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AL-HADS AS AN EPISTEMOLOGY OF ISLAMIC PSYCHOLOGY

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ABSTRACTS

Background: The background of this research lies in the ongoing debate regarding the epistemological foundations of Islamic psychology. **Purpose:** The aim of this study is to analyze the role of **al-hads** (intuition) as an epistemology in Islamic psychology, assessing its relevance as a source of knowledge in understanding the human psyche. **Method:** This research adopts a qualitative approach with a literature review and conceptual analysis methodology, involving the examination of classical and contemporary texts within Islamic thought, particularly those related to **bayani**, **burhani**, and **irfani**. **Result:** The results show that **al-hads**, in the form of revelation or intuition, can be considered a source of absolute truth in Islamic psychology, while **al-hads** in the form of personal inspiration or intuition, distinct from prophetic revelation, is more relative and dependent on individual experience. **Conclusion:** The study concludes that although **al-hads** is often regarded as irrational or unscientific, it can serve as a valid epistemological foundation in Islamic psychology, where the relationship between reason and intuition enables a more holistic approach to understanding psychological dynamics in accordance with Islamic teachings.

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A. INTRODUCTION

One of the debates in the discourse of Islamic psychology is about the approach used in studying it (Iqbal & Skinner, 2021). Some argue that the study of Islamic psychology is nothing more than Western psychology carried out by Muslims in studying the psychological problems of Muslims (Haque, 2018). Others believe that Islamic psychology must rely on the Qur'an and hadith with a very textual understanding so that the existence of this science is difficult to develop. Meanwhile, according to another opinion, Islamic psychology must be based on the great message of divinity in the sense that it relies on the Quran, hadith, and interpretation of both that have been carried out and developed in the history of Muslims (York Al-Karam, 2018).

The discussion of the dynamics of Islamic epistemology itself has never ended from time to time (Mohamed Zacky & Moniruzzaman, 2023). This is because the theme has an extraordinary appeal so it is interesting to always study. Islam, which experienced its most glorious period in the Abbasid era since the 14th century of its historical strand, has several factors, one of which is acculturation with other older cultures. Quoting Muhammad 'Abid Al-Jabiri, that the result of this acculturation forms a distinctive characteristic of reason in the Islamic world. The peculiarities are the Philosophy which is guided by *Burhan* (intellect) as a result of acculturation between Islam and Greece, the religious (fukaha) in *Bayan* (text) innate of the traditions of the Arab tribes and revelations, and the Sufis with *'Irfan* (intuition) which is a mixture of Islam and Hermetime-Persia (Al-Jabiri, 2009).

According to Sayyed Hossein Nasr, there are at least three types of idealistic approaches to Islamic psychology studies, namely the scriptural, philosophical, and sufistic approaches (Hossein Nasr, 2015). These three approaches are based on three basic variants of thought in Islam, namely revelation (*naqli* or *bayan*), reason (*'aqli* or *burhani*), and intuition (*isyari* or *'irfani*) (Hossein Nasr, 1996; Arjmand, 2017)). Thinking that rests on intuition that is the basis of Sufism is an object that continues to be debated considering that this is often considered irrational and unscientific (Louchakova-Schwartz, 2011). This article will discuss the epistemology of Sufism which is the mother of psychological studies in Islam.

Sufism in the perspective of philosophy can be classified as a certain system of knowledge that is distinctive and unique. In this context, Sufism can be paralleled with other systems of knowledge in the sense of a philosophy that constructs a knowledge. The methodological consequence is that Sufism has its own epistemology, ontology and axiology in order to form a *worldview* that influences perspective and understanding.

The study of epistemology in Islamic psychology, among others, was carried out by Siti Faridah with the title *Methodology in the Study of Islamic Psychology*. In this paper, Faridah explains about various variants of methods that can be used in studying Islamic psychology (Faridah, 2016). A similar research was conducted by Rahmad Salahuddin with the title *Epistemological Framework of Science in Islamic Psychology*. This paper focuses more on the offer of Islamic psychology as a new school in psychology discourse. According to him, in the study of psychology, humans should not only be seen from everything that appears as in psychoanalysis, behavioristic, humanistic, and cognitive psychology, but humans must also be seen in terms of their spirituality (Salahuddin, 2020).

Another research was carried out by Basri in his article entitled *Epistemology of Islamic Psychology*. Basri emphasized that the study of Islamic psychology today at the epistemological level refers more to the epistemology of Western psychology which only prioritizes reason and empirical experience. In fact, in the history of Islamic thought, the epistemology of Islamic psychology has an epistemological peculiarity in the form of revelation, namely human knowledge of oneself and its reality which is a prerequisite for humans before knowing the reality outside themselves (Basri, 2013).

Some of the above studies are more focused on the epistemological offer of Islamic psychology based on revelation or intuition (*al-'irfan* or *al-hads*). Therefore, this study is intended to further discuss the epistemology of Islamic psychology based on intuition by focusing on the relationship between intuition and ratio, which is often the target of thinkers who disagree with the epistemology of *'irfani* or also known as epistemology of Sufism because this epistemology was widely developed by Sufis.

The epistemological study of Sufism below is based on Yusuf Daşdemir's theory contained in *The Influence of the Avicennan Theory of Science on Philosophical Sufism*, which is his research that seeks to connect "rationality" and "intuition". Meanwhile, the object of discussion focuses on the concept of intuition (*al-hadsiyah*) which is the source of knowledge, which is seated as an epistemology. This research is based on a type of qualitative research, namely research that does not use statistical analysis procedures or other quantification methods based on literature review (Moleong, 2012).

B. METHOD

In this research, the methodology will adopt a qualitative approach, employing a literature review and content analysis to explore the role of *Al-Hads* (the concept of "intention" or "inner speech") as an epistemological foundation in Islamic psychology. The study will examine classical Islamic texts, including the Qur'an, Hadith, and works by prominent Islamic scholars such as Al-Ghazali and Ibn Arabi, to trace the development and application of *Al-Hads* in understanding human cognition, behavior, and mental processes. The analysis will also incorporate modern psychological theories to compare and contrast Islamic perspectives on the mind with contemporary psychological frameworks.

Data collection will involve gathering primary and secondary sources, focusing on interpretations of *Al-Hads* in Islamic thought and its influence on the psychological understanding of the self, consciousness, and decision-making. Thematic analysis will be used to identify key patterns and concepts related to *Al-Hads* in Islamic texts and its potential implications for Islamic psychology as a discipline. Through this approach, the research aims to highlight the epistemological significance of *Al-Hads* in shaping psychological knowledge within the Islamic intellectual tradition.

C. RESULT AND DISCUSSION

Definition of Epistemology of Islamic Psychology

Epistemology is derived from the words *episteme* and *logos*. *Episteme* means "knowledge" or "truth", while *logos* means "mind", "word" or "theory". Thus epistemology means "theory of knowledge". Another term to refer to epistemology is "material logic" or philosophy of science. Scholars differ in defining epistemology

(Ihsan, 2015). According to Hardodo Hadi, as quoted by Baharuddin in his book, *Islamic Psychology Paradigm*, explained that epistemology or philosophy of science is a branch of philosophy that studies and determines the nature and scope of knowledge, assumptions and their basis as well as accountability for statements about knowledge possessed. In another explanation, epistemology is explained as a problem related to questions about knowledge (Baharuddin, 2004).

Based on the above descriptions, it can be concluded that epistemology is matters related to the occurrence of knowledge, the source of knowledge, the origin of knowledge, the limits of knowledge, the nature of knowledge, the methods and ways of obtaining knowledge, the validity of knowledge, and the truth of knowledge.

Syed Muhammad Naquib al-Attas explained that reality can only be understood if the tools to know it are also understood correctly. Because only humans will know reality, understanding human reality is a prerequisite before humans understand reality outside of themselves. According to him, human potential has traditionally emphasized more on reason as a differentiator between humans and other creatures (Purwanto, 2007).

In philosophy of science, the way humans obtain knowledge is part of the discussion of epistemology. In this context, Islamic epistemology is of the view that knowledge is obtained through two ways, namely through human efforts and through grace given by Allah SWT.

In the context of the first, there are four types of knowledge obtained through business. *First*; Empirical knowledge gained through the senses. *Second*; scientific knowledge obtained through the senses and intellect. *Third*; philosophical knowledge acquired through reason. *Fourth*; Intuitive knowledge acquired through *QALB* or the heart. In the context of God's grace or gift, knowledge can be grouped into three. *First*; knowledge of revelation conveyed to the Prophet and Messenger. *Second*; inspiration received by human reason. *Third*; guidance received by the human heart (Basri, 2013).

Through the two ways above, Islamic sciences developed from time to time. The Qur'an as a collection of revelations of Allah is a source of Islamic knowledge that contains scientific signals that can be explored throughout time. In addition, the hadiths of the Prophet PBUH in his position as the second source of law and bayan al-Qur'an are also sources of knowledge in which there are basic principles of various branches of science.

During the golden age of Islam, many Muslim scholars formulated an epistemology of Islamic psychology. Al-Ghazali, for example, is said by Al-Attas to be the founder of epistemology based on the way psychology works that encompasses aspects that are difficult to explain with physical or metaphysical models. Al-Ghazali's epistemology has its own uniqueness which is part of the sufistic way of understanding reality.

Characteristics of Sufistic Knowledge

In particular, Yusuf Daşdemir's writings try to trace the systematization of Sufism carried out by two famous *Akbarian Sufism*, namely Sadr ad-Din Al-Qunawi (d. 1274) and Muhammad b. Ḥamzah al-Fanari (d. 1431). Both of them with works entitled *Miftah al-Ghayb* and Misbah al-Uns's *Syarah* present tashawuf (*divine science*) as a *subject matter* (function of knowledge) with a burhan pattern formed by Ibn Sina (d. 1037) (Daşdemir, 2020).

Akbarian School (at-Tasawwuf al-Akbari) is a school of Sufism attributed to *Muhyi ad-Din Ibn 'Arabi* (d. 1240) who they call *Al-Shaykh al-Akbar*, and from this word the term "Akbariyyah" was born (Carney, 2005). This term is usually used by Sufistic researchers to refer to the style of Sufistic metaphysical philosophy that is influenced by *Wahdah al-wujud*.

In addition, Daşdemir often referred to the term *Avicennan Lines*, which he interpreted as demonstration lines composed by Ibn Sina. As for the two between Al-Qunawi and Al-Fanari, in addition to being influenced by the Sufi philosophy of Ibn Arabi, they were also influenced by Ibn Sina. The most influential work is *Al-Isyarat wa al-Tanbihat* where through this work he succeeded in spreading Aristotle's demonstrative ideas in the Islamic world after Al-Ghazali (d. 1111) (Daşdemir, 2020).

In other words, the two Sufism writers above tried to combine Ibn Sina's theory of knowledge and *wahdat al-wujud*. The merger effort lies in the *subject matter* related to *haqiqat*, the principles of science and, *masa'il al-'ulum (problems of sciences)*. Precisely, the principle of Ibn Sina's demonstration is applied to *divine science* (Daşdemir, 2020).

In *subject matter* there are three components of science: 1) subject (*maudu'*), 2) principle (*mabadi'*), and 3) problem (*masa'il/matalib*). In the subject, there are differences in demonstration and Sufism. For the first is the forms that exist in nature, namely substances and axillaries attached to them, while in Sufism, there is another higher essence, namely *haqiqah al-haqqa'iq*. It is a core reality that unites every essence beneath it, which is God.

This material concerns metaphysics, which takes an existence called *al-maujud bi ma huwa al-maujud (existent qua existent)* as its object. This means that metaphysics only looks for things that accompany existence as far as it exists. In contrast to that, Akbari's philosophy denies that metaphysics is only limited to knowing *existent qua existent*. But they agree that the ultimate reality cannot be self-proved. It is metaphysics that is expected to be evidence of the existence of that ultimate reality (Daşdemir, 2020).

The mabadi' of divine science are the principles of reality that are definitely the rays of the "Ḥaq", the manifestations by which only God can know. This can be known in two ways, the first is to trace the shadow realities so that when it comes to the actual reality, this method can be done by those who are makrifat to Allah (*al-'arifun min al-abrar*). The next way is through direct revelation by God without an intermediary because of his proximity, which is common among those who are close to Allah (*al-muqarrabun wa al-kummal*) (Daşdemir, 2020).

What is interesting in Sufi philosophy is that the names of substances have an important role in the "middle term" in the cyclonic provisions of decision and existence. This means that the principle of syllogism in science is used in verifying and proving the principles of *divine science* that are unified in cause and effect (Daşdemir, 2020).

The third aspect is the problem of *divine science*, which is what is proven through these principles. These are the names of the essence of Sufism and those that follow it such as *asma' as-nature* and *asma' al-af'al*. For some Akbarians, the problem revolves only around the reciprocal relationship between God and the universe, as well as what can and cannot be known. While for others, this science lies in three existences, namely: *absolute existence*, *mixed existence*, and *abstract existence* (Daşdemir, 2020).

The question that cannot be separated from the next question is what is the true standard of Sufism. Ibn 'Arabi, the inspiration of Sufi philosophy, did not establish a specific method of verifying the knowledge obtained through the Sufistic means. He said that Al-Haq did not appear in the same form twice (Daşdemir, 2020).

This means that not every divine revelation is the truth and is a specificity for the person. Even if someone else had done the same thing, perhaps the result would have been different, because God never appeared in the same form, only in limiting this wildness, He limited it with the Shari'a. This means that sharia lines can be used as a measuring tool in selecting information. In contrast to this, Al-Qunawi acknowledged that sharia is a tool of verification. It's just that he included several elements that made the information prove to be true by itself. The elements are rational proof, experimental and inspirational demonstration. This is the result of his classification of this inner information into two parts, namely valid information from God (*al-ilqa' al-sahih al-ilahi al-malaki*), and information from Satan (*al-ilqa' al-syaitani*). The first is information that brings closeness to God, then the second is the opposite (Daşdemir, 2020).

The Structure of *Al-Hads* Among Sufis

Al-hads (*intuition sensible*) can be defined as recognizing *Al-Haq* (Allah) with *bas}irah* directly. The characteristic of this *knowledge will* is the inseparability between the subject and the object of knowledge (Mahmud, 2018). According to Ibn Sina, the justification of *hasat* in syllogism depends on the provocation of the syllogism, or the justification of *haad akbar* if *hasat* is justified, namely the change from the understood to *the majhul*. According to Al-Tahanuwi, it is the emergence of meaning in the soul at one time, so that it is as if it is a revelation that comes suddenly (Caliph, 2000).

There are four types of *al-hds* known in philosophy: 1) *Al-Hads al-Tajribi*, which is the discovery of direct essence, without intermediaries with respect to material objects. 2) *Al-Hads al-'Aqli*, which is the discovery of direct essence with regard to rational certainty (usually innate from culture-horizon) or mathematics. 3) *Al-Hads al-Kasyfi*, the discovery of direct essence due to the fusion of human substance with God. *Al-Hads al-Falsafi* or *al-Sufi*, which is represented by *the Isyraqiyyun* people. Usually using the

medium of pictures (*suwar*) and examples (*proverbs*) to feel the highest essence (Khalifah, 2000).

For the Sufistic community, this universal phenomenon is not the essence of existence. The essence is the reality behind it. If a phenomenon can be known by the senses, the classification of its types and the principle of its motion can be known by the intellect, but the essence behind it can only be known by intuition (*al-hads*), that is, by its connection (*ittiaal*) and fusion (*indimaj*) with the essence, and most importantly the reality is One.

As an epistemology, *al-hads* must have four discussions, including: 1) the source of knowledge, 2) the structure of knowledge, 3) the method of knowledge, and 4) its validity. This is in accordance with the conception of epistemological elements mentioned by Dagobert D. Runes (1942).

Sufis distinguish between science (*al-'ilm*) and knowledge (*al-ma'rifah*). Knowledge is the result of intellect, senses, and revelation passing through the senses (*naql*). Meanwhile, *ma'rifah* is obtained by inspiration, awareness and directly (al-Hakim, 2015). This is different from theologians (*mutakallimin*), philosophers (*falasifah*) and other scholars, namely science is definite or convincing knowledge (tested for truth), while knowledge is not necessarily true (Faruq, 2013). This creates a contradiction in the perspectives of the two groups. As for philosophers, the quality of knowledge is higher than knowledge, while for Sufism experts it is the opposite.

In terms of the source of knowledge from intuition (*al-hads*) is *ru'yah*, *mubasyirah*, and the science of *huduri*. The first is a direct experience obtained in a spiritual journey (*direct experience*), while the second is a direct radiation from God, namely inspiration (*prelogical*) (Damanhuri, 2016).

Direct experience is the taste or help of Allah (*mukabadah* and *mu'anah*) that is obtained in experiencing it. Zaki Najib Mahmud likened it to when a person feels the pain of longing for a lover, then it is a sign that there is love in his heart (Mahmud, 2018). Meanwhile, inspiration is knowledge that comes directly to him without going through the ratio or senses, like lightning that strikes. This inspiration is a revelation that descended to the Apostles, but only to the guardians (al-Hakim, 2015).

As for the origin of ideas, *al-hads* was inspired by internal and external ideas. Internal ideas are those drawn from Islamic religious sources, such as the Qur'an, the Sunnah, and the socio-political dynamics experienced by Muslims (as is the case in Shia groups). While the second is from outside such as Neo-platonism, Hermetism, Gnosticism, Batiniyyah and so on (al-Hakim, 2015). The first group is represented by Al-Ghazali and Junaid Al-Baghdadi which is called Sufism 'amali, while the second group is represented by Ibn 'Arabi, Al-Hallaj, Suhrawardi Al-Maqtul and Yazid Al-Bustami (Dahlan et al., 2013).

As for the structure of knowledge, it can be started from the distance between the subject and the object (*al-'arif wa al-ma'ruf*). *Al-hads* in this context is the meeting of

the two aspects without distance, meaning the fusion of subject and object in one time, one mind. The description of this situation is that a person knows himself with the feelings he has (Mahmud, 2018).

In the context of depth of knowledge, there are several classifications:

1. *'Ilm al-yaqin*, that is, knowledge obtained from reasoning and reason, i.e. the lowest dignity of the degree of science.
2. *'Ain al-yaqin*, is the fruit of the first, which is the degree to which a Sufi knows the nature of the world.
3. *Haqq al-yaqin*, that is, the degree to which a Sufi can know supernatural things just as he knows the things of martyrdom.

Meanwhile, Ibn 'Arabi added one more, namely *haqiqah al-yaqin*. This level is the knowledge of all essences, that is, the essence of all essences (al-Hakim, 2015). Similar to that, the structure of Sufistic knowledge according to Abu Yazid Al-Bustami consists of 1) *Ma'rifat al-'awam*, which is the knowledge of matters of worship, obedience, disobedience and the limits of lust. 2) *Ma'rifat al-khawas*, which is in the form of knowledge of majesty, nobility, and help. 3) *Ma'rifat khawas al-khawas*, which is the highest knowledge is human knowledge about munajat, knowledge of the heart, knowledge of the secret of divinity and its tenderness (Al-Hakim, 2015).

The relationship between God and servants in Sufism 'amali still believes that God is a transcendent substance, so it becomes impossible for the fusion of substances between the *haq* and humans. Contrary to that, philosophical Sufism considers that He is a transcendent and immanent substance, thus making it possible for this fusion to occur. This idea is seen in *hulul, ittihad, fana'*, and *wahdah al-wujud* (Rusliana, 2016).

For the group of 'amali Sufism, the way to get this divine ray through *zuhud* and purification of the soul, as described is like a mirror that reflects a shadow, where if the glass is dirty with dust it will cover the clarity of the reflection. Dust is lust, orgasm and world-oriented thoughts (al-Hakim, 2015). As for the other group, it is by using multi-level experiences, and certain methods that arrive at *mortals* and *baqa'*. From there, the spiritual union of *ittihad, hulul, and wahdah al-wujud* with the unity of substances will be found (Rusliana, 2016).

The concept of *al-hads* is recognized by Sufis as the highest epistema compared to others. Faced with other epistemes, they actually do not leave the intellect or the senses as a source of knowledge. Rather, they try to go further in search of reality. When the *mutakallimin* and *falasifah* only use the postulates of *'aqliyyah* (rational) and *naqliyyah* (text) in seeking the essence, it does not actually give birth to true knowledge. Likewise with the senses which in some cases cannot grasp the essence, because it is weak and has many deceptions. Therefore, they are of the opinion that both are unreliable in seeking the true essence. The true essence can only be penetrated with direct information from the essence, namely God by way of inspiration (Al-Hakim, 2015).

Sufistic Intuition-Based Islamic Psychology (*H{ads}*)

Islamic psychology is presented to provide answers to a number of life problems experienced by humans. In the view of Sufism, psychiatric problems are part of psychological disorders caused by several things, including: 1) the power of *nafs* (soul) that is not able to be peaceful, polite, and calm; 2) the power of reason that is weakened so that it cannot give birth to scientific mind activity; 3) the strength of the heart that is no longer able to give birth to taste intelligence (Rahman, 2011).

The various life problems experienced by humans as mentioned above will certainly be different when viewed from Western psychology which emphasizes more on human rationality and empirical experience by forgetting the spiritual region that is concentrated in Sufism. Islamic psychology based on inner experience (*al-hads*) is a method that can be used to recognize and understand the reality of human wholeness in totality, both outward and internal, both as individuals and as social beings, as well as its relationship with the world and the hereafter.

Islamic psychology based on Sufism or intuition (*al-hads*) requires a balance in science, namely science accompanied by spiritual spirit, thought, and dhikr. This is used to understand human phenomena on the one hand, the relationship between man and the universe, and the relationship between man and his God. Thus, knowledge of human beings from the perspective of Islamic psychology is based on inner knowledge through emotional and spiritual channels in order to obtain the essence of knowledge that reaches its peak (*haqq al-yaqin*) (Al-Ghazali, 1968).

Sufism-based knowledge is knowledge that relies on the scientific methods of Sufis in seeking a single essence. Sufi as a system of knowledge means making *al-hads'* intuition the highest foothold or method compared to others. This epistemology can be the foundation of general science in two scientific fields, namely religion and non-religious knowledge.

It is well known that spiritual experience is an individual revelation that cannot be guaranteed empirically. This is with evidence that if two Sufis perform the same particular ritual, then there is no guarantee that the results will be the same. That knowledge may only be acceptable to him and those who can receive it. Thus, the esotericism of knowledge resulting from intuition (*hads*) is a problem in itself in the problem of becoming general knowledge.

In the field of religion, divine news is indeed justified, because it is the basic foundation of the validity of revelation. If there is no divine news, of course revelation must be null and void, and far-fetched. Revelation is the highest form of *hads*, namely the entry of the news into the heart of the Prophet. However, the descent of the Qur'an through angels, this is also a separate problem in *the al-hadith* regarding whether angels are seen as a device of knowledge. If seen as a device, the position of revelation is inferior to inspiration on which there is no intermediate element on it.

The next problem is the possibility of achieving maqam. For a Messenger, his position is passive, that is, it cannot be pursued, meaning that maqam is the line of

destiny for the elect, so it cannot be pursued. As for the guardian, it can be tried to go through several stages of purification of the soul so that divine light is revealed for him.

Thus the Messenger as an option can only reach the level of revelation using the medium of angels. Compared to guardians who can enter the realm of God with their efforts. This is the same as the Sufi being above the Messenger, because he can attain *hads*, while the latter is not. In principle, to obtain divine news in general, an apostle does not need to do soul training (*riyadlah*), while Sufis need to hurt him in obtaining it (Al-Ghazali, 1968).

The news obtained through angels can be guaranteed its authenticity more than without an intermediary. The news that has been obtained by inspiration does not guarantee that it is from Allah, so he may be married to something that is not God. That is, by assuming that all these conditions are an absolute truth, then no other authority can blame, even if it is news from Satan. According to Ibn 'Arabi, the limit is as long as it does not contradict the sharia (Abdullah Muhammad, 2013).

As for general knowledge, of course it can only be accepted if it can be proven scientifically. According to Al-Qunawi and Al-Fanari, they have tried it by borrowing Ibn Sina's demonstration. Even if it is news from the essence of nature, it should also not have to be proven by the scientific standards of natural science (Chittick, 1981).

Al-Qunawi and Al-Fanari have combined Ibn Sina's demonstration in Sufism experiments. This can also be cited as an effort to publicize the knowledge of *'irfani*. The use of this loan logic for both aims to legitimize Sufism as a science so that it can be recognized and proven by measurable scientific standards, namely sharia. Furthermore, making it a verification tool is the same as inspiration must be in accordance with other scientific tools, namely reason. That way he cannot be proven by himself. Thus inspiration is not an ordinary source of common knowledge.

The knowledge obtained from *al-hads* can be accepted if it is supported by other data that has been accepted by science. Thus, the next question is where is the part of inspiration-based Sufistic knowledge in the vortex of other sciences? To answer this, several arguments can be put forward.

First, Sufistic knowledge only applies to oneself, meaning that it is only a science that lives another science. For example, a person who has lost his knowledge so that he cannot answer the question about the nature of something, he can continue to contemplate other sciences so that he can gain inner enlightenment. It means to connect *zahir* knowledge with inner science, revealing the wisdom behind the reality of the world.

Second, in the matter of religion, as Al-Ghazali explained in the problem of the appreciation of worship, *fiqh* alone does not guarantee that worship is accepted, but "a sense of servitude to Allah" (*ta'abbud*) when it is worship that makes the deeds of worship reach the hands of God (Faruq, 2013). Many people pray but their temperament is very bad, many people read the Qur'an but their hearts are frozen. That means that

religious sciences do not necessarily educate the mind to be better. That way, this inner upbringing can use Sufism that purifies the heart from lust, so that with it will emit God's light as a manifestation of the benefits of worship that is lived earlier.

D. CONCLUSION

Intuition (*al-hads* or *'irfan*) developed by Sufis as an epistemology of Islamic psychology has its own validity as the epistemology of Western psychology. The intuition received by the prophets in the form of revelation has absolute truth that can be used as a source of knowledge, including a source for Islamic psychology. The embodiment of this is Islamic psychology which relies on the interpretation of the Qur'an, hadith, and the thoughts of scholars.

Meanwhile, intuition (*al-hads*) in the form of personal experiences (*inspiration*) can be used as an epistemology of Islamic psychology with partial and relative truth considering that one's spiritual experience is different.

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