LovRinz Publishing, 2017, ISBN: 978-602-6652-66-9).
2. *Menerapkan Pembelajaran PAI Berbasis Literasi yang Mengasyikkan dan Informatif in the Geliat Gerakan Literasi Sekolah* book (LovRinz Publishing, 2017, ISBN: 978-602-6652-86-7).
3. *Pintu Museum Anak Kolong Tangga: Cerita-cerita Menyenangkan dari Negeri Imajinasi* (Istana Agency, 2017, ISBN: 978-602-5430-09-1).

Scientific Journals

1. *Pergi Belajar Lyric* by Mrs. Sud as Transformation Media for Akhlak Education Values in the Proceedings International Conference on Moslem Society (Conference on Economics, Educational and Cultural Development of Moslem Society in

Asean), *Pascasarjana* IAIN Purwokerto in Kolej Universiti Islam Antarabangsa (KUIS) Selangor Malaysia.

2. *Pendidikan Seks Bagi Anak dalam Al- Qur'an (Kajian Surat An-Nuur Ayat 58-59 dengan Hermeneutika Double Movement)* in the *EDUCREATIVE Jurnal Pendidikan Kreativitas Anak*, Volume 1, Number 2, KEKATA GROUP, 2016.

Purwokerto, 27 November 2017



Nofiya Dwi Pangesti, S.Pd.I.

IAIN PURWOKERTO