

## CHAPTER II

### AN UNDERSTANDING OF DEVIATION OF RELIGIOUS PRACTICES

#### A. An Introduction of Deviation of Religious Practices

In Cambridge dictionary, Deviation is noun clause whereas deviate is adjective, it means to do something which is different from the usual or common way of behaving.<sup>1</sup> Then the meaning of Religious Practices is religious behavior as commonly. So, the word of “deviation” when it is related with “Religious Practical” it means that all of religious practical that deviate from the absolute law. The, for easy to call, in the next discussion the word of “Deviation of Religious Practical” is resumed by “DRP”. And when we are talking about religious practices of course we will talk about religion firstly. And religion it means teachings, which regulates the system of faith (trust) and worship to the Lord Almighty and procedures rules related with human interaction and human and environmental,<sup>2</sup> or the belief in and worship of a god or gods, or any such system of belief and worship.<sup>3</sup> Then, we talk about religion it must be need a much enough time, because religion do not only an understanding but also history of human existents.

#### B. The History of Religion<sup>4</sup>

At the beginning of an idea about religion classical theory of religion said that religion arises when the explorers of the tribe or one place to travel to the tribe/ other places and found that they has a different God with the God that they have in the place of origin. An emerging theory in the civilizations Greek and Roman old, which has a lot of God or one God to be worshipped giving the impression of always comparing between the God with others God.<sup>5</sup> But

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<sup>1</sup> See: Cambridge Advanced Learner’s Dictionary, Third Edition, Digital Dictionary.

<sup>2</sup> Setiyawan, Ehta. *Kamus Besar Bahasa Indonesia (KBBI)*, offline Vol.1.1. Tend to KBBI (edisi III), Freewar ©2010. Pdf.

<sup>3</sup> See: Cambridge Advanced Learner’s Dictionary, Third Edition..,

<sup>4</sup> If mapped in a linear line, an outline of the history of religion consists of two camps, are: first, Western Religions or Semitic religions which include 3 major religions: Judaism, Christianity, and Islam. And second, Eastern religions or religious Arya that includes: Hindu, Buddha, Zoroaster in Persia, Greek tradition, and others. See: Deden Himawan, *Menuju ke Hulu dalam Alfathir Adlin*, ed. *Spiritualitas dan Realitas Kebudayaan Kontemporer* (Bandung & Jogjakarta: Jalasutra, 2007) p. 14.

<sup>5</sup> Ancient Greek historians mention, Herodotus (484-425) on his way to Egypt to try to explain that the god Horus Anom and which has been embraced by the people of Egypt is almost the same as the god Zeus and Apollo were believed to Greek society. It can be argued that what is proposed by Herodotus is a general theory of religion. Likewise with Euhemesus (330-260) who said that the gods had in "history" at the first, only several influential people but then people cult him as God post they died. Similarly, the Stoic philosopher argues that the gods are the personification of the sky, ocean, and marine. But then the philosophers then try to explain how the forces had

Jews and Christians has different views in this case, for them the Children of Israel (*Bani Israil*) did not worship the variety God and do not have different rituals, and if there is a difference, in outline both of them have the same views and beliefs about human life, Yahweh.<sup>6</sup>

Based on the differences those, apparently each of the streams tend to claim the truth what are they believed. Until consider another streams inevitable, then they fell down to war. Still in the same line with the narrative of the story above, there is the Confucian Chinese are saying does not know God and the Holy Book but is able to produce a civilized culture, morality, and peace.<sup>7</sup> Thus, it is understood that basically DRP roots in the phenomenon of human life has been around since the civilization of our ancestors. Although on the other side, history also reported that to produce a civilized and moral culture should not be done based on the religious belief.

At the age of enlightenment countless religions in the Middle Ages to the 18<sup>th</sup> century, thinkers tried to find the solution of the bloody conflict that occurred in classical times. Comes the understanding that belief in God as the Creator of the World, which is enforces the laws of nature, provide moral demands for human, and promise giving happiness in the hereafter for those who do good or pious deeds.<sup>8</sup> This understanding emphasizes tolerance with the basic concept of religious and open up new understandings of religion that religion gave birth to the theologians, and so forth.

Relation to the religion professed by Muslims, Jews and Christian's religion has a history closely linked to the Islamic religion. All three are assessed as having the same root, the teachings of Abraham or *Millah Ibrahim* regarded as a pioneer of the presence of Eastern religions. In Judaism, Musa as a milestone teachings, Isa in Christianity, and The next Muhammad in Islam as the Apostle who served to enhance confidence in the previous religion.<sup>9</sup>

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become part of religious belief. See: Daniel L. Pals, *Seven Theories of Religion*, terj. Inyik Ridwan Muzir (Yogyakarta: IRCiSoD, 2012) p. 13.

<sup>6</sup> *Ibid.*,

<sup>7</sup> *Ibid.*, p. 15.

<sup>8</sup> *Ibid.*, p. 16.

<sup>9</sup> Although the people of God is one, but it is recognized that (*din*) religion different people in practice; Regardless of their religious interpretation, this being advised as Apostle who convey God's revelation is different, even with his book too. When the charter of Madinah took place, the area of Yathrib when it split into two camps.; One follow Muhammad's religion and Musa's religion—Or even if we see from the previous history, this land also relate the Christians which at present is a dispute between the Palestinians and Israel—rooted turf is that the two groups clashed, and Yahudi against Islam. From the beginning position of Muhammad in a matter of stewardship of the community not as an absolute ruler, not a problem everyone should convert to Islam, but he was only tasked to

Construct of religion is considered linear construct of God, both of them seen as objects of metaphysics and raw nature. But regardless of the construct of the mind certainly there are critical attitude. Then grow the questions about what is called religion, religious motives, to the human penchant for ritual or religious attitudes starting become central criticism.

Different with the form of knowledge or other scientific fields, religion touched the highest reality, putting people in a position of finite and infinite, and rests on an incomplete understanding—man in an uncertain position. Sometimes people become strangers in their own religion, but on the one hand it can not be separated from religion rooted in their life.<sup>10</sup> Golden peaks of religion become too influence and finally makes religion looks like dominates human life—it is also become one of the factors that gave birth critic figure to the existence of religious.

Along the development of science, religion tries to associate the religion with science, wishfully that religion is not only the object of mysticism which is tend to be difficult to digest by logic—supernatural characteristically—in order to strengthen the faith of believers. And at the end of the 19th century, especially in the mid-20th century, there was a paradigm of understanding of the religion—of the limited paradigm "ideals" to the "historicity" to which only revolves around the "doctrine" to the entity "sociological", of discourse "essence" towards the "existence".<sup>11</sup> Albert Einstein, for example, that the intelligence famous physicist in the 20th century is said that God is not a theological mode of thought, but rather an expression of faith that guide his life. Faith in God underlies scientific thinking; and at the same time anyway, his religious views influenced by scientific thought.<sup>12</sup>

One's understanding of the phenomenon of religion is theologically-normative or doctrinal departing from tradition and human construction—aspectual or dimensional (holistic or does not reflect wholeness) or even multi-dimensional approaches—can not be blamed. Religion, especially from the theological side not just talking about the man with the God, but awareness

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lead a country. This is confirmed by the hadith that the Prophet said *al-Islam din wa ad-Daulah, Islam adalah agama dan Negara*. That if the analogy with verses of al-Qur'an *Innad-dina 'indallah al-Islam*. It is not intended Islam is religion and state, but Islam is a religion. See: Olaf Schumann, *Agama Negara dan civil society: Pengalaman Kristen dan Islam dalam Islam Negara dan civil Society: Gerakan dan Pemikiran Islam Kontemporer*, ed. Komaruddin Hidayat dan Ahmad Gaus af (Jakarta: Paramadina, 2005) p. 108.

<sup>10</sup> William McIner. *Agama di abad Dua Puluh Satu..*, p. 76.

<sup>11</sup> Amin Abdullah, *Studi Agama Normativitas atau Historisitas?* (Yogyakarta: Pustaka Pelajar, 2004) p. 9.

<sup>12</sup> At first Einstein never thought that he would have a deep faith, but as of when he entered the secrets of nature, respect and admiration for God deepened. He was astonished by the universe, the following findings. However, by some community theories are often used as an alibi to reinforce the ideology of relativism. Though in modern times, scientists stated that no more religious than he is. See: Jalaluddin rahmat, *Psikologi Agama* (Bandung: Mizan, 2004) p. 52-53.

group (sociological), awareness of the origin of religion (anthropological), needs to establish a strong personality and peace of mind (psychological) even the view of life on the extent to religion which is become a powerful impetus weeks to obtain optimal welfare (economics). While the relationship with the fundamental values and ethics, religion approached as philosophically. And when viewed in relation to the function of prophet revelation, religious emphasis on the views of a critical attitude towards the situation in the neighborhood<sup>13</sup>—until the time the position of religion associated with community issues.

Come the criticism of religion—when religion is said to dominate human life—what makes some figures moved and tried to separate between religion and state (secularism) but in the end this kind of effort also collapses and undergo reconstruction by religious discourse in the next period. Separating the absolute relationship between religion and society may not be achievable. However, the existing system in the society and the nature of religion has a different way of working, so that not all problems can be integrated anyway. Here then would be required of repeat the attempts to outline the boundaries religious dimension "private" and "public".<sup>14</sup> So in the spirit of religion it is reflected the religious values not only held in personal lines, but also practiced and beneficial to the community, as a form of religious wisdom (general line)—atmosphere created *baldatun Thayyibatun wa Rabbun Ghafur, Gemah Ripah Loh Jinawe*. Because, either theologically or sociologically, religion can be seen as an instrument for understanding the world—through symbols, values, religious meaning contained therein is said to add to the discourse of human activity.<sup>15</sup> Theoretically, in a broad sense the development of religious values in accordance with the wishes of the human life.

Religion is present with a variety of appearance—from simply teaching morality to ideological movements, individual spiritual journey to explore the nature of social, realized the existence of mass violence, until the solemn rites to dogmas as though hegemony. Defining religion is the first difficulty faced by the academics. Therefore, religion is a complex object (complexities of religion). He not only set the theological aspects of the problem (beliefs, feelings, rituals, or moral stance) only—likewise, in Islam Religions also talks about everyday human, such ordinances eat, sleep, passage and so forth.

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<sup>13</sup> See: Amin Abdullah, *Studi Agama...* p. 9-10.

<sup>14</sup> Bachtiar Effendy, *Masyarakat Agama dan tantangan Globalisasi: Mempertimbangkan Konsep Deprivasi Agama* (Jakarta: Jurnal Ulumul Qur'an. No.3. Vol.VII, 1997) p. 49.

<sup>15</sup> *Ibid.*, p. 45.

And what is more, the definition of religious ethnocentrism or subjectively. This definition describes religion always in accordance with the experience and appreciation of one's religious beliefs. According to Mukti Ali—former Indonesian Religious Ministerial—religion is to believe in the existence of One God and the laws which revealed to His messenger confidence for the happiness of human life in this world and the hereafter. In this sense it is clear that religion is meant by Mukti Ali Islam—this can be understood from the word "God Almighty"—because that recognizes the oneness of God is Islam, while recognizing Trinity Christian or Hindu who believes in the gods. Unlike the definition of James Martineau, Religion is the belief in God is always alive, that is the soul and the divine will that governs the universe and has a moral relationship with humans. Here, Martineau definition as if belief in a personal God does not play at all. Or change the definition of the word God as "the Transcendent Power", "Supernatural Reality" or "something outside (a Beyond)". While the discussion about God or the like above concepts commonly known as theology. Unfortunately, not all of religions are discussed with another say it just have a theology.<sup>16</sup> The two classifications above shows that religious understanding religion is something that is not easy translated but not difficult to understood.

History is the past, but that does not mean that it does not have an influence on the times. History is a testament to human survival, a teacher of life now and in the future. And talk about the history of religion, many historians has argued about theoretical discourse knowledge to further religion. The associate of religion with the sciences other until trial separation with the condition of religious communities (secularism)—that's all begins with the historical process. And at the end of religion as well as other human activities, which can be explained through the theories of existence in accordance with the purpose and nature of religious formation.

Here, the writer presents the following about religion from a various perspective.

## **1. Religion in a Various Perspective**

### **a) Religion According to Islamic Perspective (al-Qur'an)**

The Qur'an as a guide for Muslims teaches people to always run based on science (*ilmu*) and reason (*akal*). It can be seen in the verses of the Qur'an that mention the word science (*ilmu*) and reason (*akal*) multiple times; even God also denounced those who do not use their intellect

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<sup>16</sup> See: Jalaluddin rahmat, *Psikologi Agama...*, p. 20-21.

as appropriate.<sup>17</sup> The command as the Muslim holy book, the Qur'an has a function as a guide for the Muslims well as a mercy to all the worlds that require it *shalih fi kulli zaman wa makan* (corresponding in each state)—al-Qur'an has important position in human life. Was the prophet Muhammad as a carrier of God's revelation, duty to explain the basic principles contained therein.

Basically the Qur'an describes the various aspects of human life, that for generally, have a basic teachings, not only explain about *tauhid* or Unity of God, worship, human story of the Prophet Muhammad as the ideal and history of the prophet and the followers of earlier, but also about economic issues or *muamalat*, human rights, science and others.

Religion is also a word that is often mentioned in the Qur'an, the word religion (الدين) in the Qur'an can be seen in Q.S ali-Imran (3):73; Q.S al-Baqarah (2):256; Q.S al-Fatihah (1):4; Q.S at-Taubah (9):36, 122; Q.S al-Hijr (15):35; Q.S al-Anfal (8):49; Q.S al-Hajj (22):78; Q.S an-Nur (24):25; Q.S asy-Syu'ara (26):82; Q.S al-Ahzab (33):5; Q.S as-Shaffat (37):20; Q.S Shad (38):78; Q.S adz-Dzariyat (51):6, 12, 56; Q.S al-Ma'arij (70):26; Q.S al-Muddatstsir (74):46; Q.S at-Takwir (82):9, 15, 17-18; Q.S al-Muthaffifin (83):11; Q.S at-Tin (95):7; Q.S al-Ma'un (107):1; Q.S al-Kafirun (109):6; Q.S an-Nashr (110):2. Religion (الدين) also has meanings in the Holy Qur'an, among them; Religion's word (الدين) it means *al-Ikhlasi lillahi bih*: Q.S an-Nisa' (4):146; Q.S al-A'raf (7):29; Q.S Yunus (10):22; Q.S al-'Ankabut (29):65; Q.S Luqman (31):32; Q.S az-Zumar (39):2, 11, 41; Q.S Ghafir (40):41, 65; Q.S al-Bayyinah (98):5, Religion's word (الدين) it means *ukhuwwah fihi* (see on the explanation of *ukhuwwah imaniyyah*), Religion's word (الدين) it means *ishthifa-uhu minallah*: Q.S al-Baqarah (2):132; Q.S ali-Imran (3):19, 83; Q.S al-Maidah (5):3; Q.S at-Taubah (9):33; Q.S an-Nahl (16):52; Q.S an-Nur (24):2; Q.S ar-Rum (30):30; Q.S az-Zumar (39):3; Q.S asy-Syura (42):21; Q.S al-Fath (48):28; Q.S al-hujurat (49):16; Q.S ash-Shaff (61):9, Religion's word (الدين) it means *tahrifuhu*: Q.S ali-Imran (3):24; Q.S an-Nisa' (4):171; Q.S al-Maidah (5):77; Q.S al-An'am (6):137, 159; Q.S ar-Rum (30):32; Q.S asy-Syura (42):21, Religion's word (الدين) it means *harosatuhu bi al-Quwwah*: Q.S al-Baqarah (2):193; Q.S al-Anfal (8): 39, 72; Q.S at-Taubah (9):11-12, 29; Q.S al-Mumtahanah

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<sup>17</sup> The word "akal" in Holy Qur'an include: Verbal noun 'Aqaluuhu: 1 verse, Ta'qilun: 24 verse, Na'qil 1 verse, Ya'qiluha: 1 verse and Ya'qilun: 22 verse. See: Harun Nasution, *Akal Dan Wahyu Dalam Islam* (Jakarta: UI press, 1986) p.5; that's word often meet as much 49 words that spread into 30 surah and 49 verse is used in vary object, classifications, and the discussion topic. See: Baharuddin, *Paradigma Psikologi Islam..*, p. 117.

(60):8-9, Religion's word (الدين) it means *hurriyatun I'tinaquhu* (lihat penjelasan pada makna *hurriyyatun 'aqidah*), Religion's word (الدين) it means *dzammu munkaroh*; Q.S al-Baqarah (2):217; Q.S an-Nisa' (4):46; Q.S al-Maidah (5):3, 54; Q.S al-An'am (6):70; Q.S al-A'raf (7):51; Q.S at-Taubah (9):12, Religion's word (الدين) it means *raf'ul haraja fih* (see: explanation on the meaning of *al-Itsmu: rafa'ahu an al-Mudhthor*, see too the means of *haraja*), Religion's word (الدين) it means *wujub at-Tiba'ah*: Q.S al-Baqarah (2): 132, 193; Q.S ali-Imran (3):19, 83, 85; Q.S an-Nisa' (4):125; Q.S al-An'am (6):161; Q.S al-Anfal (8):39; Q.S at-Taubah (9):11, 29; Q.S Yunus (10):104-105; Q.S Yusuf (12):40; Q.S an-Nur (24):55; Q.S ar-Rum (30):30, 43; Q.S asy-Syura (42):13; Q.S al-Bayyinah (98):5, Religion's word (الدين) it means *wahdatuhu baina al-Anbiya'* (see the explanation on *al-Islamu din al-Anbiya'u jami'an*), Religion's word (الدين) it means *al-Wadh'i*: Q.S Yusuf (12):76; Q.S Ghafir (40):26.18 The discussions were different, begun from universal religion as the religion of *Ibrahim* or *tauhid* (monotheism or Oneness of Allah) until devoting it to certain religions such as Jews or Christians.

The Holy Qur'an calls upon all of people to *tauhid* or the Oneness of God, the Divine Unity means the *mutlaq* oneness of the Divine essence, that God is one and everything plural contrary to His nature, there is nothing to him. *Tauhid* comes from the word *wahdah* or *wahid* that means single. *Tauhid* is pure Oneness and simple unity of transcendental experience, fostering the belief that any man possessed essentially belongs to God which is in effect to protect people from all of self-assertive character, pride, greed, etc and as materially and spiritually born pure fraternal not suspicion about the supernatural—speculative view—that can not meet the expectations and human aspirations, because the Unity of God is the unity of infinity.<sup>19</sup> Allah says:

قُلْ هُوَ اللهُ أَحَدٌ. اللهُ الصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُولَدْ. وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ. (الإخلاص (112): 1-4)

“Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; and there is none like unto Him.” Q.S al-Ikhlās (112): 1-4.

A description of the religion of *tauhid* is explicitly stated in the Qur'an Q.S al-Mu'minin (23): 52 and al-Anbiya (21): 92; God also added that the religions of the *as-Shaabi'in* (the former before God sent prophets before Muhammad, including the teachings brought by Prophet Dawud (Zabur), Musa (Taurat) and Isa (Injill)) is monotheistic religion (Oneness of Allah) followed as a

<sup>18</sup> Wahbah zuhaili, dkk, *Ensiklopedia al-Qur'an*, terj. Tim kuwais (Jakarta: Gema insani, 2007) p. 676.

<sup>19</sup> Hakim Abdul Hameed, *Aspek-aspek Pokok Agama Islam*, terj. M. Ruslan Shiddieq (Jakarta: Dunia Pustaka Jaya, 1983) p. 30-33.

religion of Prophet Ibrahim and all his followers, so according to what is commanded by God.<sup>20</sup> As also with the people who believe in Allah and Prophet Muhammad truly—either Judaism or Christian—in the end day and pious deeds they include correct people.<sup>21</sup>

And if it is associated with the current context this concept is one point that unites religion with another religion, because in the essence every religion followed by mankind has the same basic idea that is worship of the One Essence.

The relation with religion in the Qur'an, Islam specifically referred to several times in the Qur'an. There mentioned that true religion is the religion of Islam. Among them, Allah says:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعَ الْحِسَابِ (ال عمران 3: 19)

“The Religion before Allah is Islam (submission to His Will): Nor did the People of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account.” Q.S ali-Imran (3): 19.<sup>22</sup>

Even mentioned in the Qur'an that the Prophet Ibrahim bequeath to his sons to follow Islamic religion.<sup>23</sup> However, God also revealed to His servant that there is no compulsion to

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<sup>20</sup> For more clearly, see: Q.S al-Baqarah (2):83, 91; Q.S ali-Imran (3):51-52, Q.S an-Nisa' (4):125, Q.S al-Maidah (5):72, 117; Q.S al-An'am (6):14, 56, Q.S al-A'raf (7):59, 138, and others, about the verses that explain about the prophet exclamation to Oneness God. Taken from the *al-Qur'an digital versi 2.1*, freeware © Hak cipta hanya milik Allah, Jumadil Akhir 1425 (agustus 2004), Online, available at. <http://www.alquran-digital.com>.

<sup>21</sup> Lihat: Q.S al-Baqarah (2): 62; *Tauhid* religion not only command the human to the Oneness of Allah but also instructed to apply doing well (*ma'ruf*) and leave the evil (*munkar*), which overall include principle of equality. See: Q.S an-Nahl (16):90.

<sup>22</sup> See also: Q.S ali-Imran (3): 85 for mention of Islamic religion in the Qur'an.

<sup>23</sup> See Q.S al-Baqarah (2): 132; regard to the interpretation of the above verse, the priests of Islam have much opinion in this case. In Tafsirul wajiz this verse interpreted as: Indeed accepted religion with Allah is only Islam which includes the faith. There is no dispute in Yahudi and Nasrani but has come the knowledge of the Taurat and the Injil to them of the obligation to Oneness, worship, and obedience to God. Disagreement between them was due to mere violations and hostility towards truth and purity and sheer malice. Anyone who disbelieve the revelations of Allah and of its unity, in truth God very quickly reckoning and the quickly give what deserve to them. See: Wahbah Zuhaili, dkk. *Ensiklopedia Islam..*, p. 53; Compare with Imam Muhammad ar-Razi say that the meaning of “islam” is derived from the 3 sentences: *first, annahu 'an ad-dukhul fi al-Islam ai fi al-Inqiyad wa al-mutabiah*. This notion refers to tve verse “*wala taqulanna liman alqaa ilaikum as-Salama*” it means “*liman shara munqadan lakum wa mutabi'an lakum*”. *Second, man aslama ai dakhilma fi al-Silmi* which the word of *al-Silm* derived from *al-Salama-al-Salamah*. *Third*, ar-Razi refer to Ibn al-Anbari that say *al-Muslimu: al-Mukhlisu lillahi 'ibadatuhu* (the pure worship of God. Then *al-Islam: ikhlashu al-Din wa al-Aqidah* (pure religion and belief), this case relates to the interpretation of Islam in terms of language, while understanding the Islamic Shari'ah is defined as faith. Imam Muhammad ar-Razi Fakhruddin Ibn 'Allamah Dhiyauddin, *Tafsir Mafatih al-Ghaib* (Tafsir ar-Razi) (t.tp: Dar al-Fikr, 566-604 H) Juz.7, p. 225;

Compare also with Quraish Shihab in his commentary argues that religion or devotion to Him, marked by "submission" to God is absolute. Islam means submission is in the nature of a God-ordained and taught by the prophets, from Prophet Adam to Prophet Muhammad. He added that if the word Islam is not mistaken in this verse is understood as the doctrine that brought the prophet Muhammad, as well of religious and sociological review that was the name given by the teachings of the prophet Muhammad. Even the aqidah Islamiyah, anyone who heard the

follow Islamic religion because the right path and the wrong path have been shown clearly. And Allah is Hearing and Knowing.<sup>24</sup>

The reasons are that coercion contrary to the meaning and purpose of religion. So whatever the reason Islamic way of life can not be implemented by some force because it is a matter of faith, and faith is essential; heart problems and awareness that both of them outside coercion. While the description of the war and *jihad* as the obligations contained in the verses of the holy Qur'an, is essentially related to the decline of contextual verses. That is when the disbelievers (*kafir*) embattle the believers to remove their religion (Islam). Islam practice the message word of *there is no compulsion in religion*, and Muslims believe that the principles become part of a collective ethos then people will flock enter Islam voluntarily. So according to Islamic principles, command for war is seen to enable and foster an ethos that recognizes the right to freedom of religion. On the other side, battle command associated with a particular situation. That is when civilization arose, adult, rot and disintegrate, the same situation will happen again. Tolerance turned into persecution. So it needs to build the strength and freedom of religion. This attitude in Islam is also expressed in *for you your religion, to me my religion*.<sup>25</sup>

The holy Qur'an also points always associate with the doctrine of human morality. Allah sent Prophet Muhammad had no other to enhance human morality, so in this case the prophet Muhammad as the ideal personal that his attitude describing the messages of Holy Qur'an is the best example for mankind. All of it is inherent in him a role model for every human even the

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verse in demand to embrace the teachings brought by Muhammad, though the sight of Allah all the religions brought by the Messengers is Islam, so anyone since the Prophet Adam to the end whom not follow the religion as Rasul taught taught that chosen by God, God does not accept it. M Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian al-Qur'an* (Ciputat: Penerbit Lentera Hati, 2000) p. 38-39.

The root of Islam is *Salam* which means feeling safe, intact and integral. This notion refers to Q.S al-Baqarah (2):208; Q.S az-Zumar (39): 29; Q.S an-Nisa (4):91; Islam means to surrender to God. See: Q.S Fushshilat (41):11, 13, 15; and Q.S an-Nahl (16):49.

Two important things to consider in terms of Islam are integral to the faith of Islam *first* submission to God and the essential characteristics are impossible without faith. And both (Islam and faith) is a very important religious ethics in al-Qur'a. *The second* meaning refers to the act of faith in the first sentence consisting of martyrdom, prayer, alms, fasting and pilgrimage. Islam is an externalization or concretisations faith. These concretisations 5 reflect the rite which was then called the pillars of Islam. Five Pillars of Islam not only reflects the ritual piety but also the social piety. Even in the formulation of the law of any country are not only rite eschatological dimensions but also a moral dimension creed, prayer, alms, fasting, and pilgrimage (pillars of Islam). Realization of iman through Islamic conclusions through the pillar of Islam will remind obey a moral community and or—borrow Fazlurrahman's term, said as Muslim community. See: Tafsir, *Akar-Akar Kekerasan / Konflik* (Laporan Penelitian Individual, IAIN Walisongo Semarang, 2005). P.50-51; Regard the interpretation of the word Islam in the Qur'an can be studied further in the books of other commentators (*tafsir*).

<sup>24</sup> See: Q.S al-Baqarah (2): 256.

<sup>25</sup> M. Fathullah Gulen, *Memadukan Akal Dan Kalbu Dalam Beriman*, terj. Tri Wibowo Budi Santoso (Jakarta: PT RajaGrafindo Persada, 2002). P. 19-20.

word and its provisions are explanatory of Islamic law.<sup>26</sup> And morality as one of the principal teachings of a religion to be an important part in human life, it makes the distinction between humans and other creatures which indirectly also the suitable or not suitable characterization as *khalifah* in this world—in accordance with social norms.

The explanation of the prophet Muhammad on the position of religion in his life also be seen in discussion with Ali RA, which one when Ali asked the Prophet about the principles underlying the behavior of primary, he replied: science is my modality, reasonable minds is my basic religion, love is my basically, passion is my vehicle, remember God is my best friend, anxious is my friend, impatient is my cloth, knowledge is my hand, satisfaction is my treasure loot, refuse pleasure is my profession, confidence is my food, the truth is my suggest, obedience is my stock purchasing, *jihad* (struggle) is my habit, and my pleasure is in doing worship.<sup>27</sup>

### **b) Religion According to Psychological Perspective**

The discussion of religion does have significant appeal by psychologists, not only in the delivery process, but also the origins and dynamics. There are some minor notes about the psychology of the religious leaders view. The writer divides it into two types, namely the view that psychologists tend to be hostile of religion or the cons and pros views of religion.<sup>28</sup> Some view the figure cons psychology of religion, are:

James Leuba: Religion as irrationality and character pathology. Directly, in 1921 Prof. Leuba of Bryn Mawr College's published the results of a study of the percentage of people who occupy academic positions in various fields of study who believe in God and the immortality of the human soul. He pointed out that the religious beliefs of the people have more of a physicist in psychology.<sup>29</sup>

	Believe in God	the soul Immortality
physicists	44%.	51%

<sup>26</sup> See: Q.S al-Ahzab (33): 21.

<sup>27</sup> Hakim Abdul Hameed, *Aspek-aspek Pokok Agama Islam...*, p. 72.

<sup>28</sup> In line with the historical development of human life—both of science and technology—culture that exists in our world is, when there is a phenomenon of the individual streams try brings the opinion on the phenomenon. So is it the world of psychology, a psychology pro with religious figures (non-secular) but also many figures that counter the religious (secular). Any competing thought giving criticism and of course they also criticism based on what the apology and basic research.

<sup>29</sup> Robert H. Thouless, *Pengantar...*, p.7.

psychiatrists	24%.	20%
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According to him, the reaction of religion is same as to the reaction of a person's religion when met with daily life and the spirit of religious mystical experiences can be explained by the basic principles of psychology and physiology. He concluded that after the experiences of religious mystics' statement usually naive and fanciful, so that making religion become junky and unreasonable.<sup>30</sup> But although in his criticism of religion is very hard, in the essence Leuba want to renew faith, not destroy.

Critical power against traditional religion as critical to matrealistic science, so the further he also proposed a theory of "intelligent spiritual impulse" toward moral perfection, which is a trend that reputed as fundamental characteristics of human nature. And to be able to develop a natural spiritual power, Leuba suggest the existence of institutional religion. For example ceremonies, worship, confession and sacral art that has been modified and developed with the help of scientific knowledge and experience together.<sup>31</sup>

B.F Skinner: religion as behavior firmer. According to Skinner (1953), diversity of religious experience occurred because it was followed by stimuli that reinforce. In many ways this affirmation is actively performed by religious leaders and other power controllers.<sup>32</sup> Skinner said that the religious institution creates all kinds of fortitude, religion and the actions are repeated because the firmer called *tensionreducing behavior*. His opinion, just a critical of the religious traditionalists who have historically shaped by negative affirmation or threat of punishment and the techniques used religion tend exploitative and destructive behavior sometimes even encourage resistance which weakens the power of religious agents. And this happens because the technique is applied by way of religion most strengthening agents or clergy.<sup>33</sup>

George Vetter: religion as a response to an unexpected situation. According to Vetter (1958), religion does not have value to provide safety. The reason is that the negative assessment: naive conception of God is anthropomorphic, war and other outrages committed in

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<sup>30</sup> Jalaluddin rahmat, *Psikologi Agama...*,p.164.

<sup>31</sup> *Ibid.*, p. 165.

<sup>32</sup> *Ibid.*, p. 166.

<sup>33</sup> *Ibid.*, p. 168.

the name of religion throughout history, retardation knowledge of religious leaders with regard to social issues, failure of religious faith in the show empirical relations consistent with moral behavior (in positive religion makes people to do good and give help but negatively religion encourages people to commit treason and crime), the correlation of religious institutions in the field of political and social waste of resource wealth—including money, time, and energy—conducted by religious institutions, and so forth.<sup>34</sup>

For him, religion behavior is the human response to a situation that is unpredictable and uncontrollable. There are two factors that determine whether the behavior occurs, are:<sup>35</sup>

1. Behaviors that are beneficial to the previous situation will be repeated again in the ritual forms and the same situation in the future. Thus, in a desperate situation, God often addressed as parents.
2. According to Guthrie the theory of learning (contiguity theory of learning), the behavior tends to run if the behavior change associated propulsive stimulus complex or if the situation at least in progress when another situation change other situations—in a state that tends to be maintained as the final act relating to stimulus complexity.

Veter also identifying two religious behavior groups that meets the criteria,

- a. "Ontreaty Behavior" such as prayer or meditation that can be maintained for a long time and may provide the necessary tranquility for practical action stimulant.
- b. "Orgy Behaviour" as a dramatic ceremony that divert individuals long enough so stress emosialnya gradually disappear by itself.

According Veter, problems encountered someone can only be solved by applying "a systematic method of science is centered on the problem, not the method that is the fictional religion".<sup>36</sup>

Of several contra prominent religious psychology above, there is one figure most influential secular psychology throughout history. Sigmund Freud (1856-1939):<sup>37</sup> religion as a

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<sup>34</sup> *Ibid.*, p. 169.

<sup>35</sup> *Ibid.*, p. 170.

<sup>36</sup> *Ibid.*, p. 171.

childish gratification of desire. The relationship between religion and human nature are clearly reflected in the Oedipus complex descriptions, which specifically speaks about relationship between childhood sexuality with their religious development. *Everything was the son-father relationship. God was the extalted father and the longing for the father was the root of the need for religion.*<sup>38</sup>

Deeper, Freud assumed that religious rituals do not occupy positions that are beneficial to humans; it has no meaning in human life. For him, the idea of religion does not come from the One God or other Gods, because the gods did not exist and no sound comes from the heart in the contemplation of the world that usually leads to truth— really believed in the power of human reason. *Everything in this world is an expression of the intentions of an intelligence superior to us, which in the end, though its way and byways are difficult to follow, orders everything for he best—that is, to make it enjoyable for us .*<sup>39</sup>

In his ideas are written in the article: obsessive Actions and Religious Practices states that behavior of religious people as well as the behavior that occurs in his neurotis patients, seems like the people who suffer from mental illness which these disorders occur due to the suppression of self (into-me or control of the ego instincts. And if it is in the realm of sexuality caused by mental obsession disorder one's; in religion he called it a mental disorder universal obsession.<sup>40</sup> Votes cast religion makes a person back on the experiences that occur in childhood which the experience of projecting themselves into the external world of the divine.

Religion is the result of satisfying the desire and not the result of observation and thinking. An illusion that is harmful to individuals and society. Which originated from the

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<sup>37</sup> Sigmund Freud is famous psychological figure with 2 big theory; psychoanalysis and sexuality. Through a new analysis of the human personality, a great psychologist in Vienna, Austria managed to electrify the world of medicine. He plumbed the human psychology almost completely, from dreams, jokes, and gestures to control the emotional states of human personal relationships in shaping the mores of society in depth. He did not just spawn the idea in people's hearts about the secret relationship but in matters of human history, good people, moral, philoshopy, even religion. See: Daniel L. Pals, *Seven Theories of Religion...*, p. 82; Countless books that successfully accommodate various theories, including his views on religion. Theory of religion contained in *Totem and Taboo* (1912-13), *obsessive Actions and Religious Practices* (1907), *The Future of an Illusion* (1927), *Moses and Monotheism* (1938). See: Peter Gay on biographical of *Sigmund Freud: a Brief Life* on Sigmund Freud, *The Future of an Illusion*. James Strachey, editor and translation in English. (London: Hogarth Press and Institute of Psychoanalysis, 1928) p. viiii-xxii.

<sup>38</sup> Sigmund Freud, *The Future of an Illusion...*, p. 28

<sup>39</sup> *Ibid.*, p. 23.

<sup>40</sup> Daniel L. Pals, *Seven Theories of Religion...*, p. 98.

behavior of the individual learning about religious dogma at an early age and then blocked for critical thinking to it, likely to be dominated by the constraints of thinking and going through the control its implus through the impression caused by fear, also to leave instinctive desire as well as fear.<sup>41</sup>

Freud affirmation of religion as an illusion is characterized by special features that come from desire. Trust is referred to as an illusion when satisfying the desire to be an important factor in motivation. Satisfy the wants or a desire is reflect an image activity to object that reduce tension. Illusion arises from imagination, so people who want (something) if it requires (something is). And to satisfy (needs he wants) it can be done keeping in mind (what he needed). Freud notes that the illusion is meant here is powerful illusion of reality.<sup>42</sup>

In contrast to the illusion which is defined as the belief confidence—which will be realized in the future—Freud explicitly argues that religion is not delusional: a belief which we believe to be the truth, however, will not materialize in the future. So the secret of the power of religion lies in the extent to which a person believes their religion. Religion is one's belief in what he believed.

Freud saw religion as a transitional period between childhood and the adult phase of human development. He suggests that compulsive neurosis childhood—which he equated with religion—simultaneously tend to disappear in the development process. The same thing will inevitably grow from the universal compulsive neurosis.<sup>43</sup>

While the views of leaders of the pro-religious psychology—counted a lot of character psychology of religion pro—such as, Thomas Agostin, Victor Frankle, William James, Carl Gustav Jung, and others. And here The Writer only describes a character only:

Carl Gustav Jung<sup>44</sup> defines religion as the relationship between consciousness and the unconscious psychic processes that have a life of its own. According to him, religion is dependence and defensiveness to the experience irrational fact. Religion is consideration and careful observation on dynamic factors; powers, the unconscious energies; archetypes, and the

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<sup>41</sup> Jalaluddin rahmat, *Psikologi Agama...*, p. 173.

<sup>42</sup> *Ibid.*, p. 174-175.

<sup>43</sup> *Ibid.*, p. 186.

<sup>44</sup> *Ibid.*, p. 218-219; Jung was one of Freud's followers are influential, but his views on religion different from Freud. He considered religion in terms of empirical and even said that the data of religion is proven through empirical.

symbols that reveal the life energies, and dynamic movement that existed at esoteric dimension beyond human control. Religion is able to connect us with the enduring myth are in the process of creating harmony between ego and non-ego, and it is furthermore characterized by how consciousness is altered because of the connection with the esoteric.

Someone had to crawl through every day and follow the will of God, to reach God because it will make someone form the religious attitude—the nature of true religion. Jung believes that each person will find true individuality not through collective religious practices, but through individuation or self actualization. That religion is accompanied by developing ownership of individual character, no different experiences. Every religious experience brings meaning, vitality, and life satisfaction, which causes everything, looks like beautiful. According to him, religion can also heal psychological disease that occurs due to awareness of one side, and he example it with Western rationalism. Awareness of one side can lead to the development of a dangerous resistance to the unconscious. Violence acts will be taken unilaterally by reason will cause severe spiritual suffering, intense spiritual suffering. And when the controlled consciousness, he was confronted by the danger of unconscious loss. Religion and magic is made to meet the likely nature of the hazard occurring and repair the damage caused.

### c) **Religion According to Sociological Perspective**

Parse reality in terms of the sociology of religion is one of important side from religious discipline academics. From the sociological terms, we can determine the elements or the elements of the basic concept of a public trust. Lots of historians who investigates the socio-religious phenomenon, and the most influential among which Fustel de Coulanges (France) and W. Roberston Smith which are both of their fundamentalist ideas being essential foundation built upon the theory of religion by Emile Durkheim; now he became the father of modern sociology's most powerful influence on anthropological thought.<sup>45</sup>

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<sup>45</sup> Nafisul Atho', *Semata Demi Fungsi Sosial Agama* dalam Sekapur Sirih Emile Durkheim, *The Elementary of Religious Life*, terj. Inyiaq Ridwan Muzir (Yogyakarta: IRCiSoD, 2011) p. 6; Emile Durkheim was a sociologist thought that his name first appeared in religious theory. The article begins with defense and the effect this Durkheim, sociology a place in moder life, ranging from issues of governance, economics, education, even public discussion forums; talk show on television, and so forth. See: Daniel L. Pals, *Seven Theories of Religion..*, p. 129-130; theory developed by Emile Durkheim said to have great influence in the social sciences and equal standing with Marx and Freud in terms of its influence on the thinking of the 20th century. Other sociological works, such as Douglas, Turner, Leach, and Levi-Strauss also can only be understood when placed in the anthropological tradition established by Durkheim. See: Emile Durkheim, *The Elementary of Religious Life..*, p. 7.

While Sigmund Freud introduced his controversial views on religion, Emile Durkheim on the other hand built a revolutionary theory of religion. In his work entitled *The Elementary of Religious Life* (1912), Durkheim argued that religion and society can not be separated; even both of them need each other. Social solidarity is something that should be prioritized in a society. Because the basic structure of life is this solidarity that so moral obligation as well as private ownership then moves out of the basic meanings of togetherness that happens. And morality that governs an individual's relationship with the others, which is also become a standard in all of group that can not be separated from religion.<sup>46</sup>

Furthermore, according to Durkheim morality and religion can not be separated in a social framework. And an assessment of whether or not a normal behavior basically determined by each group. This happens automatically because the assessment is something relative. For example, in the modern reality consumerism is normal attitude, but if faced with another group probably the statement is not necessarily true because each group has different standards—most likely for that statement the other groups will say that consumerism is abnormal attitude because it is like hedonism characteristic. Moral and religious also can not be understood without considering the social framework. So that, whenever the context changes, it is probable moral and religious rules system to be changed. Like in the Islamic teachings, the verses in the Qur'an down by public contexts time ago. Thus, the selection of meaning in a sentence of verses must be interpreted more detail to produce a thorough understanding.

*The definition of a religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden—beliefs and practices which unite into one single moral community (read: Church in Christian) all those who adhere to them. The second element thus holds a place in the definition that is no less essential than the first: In showing that the idea of religion is inseparable from the idea of a “church”, it conveys the notion that religion must be an eminently collective thing.*<sup>47</sup> He also mentions that the characteristic of religion faith is not contained in “natural and supernatural” but it is contained in “sacred”. And the antonym of “sacred” is “proven”. For them, he is warning to us that the sacred is not always good and the proven is not always become bad thing, because probably the good and bad things are could be

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<sup>46</sup> See: Daniel L. Pals, *Seven Theories of Religion...*, p. 137-138.

<sup>47</sup> Emile Durkheim, *The Elementary Forms of Religious Life*, tr, eng. Karen E. Fields (New York: The Free Press, 1995) p. 44

both of them. The sacral appears primarily concerned with what is the concentration of a society while the profane appears to be related with what the personal attention of an individual.<sup>48</sup>

This analysis (Durkheim's analysis) is come from his research on primitive society of Australia. There, he is research based on the ritual and beliefs religion because according to him the essence of religion will not be found on the surface of the religion, but on the basis of religion.

Magic and religion can co-exist because it is associated with the personal and social. But both of them are something different and can not be equated. *Magic is an entirely different matter. Granted, magic beliefs are never without a certain currency. They are often widespread among broad strata of the population, and there are even peoples where they count no fewer active followers than religion proper. But they do not bind men who believe in them to one another and unite them into the same group, living the same life. There is no "Church of magic".* Between the magician and the individuals who consult him, there are no durable ties that make them members of a single moral body, comparable to the ties that join the faithful of the same God or the adherents of the same cult.<sup>49</sup>

#### **d) Religion According to Phenomenological Perspective**

Along with an understanding and appreciation of religious practices and the effects of science and technology development produce a very significant role on human consciousness about what they call as religious phenomenon—humans eventually get bored on the monotony of religious interpretation, the characteristic is normative-theological and certainly, religious interpretations require a historical-critical are able to give some color to the freshness of religious studies.

However, in its development, regardless of the extent of normative religion and doctrine, scientific-empirical approach to religion is sometimes far beyond its authority. Emerging theory of psychological and sociological approaches such as want to show that religion is only a mere social phenomenon, as if only religion was born from the clash of realities of life. The religious essence be destroy, religion was lost religious norms and transcendently holiness and was not sacred again.

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<sup>48</sup> Daniel L. Pals, *Seven Theories of Religion...*, p. 145-146.

<sup>49</sup> Emile Durkheim, *The Elementary Forms of Religious Life*, tr, eng..., p. 42

Then this concern born to the study of religion in terms of religious phenomena and student of religious studies then enrich its study through a phenomenological approach.<sup>50</sup>

Phenomenological approach is trying to obtain a holistic picture and more fundamental about the phenomenon of human religiosity, are more universally, transcendental and inclusive not particular-exclusive. Phenomenological approach inspired by the philosophical approach developed by Edmund Husserl which is attempted to obtain the essence of human religiosity. This effort seems to try to reverse the direction, to restore a religion study of historical-empirical to the hilt. If at the previously the religion study is historical-empirical, this time the researcher to be neutral (*value-neutral*), so the more phenomenological approach is *value-laden* (bound by religious values that believed and owned by its adherents).<sup>51</sup> According Husserl, phenomenology is knowledge of pure consciousness.

Basically sociology examines the properties of the various religions that focus investigations on public confidence in the power of forms, or psychology that examines the religious influence on the spiritual life oriented to reality or phenomenon by applying epoch (delaying of the opinion or judgment and learn editic vision that is round of the essence appointment or *wezen*). This concept was brought by H.C Rumke by using the method in analysis psychology to learn happy sense; W. Heinsius apply to psychology of religion; K. Jasper work on it as a historical culture; and H.C. Huslert and C.A van Purser introduced the working principle of the natural sciences. So that should be emphasized is that the principle of phenomenology is not only applied to the field of philosophy, but also the science of the religion soul.<sup>52</sup>

Its relation to religion, phenomenology of religion is discussing how the symptoms manifest themselves based on the fact which fully describes the nature according to the truth. Religion builds itself to give rate whereas phenomenology of religion while giving a contradiction explanation with the description of the *tarikhi* symptom complexly. But religion

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<sup>50</sup> Daniel L. Pals, *Seven Theories of Religion...*, p. 11.

<sup>51</sup> *Ibid.*, p. 11-12; Basically, phenomenological terms used in philosophy in the mid-18th century, pioneered by Kant and Fries. Then, is famous by Hegel in his book entitled *Phanamenologie des Goistes* which examine, the form of the development of human consciousness in accordance with the philosophy of his wits. Making it clear, that phenomenology is not only a lesson, but the method of philosophizing which is distinguished by the spirit of openness. But it seems some people have encountered this attitude mental before the term of phenomenology is used, such as diantaranya Socrates dan Plato but, ultimately popularized by the phenomenology of Edmund Husler. See: Syamsuddin Abdullah, dkk. *Fenomenologi Agama* (Direktorat Jenderal Pembinaan Kelembagaan Agama Islam, Jakarta, 2010) p. 1-3.

<sup>52</sup> *Ibid.*,

does not only limit the power of the religious studies to the physical religious behavior, such as religious ceremonies and religious institutions, but also have to know the character of religion through various spiritual streams, as found in religious literature. By trying to unlock the secrets of religion, phenomenology of religion looking for religious symptoms to large-scale that relation with the ideal and the structure equations are not bound by time and place. Located as openly that encrusted by basic of religious sociology and religious background of psychological symptoms.<sup>53</sup>

Thus, it can be concluded that the religious phenomenology perspective is a belief in the reality of the one's who considers with the God which has dimensions of intrinsic and extrinsic to its adherents, in other words (ie), religion keeps the various meanings to adherents.

## **2. The Essence and Religion Function**

As substansional, the essence of religion lies on the belief,<sup>54</sup> doctrine, faith and religious practice, either to the Gods or one God (tauhid)—the essence of belief lies on the divine dimension, acknowledge the transcendent and the sacred, holy, and Beyond. On this dimension someone would does what religious obligations fully regardless of the psychological impact, despite in the fact there is psychological effect.

While functionally, the essence of religion is man's attempt to connect with the religion in answering the problems of life—human existence in the world, not just the problems of personal divinity because religion is not only something exclusive (relating to certain matters) but also religion associated with other common problems. Religion also talked about the usual things, the world, and everyday life.

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<sup>53</sup> *Ibid.*, p. 10-18.

- <sup>54</sup> The difference between "faith and belief" that faith (faith) is the confidence (trust) very deep. Trust is a strong feeling that arises from the relation between a person and the other (both of human and supernatural reality) because of the appearance of one party to the other as someone who is true and can be expected. Muhammad Al-fayyadl, *Teologi Negatif Ibn 'Arabi: Kritik atas Metafisika Ketuhanan* (Yogyakarta: LKiS, 2012) p. 81; while the set of beliefs but faith is a higher stage of faith because the faith, the trust has reached peak intensity. Faith can be understood as a belief that is very strong, which appears in the relation between the one and the other because one party has really trustworthy and expected. In faith testimony or testimony emerged, surrender or submission, and loyalty or fidelity. Belief is often understood in the context of non-religion, such as belief in an ideology or mythology. *Ibid.*, p. 82.

Citing the opinion of the theologian Paul Tillich, religion is the state of when someone filled ultimate concern, attention to the end, attention that causes other concerns introductory course, and which itself contains the answer with questions about the meaning of our lives.<sup>55</sup>

Meanwhile, if viewed in terms of its function, as personally religion able to give meaning to one's personal to the events it faces, it is provide the moral guidance and emotional about how one's should behave as as religiounist in the God, man, and nature's presence. The believed religion is the belief which is typical for them, individual meaning and deep understanding for themselves, although different from what other people believed. And as socially, religion is able to make faith, trust, or collective action presented by religion as a social institution as a social meaning, as a bonding in the unity of creation.

Religion offers people a perspective on life, existence, and the meaning of the appearance of harmony of all creatures as mystery "the most meaningful freshness latent in all things" while from transcendent dimensions religion present as a challenge to limitations, a means for revelation (*ilham*) to get in on holiness.<sup>56</sup>

According to Zakiah Darajat, in her books "*Peranan Agama Dalam Kesehatan Mental*", the religion functions are:<sup>57</sup>

- a) Religion provides guidance for controlling human impulses as a consequence of a person's psychological and physical growth.
- b) Religion can provide mental therapy for humans in the coping of difficulties in life. As when coping disappointments that sometimes can be disturbing inner and can make people desperate. Here religion helped restore consciousness to the Creator.
- c) Religion as a moral control, especially on the society that coping ethical problems, such as free sexual behavior (for the current context is drug and the most recent are politics syndrom, economics and culture, Pen).

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<sup>55</sup> Jalaluddin rakhmad, *Psikologi Agama..*, p. 35.

<sup>56</sup> William McInner, *Agama di Abad Dua Puluh Satu..*, p. 77.

<sup>57</sup> Hanna Djumhana Bastaman, *Integrasi Psikologi dengan Islam* (Yogyakarta: Pustaka Pelajar dan Yayasan Insan Kamil, 2001) p. 132-133.

Basically, Zakiah emphasize psychological functions of religion, while Nico Syukur Dister besides express emotive-affective function and and socio-moral function of religion, he also added intellectual-cognitive function, that is religion as a means to satisfy the human intellect when humans overcome the questions that are fundamental. For example, when people ask about the essence of creation and the purpose of their existence on this earth, Nico explained that there are two sources of satisfaction which can be found in religion by the intellect, are: first, religion can provide confidential knowledge; Second, give satisfaction in ethical questions.<sup>58</sup>

Religion is needed in order to clarify the meaning and purpose of human life. That religion fills the spiritual side of man which can not be met by rationality and science. Even according to William James, religion will always exist as humans have feelings of anxiety.

Like the analogy of the existing structure in humans, basically religion also has a body and soul. And any religious body touched, the soul of religion also had to go touched. And if one's touch the soul of religion, it automatically has touched the body—touching the body, means touching these organs, because essentially all the organs form one body. Religion organ shape the religion body, both of alpha or omega—from the past until now. While the discussion of religion about "right and wrong", is not really necessary. Because each person has a specific religion for himself and the others have no right to judge a religion believed by each one's.<sup>59</sup>

Then it originated from the weaknesses that exist in science, dialectic of history proving that the development of science contribute itself for religion—enlightenment against religious phenomena. Bellah noted that the psychological and sociological views as proposed by Sigmund Freud (regarding the non-rational powers in human action—unconscious in a dream-theory), Max Weber (on the concept of leadership based on charismatic authority which connotes divine), and also Karl Deutsch (which refers to the "blessing" or grace as factors which allows complex systems to functionally) that actually puts religion in an important position. In short, the science was not able to take over the task of (religion) to be able to make people understand the world.<sup>60</sup>

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<sup>58</sup> *Ibid.*,

<sup>59</sup> Hazrat Inayat Khan, *Kesatuan Agama-agama Ideal*, terj. Yulian Aris Fauzi (Yogyakarta: Putra Langit, 2003) p. 11.

<sup>60</sup> Bachtiar Effendy, *Masyarakat Agama dan tantangan Globalisasi: Mempertimbangkan Konsep Deprivasi Agama* (Jakarta: Jurnal Ulumul Qur'an. No.3. Vol.VII, 1997) p. 47

So, when deviation is associated with religious attitude, it means that any attitude or behavior of religious people who do not conform to what the obligate by religion. That indications are the bad characteristic (*muhlikat*) that inherent in daily of religious people, like a bad moral religious in both of individual and social sphere; carelessness in its attitude, arrogant, condescend the others, fanatic in a trust, hedonism (pleasure prioritizes ideology), concern of worldly position without think of hereafter, and others. Which is in the short term or long term will have a negative impact the relationship between himself and God, fellow humans, and the environment. Because, basically, in every religion, has always taught its followers; to love each other; another; either treatment (*ihsan*), honesty (*amanah*), truth (*shidq*), as well as other good qualities such as forgiveness (*'afw*), justice (*'adl*), brave (*syaja'ah*), patient (*shabr*), a sense of shared (*muwasat*), give thanks (*syukr*), trustees (*hilm*), and others

### **3. The Elements of Behavior-Forming**

#### **a. Soul**

Soul is one of component of human psychic widely studied in the field of science. According to Aristotle (384-322 BC), soul is divided into two parts, are irrational and rational. With respect to understanding the soul, Tetens and Kant stated *trichotomi* human psyche, are (1) cognitions related with the introduction, (2) emotion related with feelings (3) conation associated with willingness. In connection with this definition, Ki Hajar Dewantara suggests that the human psyche with a term of cognition (*cipta*), feeling (emotion), and intention (*konasi*).<sup>61</sup>

A psychology figure, Sigmund Freud argued that soul is divided into 3 genre are (a) *Das Es* (Id) is the biological aspects of the original system in the personality; from this aspect growing another aspect, (b) *Das Ich* (Ego) is the psychological aspect of personality that arise because the organism needs to relate well to the real world (reality), (c) *Das Ueber Ich* (Super ego) is sociological aspects of personality that is representative of traditional value as well as the ideals of society as interpreted by parents to their children; this is manifested in the form of order and prohibition.<sup>62</sup>

C.G. Jung, argued that the human soul consists of two natural are consciousness and unconsciousness. Both of nature do not only co-exist but also relate compensatory, which is

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<sup>61</sup> Kartini Kartono, *Psikologi Umum* (Bandung: Alumni, 1984) p. 53-54.

<sup>62</sup> Sumadi Suryabrata, *Psikologi Kepribadian* (Jakarta: PT RajaGrafindo Persada, 2008) p. 125-127.

conscious function as adjustment to the outside world and unconscious function as an adjustment to the world in.<sup>63</sup>

While al-Ghazali said that the human psyche has 4 dimensions: physical (*jism*), vegetable (*natiyyah*), animal (*hayawaniyun*), human (*insaniyah*), all of them have different aspects and each functions, either physically or spiritually. And management dimensions of human soul id divided into: (a) physical dimensions: having monotonous motion, (b) vegetable dimensions: have varied motion, (c) animal dimensions: a motive and perception and (d) human dimensions: self-awareness.<sup>64</sup>

In the *Maqshad al-Asna fi Syarh Ma'ani Asma' Allah al-Husna*'s book al-Ghazali mentions that the being (soul) humans are divided into two groups are the life and death which are life is more perfect than the being dead. And life is divided into 3 levels (*darajat*) are angels, humans, and animals. The middle position has made mankind human nature has the potential to have an angel or beast. When one's can beat bad desires and trying to get better to perfection they can achieve the similar position with the angels, but if one's has always followed a bad desire in their self—controlled by lust encouragement (*lahiriyah*)—they will be more likely to resemble animals.<sup>65</sup>

In the holy Qu'ran, spirit or soul called *nafs*. *Nafs* referred to as the basis for being, able to accommodate the human psyche and accommodate other dimensions, such as *al-Aql*, *al-Qalb*, *al-Ruh*, *al-Fitrah*. Essentially, *nafs* accommodate the potential from each of the psychological dimension, both of the good potential (*taqwa*) or bad potential (*fujur*).<sup>66</sup> Proportionally, *nafs* is the soul dimension between *ruh* position and *jism* position; *Ruh* because it comes from God so that invite to the transcendently while *Jism* derived from material things so that toward to enjoy material things. In the holy Qur'an, the word of *nafs* is found 297 times as much; in the each word of the form of a singular (*mufrad*) as much as 140 times, plural are 2 versions: *nufus* 2 times, *anfus* 153 times and in the *fi'il* form are 2 times; with a variety of meanings, classifications, and object verses.<sup>67</sup>

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<sup>63</sup> *Ibid.*, p. 156-157.

<sup>64</sup> Rafy Sapuri, *Psikologi Islam: Tuntutan Jiwa Manusia Modern* (Jakarta: Rajawali Press, 2009) p. 356.

<sup>65</sup> *Ibid.*,

<sup>66</sup> This explanation is based on an understanding of all the verses in the Qur'an that use the word soul as *al-Nafs*. Lihat: Baharuddin, *Paradigma Psikologi Islam: Studi tentang Elemen Psikologi dari al-Qur'an* (Yogyakarta: Pustaka Pelajar, 2004) p. 92.

<sup>67</sup> *Ibid.*, p. 94.

From the explanation above, can be concluded that the soul has some elements which are for each of these elements has its own function and impact if developed; good or bad which will be manifested in a person's behavior.

Talking about distractions that occur in one's soul, automatically talk about mental health, because the science of mental health closely related to the avoiding someone of disorders and psychiatric illnesses. According to Marie Jahoda, mental health include (a) a good personality attitude towards self—the ability recognize self well, (b) growth and the development and self-realization are good, (c) mental balance, unity of views and resistance to all of pressure, (d) self autonomy that includes regulatory elements in the behavior of or free behavior, (e) the perception of reality, free from variances needs as well as having empathy and social sensitivity, and (f) the ability to mastering and integrate with the environment.<sup>68</sup>

Meanwhile, according to Zakiah Darajat mentally healthy people, can be viewed through 4 indicators, are (a) when a person is able to avoid mental disorder (neuroses) and illness (psychosis), (b) when a person in unable to adjust to society, nature and God, (c) when a person is unable to control himself to all the problems and circumstances of daily life, and (d) when in a person realized harmony, and harmony between the mental functions.<sup>69</sup>

According to the Islamic perspective—related with the understanding of the DRP as the disturbance that occurs in one's soul—behavior disorder, maladaptive disorder, or character disorder or others variances is a form of personality disorder. So that personality disorders can be interpreted here as series of behaviors that deviated from the pure human nature (*fitrah*) that cause disease in a person's soul that will being heart locked out (*qalb mayt*).<sup>70</sup> This disorders caused by the domination of the passions that encourages soul to do bad thing as always. And all of disorders above manifested in the bad personality, which is in terms of the Islamic psychological is also referred to as psychopathology.

Told as psychopathology because it has two main characteristics: (a) the bad behavior can interfere realization and individual self-actualization, that caused by pathological symptoms such as anxiety, restlessness, indecision, fear, alienation, doubts, conflicts, moodiness, laziness, and others. For example, a person who in his heart has always felt jealous, so his life will always

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<sup>68</sup> Ikrom, *Titik Singgung antara Tasawuf, Psikologi Agama dan Kesehatan Mental* (Jurnal Ilmu-ilmu Ushuluddin, Teologia, Volume 19. No 1 Januari 2008) p. 185.

<sup>69</sup> *Ibid.*, p. 187.

<sup>70</sup> Abdul Mujib, *Kepribadian dalam Psikologi Islam.*, p. 351.

be in anxious condition, and anxious in looking at other people, (b) the sinful bad behavior forbidden by God. Such behavior can also contaminate the human soul as dots (*nuktah*), black tarnish the sanctity and heart brightness.<sup>71</sup>

With the opinion above, al-Ghazali reinforces his opinion that says that “*al-Akhlaq al-Khabitsah amradhu al-Qulubi wa asqamu an-Nufusi*” which is bad manners is a heart diseases and mental illness. Here, *al-Khabitsah* is Arabic word, a synonym for *akhlaq al-Madzmumah*.<sup>72</sup> And from the meaning above, the point of DRP is all of the existing problems in one’s soul, which when related to the social aspect so the symptoms or thus disorders also clash of social norms.

### **b. The Dimensions of Consciousness**

Consciousness is a dimension of the human psyche. Any matters relation to the structure of the human psyche must relate to the dimensions. And if there is consciousness then automatically there is unconsciousness.

Conscious and unconscious in this discussion is not an explanation in terms of conscious doing something on purpose; and unconscious in the sense of doing something that was not intentional.<sup>73</sup>

Consciousness here is a discussion about the state of the brain waves when a person is doing activity, either in the waking state (literate) or not awake (sleep). So it can be said that a conscious state is a state or mental condition, where a person can take control or self-aware condition and spirit of nature and the world beside. And unconscious condition is the opposite situation, a condition or mental condition, where a person can master or self-aware condition and spirit of nature and the world beside.

According to Jung, the structure of awareness has 2 components,<sup>74</sup> are mental functions and attitudes of each soul has an important role in human orientation in the world.

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<sup>71</sup> *Ibid.*, p. 352-353.

<sup>72</sup> Abu Hamid al-Ghazali, *Ihya ‘Ulum al-Din* (Beirut: Dar al-Fikr, 1991) juz.III, p. 53.

<sup>73</sup> This interpretation regardless of conscious understanding that impulse is an action based on considerations of a very old soul and unconscious impulse that usually arise because of the urge or desire something that is in essence then tried to hidden—basically, unconscious impulse is not lost but recorded in the lower brain conscious human, so sometimes overflow in word and action is not accidental, for the reason, forgery and reaction formation. This statement refers to Q.S Muhammad (47): 29, 30; See more on M. ‘Utsman Najati, *Al-Qur’an dan Ilmu Jiwa*, Ahmad Rofi’ Usmani (Bandung: PUSTAKA, 1985) p. 42-43.

- a) The function of the soul is a form of mental activity that the theory does not change in different environments. Jung, distinguishes humans into 4 main functions of the soul:<sup>75</sup>

Mental Function	The Soul Characteristic	The Way of Soul Working
Mind	Rational	With assessment: true or false
Feeling	Rational	With assessment: happy or not happy
Sensing	Irrational	Without assessment: conscious sensory
Intuition	Irrational	Without assessment: not an instinctive

- b) The attitude of the soul that is the direction of the general psychic energy or libido is incarnated in the form of human orientation to the soul, inside and outside. The way interacts between one individual with other individuals who have different forms. Jung, divides them into 2 categories are extrovert and introvert.

In Islamic teaching, Harun Nasution said that in the Sufism teaching the state awareness become the essence of a state, among are the awareness of the communication between the human soul with God, the awareness of closeness to God and ability to communicate with Him which can only be done by certain people that is who able to clean and purity soul from all of dirt and crime.<sup>76</sup>

Psychology is primary, the science of consciousness. Its researchers deal with consciousness directly when possible and indirectly, thought the study of physiology and behavior, when necessary. Psychologies are now returning to the essential questions of our discipline: how does the mind work? What the major dimensions of human consciousness? Is consciousness individual or cosmic? What means are there to extend human consciousness?

<sup>74</sup> See: Sumadi Suryabrata, *Psikologi Kepribadian...*, p. 158-162.

<sup>75</sup> Basically, every human being has four functions, but of the four functions that no one there will be a function of the dominant (and dominating most developed); superior function and determine the personality types of people. At first the four functions of the pair, but if there is another function of the domination of any one being superior function, are the conscious control of life and as a consequence the other functions to be inferior, which is in the unconscious. hen these functions will relate compensatory means growing superior function, the greater the inferior function will be compensated and the greater the disruption to the balance of the soul that can manifest in uncontrollable actions. So the ideal goal of the development of one's personality is related to function in life is to bring the essence functions in the light of consciousness, in order to reach perfect human predicate.

<sup>76</sup> Ikrom, *Titik Singgung antara Tasawuf..*, p. 181.

These questions have not yet had a full treatment within academic science, having been ruled out of inquiry by the dominant paradigm of the past 60 or so years.<sup>77</sup>

Back on the discussion about consciousness, in under any conditions—either while activity (thinking) or not (sleep)—brain still works through the nerve cell movements by releasing cargo (cargo that looks almost the same as electric waves), brain conditions have never been at the 0 (zero) point, because if it is at the 0 (zero) as well as brain dead and not functioning point, because the brain is the center of the body activity. This situation is inversely proportional to a condition where a person in the alpha state, that is a condition where in full consciousness, clear, powerful and creative, this can be done through the state I the body such as meditation, *dzikir*, relaxation and the similar activities. The brain wave consists of 4 conditions, are:

a) Beta

That is a situation where a person in the chaos state and irregular, looks like someone who in a stress or frustration state. *Chaos* happens in the brain, causing brain overload performance one can not think clearly and well, not fresh, and far from concentration. In generally, when a person is awake in the circumstances, the conditions most likely to be in this condition (beta), the frequency is high than 13 Hz—performing logical works brain. In this situation the senses with a very significant role, information from the outside enter through the senses, responded and then arrested by the brain.<sup>78</sup>

b) Delta

It is the condition which is a person as physically and psychologically was not dreaming, it means that was not doing any work. This situation is in the 0.5 to 3.5 Hz frequency.<sup>79</sup>

c) Teta

That is a condition when a person is in a sleep or dreaming state.<sup>80</sup> This condition is when the mind or brain works well, clear, and transparent, a situation that is quite clear when the brain

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<sup>77</sup> Robert Ornstein, in the introduction to his recent book *The Nature of Human Consciousness: A Book of Readings* (1973) on The introduction of Charles T. Tart. *Transpersonal Psychologies*, Charles T. Tart, ed. (London: HARPER & ROW PUBLISERS, 1975) p. 3.

<sup>78</sup> Taufiq Pasiak, *Revolusi IQ/EQ/SQ: Antara Neurosains dan al-Qur'an* (Bandung: Mizan, 2003) p. 164-165.

<sup>79</sup> Taufiq Pasiak, *Revolusi IQ/EQ/SQ...*, p. 162.

is working, mind on the calm state. This situation is also still part of a very good state of healing occurred at a frequency 3,5-7 Hz—a better situation, higher than the delta state.<sup>81</sup>

d) Alfa

That is a condition when a person in a very good condition, the frequency is at a point 7 or 8 to 13 Hz. This situation is very good if used for learning, can also make a major contribution towards the unconsciousness.<sup>82</sup>

To put this more formality, a large proportion of intelligent people are experimenting with Altered State of Consciousness (ASCs) in themselves, and finding that the experiences they have are of extreme importance in creating a philosophy and a style of life. The conflict between the experiences and philosophies resulting from these ASCs and the attitudes and intellectual-emotional systems that have involved in our ordinary state of Consciousness (SoCs) are a major factor behind the increased alienation of many people from conventional science.<sup>83</sup> The widespread experience of ASCs by young people, and the spiritual experiences are also often occurring in ASCs.

### C. Religious Attitude

When compared with the condition of religion in other countries, level of religious quantity in Indonesia much larger than other countries, the UK for example. Every week Church was filled fully—different whit in the UK—mosque or another worship place also busy visited by society, especially in the celebration of the feast, either Eid or Eid al-Adha (in Islam), Christmas Day (in Christianity), and so forth. But in reality Indonesia gets ratification as above corrupt countries, while the UK below. What lies behind this phenomenon?

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<sup>80</sup> According to the interpreter of dream, the dream is one way or means for brain to proclaiming themselves—expressing the secrets of the soul, when the conscious brain difficulty in providing the information. Dream interpretation has sometimes also high, a truth for something to come. In Islam, we can derive a lesson from a dream experienced by the Prophet Yusuf. The Prophet said,

عن أنس ابن مالك, أن رسول الله صلى الله عليه وسلم قال الرؤيا الحسنة من الرجل الصالح جزء من سنة و أربعين جزءا من النبوة (رواه البخاري)

According to the theory of Freudian slip, there is nothing accidental, everything happens on the basis of intent, including the issue of a dream. Their dream is a subconscious state, a person's interpretation of what happens at the conscious.

<sup>81</sup> Taufiq Pasiak, *Revolusi IQ/EQ/SQ...*, p. 163-164.

<sup>82</sup> *Ibid.*, p. 164.

<sup>83</sup> Charles T. Tart, ed. *Transpersonal Psychologies...*, p. 12.

Properly, religion becomes a moral force, a source of good and noble values. Indonesia is a country where is the religion get powerful influence. However, the fact that it faced a moral resolution luck—it can say luck because the corruption it is too difficult to be solved so rarely fulfilled. Religion as seems like helpless provides motivation to live honestly and fair as well as the radical religious actions, and experiences to others.<sup>84</sup>

If religion is not a basis for human values—but the psychological, religious proven to have a significant role to between man and other creatures of God's creation—there arose an interpretation which says that manifestations of religion are no longer perceived to mankind. Here, the religious duty to make religion as ownership of personal autonomy and authority, in addition to integrating religion with other aspects the manifestations of the religious attitude with religion animates without interfering with the authorities another aspects.<sup>85</sup>

According to Vergote<sup>86</sup> religious attitudes are divided into two there are yaitu the fundamental and elementary; most fundamental religious experience influenced by intuition and emotion while the elementary and religious attitudes or religious motivation influenced by one's affections and instincts. At first, religious experience only being the spontaneous in the form of mental impulses. But gradually boost will change to intuition, intuition was at first merely a mute which tend to be not recognized by yourself, but if it is developed then someone will be aware of the intuition and they will be know and will ultimately formed faith in personal and social scale, then was born attitude either physically or spiritually. And validity of religious attitudes (religiosity) person can be measured and developed through conflict management—religion requires the development of a personal nature from within.<sup>87</sup> Because of that the self development emerging forms of religious differentiation that really attached to and growing out of their soul.

## 1. Factors Affecting Religious Attitudes

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<sup>84</sup>K. Bertens, *Perspektif Etika: Esai-esai tentang Masalah Aktual* (Yogyakarta: Kanisius, 2001) p. 185-186.

<sup>85</sup> Nico Syukur Dister, *Psikologi Agama* (Yogyakarta: Kanisius, 1989) p. 98-99.

<sup>86</sup>Prof. Antoon is a Belgian psychologist, in his work entitled *Godsdienst psychologie* show that religion—especially monotheism religion—as psychologically characterized by two basic symbols, are the image of the mother and the father image. And his opinion seems inclined to follow the opinion of Sigmund Freud with his theory of Totem and Taboo.

<sup>87</sup> Nico Syukur Dister, *Psikologi Agama...*, p. 91.

Basically the religious impulse is a psychological boost which has the naturally basic in one's self. Was being in their soul, that one's often feel the impulse to always run to the creator. It's just human conception in finding different-different God, accordance with the level of thought and religious development.<sup>88</sup> In its creation, one's has tabi'at and also includes natural readiness to know God and understand His creation. But consideret with the soul and body in mankinds, their activity on the body and other demands life—ignore the divine essence in self—often makes people careless and inattentive to their Lord.<sup>89</sup> So the expression received be different, religious people are pure and earnest and certainly impact on moral and emotions, whereas people who are not serious to the religious, not inspire the essence of religious will most likely not have an impact on their life, either morally or emotionally.

In Indonesian Dictionary, Psychology is a noun that means science that deals with mental processes, either normal or abnormal and effect on behavior or can also be interpreted as knowledge about symptoms and mental activities.<sup>90</sup>

However, the general psychology is now interpreted as the study of human behavior and human experience which this science has been growing rapidly since the beginning of the 20th century either in the methods or conceptual. And in terms of research, can also be considered that psychological as a system of various research methods directed at understanding of what is done, thought and felt by humans.<sup>91</sup>

Al-Quran (Islam) says that encouragement of religious attitude, one of them is influenced by the mental state of human which threatened the safety and peace of their life, so need something that can save him and seek shelter essential that is God. It is refers to Q.S al-An'am (6): 63,

قل من ينجيكم من ظلمات البرّ والبحر تدعونه تضرّعا وخفية لئن أنجانا من هذه لنكوننّ من الشّاكرين (الانعام (6):

(63)

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<sup>88</sup> M. 'Utsman Najati, *Al-Qur'an dan Ilmu Jiwa*, Ahmad Rofi' Usmani (Bandung: PUSTAKA, 1985) p. 39-40; See more in al-Qur'an Q.S ar-Rum (30): of the natural human religious impulse.

<sup>89</sup> *Ibid.*, p. 40-41.

<sup>90</sup> Ebta Setiyawan, *Kamus Besar Bahasa Indonesia (KBI)*., Pdf.

<sup>91</sup> Robert H. Thouless, *Pengantar Psikologi Agama*., p. 13-14.

Say: "Who is it that delivereth you from the dark recesses of land and sea, when ye call upon Him in humility and silent terror: 'If He only delivers us from these (dangers), (we vow) we shall truly show our gratitude'?"<sup>92</sup>

While the psychology, the main factors affecting religiousness includes 4 kinds, are:<sup>93</sup>

- a) Social factors; these factors include about all of social life influences in the development of religious attitudes, such as the influence of education or teaching and various other social pressures.

Variety of experiences that help religious attitudes, especially regarding experiences: (a) the real world, include the presence of the meaning of beauty, harmony and goodness of the world plays a role in religious attitudes. Presenting the self-assessment attitude towards something can also be a rational basis to reinforce the belief that we have. This experience can bring people with an intuitive way and no verbal—the point of awareness of one's religious—which states that real world and the moral demands of the system is an expression of the spiritual world that has a religious significance. And those who are theistic—expressing awareness—by saying that the world is a manifestation of God and the moral demands of the future will be accounted for.<sup>94</sup> (b) moral factors or moral conflict, that is the experience of conflict between behavioral inducement that able to guide them in the good direction and the inducements that did not seem right if seen other one's. This conflict will lead someone on the characteristic of dualism religious attitudes where the good inducement considered in accordance with the God Will whereas the not good inducement come from the magical powers and considered to be contrary to God's will (In Islam is referred to as demon (*setan*)) and (c) affective factor emotional religious experience, this experience is esoteric and sometimes generally referred to as a religious experience; associated with mysticism (read: Sufism in Islamic literature).

- b) Factors that arise when needs are insatiable—either whole or in part— will result in a presumption to religious satisfactions. Broadly speaking, these requirements include: the need for safety, love, gain self-esteem, the need for which arises because of the death as

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<sup>92</sup> See also in Q.S Yunus (30):30.

<sup>93</sup> Robert H. Thouless, *Pengantar Psikologi Agama...*, p. 29-34.

<sup>94</sup> *Ibid.*, p. 59

well as the afterlife after life in this world, punishment in hereafter and others. This theory is adapted of the theory of Abraham Maslow's hierarchy of needs, which if examined the hierarchy of human needs very influential on the person's attitude toward religious belief. It means that when the soul of human need or desire can't be denied, the ones will do anything as they want.

- c) The thinking process or reasoning verbal or intellectual factors include rasionalization. In contrast to the psychological analysis that explains that religious beliefs are influenced by irrational factors, such as religious feelings and the other mystical experiences, according to the partly opinion—reflect from the various opinion that discussion about the religious polemic—this factor have big role in the formation of religious views. Because the intellectual foundation is the real reason for holding on religious beliefs.

Humans are creatures thinking (*hayawan an-Nathiq*), a gift from God that makes mind potential to human which is with their mind the human can consider between good and bad, right and wrong—a logical consequence of the beliefs or the truth religious meaning, because of the reason is one of factors that can help the a person in finding God. Regardless on the what factors is more dominant religious attitude; the third element above had synergy in the formation of religious attitude.

Vergote adding that personal religious attitude is not only obtained by rationalizing religious motives are spontaneous. But also it is the result of demystifying the spontaneous motives. However, in this case he agrees with Freud's theory that uses the symbol father as the beginning of human closeness with God<sup>95</sup>—seems like the son and father relationship. For him, religious attitudes like this that deserves mention as a true religion. With following reasons: *first*, the Judism-Christian tradition suggests that the true religion manifest themselves in the purification efforts, which is the purification to spontaneity deification. *Second*, dynamic psychology shows that there is no natural harmony between man and the intrinsic values such that (the intimacy between father figure to the child).<sup>96</sup>

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<sup>95</sup> Nico Syukur Dister, *Psikologi Agama..*, p. 92

<sup>96</sup> *Ibid.*,

Person's religious attitude is also related with 2 states are religious consciousness and religious experience. Religious consciousness is a state where religion is present or felt in mind and can be tested through introspection—mental aspects and religious activities, while the religious experience is an element of feeling in consciousness that brings conviction that generated by the action (*amaliah*). In other words the religion process is feeling and the influence of religious consciousness and consequently can be felt as a result of the conviction.<sup>97</sup> Thus, religious attitude is integration among religious knowledge, feelings, and the complex of religious attitude's one and the closely linked to a person's psyche so that influence on the views and person's religious attitude.

## **2. A varieties of Religious Practices Conflict**

Here, Religious Practices conflicts divided as moral conflict and emotional conflict; moral conflict that is the conflict arising from the behavior itself against everything outside themselves (the others as an impact of their behaviour), and emotional conflicts that arise as a result of conflict with themselves (a state of psychic or emotional disturbance). Religious Practices conflict in this discussion is also basically closely considering with the factors underlying the occurrence of religious attitudes.

### **a) Religious Moral Conflict**

Moral conflict is some experience about the conflict between some trends regarding personal behavior and order system that authority is explicitly clear look. In general, the system is referred to as the moral law, whereas psychological problems arising from such a system called moral conflict. The moral law can also be regarded as a system of social order that developed by a community and passed on to the next generation through a social conditioning process, which is on the other side it is also regarded as a obligation system that binds society without questioning whether or not the system is beneficial when viewed from the social side.<sup>98</sup>

Based on reality, most people often develop a guilt sense when the behavior is (as it were) considered wrong by social education received. So here it is clear that, moral conflict is most likely due to environmental factors (behavior factor) beside because of the religion

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<sup>97</sup> Zakiah Darajat, *Ilmu Jiwa Agama* (Jakarta: PT Bulan Bintang, 2005) p. 6-7.

<sup>98</sup> Robert H. Thouless, *Pengantar Psikologi Agama...*, p. 71.

understanding not totally. Moral conflict can be regarded as one of the religious attitude; the conflict between the forces of good and the bad in a person (personal uncertainty, also caused by the religion understanding is not comprehensive). Where the point of the force is being on the rival, and if personified such as the characteristic of creatures or the devil beings as opposed to God, or an image of good world with bad world.<sup>99</sup>

Moralities are intimately connected with religion, good people whose religion can be ascertained that morality can be accounted for; otherwise the people are moral degenerate, most likely against their religious beliefs are less or even nothing. This interpretation is based on empirical data that says that behavior, attitude or way of thinking person can not be separated from their faith because belief is included in one's personality construction.<sup>100</sup>

But that does not mean moral conflicts is the only factors behind religious attitudes, some people seem to make it through the moral conflict to lead to the belief in God with the practical needs that they realize to support this belief if sufficiently motivated to do what is right. They realize that without religious beliefs they will not be good at all. When giving consideration right through those processes it means recognizing that religious belief is not intellectualization their moral experience but trust posed by the practical needs. Realizing the importance of practical needs to have faith which is it would accept the faith as true belief.<sup>101</sup> Because the idea of religious attitudes can appear to be a motive to pose refinement and the love of self-sacrifice be more effective than the motives arising from outside theirself.

Various opinions say that a good deed is the true function of religion and that everything that is not associated with this goal is an innovation (*heretics*) and it should disappear from every religious idea.<sup>102</sup> But psychologists are also not eligible to participate in talks about the true purpose of a religion. The issue of religious truth functions has practical relations with religious education. For example, the problems are often encountered by this nation, latent and not endless; corruption.

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<sup>99</sup> In Q.S an-Nas stated that the devil (teaser) consists of two sides, the humans and jinn. God warned the servants that are not easily deceived by Satan persuasion. Also, in Sufism which refers to the hadith of the Prophet explained that, “*it is clear indeed lawful, and the haram is clear, and between them are doubtful matters*”. *Syubhat* has two terms, namely (a) something ghostly, yet clearly halal and haram. (b) Leave it excessive because even though the feared *israf* (exaggeration).

<sup>100</sup> Zakiah Darajat, *Ilmu Jiwa Agama..*, p. 4.

<sup>101</sup> Robert H. Thouless, *Pengantar Psikologi Agama..*, p. 74.

<sup>102</sup> *Ibid.*, p. 76.

In addition, one of the conflicts between religious and psychological point of view is the assessment of people's consciousness of one's self. Some guilt's feelings can be used when: *First*, those feelings can reduce road to errors, so giving rise to the sin sense and as the consequently is to minimize the possibility of recurrence of such sin, furthermore, cognitive distortions above for moral purposes in the next life. However, if the greatness of cognitive distortions above will be disease if the feeling is tied to behavior pathways conflicting (mismatch between the message advocated by the Qur'an in Islam or Christianity with the Gospel (*Injil*) in everyday practice), *second*: when free floating and not tied to a particular behavior, and *ketiga*: when have a enormous so it is not an effective incentive for good deeds.<sup>103</sup>

A moral conflict in Islamic perspective is also a personality disorder, which includes 3 domian among them: domian faith as polytheists (*syirik*), Islamic domian or often referred to as *fusuq* in the Qur'an such as adulterers, and domian trigging up like grumpy.<sup>104</sup>

So the cause of religious moral conflict as generally, regardless of the ideology of Islam, Christianity, Judaism, and other religions are a morality issue religious people who happen because of some of the above, such as:

- a. Assessment or wrong perception of self and others,
- b. Learn the ideology of religion not comprehensively, both athemselves or the others,
- c. Personality disorder that caused due to the dominance of libido in themselves, thus ruining inner purity, piety and cause bad behavior either themselves or people around them.

#### b) Religious Emotional Conflict

Establishment of a religious authority that continuous on the psychologically will cause emergence of resistance pattern as the bias of religious saturation—because the absence of inner

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<sup>103</sup> *Ibid.*, p. 79; When guilt is considered too small then the motivation to reject the wrong deeds will be lost—the solution is not just deepen feelings of guilt—but coping the problem how to not be a problem. *The Problem is not the Problem, but Coping is the Problem*. And religious education was associated with moral conflicts that exist in society, but he is not the only moral teaching in shaping one's personality. So that people's behavior mismatch (moral conflict) does not abort the meaning of religion for human life.

<sup>104</sup> Abdul Mujib, *Kepribadian dalam Psikologi Islam..*, p. 352.

satisfaction in religion. So that spirituality should be present as a form of religious inner dialogue framework.<sup>105</sup>

Departing from necessity esoteric dimension of religion must exist in all of the people who admit religious—that religion can be understood and inspired as much as possible, a religionists must touch the esoteric dimension of religion—so the part of religionist is competing in achieving that state. The values inherent in the one's religious is the fruit of efforts made them (*mujahadah*), spirituality as well as religion, spirituality religion should be sought so that the stronger a person's religious emotion in them, so that religious values inherent in them. But if someone learn spirituality and complacent, and can not recognize itself so that the majority of people would consider it deviate from religious teachings.

Emotional conflict is a conflict arise the result to itself (a state of psychic or emotional disturbance), that have a significant influence as personally toward the view or attitude of religion, eventhough even if maybe the religious conflicts that occur. Emotional religious—that arise due to emotional religious experiences that occur spontaneously, or emotional experiences of religious because the hard work that done to touch mystical dimension of religion—not only can take the form of emotional but also affective so that influence the state of mind and their thought patterns.

Basically every religion has the concept and its own story of religious sipritualitas dimensions, so do not be surprised if a lot of religious literature yang which tells of religious emotional experience, more than that an institutional that admit their institution as mystical stream was more concentrated on these dimensions, although in outside terms does not recognize religious institutional. Among some examples religious experience that will have an impact on the religious emotions is:

The next case is that of a Christian man:<sup>106</sup>

"I was in perfect health: we were on our sixth day of tramping, and in good training. We had come the day before from Sixt to Trient by Buet. I felt neither fatigue, hunger, nor

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<sup>105</sup> Muhammad Mahpur dan Zainal Habib, *Psikologi emansipatoris: Spirit al-Qur'an dalam membentuk masyarakat yang Sehat*, ed. M. Faisol (Malang: UIN-Malang Press, 2006) p.143.

<sup>106</sup> William James, *The Varieties of Religious Experience..*, p. 96-98.

thirst and my state of mind were equally healthy. I had had at Forlaz good news from home; I was subject to no anxiety, either near or remote, for we had a good guide, and there was not a shadow of uncertainty about the road we should follow. I can best describe the condition in which I was by calling it a state of equilibrium.

When all at once I experienced a feeling of being raised above myself, I felt the presence of God--I tell of the thing just as I was conscious of it--as if his goodness and his power were penetrating me altogether. The throb of emotion was so violent that I could barely tell the boys to pass on and not wait for me.

I then sat down on a stone, unable to stand any longer, and my eyes overflowed with tears. I thanked God that in the course of my life he had taught me to know him, that he sustained my life and took pity both on the insignificant creature and on the sinner that I was. I begged him ardently that my life might be consecrated to the doing of his will. I felt his reply, which was that I should do his will from day to day in humility and poverty, leaving him, the Almighty God, to be judge of whether I should some time be called to bear witness more conspicuously.

Then, slowly, the ecstasy left my heart; that is, I felt that God had withdrawn the communion which he had granted, and I was able to walk on, but very slowly, so strongly was I still possessed by the interior emotion. Besides, I had wept uninterruptedly for several minutes, my eyes were swollen, and I did not wish my companions to see me. The state of ecstasy may have lasted four or five minutes, although it seemed at the time to last much longer. My comrades waited for me ten minutes at the cross of Barine, but I took about twenty-five or thirty minutes to join them, for as well as I can remember, they said that I had kept them back for about half an hour.

The impression had been so profound that in climbing slowly the slope I asked myself if it were possible that Moses on Sinai could have had a more intimate communication with God. I think it well to add that in this ecstasy of mine God neither have not form, color, odor nor taste; moreover, that the feeling of his presence was accompanied with no determinate localization. It was rather as if my personality had been transformed by the presence of a spiritual spirit (ruh spiritual).

But the more I seek words to express this intimate intercourse, the more I feel the impossibility of describing the thing by any of our usual images. At bottom the expression most apt to render what I felt is this: God was present, though invisible; he fell under no one of my senses, yet my consciousness perceived Him."

Above examples are only a small part of the phenomena of religious experience that actually happened to someone esoteric dimension. If the story above only shows about feeling God's presence there is also a story about the nature of religious emotional experience tells that is the person elected shall submit the command of God, such events occurring at Lia Aminuddin (Lia Eden), Gus Roy about praying two languages, Imam Mushaddiq that admit as the next prophet after prophet Muhammad and so on.

And everyone has a different religious experience, depending on how deep the religious understanding to the believed religion—religious experience sometimes comes when a person in a sleep state, such as the dream of Prophet Yusuf; arrival Jibril to Prophet Muhammad when he is set a mind at rest in *Gua Hira*, the mystical experience of Santa Paulus and Santa Teresa, so on. Every person is entitled to give interpretations of religious experience which they believed, both theistic and non-theistic, religious emotional because the religious experience is different shape, even not everyone can feel it, but anyone who saw may interpret what they see while not claiming that they are the most correct opinion. But whatever form the religious emotional experience, either in the form of a dream or trance most other religious figures considered correct if it agreed not to deviate from the Qur'an and Hadith in Islamic theology, in accordance with the provisions of law (*syari'at*).<sup>107</sup>

In connection with the above story, the above phenomenon known Islamic teachings as *jadzb* or *wali majdzub* which means crazy, the *ulama* have many different opinions about *wali majdzub*, some of them reject anyone with a hard but there is also appreciative for him. But here

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<sup>107</sup> Analogy with the dialogue between Sheikh 'abdu Qadir al-Jaelany, when students ask about "how do you recognize the devil ya Sheikh", the Sheikh replied "Verily Allah will never commanded His servants to commit indecency, unlawful acts done by God". See more on Sheikh 'abdu Qadir al-Jaelany, *an-Nur al-Burhaniyy* (Semarang: Toha Putera, 1383 M) p. 46. Allah said,

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (النَّحْل(16): 90)  
"Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition" Q.S an-Nahl (16): 90.

the author does not want to convey what are the different classes of opinions on the issue of emotional religious experience.

Thus, the emotional religious conflicts occur because of religious experiences that are individualized, that other people can not feel but only see and interpret. So that it is not ethic when anyone judgment him with the opinion right or wrong, because no one knows the real situation happen to him, even people who is in his state do not know what happened to him. Discrimination against them will never solve the problem, we as observer only can see is the effect and psychological dimensions that happen to himself as well as the environment that intersect directly.

Because even though on the face of many of those who look like the people who experience mental illness, such as stress, depression, psychosis, and psycho psikoneurose, to say that the *wali majdzub* or people who have experienced emotional experience of religious as a crazy person, is far from impossible, because if researched what they are doing is often more positive than those usually, especially the social contribution they are doing, such as: running earnestly enjoining evil, *mukasyafah* that they had gave the benefit to themselves and the environment, and what they do often bring awareness to others that will have an impact on the religious attitudes of others, and so on another good impact.

### **3. The Paradigm of Gnosticism as One of Religious Attitude**

History proves, it is impossible when the human live without spiritual values; which is often referred to as the Great One, and or something that is considered to meet the spiritual needs of human beings are religious. Whatever the ideology system that enforced by humans can not deny the fact that humans not as monotone need material because every thing in the world would be destroyed. Humans may be able to assume a new life in the system and or separated from something supernatural but their soul still controlled by natures that can not be described and satisfied by materialistic (supernatural).

Although gnosis as applied to religious knowledge, is not necessary mystical, but gnosis usage rests on the assumption that the distinctive feature of the movement is gnosis in the sense

of mystical knowledge.<sup>108</sup> Gnosticism or commonly known as *ma'rifat* in the treasury of Islamic studies is a state of religiosity a person who has achieved closeness with God, as the writer mentioned in the introductory chapter. So also with other religions, in Christian Gnostics is described as *the word sometimes has that significance, but its reference is also to the mysteries of life and destiny, the origin of the world the nature of man, the way of salvation*—mysteries which the Gnostics claimed to solve by means of a highly complex series of myth given by revelation to their prophet or handed down from Jesus or his disciples by a secret tradition.<sup>109</sup>

According to al-Ghazali, *ma'rifat* is the term of state (*hal*) a one's who in the peak religiosity of slave to God, result of *mujahadah* or endeavors that the closer to God. Attitude of closeness with God is both in the interpretation of Islam and other religions have a significant effect on the human psyche, personality makes a person become better against anything related to him—positif aura.

And how far gnosticism is found in the Scrolls in a disputed question, certainly the claim is made to the possession of mystical knowledge resting on the vision of God.<sup>110</sup>

In the Sufism history, *ma'rifat* also demonstrated in social criticism, such as the attitude of al-Hallaj<sup>111</sup> applicable in social life. Sociological terms, al-Hallaj life as a person who is sensitive to social conditions which at the time indicated by the critical attitude towards the non-ethical behavior of religious people who "obey", but let the others live in poverty, his criticism to a claims to religious truth community and also criticism of the government which was considered too hegemony and not pro with public interest (corruption), and others. Not only that, in terms of theological he was able to lead the people back to the religious attitude in accordance with his teachings, but its appeal will result in other people jealous.<sup>112</sup> Al-Hallaj Sufi also one that tends to be in terms of metaphysics, it is evident from the implications of his religious—religious nature such as the ability to take the divine light, and so on.

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<sup>108</sup> Sidney Spencer, *Mysticism in World Religion* (New York: USA, 1963) p. 147.

<sup>109</sup> *Ibid.*, p. 147.

<sup>110</sup> *Ibid.*, p. 148.

<sup>111</sup> Al-Hallaj is one of the famous Sufi in the 20th century; he died on the execution by the government. He is best known by the doctrine of *hulul*. And expression theopanic "*Ana al-Haqq*" or I am the truth.

<sup>112</sup> See: Herbert Mason, *Hallaj dan Madzhab Sufi Baghdad* on Javad Nurbakhsh, *Warisan Sufi*, terj. Gafna Raizha, Wahyudi (Yogyakarta: Pustaka Sufi, 1999) p. 168.

In Christian theology, attitudes as indicated by al-Hallaj above an idea of brotherhood that comes from belief God's presence that be friendly to anything; as the command of Christ as the Christians to love enemies, bless those who curse, do good to those who hate, and pray for those who use and pursuit of ugliness.<sup>113</sup> If analyzed properly, every religion gives a good moral message to its adherents to produce a high quality of life, to them or others associated with them. And what counts as DRP is the entire attitude in opposition of the religious messages contained on religious behavior, which indications have the writer mentioned in the previous section.

That's it is, the piety of the Gnostics varied considerably in its quality. Their morality was generally ascetic, but in some of the sects it was held that once a man had gained salvation he was free from the obligations of morality. It is evident the antinomian attitude, on which the Fathers lay such as stress, was by no means representative. In the newly discovered books, which are said to comprise the next most commonly in use, there is no suggestion at all of licentious rites, and such practices were strongly denounced by the great majority of sects. As we have seen, the Gnostics were not typically dualists in the sense of believing that ultimate reality itself was dual. The two opposed elements of Light and Darkness have a common root in the one ultimate divine power, who is Himself.<sup>114</sup>

Gnosis is conceived as the knowledge which solves the problem why things exist as we know them—why there are darkness and light, good and evil, tears and laughter, cold and heat, wild beasts and birds and precious stones. As Spencer say that he is preoccupied with the question who will be saved, and who will be finally lost. If they are to be saved, men must renounce the whole world and all its associations. If they participate in the Gnostic mysteries and follow the pure ethic of compassion and love, their being will be transformed, and they will become rays of the divine Light. Here and now, indeed, the Gnostic, though he is a man in the world, is higher than all the host of invisible power; he is identified with God.<sup>115</sup>

The main task of religiosity is to connect people with God so the urgency of religion as a power (*faculty*) man will not indisputable.<sup>116</sup> The higher a person's level of religiosity, the better the personality traits, and then what is the outlook and attitude in the face of state is the delivery

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<sup>113</sup> William James, *Perjumpaan dengan Tuhan..*, p. 383.

<sup>114</sup> Sidney Spencer, *Mysticism in World Religion..*, p. 150.

<sup>115</sup> *Ibid..*, p. 152.

<sup>116</sup> Nico Dester, *Psikologi Agama..*, p. 100, p. 118.

of messages universality of religion, one example in DRP case is which view religion as the basis of diversity even within one faith trusting faith, it means not fanaticism against what they believed.