PHILOSOPHICAL CONCEPT OF ISLAMIC PSYCHOSPIRITUAL IN 4.0 INDUSTRIAL REVOLUTIONS AND 5.0 SOCIETY ERA

Che Zarrina Sa’ari
Department of Aqidah and Islamic Thought Academy of Islamic Studies, University of Malaya
Kuala Lumpur, Malaysia
Deputy Chairman Islamic Psychospiritual Association Malaysia (IPSA)
e-mail: zarrina@um.edu.my

INTRODUCTION

Until nowadays, many books have been published on the spiritual life in Islam, especially concerning Sufism. Each of them has touched a different facet because of the phenomenon of Sufism is so wide and its appearance is so variable. In fact, Sufism is largely dealing with different methods of spiritual education, spiritual exercises practiced in the Sufi orders, psychological phases of disciples’ progress, etc. in the new era, parts of Sufism teachings and practices in the spiritual and psychological aspects have being benefitted in the discipline of Islamic Psychology better known as Islamic Psychospiritual or Islamic Psychotherapy. This article resolves to explain philosophical concept of Islamic Psychospiritual and how this discipline could be benefitted in the new era of 4.0 industrial revolutions and 5.0 society.

WHAT IS ISLAMIC PSYCHOSPIRITUAL?

Psychospiritual is a combination of two words; psychology and spiritual. “Psycho” which is derived from the word psychology refers to a discipline involving scientific studies of mental processes and human behaviour. It is knowledge of the various human activities including the problems encountered in everyday life and the treatment of the problem. Spiritual according to the American Psychological Association (APA) (2006: 884) is a feeling that leads to the soul, God, religion and sensitivity to the religious experience.

Islamic Psychospiritual is a term to discuss psychology based on the discipline of Sufism. The discipline of Sufism become known in Islamic
civilization more than a thousand years ago where its teachings had been practiced by the Prophet Muhammad (PBUH) and his honorable Companions, followed by Successors and those who came later until nowadays (Saari & Borhan, 2008; Abdul Aziz, 2009). We should aware that instead of dealing with worship of God the Almighty, Sufism also gives a great deal with human soul or in other words, in the development of human spirituality. Some aspects of Sufism, especially the discussion on soul (nafs), spirit (ruh), heart (qalb), intellect (‘aql), self-purification (tazkiyah al-nafs), self-training (riyadah al-nafs), development of spirituality (tanmiyah al-nufus), morality (akhlaq), stations and states (maqamat wa ahwal), some concepts and practices in Sufi order such as a collection of remembrance of God (dhikrullah) and rules and practices proposed by leader (murshid) and so on are related to spiritual psychology (Saari & Borhan, 2008). Therefore, since long time ago, these discussions are well known as the discussion of “`ilm al-nafs fi al-Islam”, “`ilm tibb al-ruhani”, “`ilm al-ruh”, etc. and sometime has being mentioned synonym to “Islamic Psychology”. Many of the Sufis are known as Muslim psychologists, Muslim psychiatrists or Muslim therapists (Badri, 2000).

Thus, Islamic Psychospiritual can be defined as a concept and methods of treatment on spiritual, mental, emotional and behavioral based on the sources and practices in Islam that are derived from the Qur’an, the Sunnah, the practice of the righteous people (salaf al-salih) especially the Sufis and knowledge that does not contradict the principles of Shari`ah (Saari & Borhan, 2008; Abdul Aziz, 2009). Beside the term Psychospiritual or Spiritual Psychology, Islamic Psychotherapy is commonly used to show the practical aspect of it. It can be defined as one kind of psychological intervention that aims to treat and heal human’s emotional and cognitive distress based on the teachings of the Qur’an and the Sunnah (Othman et al., 2003) and as well as the practice of the righteous people (salaf al-salih) especially the Sufis and knowledge that does not contradict the principles of Shari`ah (Sa’ari, 2019). These disciplines aim to achieve good mental and spiritual health of the individual through natural balance within individual and the practice of social and religious obligation (Hamzah & Maitafsir, 2002).

Al-Ghazali (1967; al-Ghanimi, 1976) in his masterpiece Ihya’ `Ulum al-Din says that Sufism is a philosophy of life and a specific method of behavior or character and one’s way of life. This situation is continuing until one’s attains excellent characteristics, knows and realizes the truth and then achieves the happiness of spirituality. Moreover, the contemporary famous Sufi, Shaykh
Fadhlla Haeri (1993) writes in his book *The Elements of Sufism*: “Sufism is a science by means of which you learn how to behave in order to be in the presence of the ever-present Lord through purifying your inner being and sweetening it with good actions. The path of Sufism begins as a science, its middle is actions and its end are divine gifts. From many of the recorded sayings and writings on Sufism such as these, it can be concluded that the basis of Sufism is the purification of the ‘heart’ and safeguarding it from any affliction, and that its end product is the correct and harmonious relationship between man and his Creator”.

It can be understood that Sufism is the way which enables one’s to achieve inner perception, understanding and contentment in every circumstance in which one’s happens to be. Throughout the ages within the Islamic context, the Sufism carries the meaning that those who engage in this discipline were those who following the path of self-purification (tazkiyah al-nafs), the purification of the ‘heart’ (tazkiyah al-qalb), and the improvement of the quality of their behavior and character (tanmiyah al-akhlaq) in order to reach the station of those who worship God, i.e. Maqam Al-Ihsan, as if they see Him, knowing that although they do not see Him, He sees them.

Ahmed, a psychiatrist (Othman et al., 2003) mentioned that psychotherapy is a form of education, which directs the patients to recognize his behavior, to conform to prevailing standards. It helps motivating the patient to take alternate ways of behavior.

He also believed the Islamic principles, which are based on the Qur’an and the Sunnah, are the best form of prevention and treatment of emotional disturbances. As far as the Islamic Psychotherapy is concerned, the detailed instructions for implementing successful therapy can be obtained by exploring the Qur’an, the Sirah of Prophet and his Traditions, the biographies of the Prophet’s companions (Othman et al., 2003) as well as his successors. In this regard, we believe the Sufis life that dealing with the development of human spiritual aspect and the purification of soul are among the prototype in developing the models and modules of Islamic Psychospiritual therapies.

To discuss the relationship between Islamic Psychospiritual and Sufism, we can delve through the saying of Seyyed Hossein Nasr (1977), a Muslim scholar in his work *Essays on Sufism*:

Sufi doctrine consists of metaphysics, cosmology, psychology and eschatology that are often linked up with psychology and occasionally with metaphysics.

As for psychology, it must be remembered that Sufism *contains a complete*
method of curing the illnesses of the soul and in fact succeeds where so many modern psychiatry and psychoanalytical methods, with all their extravagant claims, fail. That is because only the higher can know the lower; only the spirit can know the psyche and illuminates its dark corners and crevasses. Only he whose soul has become integrated and illuminated has the right and the wherewithal to cure the soul of others. Anyone else who claims to have this right is either ignorant of the factors involved or, as is more usually the case, an imposter.

He (Nasr, 1977) then says:

As for doctrinal aspect of Sufi psychology, the human soul is there presented as a substance that possesses different faculties and mode of existence, separated yet united by a single axis that traverse all these modes and planes. There is, moreover, a close link between this psychology and cosmology so that man comes to realize the cosmic dimension of his being, not in a quantitative but in a qualitative and symbolic sense. Moreover, these cosmic correspondence objectives the inner structure of the psyche, thereby releasing the soul from its own knots, illuminating its darkest aspects, and displaying to the traveler of the spiritual path the manifold traps lying in his way, in the inner journey of the soul toward its own Centre. The descent to the “inferno” is the means whereby the soul recovers its lost and hidden elements in dark and lethal depths before being able to make the ascent to “Purgatory” and “Paradise”. Sufi psychological doctrines lay this scheme before the adept, in both its microcosmic and macrocosmic aspects, before the actual journey is undertaken. But even this theoretical presentation has the effect of integrating the mental and psychic plane of the person who is able fully to comprehend it.

In his statement, Nasr explains the relationship between these two knowledge and remarks that Sufism contains a complete method of curing the illnesses of the soul. In fact, there are many works by Sufis talk about this relation for an example, al-Ghazali (1986) in his masterpiece *Ihya` Ulum al-Din* writes man is a psycho-physical composite where a body formed from the earth and a soul made of a Divine Substance. In this regard, al-Ghazali mentions that each of the two constituents, that body and soul have a state of health and illness or in other word, has a state of balance and imbalance. He also points out that the body and the soul share a unified state of health reflected by the equilibrium between them.

Abu Reidah (http://islamset.net/hip/abu_reidah/index.html), a Muslim professor at Kuwait University admits the role of Islamic spiritual psychologists
or psychotherapists. He explained that physical health becomes the focus of physicians, whereas psychological health is the field of physicians, philosophers and certain Muslim scholars who well versed in Islamic knowledge and who have involved with studying the human soul. This has become as he remarked, a focus in the present time due to the developments achieved by modern civilization and to the many problems and different forms of suffering to which modern man is exposed. Beside knowledge concerning physical health and medication has advanced greatly, the efforts on the knowledge relating psychological health is more complicated and need in depth concentration to develop it in dealing with human life in modern civilization.

In conclusion, Islamic psychospiritual discuss the concepts of mental health involving spiritual, mental (intellectual / cognitive), emotional and behavioral (moral / moral) and they can be applied for the purpose of treating and healing various types of human, mental, emotional and behavioral conflicts. It basically seeks to help one to restore, restore, strengthen and revitalize the spiritual aspects of a person so that he or she can be a natural remedy to the problem they are facing.

4.0 Industrial Revolutions and 5.0 Society Era

Industry 4.0 is a name given to the current trend of automation and data exchange in manufacturing technologies. It includes cyber-physical systems, the internet of things, cloud computing and cognitive computing. Industry 4.0 is commonly referred to as the fourth industrial revolution (Martin, 2017). The term Industry 4.0 was first publicly introduced in 2011 as “Industrie 4.0” by a group of representatives from different fields such as business, politics, and academia under an initiative to enhance the German competitiveness in the manufacturing industry. The origin of the German concept of Industry 4.0 was based on six pillars for its positive impact on the economy: the digital society, sustainable energy, intelligent mobility, healthy living, civil security and technology at work. In other words, Industry 4.0 is in fact, the information and communication technologies and the digital age, where the internet, smart phones, sensors (IoT), data and fiber connections shape the current stage we are living. The progress of this era is characterized by continuous growth and rapid changes, with the goal of prospering and improving living standards through services and products with high added value (Marr, 2018).

After a few years of 4.0 Industrial appeared in the society, the Japanese government has promoted a new concept that is being coined, focused on the
people but not on the industry, known as The Society 5.0. This new concept was introduced in 2015 as an idea based on considering society at the center rather than the industry. Its new philosophy is looking for the general welfare of citizens and aims for a super intelligent society and taking the technology as a catalyst and driver to improving life. In this context, the Society 5.0 places the person at the center of Industry 4.0. (Manrique, 2019).

In dealing with the technology era, many researches have done on what is the condition of human mental and physical health. Dr Gini Harrison and Dr Mathijs Lucassen (Manrique, 2019) explore the top five stressors on what is it about technology that is making many of people anxious and stressed. They come out with the top 5 stressors:

1. Perpetual distraction where many people are unable to be separated from their digital devices which continuing beeping, vibrating and flashing of notifications. This situation means that they are constantly distracted and driven to interrupt what they are doing to check their phones which indicates that they are unable to focus their attention which can be quite distressing.

2. Sleep dysregulation when many people use phone at their bedtime to chat, watch video, Facebook etc. Looking at phones when someone should be going to sleep has the double whammy effect of over-stimulating their brains, making it hard to wind down and switch off, and exposing them to blue light from the screen. Research suggested this kind of sleep pattern tends to mean poorer resilience and higher levels of anxiety and stress.

3. Work and life will be imbalance because the work life never ended though someone goes back home. While in the past there was often a clear boundary between where work life ended, and home life began. Most people have their work emails on their phones, making them constantly available and contactable. This situation will lead to stress and furthermore to anxiety and depression.

4. Fear of missing out becomes a type of social anxiety that arises from the fear that they are missing out on something; whether it’s an event, a work or social opportunity, a communication, or a potential connection, or just something cool that they might like to see or be part of.

5. Social comparison where people have tendency to make comparisons with other in evaluating their thinking and feeling especially about themselves. In this new era, people seem cannot help comparing themselves to others, and social comparison theory suggests that they use these types of comparisons to evaluate how they think and feel about themselves. This type of
personality encourages social comparison and will lead to feel inferior and anxious.

Stress, anxiety and depression are among the diseases effect human’s emotional, spiritual, mental and behavior health when their lives are being triggered by the above way of life.

**ISLAMIC PSYCHOSPIRITUAL THERAPY**

The concept of good mental health and the achievement of happiness have led to a very close relationship with Sufism discipline. Therapy in Islamic Psychospiritual is a type of psychological intervention that aims to treat and cure emotional, spiritual, cognitive and behavior based on the teachings of the Qur’an and the Sunnah, the practice of the righteous people especially the Sufis and knowledge that does not contradict the principles of Shari’ah. This kind of therapy is a form of education, which directs the client/patient to recognize his behavior. It helps drive the client to take a new attitude in conduct.

The Islamic principles based on the Qur'an and the Sunnah, are the best form of prevention and treatment of mental disorders. Hence, a detailed guide to implementing an effective therapy can be obtained by exploring the Qur’an, Hadith, Sirah of the Prophet, the biography of the companions r.a. as well as the scholars who came after that. It seeks to achieve good mental and spiritual health for the individual through a reconsideration between individual practices and social practices and religious obligations (Saari & Borhan, 2008).

Various methods of treatment based on Sufism have been studied and constructed which are then used in Islamic psychospiritual therapy that function as a prevention, treatment and consolidation of heart to achieve spiritual, mental, emotional and behavioral health. Therapy of Islamic Psychospiritual are to emphasize on the spiritual development as stated in the Hadith of Sayyidina `Umar al-Khattab (Hadith Jibril) (al- Bukhari; Muslim). The focus element is the achievement of the stage (maqam) of Ihsan; firstly: stage when someone feels all his work is seen by the Creator, Allah SWT; and secondly: stage when someone feels he sees Allah SWT in every movement.

This second stage is the highest courtesy that shows the whole human life is immersed in the love of Allah SWT and His Messenger Muhammad SAW so that every success and failure in life does not affect their spiritual, mental, emotion, and behavior. At this stage they are convinced that every event takes place under the plan of God as Creator and believe that each incident has its own
wisdom which sometimes is difficult to understand. Hence, the souls will satisfy and surrender (*nafs radiyah*) and become calm and peaceful (*nafs mutma'innah*) so that they can live in peaceful and feel gratitude to Allah SWT (al-Ghazali, 1996).

Usually Islamic Psychospiritual therapy suggest the application of the Rukun Iman and the Rukun Islam as the basis of therapy, as well as other therapies such as recitation of the Qur’an, *dhikrullah*, *wirid*, *ahwal* and *maqamat*, Asma’ Allah al-Husna, *du’a* and so on. This therapy does not rule out the use of other therapeutic methods that are not contradict to Shariah. In order to produce an effective intervention, the therapists are encouraged to conduct prior studies, develop modules and set appropriate measures to implement the therapy. All the relevant things to look for should also be taken into consideration. Usually the most sophisticated procedure that needs to be done in psychotherapy is as show in the diagram below and as explain in the following sub topic:

Professor Dr Mohamed Hatta Shaharom used the term of Islamic Psycho spirituality Therapy (IPTS) that refers to the combination aspect of spiritual with psychotherapy where he specifies the general concepts of this Psycho spirituality Therapy as follows:

1. Believe in the Divine Power of God
2. Treatment is determined by the Healer Most High.
3. Tranquility of soul has the elements of self-surrender to the God’s destiny.
4. Spiritual worship as method of therapy.
5. Self-reconciliation with the universe as source of spiritual power.

Then he says that the term of Islamic Psycho spirituality Therapy is used if the basics of the therapy are based on:
1. All the general concepts of Psycho spirituality Therapy as mentioned above.
2. The Rukun Islam, the Rukun Iman and the principle of Tawhid of Allah the Almighty.
3. Salat, dhikr and munajat are utilized as methods of therapy for spiritual treatment.

**Example of therapeutic of Islamic Psychospiritual Therapy in Facing 4.0 4.0 Industrial Revolutions and 5.0 Society Era**

In dealing with the mental disorder facing by the society in the 4.0 Industrial Revolutions and 5.0 Society Era, the Islamic Psychospiritual Therapy can be utilized as a prevention, treatment and strengthening our health. The procedure below shows the general therapeutic that can be applied to clients or individual (Rothman, 2018):

1. **Treatment Goal:**
   Not necessarily to get the clients to where they want to be, as that is not as important as them wanting what is best for them as Allah says:

   "...And it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah knows, while you do not know (Al-Baqarah 2: 216)."

2. **Back to Fitrah (al-Ghazali, 1996):**
   Islamic paradigm psychology believes that most sickness of the heart and soul are a result of the person being disconnected from God, the Creator. It also seen as challenges or tests that the person needs to go through in order to purify their souls, and not in fact be curable or need to be fully eradicated. The Islamic Psychospiritual Therapy can often help reframe clients struggle in spiritual growth, and can often work well in tandem with medical interventions, and sometimes needs other partnerships in society regarding their expertise such as lawyer, teacher, etc.
3. Main intervention strategy:

The therapy operates under the notion “God is the true healer and it is really only He that can guide persons and change their heart’. In these intervention sessions the therapists themselves must keeping up with his own jihad al-nafs (self-struggle against the lower self) to modelling for the clients because they often mirror the therapists own personal struggle with the issues they present in the session. This can be referred to Prophet Muhammad saw that he was sent as a living human example of how to be in this world in the best of ways.

The therapists must make clear to the clients that the goal is only to work on healing themselves, not to hold up to such unattainably high standards. This can be looked at the Prophetic example acts as a guiding that shows to human being the extent of human potential for growth, so that the clients will have hope and aspirations to improve, not to attain perfection, but to continue striving toward it, in order to prevent, cure and strengthen the health.

In these intervention sessions, the therapists need to describe the four key aspects of human being, their natures, characteristics and the ways to overcome their sicknesses: firstly, the nafs (lower soul); secondly, the qalb (heart); thirdly, the `aql (cognition); and fourthly, the ruh (spirit).

4. Intervention Technique:

a. First stage: Knowing self:

The therapists need to orient the clients to the qalb as the center of the self. The clients supposed to understand that qalb is the access point in which the persons can connect directly with the Creator. In order to achieve this understanding, the therapists should teach the clients an Islamic understanding of the self by explain the stages of al-nafs at least its 3 stages: first, nafs al-ammarah (commanding soul; Yusuf: 53); second, nafs al-lawwamah (reproaching soul; al-Qiyamah: 2); and third, nafs al-mutma’innah (contented soul; al-Fajr: 27). The therapists can lead the clients to understand several questions: why am I in this world?; where am I going next? and why I have to go on living when I know I am going to die anytime soon?

The sessions then should follow by the therapists ask the clients to muhasabah al-nafs (self-introspection). The therapists can teach them how to center their awareness in their heart and move away from the tendency to
overidentify with the mind. This can be taught for example, through visualization and breathing technique.

b. Second stage: *Taqarrub* (nearness to Allah)

During these intervention sessions, the therapists can choose any module to be applied to the clients that is suitable and appropriate to their case. However, normally the concept of *tawbah* is essential and the therapists should explain to the clients that *tawbah* is the process of turning their heart toward Allah, bringing their inner self into witnessing and accessing that primordial paradigm. God is oft forgiving, and human being should continually come to Him asking for forgiveness, no matter how great the sins are, or how good are the persons because the Prophet saw himself have made *tawbah* every day though he is *ma`sum*. This therapy aims to releasing oneself from holding on to feelings of guilt that can lift a burden from the psyche of individual and positively affect mental health. However, *tawbah* should be invoked not only for major transgressions but even for more subtle things, such as simply forgetting Allah. *Istighfar* is merely about recognizing human reliance on God and re-centering their focus on the greater reality of their existence over the distractions within their self (*nafs*) and the world (*dunya*).

Then after these sessions, the therapists can apply the chosen module based on the clients’ cases. Throughout the intervention sessions, the therapists must teach or provide the clients with certain: recitation of Qur’anic verses, *zikrullah*, *salawat*, *du’a* etc which suitable to their cases as their homework.

c. Third Stage: Self-strengthening.

At this stage, the therapists orient the clients to restructuring the cognitive (*`aql*) that can be included the Islamic paradigm that Allah is the only One with the Power to give or take away anything from human being. Explain that Allah is the best of Planners whose Wisdom and Mercy is in everything that He ordains. Emphasize on that human being must put trust on Allah because He has a Plan that is better than the clients’ plan, and that the objectives of the therapy is to submit to that Divine Plan. The therapists must also give attention to the clients’ progress and if they are willing to be in the interventions, the therapists have responsibilities to help them to achieve healthy mental state.
CONCLUSION

Nowadays, with the conditions of human being involve deeply in worldly matters, many mental health cases grow in the society that need proper treatment through appropriate psychological interventions. In this regard, Islamic Psychospiritual therapy become most important method in dealing with Muslim mental health. The researches on this knowledge grow faster and become one of the focus not only by Muslim researchers but has attracted the non-Muslim researchers as well. From the above discussion it can be concluded that teachings and practices of Sufism provides basic and principle knowledge for the Islamic Psychospiritual studies. It is no doubt that throughout history, we find that every now and then, whenever the outward aspect of human being has been developed and stabilized, then man's attention has been drawn more towards the inward aspect of life. Also, when worldliness spread and men tended to become more and more bound up with the ties of this worldly life and at that time, the outward conditions of a society become insufferable and men are in confusion and are in dire need of understanding the purpose of life, then once again, we find men are searching for a way out of such an insufferable situation. Many people turn their attention towards establishing spiritual awareness and awakening and they are looking for this discipline of Sufism in a new method known as Islamic Psychospiritual which determines the appropriate counterbalance needed to restore equilibrium.

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