

## CHAPTER ONE

### INTRODUCTION

#### A. Background of Research

Dreams have long been a subject of profound interest, captivating human attention from both scientific and spiritual perspectives. As mental phenomena occurring during sleep, dreams are often considered to be intermediaries between the physical world and the spiritual or transcendental realms. Across various cultures and traditions, dreams are imbued with diverse meanings, ranging from mere psychological events to divine messages or guidance for life.<sup>1</sup> Dreams have inspired authoritative figures in society, such as prophets, kings, and scholars, to alter the course of history or the condition of their communities.<sup>2</sup> This is further underscored by the fact that the wisdom of numerous cultures regards dreams as a source of revelation or prophecy.<sup>3</sup> From a Western perspective, dreams are frequently understood as the result of unconscious processes, linked to desires, fears, or the processing of information accumulated in

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<sup>1</sup> Frederick L. Coolidge, "Chapter 5 - Jungian Dream Analysis," in *The Science of Dream Interpretation*, 2022, 69–92, <https://doi.org/10.1016/B978-0-323-88494-5.00009-5>.

<sup>2</sup> Ade Armanda, "Mimpi," in *Ensiklopedi Islam Untuk Pelajar*, trans. JV Barus (Jakarta: PT Ichtiar Baru van Hoeve, 2005).

<sup>3</sup> Steve Paulson et al., "Dreaming: A Gateway to the Unconscious?," New York Academy of Sciences, no. Unlocking the Unconscious: Exploring the Undiscovered Self (2017): 1–18, <https://doi.org/10.1111/nyas.13389>.

daily life.<sup>4</sup> In contrast, within the Islamic tradition, dreams are seen as a medium of communication with the supernatural realm, potentially serving as hints or warnings from God.<sup>5</sup> In fact, dreams can be interpreted as containing revelations or divine commandments directed to specific individuals. In contemporary discourse, dreams remain a widely discussed topic, both in the West and in Islamic thought.

In the Western context, the study of dreams is predominantly approached from psychological and neurological perspectives. Dreams are often associated with theories related to brain function, memory processing, and the subconscious.<sup>6</sup> Beyond their cultural and psychological significance, dreams have also served as a source of inspiration for intellectual ideas, such as in the case of René Descartes (1596-1650), who coined the phrase *Cogito* based on his reflections on dreams.<sup>7</sup> In the English language, the word "dream" carries two distinct meanings, depending on whether it is used as a noun or a verb. As a noun, "dream" refers to a hope

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<sup>4</sup> Sigmund Freud, *Dream Psychology: Psychoanalysis for Beginners*, trans. M.D. Eder, English translation (New York: The James A. McCann Company, 1920).

<sup>5</sup> Ibn Qutaybah al-Dinawari, *Kitab Ta'bir al-Ru'ya* (Damascus: Dar al-Basyair, 2001).

<sup>6</sup> D Angeloch, "Thinking the Dream: Dream and Dream Thinking in Sigmund Freud, Hanna Segal, and Wilfred Bion," *The American Journal of Psychoanalysis* 83 (2023): 178–209, <https://doi.org/10.1057/s11231-023-09396-9>.

<sup>7</sup> Helen Sebba, *Gregor Sebba: The Dream of Descartes* (Carbondale, Edwardsville: Southern Illinois University Press, 1987), 56.

or aspiration to be realized, while as a verb, it describes the feelings, events, and images experienced during sleep.<sup>8</sup> This distinction highlights the multiple meanings of the term "dream," though the latter, as a reference to the mental phenomena during sleep, remains the more commonly used definition.<sup>9</sup>

In contrast, within Islam, dreams are not merely regarded as a natural process occurring during sleep. Instead, they are understood as a manifestation of the soul's interaction with the body, serving as a medium through which spiritual guidance, and even revelation, may be conveyed.<sup>10</sup> The term "dream" in Islamic thought is rooted in the Quranic Arabic words *ru'ya* and *ahlam*. *Ru'ya* specifically refers to a clear and true dream experienced during sleep,<sup>11</sup> whereas *ahlam* denotes dreams that are confused, unclear, or filled with negative imagery.<sup>12</sup> The occurrence of

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<sup>8</sup> A.S. Hornby, "Dream," in *Oxford Advanced Learner's Dictionary of Current English*, ed. Margaret Deuter, Jennifer Bradbery, and Joanna Turnbull (Oxford: Oxford University Press Inc., 2015).

<sup>9</sup> The meaning of "dream" as a hope or aspiration is believed to have gained prominence with the widespread use of the term "American Dream," popularized by James Truslow Adams in his 1931 book *The Epic of America*, written during the Great Depression (1929-1939) in the United States. Lee H Butler, "Foreword," in *Dreaming in Christianity and Islam: Culture, Conflict, and Creativity*, ed. Kelly Bulkeley, Patricia M. Davis, and Kate Adams (Piscataway, New Jersey: Rutgers University Press, n.d.).

<sup>10</sup> Emi Zulaifah, *Mimpi dalam Perspektif Psikologi*, July 7, 2024.

<sup>11</sup> Abu al-Fadl Jamaluddin Muhammad ibn Mandhur, "Ru'ya," in *Lisan al-'Arab* (Beirut: Dar Shadir, H 1414).

<sup>12</sup> Muhammad Husayn Muslim al-Nisabury, *Shahih Muslim*, vol. 7 (Egypt: Khair, 2013), <https://imnasution.files.wordpress.com/2013/11/shahih-muslim.pdf>.

dreams is considered a reflection of the soul, as it is influenced by the soul's readiness and quality.<sup>13</sup> Consequently, the dreams of Prophets, who possess elevated mental and spiritual faculties, are seen as a means of receiving divine revelation, while the dreams of other pious individuals serve as a source of inspiration. This understanding is reflected in the words of the Prophet Muhammad (SAW), who stated that in the end times, the final way for humans to receive God's message<sup>14</sup> would be through true dreams (*al-ru'ya al-shalihah*).

The previous discussion highlights several aspects that warrant further investigation. Western scholars tend to view dreams as empirical and historical phenomena, which are subsequently interpreted symbolically. In contrast, Muslim scholars regard dreams as a result of sensory impressions and a state of abstraction within the realm of *malakut* (the spiritual or metaphysical world). A comparative analysis of these two perspectives will provide deeper insight into how dreams are understood in each tradition and how they are viewed epistemologically. This paper aims to outline and analyze the concept of dreams in both Western and

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<sup>13</sup> Muhammad Utsman Najati, *Jiwa dalam Pandangan Para Filosof Muslim*, trans. Gazi Saloom (Bandung: Pustaka Hidayah, 2002), 185, 232.

<sup>14</sup> Muhammad ibn Sirin, *Tafsir Mimpi menurut al-Qur'an dan Sunnah*, ed. Harlis Kurniawan, trans. M. Syihabuddin and Asep Sopian (Jakarta: Gema Insani, 2004).

Islamic traditions, through an examination of definitions, interpretations by prominent figures, similarities and differences in conceptualizations, and a comparative and epistemological analysis of the two perspectives on dreams.

### **B. Research Questions**

Based on the background of the study that has been described above, this study will concern to the problems as follows:

1. What is the fundamental concept of dreams in Islamic and Western traditions?
2. What is the epistemological understanding of dreams in each tradition?
3. What are the similarities and differences in the epistemic value of dreams in Islam and the Western tradition?
4. How is Western dream research integrated with the concept of dreams in the Islamic worldview?

### **C. Research Objective**

From the previous research questions, this study attempts to:

1. Identify the concept of dreams in both Islamic and Western traditions.
2. Analyze the epistemological understanding of dreams in each tradition.
3. Compare the epistemic value of dreams from Islamic and Western perspectives.
4. Integrating Western dream research with the Islamic worldview on dreams.

#### **D. Significance and Contribution of the Research**

In accordance to the research objective, it is hoped that this research can provide two important significances:

1. Theoretical significance

This study provides a new perspective in the comparative analysis of the concept of dreams from both Western and Islamic civilizational perspective, particularly from an epistemological perspective. Furthermore, it offers an integrated approach to incorporating Western dream research into the Islamic worldview on dreams.

2. Practical significance

This study assists readers in understanding the practical applications of dream knowledge in spiritual, social, and scientific contexts. Moreover, it contributes to the discourse on the study of dreams in Islam by integrating insights from Western dream research.

#### **E. Previous Studies on Dreams in the Western and Islamic Tradition**

As a phenomenon inherently linked to human life, dreams have consistently garnered attention from various scholars, including researchers from both Islamic and Western perspectives. Several studies have explored the concept of dreams within these traditions, as well as comparative analyses between the two viewpoints.

Research on dreams from a Western perspective is typically categorized into historical, psychological, and empirical or scientific themes. In the domain of historical analysis, three notable studies are worth mentioning. First, *Dreams in Art History* (2021) by Daisy Yangyang Xu examines five iconic artists who created works inspired by the theme of dreams.<sup>15</sup> Second, the paper *Dreams in the Bible and in Modern English*

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<sup>15</sup> Daisy Yangyang Xu, "Dreams in Art History," in *Advances in Social Science, Education and Humanities Research*, vol. 559 (2nd International Conference on Language, Art and Cultural Exchange (ICLACE 2021), Atlantis Press, 2021), 61–72, <http://dx.doi.org/10.2991/assehr.k.210609.013>.

*Discourse: A Shift in Perspective* (2022) by Alexandra Smirnova and Igor Tolochin explores the secularization of the term "dream" and demonstrates a trend toward humanizing the divine in dream narratives, as well as transferring transcendental experiences into descriptions of human thoughts and emotions.<sup>16</sup> Third, Kelly Bulkeley's *Big Dreams: The Science of Dreaming and the Origins of Religions* (2016) discusses how dreams can serve as a medium for receiving divine messages and even play a role in the formation of religions.<sup>17</sup> While the first study examines dreams through the lens of art history, the second and third focus on the intersection of dreams and religion. However, none of these studies addresses dreams from a specific cultural or philosophical worldview.

From a psychological perspective, two studies illustrate key insights into the role of dreams. First, *My Dream, My Rules: Can Lucid Dreaming Treat Nightmares?* (2019) by Tainá Carla et al. explores the potential of lucid dreaming, a form of dream control, as a treatment for nightmares. Their findings suggest that lucid dreaming may offer therapeutic benefits,

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<sup>16</sup> Alexandra Yu Smirnova and Igor V Tolochin, "Dreams in the Bible and in Modern English Discourse: A Shift in Perspective," *Changing Societies & Personalities* 6, no. 4 (2022): 945–64, <http://dx.doi.org/10.15826/csp.2022.6.4.211>.

<sup>17</sup> Kelly Bulkeley, *Big Dreams: The Science of Dreaming and the Origins of Religions* (New York: Oxford University Press, 2016).



although its effectiveness remains limited and inconsistent.<sup>18</sup> Second, Asmaa Hamouda's *The Science of Dreams and Biochemistry of Midnight: A Questionnaire Study* (2018) examines the significance of dreams in psychology and their impact on mental health.<sup>19</sup> The first study had weaknesses due to limited effectiveness and inconsistency, the second focuses more broadly on the influence of dreams on psychological well-being.

The empirical and scientific literature on dreams is represented by two significant studies. First, *REM Sleep and Dreaming: Towards a Theory of Protoconsciousness* (2009) by John Allan Hobson, a prominent researcher in the field of dreams, explores the relationship between dreams and brain activity, particularly in relation to REM sleep. Hobson argues that the discovery of REM sleep has advanced our understanding of the neural basis of dreams and their role in the development and maintenance of waking consciousness.<sup>20</sup> Second, *The Simulation Theories of Dreaming: How to Make*

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<sup>18</sup> Tainá Carla Freitas de Macêdo et al., "My Dream, My Rules: Can Lucid Dreaming Treat Nightmares," *Frontiers in Psychology* 10, no. 26 (2019), <https://doi.org/10.3389/fpsyg.2019.02618>.

<sup>19</sup> Asmaa Hamouda F, "The Science of Dreams and Biochemistry of Midnight: A Questionnaire Study," *International Journal of Biomedical Investigation* 1, no. 2 (2018): 1–18, <https://doi.org/10.31531/2581-4745.1000109>.

<sup>20</sup> John Allan Hobson, "REM Sleep and Dreaming: Towards a Theory of Protoconsciousness," *Nature Reviews Neuroscience* 10, no. 11 (2009): 803–14, <https://doi.org/10.1038/nrn2716>.

*Theoretical Progress in Dream Science* (2015) by Antti Revonsuo et al. introduces the concept of "world-simulation" as a central framework to unify various theories of dreaming. The authors argue that progress in dream science will be more effectively achieved by focusing on testable, conflicting theories, rather than attempting to integrate all dream functions into a single, overarching theory.<sup>21</sup> Both studies present dreams from a psychiatric and empirical perspective, yet neither addresses the spiritual dimensions of dreams.

From an Islamic perspective, several studies have examined dreams in relation to the Qur'an and Sunnah, the interpretations of Muslim scholars, and their social significance. In the realm of research focused on Qur'anic and Sunnah concepts, three notable studies have been conducted. First, Roy Fiqri's master's thesis *Ta'bir Mimpi dalam Al-Qur'an: Kajian Tafsir Tematik* (2001) explores the concept of *ta'bir* (dream interpretation) in the Qur'an. He examines the definition of *ta'bir* dreams, the dream narratives in the Qur'an, and the practice of dream interpretation itself.<sup>22</sup> Second,

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<sup>21</sup> Antti Revonsuo, Jarno Tuominen, and Katja Valli, *The Simulation Theories of Dreaming: How to Make Theoretical Progress in Dream Science*, ed. Thomas Metzinger and Jennifer M. Windt, Open MIND (Frankfurt: MIND Group, 2015), <https://doi.org/10.15502/9783958570894>.

<sup>22</sup> Roy Fiqri, "Ta'bir Mimpi dalam Al-Qur'an: Kajian Tafsir Tematik" (Master, Jakarta, Institut Ilmu Al-Qur'an, 2002).

Aisyah Rahmawati's undergraduate thesis *Ru'ya in the Qur'an According to Fakhruddin al-Razi in His Mafatih al-Ghayb* (2021) investigates the concept of dreams based on Fakhruddin al-Razi's interpretation. Rahmawati identifies three terms for dreams in the Qur'an: *ru'ya*, *ahlam*, and *ahadith*.<sup>23</sup> Third, Muhammad Mustafa al-Jibaly's *The Dreamer's Handbook: Sleep Etiquette and Dream Interpretation in Light of the Sunnah* (2006), part of his series *The Inevitable Journey*, provides practical guidelines for the proper etiquette and interpretation of dreams based on the Qur'an and Sunnah.<sup>24</sup> While these three studies provide valuable insights into the concept of dreams in the Qur'an and Sunnah, they do not explore the views of other Muslim scholars on the subject.

The study of dreams from the perspectives of Muslim scholars is explored in at least three significant works. First, Megawati Morris's *Ibn al-'Arabi's Concept of Dreams* (2021) examines Ibn al-'Arabi's view of dreams (*ru'ya*) as an imaginary reality (*mitsal* or *khayal*) that manifests in the realm of existence (*wujud*). According to Ibn al-'Arabi, dreams are subjective and

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<sup>23</sup> Aisyah Rahmawati, "Ru'ya in the Quran According to Fakhruddin al-Razi in His Mafatih al-Ghayb" (Ponorogo, University of Darussalam, 2021).

<sup>24</sup> Muhammad Mustafa al-Jibaly, *The Dreamer's Handbook* (al-Kitab al-Sunnah, 2006).

thus possess an intermediate nature (*barzakh*).<sup>25</sup> Second, Labib Elmuna's *Penafsiran Filosofis tentang Mimpi dalam Pemikiran al-Kindi: Perspektif Islam dan Kajian Filsafat* (2024) presents a philosophical analysis of dreams, arguing that al-Kindi viewed them as a product of the soul's activity during sleep, in which mental power is exercised through imagination.<sup>26</sup> Third, Muhammad Jamaluddin's *Psikologi Mimpi Perspektif Ibn Sirin* (2020) suggests that dreams originate from both the unconscious and transcendental dimensions.<sup>27</sup> While these three studies provide a comprehensive understanding of dreams through the works of Ibn Sirin, Ibn al-'Arabi, and al-Kindi, they do not address the socio-historical context of dreams.

The historical and social dimensions of dream discourse are explored in two key works. First, Elizabeth Sirriyeh's *Dreams and Visions in the World of Islam: A History of Muslim Dreaming and Foreknowing* (2015) traces the

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<sup>25</sup> Megawati Morris, "Ibn Al-'Arabi's Concept of Dreams," *Al-Syajarah ISTAC-IIUM* 26, no. 1 (2021): 27–48.

<sup>26</sup> Labib Elmuna, "Penafsiran Filosofis tentang Mimpi dalam Pemikiran al-Kindi: Perspektif Islam dan Kajian Filsafat," *Aqidah-Ta: Jurnal Ilmu Aqidah* 10, no. 1 (2024): 13–24, <https://doi.org/10.24252/aqidahta.v10i1.49628>.

<sup>27</sup> Muhammad Jamaluddin, "Psikologi Mimpi Perspektif Ibnu Sirin," *Psikoislamika: Jurnal Psikologi dan Psikologi Islam* 17, no. 2 (2020): 112–21, <https://doi.org/10.18860/psi.v17i2.10629>.

historical development of dream discourse within Muslim societies.<sup>28</sup>

Second, Amira Mittermaier's *Dreams that Matter: Egyptian Landscapes of the Imagination* (2011) examines a group of Egyptians who continue to believe that dreams can convey messages of truth from God, while others are skeptical and view Western interpretations of dreams as more credible.<sup>29</sup> Both studies offer valuable insights into the historical evolution of attitudes toward dreams and their influence in contemporary Muslim societies. However, neither includes a comparative analysis with Western perspectives on dreams.

A comparative study of dreams from both perspectives has been undertaken by analyzing figures and their respective civilizations or religious contexts. Two notable papers explore such comparative analyses. First, Muhammad Sufiatur Rahmat's *Analisis Mimpi dalam Perspektif Ibnu Qutaibah dan Calvin S. Hall* (2022) identifies differences between the two scholars in terms of their concepts, types, and focuses of dream interpretation. However, similarities are found in their shared sources,

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<sup>28</sup> Elizabeth Sirriyeh, *Dreams and Visions in the World of Islam: A History of Muslim Dreaming and Foreknowing* (London: I.B. Tauris, 2015).

<sup>29</sup> Amira Mittermaier, *Dreams That Matter: Egyptian Landscapes of the Imagination* (University of California Press, 2010).

methods of analysis, and the use of symbolization or analogy.<sup>30</sup> Second, Ahmad Waki's *Analisis Signifikansi Tafsir Mimpi Simbolik dan Gangguan Jiwa Menurut Sigmund Freud dan Ibn Sirin* (2023) discusses three frameworks that describe the relationship between dreams and mental disorders: as a representation of madness, as modifications of dreams in mental illness, and the intrinsic link between dreams and madness, particularly in cases of delusions caused by nightmares.<sup>31</sup> Both Rahmat and Waki provide insightful discussions on the concept of dreams based on their respective figures, but neither elaborates on these concepts in a manner that integrates both traditions.

Research that compares dreams within the context of comparative religion or civilization can be found in three significant texts. First, *Dreaming in Christianity and Islam: Culture, Conflict, and Creativity* (2009), edited by Kelly Bulkeley, Kate Adams, and Patricia M. Davis, explores how dreams are viewed as a means of communication from God to His servants. In both Islamic and Christian traditions, dreams are understood as spiritual activities that offer insights into the human condition and guide individuals

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<sup>30</sup> M Sufiatur Rahmat, "Analisis Mimpi dalam Perspektif Ibnu Qutaibah dan Calvin S. Hall" (Bachelor, Malang, UIN Maulana Malik Ibrahim, 2022).

<sup>31</sup> Ahmad Waki, "Analisis Signifikansi Tafsir Mimpi Simbolik Dan Gangguan Jiwa Menurut Sigmund Freud Dan Ibnu Sirin," *CONS IEDU* 3, no. 2 (2023), <https://doi.org/10.51192/cons.v3i2.745>.

toward the straight path in life.<sup>32</sup> Second, Ataullah Bogdan Kopanski's paper *The Ancient Greek Oneirology and the Muslim Interpretation: A Historical Survey of Two Different Interpretations of Dreams* (2017) provides a historical overview of the science of dream interpretation, or Oneirology, contrasting Ancient Greek and Islamic approaches.<sup>33</sup> Third, Aisyah Rahmawati et al.'s *Mimpi dalam Perspektif Barat dan Islam sebagai Refleksi Penguatan Jiwa* (2024) identifies four key differences between the two perspectives: terminology, the meaning of images in dreams, values, and the focus of dream interpretation.<sup>34</sup> While these three works address the viewpoints of both Western and Islamic civilizations or religions, none of them delve into the epistemological aspects of dreams.

Overall, the literature review indicates that dream research from the Western perspective primarily focuses on historical, psychological, and

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<sup>32</sup> Kelly Bulkeley, Patricia M. Davis, and Kate Adams, eds., *Dreaming in Christianity and Islam: Culture, Conflict, and Creativity* (Piscataway, New Jersey: Rutgers University Press, n.d.).

<sup>33</sup> Ataullah Bogdan Kopanski, "The Ancient Greek Oneirology and the Muslim Interpretation Historical Survey of Two Different Interpretations of Dreams (Oneirologi Purba Yunani dan Interpretasi Islam Dua Kajian Sejarah Interpretasi Mimpi Yang Berbeza Menerokai)," *Journal of Islam in Asia* 13, no. 2 (2017): 208–22, <https://doi.org/10.31436/jia.v13i2.556>.

<sup>34</sup> Aisyah Rahmawati, Jarman Arroisi, and Aldy Pradhana, "Mimpi dalam Perspektif Barat dan Islam sebagai Refleksi Penguatan Jiwa," in *Prosiding Seminar Nasional Sains, Teknologi, Ekonomi, Pendidikan, dan Keagamaan (SAINSTEKNOPAK)*, vol. 8 (Seminar Nasional SAINSTEKNOPAK VIII, Jombang, 2024), 361–69, <https://ejournal.unhasy.ac.id/index.php/SAINSTEKNOPAK/article/view/8306>.



empirical analysis, whereas Islamic studies emphasize interpretations based on the Qur'an, Sunnah, scholarly perspectives, and socio-historical aspects. Although these approaches reveal significant differences in concepts, interpretative methods, and objectives, there remains a lack of comprehensive synthesis that integrates both perspectives within a unified epistemological framework. Therefore, this study will discuss a theoretical framework that attempts to reconcile these differences, offering a holistic understanding of dreams as both a spiritual and scientific experience.

#### **F. Theoretical framework**

In Islam, knowledge is regarded as a gift from God. Syed Naquib al-Attas discusses the concept of epistemology, emphasizing that knowledge is acquired through four primary sources:<sup>35</sup> sound sensory perception, authoritative reports, sound reasoning, and intuition.

As beings living in the material world, humans inevitably rely on their physical faculties, often referred to as the "sound senses" (*al-hawas al-khamsah*). This term encompasses the five physical senses: hearing, smell, sight, touch, and taste. These senses are connected to the mental faculties

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<sup>35</sup> Syed Muhammad Naquib Al-Attas, "Islam and the Philosophy of Science," in *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam* (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1995), 118.



that process external perceptions and abstract them.<sup>36</sup> Because the activities of the physical senses can be directly observed in a state of consciousness and health, therefore, the five senses are the first power that humans can easily gain knowledge about. However, due to its material nature, this perceptions has the potential to contain errors and mistakes, so that correct knowledge requires the assistance of other powers.

The second source of knowledge is authoritative news (*al-khabar al-shadiq*), which refers to information that is universally accepted and not disputed. This knowledge arises from experiences, encounters, or discussions that have been widely shared and verified by numerous parties. An example of this source includes statements about the general condition of a country, which are corroborated by many individuals. This category also includes the Qur'an and the hadith of the Prophet Muhammad. The Qur'an is a scientific-metaphysical text that conveys profound Arabic meanings and essential concepts through its semantic structure, preserving its literal form. This process has come to be regarded as a superior theological framework, shaping the Islamic worldview and introducing

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<sup>36</sup> Syed Muhammad Naquib Al-Attas, *Islam dan Filsafat Sains*, ed. Zainal Abidin Baqir, trans. Saiful Muzani, 1st ed. (Bandung: Mizan, 1995), 34.

new understandings of God, truth, reality, and science.<sup>37</sup> Additionally, the hadith, which are collections of the sayings, actions, and approvals of the Prophet Muhammad, serve to complement and further explain the Qur'an. As the final Prophet and Messenger of Allah, the Prophet Muhammad completed the message of previous prophets, with his actions being a reflection of the very teachings of the Qur'an.

The third and fourth sources of knowledge are the unique potentials of humans that distinguish them from other living beings: sound reason (*al-'aql al-salim*) and intuition (*ilham*). Reason is considered a spiritual faculty inherent in the heart, which is regarded as the seat of both understanding and intuition.<sup>38</sup> In Islam, reason is not limited to sensory perception and intuition as immediate, unmediated recognition, but also encompasses the direct understanding of religious truths. Just as the quality of the spirit or soul can influence a person's ability to receive knowledge,<sup>39</sup> intuition arises when reason and experience have been properly cultivated to recognize and interpret it.

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<sup>37</sup> Hamid Fahmy Zarkasyi et al., "Reading Al-Attas's Analysis on God's Revelation as Scientific Metaphysics" (2nd International Conference on Language, Literature, and Education, ICLLE, EAI, 2019), <http://dx.doi.org/10.4108/eai.19-7-2019.2289500>.

<sup>38</sup> Syed Muhammad Naquib Al-Attas, *Islam dan Filsafat Sains*, 27.

<sup>39</sup> Abdul Wahid et al., "Dialektika Konsep Dasar Psikologi Islam dan Barat," *Journal of Islamic Education and Innovation* 3, no. 1 (2022): 1–10.

Islamic epistemology asserts that knowledge originates from God and is acquired through four primary sources: sound senses, authoritative testimony, rational intellect, and intuition. The senses provide the initial perception of material reality, but their limitations necessitate verification through authoritative sources such as the Qur'an and Hadith, which have been established as sources of truth. Meanwhile, reason and intuition serve as essential faculties for comprehending metaphysical and spiritual realities that transcend sensory experience. The synergy of these four sources forms a holistic epistemological framework that underscores the integration of empirical data with spiritual insight in the pursuit of knowledge. This theoretical foundation serves as the basis for an in-depth analysis of the phenomenon of dreams, where knowledge is not solely derived from physical perception but also from inner illumination. The subsequent discussion will focus on the research methodology employed to integrate these epistemological approaches.

### **G. Research Design and Methodology**

This research employs a qualitative approach with a comparative analysis design. The aim is to compare Western and Islamic perspectives on the phenomenon of dreams as part of the human spiritual experience. It

examines various dream theories in both traditions and analyzes the role<sup>40</sup> of dreams within the context of spirituality and human life. The methodology employed in this study is qualitative content analysis, which enables a deep exploration<sup>41</sup> of how dreams are understood in both the Western and Islamic frameworks.

Additionally, this research is categorized as basic research, aiming to address theoretical issues<sup>42</sup> regarding the similarities and differences in views on dreams within both traditions.<sup>43</sup> The object of this study is the perspectives of experts on dreams, as articulated by Western and Islamic scholars, in relation to the phenomenon of dreams. Data collection is carried out using documentary techniques, which involve gathering relevant literature, articles, books, and other written sources related to the research topic.<sup>44</sup>

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<sup>40</sup> Henri Subiakto, *Analisis Isi Siaran Berita Nasional Televisi Republik Indonesia* (Surabaya: FISIP UNAIR, 1990), 165.

<sup>41</sup> H Punaji Setyosari, *Metode Penelitian Pendidikan dan Pengembangan* (Jakarta: Prenada Media, 2016), 112.

<sup>42</sup> Muhammad Arsyam and M Yusuf Tahir, "Ragam Jenis Penelitian dan Perspektif," *Al-Ubudiyah: Jurnal Pendidikan dan Studi Islam* 2, no. 1 (2021): 1–11, <https://doi.org/10.55623/au.v2i1.17>.

<sup>43</sup> Moch Bahak Udin Arifin, *Buku Ajar Metodologi Penelitian Pendidikan* (Sidoarjo: Umsida Press, 2018), 1–143.

<sup>44</sup> Rahmadi, *Pengantar Metodologi Penelitian* (Banjarmasin: Antasari Press, 2011), 85.

The data were analyzed through a reading and review of the sources, followed by the reduction of relevant information. The findings were then synthesized to develop a comprehensive understanding<sup>45</sup> of the comparison between Western and Islamic views on dreams as a spiritual phenomenon. The analysis concludes with insights<sup>46</sup> into the perspectives and contributions of each tradition in understanding the phenomenon of dreams.

#### **H. Structure of the Thesis**

This master's thesis consists of five chapters, each with the following sub-chapters:

**CHAPTER I: INTRODUCTION.** This chapter covers the Background of the Research, Research Questions, Research Objectives, Significance and Contribution of the Research, Previous Studies on Dreams in the Western and Islamic Traditions, Theoretical Framework, Research Design and Methodology, and Structure of the Thesis.

**CHAPTER II: THEORETICAL FOUNDATION OF DREAMS.** This chapter contains four sub-chapters that aim to explain the main object and

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<sup>45</sup> Ahmad Rijali, "Analisis Data Kualitatif," *Alhadharah* 17, no. 33 (2018): 81–95.

<sup>46</sup> H Abdul Manab, *Penelitian Pendidikan Pendekatan Kualitatif* (Yogyakarta: Kalimedia, 2015), 92.

subject of the study. The first sub-chapter explores *Dreams in the Western Tradition*, covering topics such as Dreams in Theology and Western Philosophy, Dreams in Psychology, and Dreams in Modern Science. The second sub-chapter discusses *Dreams in the Islamic Tradition*, including Dreams in the Qur'an and Hadith, Dreams in Islamic Philosophy, and the Role of Dreams in Sufism.

**CHAPTER III: DREAMS IN WESTERN AND ISLAMIC PERSPECTIVES.** This chapter examines dreams from both Western and Islamic viewpoints. The first sub-chapter focuses on *Dreams in Western Scholarship*, particularly the theories of Sigmund Freud: Dreams and the Subconscious, Carl Gustav Jung: Archetypes and Dreams, and Kelly Bulkeley: Spiritual Dimensions of Dreams. The second sub-chapter presents on *Dreams in Islamic Scholarship*, particularly from the viewpoints of Ibn Sirin: Pioneer of Islamic Dream Interpretation, Fakhr al-Din al-Razi: Dreams and the Quran, and Syed Muhammad Naquib al-Attas: A Contemporary Philosopher.

**CHAPTER IV: AN EPISTEMOLOGICAL ANALYSIS OF THE VALUE OF DREAMS.** This chapter consists of four sub-chapters. The first sub-chapter is *The Epistemology of Dreams in Western Thought*, discusses

Dreams as Epistemic Sources, Theories of Interpretation, and The Epistemic Value of Dreams. The second sub-chapter is *The Epistemology of Dreams in Islamic Thought*, explores Dreams as Epistemic Sources, Theories of Interpretation, and the Epistemic Values of Dreams. The third sub-chapter, *Comparative Analysis*, compares the explanation of Dreams as Epistemic Sources, Theories of Interpretation, and The Epistemic Values of Dreams. Meanwhile, the fourth subsection analyzes *The Integration Between Islamic and Western Perspectives on Dreams*.

**CHAPTER V: CLOSING.** This chapter will summarize the key issues discussed in the previous chapters. Additionally, it will provide a *Summary of Research Findings* and offer *Recommendations for Future Research*.

