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Abnormal Concept Problems in Modern Psychology (an Analytical Study of Islamic Psychological Studies)

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Abstract

This paper describes the difference between the concept of human and the concept of normal-abnormal human behavior according to the views of modern psychology and Islam. And its suitability with the basic discussion of human nature. Conceptual discussion is of special interest by researchers because of its urgency in psychological studies. This is based on the phenomenon of society being confused in setting normal and abnormal standards. The researcher uses qualitative research, so the data used by the researcher is descriptive and narrative data, not numbers. The primary data sources used in this research are primary books related to modern psychology, especially in the specification of normal and abnormal studies, while books on psychology are generally a source of support for the results of the analysis in this study. The main focus of discussion in this article is the problem of the concept of normal and abnormal in modern psychological studies. This article explains that the standard of normal and abnormal in the study of modern psychology is strongly influenced by Western relativism. This is contrary to the concept of Islamic psychology which explains the study of normal and abnormal in detail and absolute.

Keywords: Abnormal, Modern Psychology, Human

Abstrak

Tulisan ini menguraikan perbedaan konsep manusia dan konsep perilaku normal-abnormal manusia menurut pandangan psikologi modern dan Islam. Serta kesesuaiannya dengan pembahasan tentang landasan hakikat manusia. Pembahasan konseptual menjadi sebuah ketertarikan sendiri oleh peneliti dikarenakan urgensinya dalam kajian psikologi. Hal ini berdasarkan fenomena masyarakat akan kerancuan sosial dalam penetapan standar normal dan abnormal. Peneliti menggunakan jenis penelitian kualitatif, maka data-data yang digunakan peneliti adalah data-data dalam bentuk deskriptif dan narasi bukan angka. Sumber data primer yang digunakan dalam penelitian ini adalah buku-buku primer terkait psikologi modern khususnya dalam spesifikasi kajian normal dan abnormal, sedangkan buku-buku kajian psikologi pada umumnya menjadi sumber penunjang hasil analisa dalam penelitian ini. Fokus pembahasan utama dalam artikel ini adalah problem konsep normal dan abnormal dalam kajian psikologi modern. Artikel ini menjelaskan bahwa standar normal dan abnormal dalam kajian psikologi modern banyak dipengaruhi oleh relativisme Barat. Hal ini bertentangan dengan konsep psikologi Islam yang menjelaskan kajian normal dan abnormal secara terperinci dan absolut.

Kata Kunci: *Abnormal, Normal, Psikologi Modern, Manusia*

Background

Normal value is defined as following the rules or a general pattern,[1] in English it is called "Normal: without undue mental tensions".[2] Then, abnormal which is understood as not

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[1] Dendy Sugono (ed), *Kamus Besar Bahasa Indonesia*, 4th ed., n.d., 968.

[2] Allen Walker Read (ed), *The New International Webster's Comprehensive Dictionary of the English Language* (Florida: Trident Press International, 1996), 863.

following the ordinary circumstances [3] is an important thing in the study of psychology. Psychology has its own branch in studying abnormal behavior, namely Abnormal Psychology which seems to be very serious for the psichologists to determine the normal and abnormal concept of human soul. However, this study is very susceptible to bias because the criteria for normal and abnormal are quite relative[4] This problem has been realized by psychologists, even Thomas S. Szasz radically challenges the concept of abnormal and considers this concept to be just a myth in society.[5]

Determining the relative normal and abnormal values is caused by a secular epistemology that does not recognize revelation as a source of knowledge.[6] This results in all standards of truth that depend on the human senses and reason which are always changing. This absence of benchmarks has resulted in the confusion of the concept of normal and abnormal in the perspective of modern psychology. All of the things mentioned above result in changes in normal values that occur in one community, allowing it to turn abnormal in other communities and vice versa.[7] The confusion of normal and abnormal values will become a hegemony in mental health. This makes the imposition of normal and abnormal values of one group to another group.

One of the consequences of imposing these normal values is the discourse on homosexual normality. Homosexual groups with their *gay politics* view homosexuality as normal behavior. They argue that homosexual behavior is biologically inherited and cannot be changed psychologically.[8] This opinion is supported by the American Psychiatry Association (APA) which declassifies homosexuals from the DSM III which was published in 1973.[9] If the values of normality and abnormality are still relative, it is not impossible that religious behavior that is currently normal will become abnormal in the future.

Considering the importance of the *lahiriyah* dan *baṭiniyah* normality, Islam has a formulation of the standard of normality. The most important characteristic in the Islamic standardization format regarding the determination of normal and abnormal behavior is the conformity of *fiṭrah* (the nature of human). Islamic teachings were revealed to maintain the human *fiṭrah* without any changes. *Fiṭrah* is not changed since it is closely related to its physical essence.[10]

Humans in Islamic and Western Psychology

Islam views people as special creations of God with distinct rights and benefits. The fact that people have relationships with one another, with the nature, and within themselves is what makes people different from other animals,[11] as well as the relationship with their Creator.[12] Based on this, it appears that people are at the heart of the relationship. But in Islam, Allah SWT, the Creator, is at the center of

[3] (ed), *Kamus Besar Bahasa Indonesia*, 3.

[4] Rita L Atkinson, Pengantar Psikologi Jilid 2, ed. Nurdjanah Taufiq, 8th ed. (Jakarta: Erlangga, 1991), 241.

[5] Thomas S. Szasz, Myth of Mental Illness: Foundations of a Theory of Personal Conduct (New York: Harper Perrenial, 1974), 262.

[6] Syed Muhammad Naquib Al-Attas, Islam and Secularism, ed. Khalif Muammar (Bandung: PIMPIN, 2010), 172–73.

[7] Malik Badri, Dilema Psikolog Muslim, ed. Siti Zainab Luxfiati (Jakarta: Pustaka Firdaus, 1996), 12–15.

[8] Rita Soebagio, "Homoseksual (LGBT) Dan Problem Psikologi Sekuler," Islamia X, no. 1 (n.d.): 20.

[9] Joseph Nicolosi, "The Removal of Homosexuality from the Psychiatric Manual," Catholic Social Science Review, 2001, 71–72.

[10] Muhammad Izzudin Taufiq, Panduan Lengkap Dan Praktis Psikologi Islam, ed. Sari Narulita (Jakarta: Gema Insani Press, 2006), 443.

[11] Al Qur'an Al Karim, n.d., Hud; 16.

[12] Al Qur'an Al Karim, Al-Żāriyat; 56.

everything.[13] This is because all His creatures will return to Him. Islam believes that Allah SWT is the center of all things. The Qur'an, as a revelation from Allah SWT, and the *Hadith* of Prophet Muhammad SAW. This is confirmed by Faiz in his article which found that Islamic Psychology is not only limited to the human desire for self-actualization but also the relationship between humans as individual beings with other individuals, nature and God.[14]

The Qur'an explains that humans were created by Allah SWT in the best possible form so that humans are always grateful for their creation.[15] The explanation of thuman nature in the Qur'an can at least be divided into three major terms that describe humans as a whole, both from physical and psychological elements.[16] The first term is *al-bashār*,[17] the second term is the word *al-insān* and its changes, and the last term is the word *banī Ādam* or *ẓuriyatu Ādam*. This difference does not indicate a contradiction in the Qur'an, but instead becomes a miracle of the Qur'an because the Qur'an puts the understanding of human nature based on the emphasis on the conversation as the focus of the discussion.

Various notions of *al-bashār, al-ins, al-unās, al-insān, al-nās, banī Ādam,* and *ẓurriyat Ādam* conclude that that humans are creatures chosen by God as His caliphs on earth, as well as the creatures who are instilled the nature of recognizing the oneness of God in them, having freedom, being trustworthy, a sense of responsibility, and having a tendency towards good and evil in which both of these traits compete with each other to dominate human beings. However, the human's fitrah has been imprinted as a means of salvation in the true religion and total surrender. They have a gift in the form of the ability to take advantage of nature but at the same time they must fulfill their responsibilities to Allah SWT, the universe, fellow human beings, and themselves.

This opinion is in line with al-Ġazālī's thought stating that the essence of human is "*Laṭīfatu rabāniyatu rūḥāniyatu lahā bihaẓā al-qalb al-jismānī ta,,alaqu wa tilka al-laṭīfatu hiya ḥaqīqatu al-insānī*".[18] The essence of a human is the heart contained in its spiritual spirit. In another book, al-Ġazālī explains in more detail, namely:

> "*an haqīqah al-insān laysa ,,ibārah ,,an jism fahasb fainnahu innamā yakūnu insānan iẓa kāna jauharan wa an yakūnu lahu imtidād fī ab,,ādi tafraḍi ṭaulan wa ,,arḍan wa ,,amaqan wa an yakūnu ma,,a ẓalika ẓā nafs wa an takūnu nafsahy nafsan yaġtadī bihā yaḥsa yataharaku bi al-irādati wa ma,,a ẓalika yakūnu biḥayṡu yaṣluhu lian yatafahhama al-ma,,aqūlāt wa yata,,allamu al-ṣanā,,āt wa ya,,amaluhā in lam yakun ,,āiq min khārij lā min jihati al-insāniyati faiẓā iltaama jamī,,a haẓā ḥaṣala min jumlatihā ẓāt waḥidah hiya ẓātu al-insāni*".[19]

Following various opinions of al-Ġazālī, it can be concluded that human nature is not only what is sensed but it is deeper than that. Humans are an arrangement of the heart, mind, soul, and spirit that combine and guide human life to conform to its fitrah (**nature**).

This opinion is shared by al-Attas who states that "*man has a dual nature, he is both body and soul, he is at once physical being and spirit*".[20] Thus, it is clear that human is a unity of both physical and spiritual beings.

Various previous explanations of human nature have always been closely related to the

[13] Hanna Djumhana Bastaman, Integrasi Psikologi Dengan Islam: Menuju Psikologi Islami (Yogyakarta: Pustaka Pelajar, 2011), 54–55.

[14] Muhammad Faiz Al Afify, "Konsep Fitrah Dalam Psikologi Islam," Tsaqafah 14, no. 2 (2018): 293.

[15] Al Qur'an Al Karim, Al-Ṭīn: 4.

[16] Muhammad Ata, Ruh and Nafs: Human Soul (Islamabad: Dost Publication, 2014), 1–11.

[17] Al-Ragib Al-Asfāhani, "Mu'jam Mufradāt Alfaẓ Al-Qur'ān," n.d.

[18] Al-Ghazali, Ihya' 'Ulumuddin (Beirut: Daarul-Ibnu Hazm, 1426), 3.

[19] Al-Ġazālī, Ma,,ārij Al-Qudus Fī Madārij Ma,,arifati Al-Nafs (Beirut: Dār al-Āfāq al-Jadīdah, 1975), 53.

[20] Syed Muhammad Naquib Al-Attas, Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam (Kuala Lumpur: ISTAC, 1995), 143.

conception of *fiṭrah*. The term *fiṭrah* lireally means the creation, causing something to exist for the first time and the general natural structure by which a child is created in its mother's womb.[21] The word *al-fiṭrah* is derived from the word *fiṭara* with the base form of *fiṭrun* or *fiṭratan* which means holding tightly, breaking, splitting, and creating it so that the sentence *fiṭarahu* means creating something for the first time.[22] Thus, it can be concluded that literally the word *al-fiṭrah* contains several meanings, such as a natural tendency that is innate from birth, the creation that causes something to exist for the first time, and the natural structure of humans.

Fiṭrah is also related to Islam and means that being born as a Muslim. It is used when *fiṭrah* is viewed in its relationship to *syahadat* (the confession) that there is no God but Allah SWT and the Prophet Muhammad SAW is the messager Allah SWT which makes someone become a Muslim. In this case, *fiṭrah* refers to the ability designed by Allah SWT for humans to know Allah SWT. The case of *fiṭrah* is closelyrelated to the Hadith of the Prophet Muhammad SAW :

"ḥaddaṡanā hāshim ḥaddaṡanā abū ja„far „an al-rabī„ ibn anasin „an al-ḥasani „an jābir ibn „abdillāhi qāla, qāla rasūlullahi ṣallaallahu „alayhi wa sallama kullu maulūdin yūladu „ala al-fiṭrah hattā yu„ribu „anhu lisānuhu faiẓā a„raba„anhu lisānuhu immā shākiran wa immā kafūran. (HR. Ahmad)".[23]

From this *hadith*, we can see that every child is born into this world in a state of *fiṭrah*. Thus, what is meant by this *fiṭrah*? Ibn Baṭal explains

the meaning of *fiṭrah* as *"Bayānu an al-fiṭratu al-īmān al-„ām, wa inamā fīhi anahu yūladu „ala tilka al-khilqah allatī lam yaẓhar minhā īmān wa lā kufrun".*[24] From this information, it can be seen that every child born has brought *fitrah* within themselves, that is the essence of creation from Allah SWT, even though there are no signs of faith or disbelief in the child.

Further explanation is provided by al-Nawawīy:

"Wa qīla ma„nāhu kullu maulūdin yūladu „ala ma„rifati Allah ta„āla wa al-iqrār bihi falaysa aḥadun yūladu illā yuqirru bianna lahu ṣāni„an wa in sammāhu biġayri ismihi au „abada ma„ahu ġayrahu wa al-aṣaḥḥa anna ma„nāhu anna kullu maulūdin yūladu mutahayyian lilislāmi".[25]

Al-Nawawīy explains that every child who is born already knows Allah SWT, and every child who is born is created to embrace Islam. It can be seen that *fitrah* is always related to Islam. Islam is a religion of *fitrah* and in accordance with the human creation.

People are born in a state where monotheism and *fitrah* are one because the *fitrah* of God is a part of the human soul. The Prophets and Apostles then arrived to urge people to get back in touch with their nature and to lead them toward monotheism, which is in harmony with their nature because monotheism is one with fitrah..[26] *Fiṭrah* is the creation of Allah SWT, so it would make a lot of sense if the law that is in line with *fiṭrah* is the law of Allah SWT, namely the Islamic sharī'ah which has been written in the Qur'an and the Sunnah of the Prophet Muhammad SAW.[27] On this basis, Islam is also referred to as a *fitrah*

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[21] Quraish Shihab, Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur"ān, Juz XI (Jakarta: Lentera Hati, 2002), 54–55.

[22] Al-Asfāhani, "Mu'jam Mufradāt Alfaẓ Al-Qur'ān," 2415.

[23] Imam Ahmad ibn Ḥanbal, Musnad Imam Ibn Ḥanbal, ed. Shu„aib Al-Arnūṭ (Mu"asasah alRisālah, n.d.), 1408.

[24] Ibn Baṭal, Sharḥu Ṣahih Al-Bukhārī Li Ibn Baṭal (Riyadh: Maktabah Rushdi, 2003), 372.

[25] Abū Zakariyā Muḥīyu al-Dīn Yaḥya ibn Sharf Al-Nawawīy, Almanhāj Sharḥu Ṣaḥīḥ Muslim Ibn Al-Ḥajāj, 16th ed. (Beirut: Dār Iḥyā al-Turaṡ al-„Arabīy, n.d.), 208.

[26] Baṭal, Sharḥu Ṣahih Al-Bukhārī Li Ibn Baṭal, 372.

[27] Yasen Mohamed, Insan Yang Suci: Konsep Fiṭrah Dalam Islam, ed. Masyhur Abadi (Bandung: Mizan, 1997), 21.

religion, namely a religion that is in accordance with human nature.

The various explanations above reveal that all children are born in a state of *fitrah*, which is in a state of innate virtue, and it is the social environment that causes individuals to deviate from this state.[28] The human nature has more than just knowledge of Allah SWT; it also a love for Him and a desire to carry out the teachings of diin (religion) sincerely as a true hanīf (the creation). Human knowledge of the oneness of Allah SWT has been clearly written in the Qur'an surah al-A'raf verses 172-173:

> *"Wa iż akhaża rabbuka min banī ādam min żuhūrihim żurriyyatahum wa ashadahum "alā anfusihim alastu birabbikum, qālū balā, shahidnā an taqūlū yauma al-qiyāmah innā kunnā "an hāżā ġāfilīn. Au taqūlū innamā ashraka ābāūnā min qoblu wa kunnā żuriyyatan min ba"dihim, aftuhlikunā bimā fa"ala al-mubṭilūn"*

The translation of the verse is: *"And (remember), when your Lord brought forth the offspring of the children of dam from their sulbi and Allah took witness against their souls (while saying): "Am I not your Lord?" they replied: "Yes (You are our Tuban), We are witnesses". (We do that) so that on the Day of Resurrection you will not say: "Indeed, We (Bani dam) are the ones who are unaware of this (oneness of God)". Or so that you do not say: "Indeed, Our parents have partnered with God long ago, while We are descendants who (come) after them. So Will You destroy Us because of the deeds of those who went astray first ".*

We can conclude that *fiṭrah* is a human concept in Islam which contains the meaning of original creation. A man was created with his *fitrah*, before he finally underwent a change because it intersects with society.[29] Every child who is born is always in a state of nature and can accept the truth in Islam. By reasoning his

mind, he will be able to find a variety of science, morals, and beauty that is in the teachings of Islam. However, it should always be remembered that eternal *fitrah* can be obscured by the negative impacts of the social, cultural, political, philosophical environment.[30] Therefore, humans must hold fast to revelation to get guidance. Instructions on the conception of firah along with the teachings, and commands that allow to restore it. This *fitrah* conception is the basis for Muslim psychologists in determining normal or abnormal behavior.

While in Western Psychology, the study of humans which is apart from philosophy began around 1879 when Wilhelm Wundt (1832-1920) from the University of Leipzig Germany established a laboratory to analyze human and animal behavior through experimental methods.[31] Wundt's method includes observing and testing general human behavior in the laboratory. Wundt's experiment served as the foundation for the eventual separation of psychology and philosophy. Later, as the field of psychology matured, it gave birth to several branches, including humanism, behaviorism, and psychoanalysis.[32]

Psychoanalysis initiated by Sigmund Freud views humans as having three psychic structures: consciousness, preconsciousness, and unconsciousness.[33] Para However, psychoanalytic researchers are more interested in analogizing it as an iceberg, which is likened to consciousness as the visible part, and it is very small compared to the invisible part. Below the surface of the sea there is a part of preconsciousness. And the biggest and deepest

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[28] Ibn Hajar Al-"Asqalāni, Fathu Al-Bārī Sharḥu Ṣahih Al-Bukhārī, 3rd ed. (Beirut: Dār alMarifah, 1979), 248.

[29] Taufiq, Panduan Lengkap Dan Praktis Psikologi Islam, 43.

[30] Mohamed, Insan Yang Suci: Konsep Fiṭrah Dalam Islam, 195.

[31] Dai Jones, History and Theories of Psychology (London: Arnold, 2001), 25.

[32] Hanna Djumhana Bastaman, Integrasi Psikologi Dengan Islam: Menuju Psikologi Islami, 49.

[33] Sigmund Freud, Studies in Hysteria, ed. A.A. Bril (Boston: Beacon Press Beacon Hill, 1950).

part is the unconscious.[34] Freud's explanation about human does not stop at three psychic structures. Another major theory is the dynamics of the *Id(das es)*, *Ego(das ich)*, and *Super Ego(ueber ich)* systems.[35]

The first system is *Id* which is the most basic part of the human personality, it is a storehouse of basic human needs. This system is in the form of a kind of initial energy, original, spontaneous, impulsive, irrational, seeking self-interest, pleasure-oriented, and avoiding various unpleasant things, containing desires that are not necessarily in accordance with the norm. If this impulse is satisfied, it will achieve a happy state, if it has not been achieved then with all its power will seek satisfaction, this is what is meant *"The Id is the "it wants me to" or "the Id impels me to" portion the personality"*. [36] Therefore, *Id* is an inner world that is hidden in the subconscious and does not have a direct relationship with the real world or the conscious world.

The second system is the *ego*, which is the part of the personality that is in contact with the world of reality that is outside of itself. In this case, the *Ego* acts as an "executive" who commands, regulates, and controls the personality, so the process is exactly like the "manager" who always controls the course of the *Id*, *Super ego*, and the outside world.[37] Like when a person who is hungry needs to eat. The *Id* is responsible for creating hunger, the *ego* is responsible for making the decision to get food and for carrying it out, and the *super ego* is responsible for weighing the pros and cons of different methods of doing so. The *ego*'s job is to act as a conduit between the *id* and the

outside world, attempting to carry out the *id*'s desires following the reality (reality principle).[38] *Ego* can also be analogous to the ability of the brain or reason that guides humans to find solutions to problems through reasoning.

The third system is the *Super Ego*, which refers to the sociological aspect of personality, a personality system that contains various values and rules that are evaluative in nature.[39] *Super ego* According to many societal moral standards, the *super ego* behaves as something desirable. Whether anything is done by the *Ego* on the spur of the *Id*, or if it is a filter of both personality systems, it is a filter of the sensor of good-bad, right-wrong. By adhering to the environmental moral code, the superego system demands the ideal course of action.[40] It is analogous to a small heart that is formed through a process of internalization with the social environment and various moral values. This system consists of small heart and *ideal Ego*.[41] The main function of this system is to control the *id*, direct the *ego* to a goal that is based on morals rather than reality, and push the individual towards perfection. However, an imbalance in the development of the *ego* and *superego* will result in crime[42] or things that are far from moral value.

According to Freud's psychoanalytic school of thought, the idea of a human is one that is governed by a person's unconscious system and heavily influenced by his or her past. The *id*, which controls the entire human psychic system, is located in this region. It goes without saying that this considerably simplifies the complexity of a human. In short,

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[34] Sarlito W Sarwono, Berkenalan Dengan Aliran-Aliran Dan Tokoh Psikologi (Jakarta: PT. Bulan Bintang, 2002), 155.

[35] David A Lemming (ed), Encyclopaedia of Psychology and Religion (New York: Springer, 2010), 241.

[36] Ives Hendrick, *Fact and Theories of Psychoanalysis*, n.d., 92.

[37] David A Lemming (ed), Encyclopaedia of Psychology and Religion, 274.

[38] Hendrick, Fact and Theories of Psychoanalysis, 92.

[39] Alan E Kazdin (ed), Encyclopaedia of Psychology (Vol VII) (New York: Oxford University Press, 2000), 517.

[40] Hendrick, Fact and Theories of Psychoanalysis, 92.

[41] Anthony Bateman, Introduction to Psychoanalysis: Contemporary Theory and Practice (London: Routledge, 1995), 35–36.

[42] Kurniawan Wahyu, "Sumber Kejahatan Dalam Perspektif Psikologi Islam," Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan 10, no. 2 (2019): 224.

Psychoanalysis views human nature as bad, wild, cruel, non-ethical, selfish, full of lust, and God to material pleasures. This is certainly very contrary to the complexity of humans who have so many dimensions of needs to fill their lives. With this theory, Freud equates humans with animals that move only on the basis of instincts, this is certainly contrary to the nature of humans who have reason and have religious beliefs.[43]

In contrast to psychoanalysis, which views humans as a collection of ids seeking pleasure to be satisfied, behaviorism [44] Humans are seen by behaviorism as organisms who are biologically influenced by their surroundings. As a result, the primary topic of research in behaviorism psychology is the process of human adaptation. The main idea of the stimulus-response bond, which later gave rise to the Classical conditioning theory developed by Ivan Pavlov and J.B. Watson, the Law of Effect developed by E. Thondike, Operant conditioning developed by B.F. Skinner, and A. Bandura with Modeling, can be seen in behaviorism studies on adaptation (exemplary).[45]

According to behaviorism, people and animals both have the capacity to react to their surroundings. This is due to the fact that behaviorist psychologists use animal experiments in their studies.[46] It is clear that the human soul is comparable to an animal soul in terms of how it reacts to environmental cues to produce behavior. This idea is supported by a variety of methodologies; in fact, each practitioner may employ a different methodology, but they all share the same understanding of human nature. All behaviorists concur that the references to mind, thought, and spirit must be deleted. Humans behave like lower-level living things that are influenced by external factors and react to them physiologically.[47]

Based on various theories that have developed in Behaviorism Psychology, it can be understood that humans are born from existence but are empty and begin to be filled little by little by various experiences. These experiences form a system of automatic mechanisms. Humans only have a response system so that in Psychology Behaviorism humans are like inanimate objects that do not have the will and freedom to determine behavior, but are highly conditioned by the environment in which they live.

Based on these various things, it is clear that this school views that humans do not have anything special in their behavior compared to other creatures such as animals as intended: *"we do not need to try to discover what personalities, states of mind, feelings, trails, of character, plans, purpose, intentions, or other prerequisites of autonomous man really are in order to get on with a scientific analysis of behaviour"*, [48] Humans only respond to environmental stimuli. Just as the behavior of animals is shaped by their environment, so are humans. In this theory it can be seen that humans are very dependent on the environment in which they live. Humans are described as passive creatures and do not have the ability to choose.

The Freudians and Behaviorists place great emphasis on the relationship between humans and the animal world, tending to ignore or even reject the various characteristics of humans. This is what makes Abraham Maslow, one of the founding figures of the American

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[43] Hanna Djumhana Bastaman, Integrasi Psikologi Dengan Islam: Menuju Psikologi Islami, 23.

[44] (ed), Encyclopaedia of Psychology (Vol VII), 355–59.

[45] Sarwono, Berkenalan Dengan Aliran-Aliran Dan Tokoh Psikologi, 113–15.

[46] Howard Rachilin, Introduction to Modern Behaviourism (San Francisco: W.H. Freeman Company, 1985), 56–58.

[47] Robert W Crapps, An Introduction to Psychology of Religion (Georgia: Mercer University Press, 1986), 96.

[48] B.F. Skinner, Beyond Freedom and Dignity (New York: Bantam Books, 1971), 15.

Association of Humanistic Psychology with Carl Rogers, Rollo May, and Charlotte Buhler. In his academic assignment, he met Kurt Goldstein who introduced him to the concept of self-actualization and started doing theoretical work. This is where Maslow began to fight for Humanistic Psychology[49], he wondered why so many animal races have instincts that are unique to their kind, it would make sense if humans also have their own characteristics.[50] The two prior schools of psychology deny the inner human essence and treat people like animals. Maslow reconstructs the fundamental structure of psychological thought in order to take into account a variety of subjective and objective factors. Maslow came to the conclusion that the old psychology's claim that it was the only path to the truth was naive.[51]

Humanistic Psychology, the third stream in psychology, sees humans as creatures that must be understood as whole beings and studied holistically [52] and this is Maslow's answer to his research and observations on human nature. According to Maslow, humans are unique creatures because of their ability to develop very far through their uniqueness. This uniqueness is seen in the potential and creativity of humans to develop towards self-actualization. Because of this self-actualization ability, Maslow said that humans are sacred.[53] It is recognized that humans have a spiritual dimension, in addition to the somatic, psychological, and social dimensions of human existence, and focuses on living things and the desire to live a meaningful life as a human motive.

This point of view includes the special abilities of humans, which in the end the characteristics of human existence can be [summed] up in spirituality, freedom, and a sense of responsibility. Based on these various things, Viktor E. Farnkl argues that there are three basic assumptions about the concept of humans that are interconnected[54], include; *first, The freedom of*; this assumption emphasizes that human nature according to humanism is at odds with the psychoanalytic view which is determenistic in nature. This assumption states that humans have the ability to freely choose various existing plans of action. He is able to choose and take an attitude towards himself, both towards his physical condition and his psychic tendencies. Human freedom here is limited because humans themselves are limited creatures. Human freedom is not freedom from but freedom to take and determine attitudes,[55] *second, The will to meaning;* the assumption of the main motivation of humans to seek, find, and fulfill the purpose and meaning of life. This assumption This assumption contradicts Freud's assumption, the will to pleasure, and Adler's assumption, the will to power, which explains that the purpose of human life is to achieve satisfaction and power. For humanists, pleasure and power are included in the search for the meaning of life. Power is an important means of achieving meaning in life, and enjoyment is a side effect of achieving meaningful in life[56], *third, The meaning of life;* it can be found in life itself, whatever the conditions of life. The meaning of life itself is unique, specific, and personal. This is because the meaning of life cannot be given by others, but must be sought by yourself. In finding the meaning of life, there are at least three potential things that can be done. First, carry out life's

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[49] (ed), Encyclopaedia of Psychology (Vol VII), 118.

[50] Frank G Goble, Mazhab Ketiga: Psikologi Humanistik Abraham Maslow, ed. A Supraktinya (Yogyakarta: Kanisius, 1992), 37.

[51] Abraham Maslow, The Psychology of Science, ed. Haniah (Jakarta: Teraju, 2004), 1.

[52] (ed), Encyclopaedia of Psychology (Vol VII), 186–88.

[53] Abraham Maslow, Religions, Values, and Peak Experiences (New York: Penguin Books, 1976), 64–65.

[54] Baharuddin, Paradigma Psikologi Islam (Yogyakarta, n.d.), 293–94.

[55] Baharuddin, 291.

[56] Baharuddin, 296.

duties as well as possible. Second, trying to live and experience the various values contained in life itself. Third, accept with steadfastness and courage all forms of suffering that can no longer be avoided.[57] These three things can be analogized as creative values (various creative values), experimental values (various belief values), and attitudinal values (various values of attitude).

There are many existing presumptions, and this flow implies that people have good potential. Humans are seen as the source of their own authority in humanistic psychology. This demonstrates that people are sentient, autonomous, and active agents who control everything. He is a being who has the capacity to fully discern the many objectives he most desires and the numerous strategies for achieving those objectives that are deemed to be most appropriate. Therefore, the human construct in Maslow's view is not metaphysical and tends to be secular.[58] Instead of thinking being the primary factor in determining whether or not to seek the truth, the humanistic movement rejects the importance of the soul in the technique of knowledge.[59] Humans have no relationship with God and were not created by Him. Humans determine all aspects of life without any intervention from God.

Differences in secularism's ideology, which shapes modern psychology's view of humanity, cannot be separated. Of course, this creates fresh issues going forward. In his research, Jarman Arraisi argues that current psychology schools are highly disconnected from Islamic principles.[60] Even more so, the social and spiritual phenomena in the Islamic culture are outside the comprehension and cordial relationship of modern psychology. Meanwhile, Islamic Psychology is a collaboration between the *jasmaniyah* (physical) and *ruhaniyah* (spiritual) factors.[61]

Challenges of Abnormal Concepts

The secular epistemology of modern psychology poses a number of issues in daily life. Confusion over what constitutes normal and deviant behavior in humans is one of them. Psychologists find it challenging to determine exactly what is normal and abnormal. This is due to the lack of widespread consensus over what constitutes abnormality and the challenge of identifying the ideal and flawless human being.[62] A normal person is relatively close to the ideal physical-spiritual integration, his psychological life is stable, does not harbor inner conflicts and generally has a healthy mentality. This is also true for abnormal individuals who are relatively far from physical-spiritual balance, have inferior and superior levels and have unhealthy mentality.[63] The distinctions between the abnormal and the normal, nevertheless, are still up for discussion. To tell what is normal from what is aberrant, a variety of standards and metrics must be used.

From a conceptual standpoint, several common notions have been developed. According to psychoanalysis, a person is considered to be normal when their ego is able to govern and control all psychic components as well as personality, allowing them to live a

[57] Baharuddin, 296.

[58] Erdy Nasrul, Pengalaman Puncak Abraham Maslow (Ponorogo: CIOS, 2010), 36.

[59] Khairul Nizam bin Zainal Badri. Hari Krishnan Andi, "UPAYA PENDIDIKAN SUFISTIK DALAM PENGEMBANGAN PSIKOLOGI MODERN," DINAMIKA; Jurnal Ilmiah Pendidikan Dasar 12, no. 2 (2020): 83.

[60] Jarman Arroisi, Iqbal Maulana Alfiansyah, and Martin Putra Perdana, "Psikologi Modern Perspektif Malik Badri (Analisis Kritis Atas Paradigma Psikoanalisa

Dan Behaviourisme)," Al-Qalb : Jurnal Psikologi Islam 12, no. 1 (2021): 11, https://ejournal.uinib.ac.id/jurnal/index.php/alqalb/article/view/1722/1693.

[61] Munawir Haris, "Pendekatan Psikologi Dalam Studi Islam," PALITA: Journal of Social - Religion Research 2, no. 1 (2017): 89, https://doi.org/10.24256/pal.v2i1.521.

[62] Atkinson, Pengantar Psikologi Jilid 2, 242.

[63] Kartini Kartono, Psikologi Abnormal Dan Abnormalitas Seksual (Bandung: Mandar Maju, 1989), 3.

generally peaceful life free of conflict.[64] Kartono defines the concept of a normal person more specifically and in detail, namely:

A typical individual with a healthy mentality will behave appropriately (matched, right) and be accepted by society as a whole; His life attitude is consistent with the customs and way of life of neighborhood communities, resulting in fulfilling intra- and intersocial connections.[65]

The World Health Organization (WHO), the world health organization under the auspices of the United Nations (UN) defines normal-healthy as: "*mental health as a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfuly, and it"s able to make a contribution to his or her community.*"[66] When a person recognizes their potential, can handle pressure from both inside and outside of themselves, and contributes to their community, they are considered to be normal human beings. Conceptually, the many definitions previously emphasized that normal is a healthy state, which is typically characterized by efficacy in adapting and the ability to fulfill varied demands of life in a way that makes people feel happy.

Conversely, the abnormal concept is on the contrary to the normal concept. Durand explained the abnormality was "*a psychological dysfunction that is associated with ditress or impairment in finction and a response that is not typical or culturally expected*".[67] It can be explained that abnormal is a psychiatric disorder associated with pressure or inhibition of functioning and responses that are neither specific nor expected according to societal cultural standards.

Another definition of abnormality was put forward by Jerome Wakefield with the Theory of Adverse Dysfunction, in which mental disorders are:

..a detrimental dysfunction, loss which is a limiting value based on various social norms and dysfunction is a scientific limitation which refers to the failure of mental mechanisms to perform natural functions as designed by evolution. So the concept of disorder combines a value component and a scientific component.[68]

Getzfeld tries to express almost the same definition which states that abnormality as "*we define abnormal behavior by using three perspectives: the statistical frequency perspective, social norms perspective, and maladaptive behavior perspective*".[69] A person is considered to be normal when they are aware of their potential, capable of handling demands both inside and outside of themselves, and helpful to their community. Conceptually, the many preceding definitions emphasize that normal is a healthy state, which is frequently characterized by effectiveness in adapting, being able to carry out varied demands of life in a way that produces feelings of enjoyment.

A more detailed definition tries to be explained by Halgin who states that abnormality is "*We are defining abnormality in terms of four criteria: distress,impairment, risk to self or others, and behavior that is outside the norms of the social and cultural context within which it takes place*".[70] Halgin clearly defines abnormal into four major criteria, namely personal difficulties, reduced values, harm to oneself and others, and the inappropriateness of the behavior with the social norms prevailing in the society.

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[64] Kartono, 21.

[65] Kartini Kartono, Hygine Mental Dan Kesehatan Mental Dalam Islam (Bandung: Mandar Maju, 1989), 7.

[66] "Http://Www.Who.Int/Features/Factfiles/Mental_health/En/," n.d.

[67] Vincent Mark Durand, Essentials of Abnormal Psychology (Wadsworth: Cengage Learning, 2013), 2.

[68] Soebagio, "Homoseksual (LGBT) Dan Problem Psikologi Sekuler," 13.

[69] Andrew R Getzfeld, Essential of Abnormal Psychology (New Jersey: John Wiley & Son, 2006), 1–2.

[70] Richard P Halgin, Abnormal Psychology: Clinical Perspective on Psychological Disorders (New York: McGraw-Hill, 2010), 34.

Supratiknya developed a different concept by examining the various reasons of anomalous conduct. Supratiknya uses the fundamental conceptualization of one of the accepted theories of personality to define the origin of the appearance of this abnormal conduct. As far as we are aware, each personality theory offers a different perspective on the causes of human behavior and its variations. The first is a psychoanalytic framework formed from the flow of psychoanalytic psychology, a psychology that investigates human behavior based on the concept of motivation and dynamic conflict in the unconscious region of the human psyche, one of the seven frameworks identified by Supratiknya. According to psychoanalysis there are three systems that play a role in the human soul, namely the Id, Ego, Super Ego,[71] and this school argues that abnormal occurs because of the gap between personal desires and experiences with the existing reality. The two behavioristic thinking frameworks are derived from the psychology of behaviorism, a school that has a view in psychology that the main problem in psychology is behavior without linking various conceptions of consciousness. Behaviorism is empirical, objective and experimental. Empirical refers to something that can be experienced via the senses, objective refers to something that is founded on facts, and experimental refers to something that can be verified by laboratory experiments. This psychological trend emerged as a reaction to numerous psychoanalytic views. Psychoanalytic theory, according to behaviorism, is unscientific and cannot be demonstrated through experimentation. An error in learning is the root of the anomaly. *Third,* humanistic frameworks that emerged from the movement of humanism psychology contend that the use of excessive self-defense mechanisms, unfavorable social circumstances, and excessive stress all limit personal growth and are the root causes of abnormality.

We may deduce from the numerous definitions given above that there are a number of criteria that can be used either separately or in combination to measure irregularity. The following are some examples of how abnormality is conceptualized;

Firstly, Abnormalities According to Statistical Conceptions. Statistically a symptom is declared as abnormal if it deviates from the majority. Thus, a genius is as abnormal as an idiot, an honest person becomes abnormal among the dishonest community of people.

Second, Abnormal according to Pathological Conception. Based on this conception, individual behavior is declared abnormal if there are certain clinical symptoms, such as illusions, hallucinations, obsessions, phobias, and so on. On the other hand, individuals whose behavior does not show these symptoms are normal individuals. This becomes problematic because no human being is free from these things, especially during difficult times.

Third, Abnormal according to the Personal Adjustment Conception. According to this conception, a person is said to be well adjusted if he is able to handle every problem he faces successfully. And it shows that he has a normal soul. However, if he shows anxiety, sadness, fear, and so on in dealing with problems, which in the end the problem is not solved, it is said that his personal adjustment is not good, so that his soul is declared abnormal. This point of view is a negative point of view. It looks as if humans have to avoid problems in order to live a peaceful and peaceful life and ignore the various unique abilities of humans.[72]

Fourth, Abnormalities according to the Concept of Personal Maturity. According to this conception, a person is declared normal in

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[71] Salvatore R Maddi, Personality Theories: A Comparative Analysis (New York: The Dorsey Press, 1968), 37–38.

[72] Frank G Goble, Mazhab Ketiga: Psikologi Humanistik Abraham Maslow.

spirit when he has shown his personal maturity, that is, if he is able to behave according to his level of development.[73] The problem that arises is the difficulty of finding a mature personal ideal.[74]

Fifth, Abnormalities According to Socio-Cultural Conceptions. Every society has a set of norms that function as a regulator of the behavior of its members. Individuals as members of society are required to conform to the social and ethical norms in which they are located. If the individual's behavior deviates from these norms, then he is declared an abnormal individual.[75] There are issues with this viewpoint as well. So how can an honest individual be labeled weird in a workplace when corruption is the norm. What happens when someone who upholds their religious views is labeled odd in the midst of secular society norms?

It is clear from the many definitions given above that the key factor in establishing what constitutes abnormal and normal behavior in a given situation is sociocultural impact and general behavior. Due to this, a thought that is common in one society may be considered odd in another.[76] Malik Badri added, "it is clear that the criteria determined by Western psychology for individuals who have good adjustment, are not developed based on scientific empirical research, but are based on cultural concepts. A concept that basically comes from the West, or a materialistic modern society tradition".[77] The concept of normal and abnormal behavior of a community group toward other community groups will ultimately be imposed as a result.

Psychologists have disagreed on the precise meaning of the idea of abnormal due to the difficulty in defining such concepts given the variety of existing issues. Secular psychology cannot determine what constitutes normal and deviant thoughts in accordance with moral and religious values based on the different definitions that currently exist. Based on this, Muslim psychologists must choose a course that sets them apart from various secular ideas, viewpoints, and psychological research.[78]

Abnormality in Islam: *Lahiriyah dan Bathiniyah*

Abnormalities of the human soul and its healing have long been discussed in the Qur'an. This is stated in the revelation of Allah SWT QS. Yunus 57. This verse shows that Islam has knowledge about mental disorders and their treatment. The verse also explains that mental disorders will always mislead the soul. There are so many verses in the Qur'an whose contents are in line with these verses.[79] These many scriptures clarify how Islam has discussed human defects and different cures. This also serves as a refutation to Western psychologists who are dismissive of religion. Sigmund Freud views religion as a sign of obsessive-compulsive disorder, whereas Anton P. Boisen views religious persons as having mental health issues. William James views religious figures as melakonis and has a vivid imagination.[80]

Islam holds that it is crucial that individuals abstain from any deviant behavior since doing so will make them regret it in the Hereafter. Husayn al-Rawad came to this conclusion:

"iżan alaysa min ṣiḥḥati kullu shayi alā nufsidu żātinā wa an nuḥāfiẓ „alayhā jasadan wa nafsan wa dīnan, wa lā nulawwiŝ sulūkanā wa akhlāqanā wa mu„āmalatinā wa „amalanā, wa lā nu„iŝa fī al-arḍi fasādan, wa ifsādan, wa lā naqṭa„ al-arḥām, wa an naṣila mā amara Allah bihi an yūṣala...."[81]

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[73] Frank G Goble, 14.

[74] Frank G Goble, *Mazhab Ketiga: Psikologi Humanistik Abraham Maslow.*

[75] Kartono, *Psikologi Abnormal Dan Abnormalitas Seksual*, 5.

[76] Soebagio, "Homoseksual (LGBT) Dan Problem Psikologi Sekuler," 58.

[77] Badri, *Dilema Psikolog Muslim*, 58.

[78] Badri, 12–15.

[79] Al Qur'an Al Karim, Al-Isra: 82 Fuṣilat: 44.

[80] Kartono, *Hygine Mental Dan Kesehatan Mental Dalam Islam*, 299.

[81] Ḥusayn Al-Rawadī, *Ṣiḥḥataka Fī Kulli Shay* (Makkah: Dār Ibn Ḥazm, 1997), 162.

The statement explains that maintaining lahiriyah and batiniyah normality is a way to safeguard both this world's and the afterlife's existence from harm. Furthermore, humans are led to the destruction of the world and the hereafter by lahiriyah and batiniyah abnormalities. A deviation from sincerity and submission to Allah, as well as a tendency of transgressing religious norms, are indicators of this disorder.[82]

It also occurs to *shari'ah* for it is the eternal word of God to all mankind. As stated by Izzuddin, Islamic standardization in defining normal and abnormal behavior does not change from its basis and it includes three things, *firstly* the standardization of identity, human nature is good before the individual is damaged by various environmental factors that affect him and cover the individual from his fitrah. *Second,* biological balance is one of the prerequisites for the development of emotional balance in medicine, as the human being was created for the first time without any physical or psychological defects. The brain's thinking process is greatly influenced by emotional balance; if there is an imbalance, worry, indecision, and restlessness will occur.[83] *Third,* social standardization of society. It is an Islamic environmental standard that is formed from the application of shari'ah as a whole.[84]

Normal conformity with fiṭrah is also seen in sharaḥ hadithṣ "*kullu maulūdin yūladu „ala fiṭrah* " in Musnad Abī anīfah li Ibn Sulṭān Muhammad:

"*yūladu „ala fiṭrah ay fiṭrati al-islāmi min al-tauḥīdi wa al-„irfāni wa al-ma„ Kullu na annahu*

lau khala wa ṭaba„ahu limā ikhtāra illa ṭarīqi al-īmāni „ala wajhi al-iḥsāan limā jubila „alalayhi min al-ṭaba„i al-mutahyyii liqabūli al-shar„i falau taraka „alayhā lastimara „ala luẓūmihā wa lam yufāriqahā māilan ila ġayrihā."[85]

Ibn Suln argued that because humans are formed in accordance with his fitrah and that fitrah will always be tied to him, fitrah would always make people want to follow Islamic law, even if the person in question tries to do otherwise. Therefore, normal behavior is conduct that is consistent with human creation. All of that is behavior that is consistent with human nature. This is also strongly tied to how well the heart works; if the heart is in good working order, human existence will be good and not against its basic nature..[86]

Al-Ġazālī states an abnormality as *"Al-akhlāq al-khabīṣah amrāḍu al-qulūbi wa asqāmu al-nufūs"*.[87] namely everything that destroys a person's spiritual and religious life system which is a disease of the heart and mental illness from a spiritual and religious perspective. In line with this statement, ibn Ibrāhīm states that *"Al-akhlāq al-sayyiah min al-raīs fī al-dīn tanfiru al-nās „an al-dīn, wa tabġaḍahum ilayhi, ma„a mā liṣāḥbihā min al-ẓam wa al-„iqāb al-khaṣ"*, In which negative behavior prevents people from enjoying din and turns people against din. We might infer from these two viewpoints that any behavior that departs from Islam and transgresses different Islamic shari'ah laws is deviant. The Islamic view of abnormality is divided into two broad

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[82] Zulkarnain Zulkarnain, "Kesehatan Mental Dan Kebahagiaan," Mawa'Izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan 10, no. 1 (2019): 32, https://doi.org/10.32923/maw.v10i1.715.

[83] Rossi Delta Fitrianah, "Keseimbangan Emosi Dan Kesehatan Mental Manusia Dalam Persfektif Psikologi Agama," Jurnal Ilmiah Syi'ar 18, no. 1 (2018): 94, https://doi.org/10.29300/syr.v18i1.1285.

[84] Taufiq, Panduan Lengkap Dan Praktis Psikologi Islam, 455–56.

[85] Alī ibn (Sulṭān) Muhammad Abū al-Ḥasan Nūr al-Dīn al-Malā al-Harawī Al-Qārī, Sharḥu Musnad Abī Ḥanīfah, ed. al-Shaykhi Khalīl Muḥiyyī Al-Dīn (Dār al-Kutub al-„Alamiyah, n.d.), 405.

[86] Muhammad Rizki Akbar Pratama et al., "Lesbian, Gay, Biseksual Dan Transgender: Tinjauan Teori Psikoseksual, Psikologi Islam Dan Biopsikologi," Jurnal Psikologi Islami 4, no. Juni (2018): 32.

[87] Abū Ḥāmid Muhammad ibn Muhammad al-Ġazālī Al-Ṭūsī, Iḥyā" „Ulūmu Al-Dīn, III, n.d., 49.

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categories, *baṭiniyah* and *lahiriyah*.[88] The external category of abnormalities includes a variety of symptoms or mental disorders that can be observed empirically and sensibly, while the *batiniyah* abnormality refers to a disease that cannot be perceived by the senses. There are many kinds of *batiniyah* abnormalities, some examples of *batiniyah* abnormalities which will have an impact on their outward behavior include being stingy [89], envious [90], arrogant[91], hypocrite[92], and excessive anger.[93] This baṭiniyah abnormality later gave rise to outward abnormal behavior in human behavior. These different justifications demonstrate how thorough and in-depth the aberration in Islam is. This is so that Muslims can foster positive attributes while simultaneously eradicating various negative traits, which is what Islam views as mental wellness. As a form of worship that involved the entire body—the heart. As a result, people will have good hearts and be good. And as the caliber of the worship he receives improves, so too will his heart's goodness.

Islam recognizes no prologue and has very defined standards for what constitutes aberrant and appropriate behavior. As faith is opposed to kufr, halal is opposed to haram, and command is opposed to prohibition, there are obvious and simple phrases that define normal and deviant behavior. Because Islam has a clear reference in the Qur'an and the Sunnah of the Prophet Muhammad SAW, there is no uncertainty when identifying normal and abnormal values.

Conclusions

Normal and abnormal discourses in the study of psychology are greatly impacted by a secular epistemological foundation. It is important to keep in mind that science,

especially psychology, has inherent values. This epistemology developed from the anti-establishment and ever-evolving Western worldview. This is the reason why Western science's epistemology lacks a common criterion of truth. The very relative normal and abnormal pregnancies are among those that are impacted. Its size is affected by the different values that emerge in the neighborhood. Naturally, this results in the lack of a consensus on what constitutes normal and pathological behavior. As a result, a person who is considered normal in one location may be considered abnormal in another.

Muslim scientists started investigating psychology long before Western researchers did. Muslim psychologists construct the epistemology of psychology as a whole using the Qur'an and Sunnah as their primary sources of guidance. There is no uncertainty in determining values because the Qur'an and Sunnah, the study's obvious and constant foundations, are used. If there is disagreement, it is solely at the *furu'i* level and not with regard to the *uṣūli* study.

Allah SWT arranged the numerous standardizations of Islamic ideals in the Qur'an in this particular manner. God's plan is undoubtedly consistent with the human nature because only the Creator really understands what His creation is like. Therefore, it would be foolish for Muslims who are aware of this to base their understanding on sources other than the Qur'an and the Prophet Muhammad's SAW Sunnah.

The Qur'an makes a very clear distinction between what is considered normal and abnormal in Islam. And the Prophet Muhammad SAW, whose life we can model after, is the perfect human example in Islam. The distinction between what is normal and

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[88] Taufiq, *Panduan Lengkap Dan Praktis Psikologi Islam*, 441–42.

[89] Al Qur'an Al Karim, AlBaqarah : 75-76.

[90] Al Qur'an Al Karim, AlBaqarah 109.

[91] Al Qur'an Al Karim, Al-Ma'un : 4-7.

[92] Al Qur'an Al Karim, Al-Baqarah : 8-20.

[93] Al Qur'an Al Karim, Sad : 26.

what is abnormal, as well as between what is good and what is terrible, and between what is merit and what is sin, is quite distinct. In Islam, a natural conception must be in line with human nature, which is considered to be Allah SWT's best creation. By making the fundamental idea of firah the standard of proper conduct, making this idea acceptable to all people because it is consistent with human nature itself.

As Muslims, we shouldn't automatically embrace the secular, materialist view of the West. The Qur'an and *Sunnah* form the fundamental and complete foundation of Islamic knowledge. From the outset of its descent, the basis was set, and there was always uniformity everywhere. This is thus because the foundation was made by the All-Knowing Creator, who is more familiar with human nature than humans are. *wa Allah-u 'alam bi al-Ṣawab*

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