



REVIEW ARTICLE / DERLEME YAZISI

Coping Discrepancy Between Rationality and Religiosity: Analysis of the Balancing Model in Islamic Psychology

Rasyonellik ve Dindarlık Arasındaki Uyuşmazlıkla Başa Çıkma: İslam Psikolojisinde Dengeleme Modelinin Analizi

Jarman Arroisi¹, Mohammad Kholid Muslih², Nurul Inayah³

Abstract:

Rationality is a characteristic of modern-era progress in answering the problems of human life. However, why are various problems arising from various aspects today, such as environment, ecology, and spirituality?. This paper aims to unravel the phenomenon of discrepancy in the development of one's religiosity and rationality, then the author will provide a model of balance between the two according to Islamic psychology to overcome the problem. By using critical analytical descriptive methods and a qualitative approach, the research found several important findings; First, in the Islamic context, the activity of thinking is carried out by the qalb (heart) as a spiritual representation and the mind (brain) as a rational representation. Second, the tauhidic principle of Islam sees reality empirically and non-empirically. Empirical is articulated by the rational and non-empirical by the qalb. Third, the involvement of the qalb and mind in thinking will bring the human soul to a state of its nature, namely nafs mutmainnah. Fourth, the balance between rationality and religiosity in Islam can occur simultaneously by means of consistent jihad nafs (jihad of the soul).

Keywords: Discrepancy, Rationality, Religiosity, Islamic Psychology

¹Assoc. Prof., Islamic Psychology of University of Darussalam Gontor, Postgraduate, Department of Aqidah and Islamic Philosophy, Ponorogo-Indonesia, Jarman@unida.gontor.ac.id, Orcid ID: 0000-0003-4694-4739

²Assoc. Prof., Aqidah and Islamic Philosophy of University of Darussalam Gontor, Postgraduate, Department of Aqidah and Islamic Philosophy, Ponorogo-Indonesia, kholidmuslih@unida.gontor.ac.id, Orcid ID: 0000-0001-8579-3406

³ Postgraduate Student., Aqidah and Islamic Philosophy of University of Darussalam Gontor, Postgraduate, Department of Aqidah and Islamic Philosophy, Ponorogo-Indonesia, nurulinayah35@student.afi.unida.gontor.ac.id Orcid ID: 0009-0009-6210-8053

Address of Correspondence/Yazışma Adresi: Nurul Inayah, Aqidah and Islamic Philosophy of University of Darussalam Gontor, Postgraduate, Department of Aqidah and Islamic Philosophy, Ponorogo-Indonesia, Email: nurulinayah35@student.afi.unida.gontor.ac.id

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Öz:

Rasyonellik, insan yaşamının sorunlarına cevap vermede modern çağın ilerlemesinin bir özelliğidir. Ancak, günümüzde neden çevre, ekoloji ve maneviyat gibi çeşitli açılardan çeşitli sorunlar ortaya çıkmaktadır? Bu makale, kişinin dindarlık ve rasyonellik gelişimindeki tutarsızlık olgusunu çözmeyi amaçlamakta, ardından yazar, sorunun üstesinden gelmek için İslami psikolojiye göre ikisi arasında bir denge modeli sunacaktır. Araştırma, eleştirel analitik betimleyici yöntemler ve nitel bir yaklaşım kullanarak birkaç önemli bulguya ulaşmıştır; İlk olarak, İslami bağlamda düşünme faaliyeti, manevi bir temsil olarak kalb (kalp) ve rasyonel bir temsil olarak zihin (beyin) tarafından gerçekleştirilir. İkincisi, İslam'ın tevhidî ilkesi gerçekliği ampirik ve ampirik olmayan bir şekilde görür. Ampirik olan akıl tarafından, ampirik olmayan ise kalb tarafından ifade edilir. Üçüncüsü, kalbin ve aklın düşünmeye dahil olması, insan ruhunu doğasının bir durumuna, yani nefis-i mutmainneye getirecektir. Dördüncüsü, İslam'da akılcılık ve dindarlık arasındaki denge, tutarlı nefis cihadı yoluyla eş zamanlı olarak gerçekleşebilir.

Anahtar Kelimeler: Tutarsızlık, Rasyonalite, Dindarlık, İslam Psikolojisi

Introduction

When studying the scientific qualities of previous scholars, in both religion and science, they had an epistemological understanding of the unity of 'ilm. Which was not found at that time the dichotomy between religious sciences and general science or what Ismail Raji al-Faruqi (1921-1986) called regarding the unity of 'ilm.(Rofiq, 2018) which implies that Islam has never known a discrepancy and clash between religion and science, rationality, and religiosity, as is the case in today's modern world.(Muslih et al., 2022)

Even the concept 'aql or what is called in the Western mind in Islam not only refers to reason (cognitive) but also to intellect (intuitive).(Muslih et al., 2022) This shows the principle of balance between the physical-metaphysical, the world-afterlife, and empirical-non-empirical in Islam. So, the characteristics or Minhaj of Muslim thinking are tawhidic (integral). (Zarkasyi, 2020, p. 214) The principle of this unity or this integral in the Islamic context is the amalgamation of the trilogy of imān, 'ilmu, and 'amal. In understanding one of them will be related to the other two and depend on each other. (Zarkasyi, 2020)

For this reason, in discussing the relationship between rationality and religiosity, a balanced model between the two according to an Islamic perspective is very possible. the possibility that the development of rationality and religiosity can go hand in hand and influence each other. A person can use common sense and rational thinking in understanding and interpreting their religious teachings. Meanwhile, at the same time, their religious experience can enrich their rational understanding of reality. Is a person's attitude of rationality solely based on maintaining the development of his brain (mind-mind) or is his development dependent on spiritual growth or the spirituality of his soul?.

Method

This research uses literature review by analyzing, reviewing, and processing all materials or study data that have been obtained from books, articles or scientific journals that are by the theme of the problems to be discussed in writing this article, including the concepts of rationality, religiosity, and the concepts of thinking instruments in Islam such as qalb and 'aql.

Findings**Definition and classification of Rationality**

Rationality is a mindset of behaving based on reason and human logic.(Maharani & Hidayat, 2020) Meaning Rationality has almost the same thing, seen from the point of view of the public, or psychology, economics, and philosophy. Act rationally, meaning act based on accurate and objective information.

However, from an Islamic perspective, the thinking tool is not only "reason" but there are other dimensions such as ruh, nafs,'aql, qalb which are metaphysical or spiritual in nature called supra-rational. 'ilm and the actions that result from it cannot necessarily be said to be irrational or non-rational.(Alfred Schutz, 2018)

Meaning of Religiosity

The word religiosity is an absorption from English, namely from the word religion. According to ancient etymology, religion comes from the Latin, namely "religion" which has the roots "re" and "ligare" which means to bind again. Whereas if interpreted in Indonesian it becomes ber-agama. "a" means not and "gama" means chaotic, so the meaning is almost the same as Latin, which is not chaotic or orderly.

Whereas in Arabic, in the Al-Mawrīd Dictionary by Ba'albaki (1993), religiosity contains three meanings, namely piety, wara', and tadayyun.(Hidayat, 2016) The meaning of Tadayyun is also discussed by contemporary Islamic scholars such as Al attas (Fauzan, 2021) regarding the concept of religion which argues that the meaning of religion is different from the understanding of religion in the West. Religion in the Arabic language Ad-dīn with the root of the Arabic word DYN contains one of the meanings of "state of debt" which means "making oneself in a state of service and servitude to God and his master who owes him a living (Attas., 2019, p. 76)

Psychological condition has an impact on religiosity. This is discussed by Stark and Glock (Parfit, 2018) as well as Muslim scholars such as Al-Gazālī, (al-Ghazali., 1431, pp. juz,3, pg 3) Ar Rāzi, (Ar-Razi., 1431, p. 176) and Hakim Tirmīzi (Hakim Tirmidzi. Bayan al-Farq baina Shadr, 1431, pp. 64-65) Regarding the dynamics of the soul that affect behavior or spirituality, it is closely related to one's religiosity or religion. Spirituality itself, according to Masrun, is everything related to the wisdom of

transcendental (Divine) exotic and esoteric experiences (Alwi, 2014).

Classification of Rationality and Religiosity

Since the Middle Ages pioneered by Descartes, that common sense or common sense understood as a standard of logical truth and opposition to superstition (Wilson., 2017, p. 74) Meanwhile, common sense according to Aristotle the first discussant of common sense understands it as the basic ability of humans and animals to process sensory perception, memory and imagination (Yunus et al., 2020)

From the above understanding in response to common sense and imagination or in Arabic, it is called *Khayala.*, but now in the context of the Malay language, this term has a negative connotation (Ismail., 2018, p. 31) Yet according to Imam al-Ghazali (Ismail., *Kreatifitas & Imajinasi dalam Psikologi Islam*, 2011, p. 11), ar-Razi, (Ismail., *Kreatifitas & Imajinasi dalam Psikologi Islam*, 2011, p. 55) and al-Baghdadi (Ismail., *Kreatifitas & Imajinasi dalam Psikologi Islam*, 2011, p. 29). This imagination or fantasy is a very important power in the process of remembering and other thinking activities. Even in the explanation on this matter Prof. Hamid Zarkasyi once said that imagination is a prophetic medium. Categorized supra-rational and cannot be immediately categorized as irrational, as the West does in dealing with non-empirical realities.

From this different understanding, in classifying rationality, in essence, the proper behavior is that which is by the ontology of reality and logical truth. (Uthman., 2020, p. 7). In this reality ontology also in the context of Islam requires an approach not only *burhāni*, namely providing a portion of *'irfāni 'ilm* in the search for truth and methods of thinking as offered by Suhrawardi's Philosophy of Illumination and the German philosopher Husserl (Muslih, 2010, p. 19).

Measurements of religiosity were found to be very diverse. According to Abu-Raiya and Hill religious measurement tools from 1997-2012. There are 5 dimensions, namely: experiential (subjective related to spiritual experience), the ideological (accepting a belief), the ritualistic (performing religious rituals), the intellectual (having *'ilm* or understanding of their iman), and the consequential (ethical consequences of these dimensions and the prescriptions derived from them, (Hisham Abu Raiya A, 2008) then, one of the religiosity scales adopted in the Indonesian context is The Centrality of Religiosity Scale (CRS). In this scale, religiosity consists of five dimensions, namely intellectual, ideology, public practice, private practice, and religious experience. (Hisham Abu Raiya A, 2008). However, if one pays attention to these scales, in essence, they manifest what according to Prof. Malik Badri and Prof. M. Kamal Hassan from the trilogy of *īmān, Islām and Ihsān*. Namely, iman includes a person's spiritual experience, Islam includes all forms of carrying out rituals of worship, and *ihsān* focuses on morals and *adāb* (Long, Ahmad Sunawari, 2004).

Problems of Rationality and Religiosity

However, in an Islamic perspective, actions and ideas that are correct or appropriate do not always follow social norms or social and rational consensus but are born from *'ilm* of religious teachings that are absolute, and intuitive, such as revelation (Najoan, 2020).

Whereas in modern science that rationality have a dominant position in structure of *'ilm*. That drew Various

criticisms from scholars Muslims and the West itself, such as Thomas Kuhn, Feyerabendian, (Hasbullah, 2012). Hess, and Polanyi, who are of the view that science cannot be separated from the values of the reviewer's beliefs claimed by modernism for the objectivity, rationality and truth of science (Soelaiman, 2019). Meanwhile, Muslims, such as Syed Hussein Nasr (Nasr., 1984, p. 182), al-Attas, (Huringiin & Azfathir, 2018) Ismail Raji al-Farūqī, (Umma Farida, 2014) and Ziauddin Sardar (Sardar, 1994) essentially criticize modernism's reduction of the metaphysical and spiritual to material and worldly

In the order of secular life or not, social phenomena appear in Muslim society such as being a Muslim but thinking outside of Islam. For example, a Muslim but pro against LGBT, a Muslim woman but pro against Childfree, a Muslim but lawful alcohol and gambling and so on. (Zarkasyi, 2020, pp. 195-196) or conversely, in the human context in general, someone who is very critical or intelligent but does not behave religiously or is not committed to the teachings of his religion (*shōleh*) or what they call anti-religious sentiment (Pargament, 2023). The question is whether a religious action or idea has a relationship with a person's rational thinking style. Or is the intelligence of someone who has occupied a high level of thinking (Higher-order Thinking) and who has gone through a complex cognitive process must have increased their level of piety as well?

Discussion

Building a Balance of Rationality and Religiosity in Islamic Psychology

Talking about ideas and actions that are good and right in Islamic psychology, of course, will examine what is the soul (*nafs*), *qalb* and *'aql* in Islam. Because *'aql* and *qalb* are a determinant of a person's psychological value. (Ismail. M. , 2016, p. 62). Although the three according to Ar-Rāzi have a single meaning, namely the *nafs* or soul, only their roles and functions are different (Arroisi., 2022, p. 132).

In the terms of terminology according to some commentators (Mufasssir). The word *nafs* in Surat al-Shams verse 7 according to Abū Hayyan (Atsiruddin., *Tafsir Bahrul Muhith*, 1431, p. vol10/488) and ar-Rāzi (Ar-Razi., 1431, p. vol31/176) the perfection of the creation of the soul in this verse is related to thinking. The soul is said to be a thinking tool that has powers such as imagining, remembering, reasoning and so on. Meanwhile, according to Mātūrīdī (al-Maturidī, 1433, p. vol10/92) and Samarqandī (As-Samarqandi., 1431, p. vol3/595) *nafs* is the one who is given the responsibility and ability or power to know good and bad, obedience and vice.

Meaning *qalb* in surat al-Hajj verse 46 according to Abu Hayyan (Atsiruddin., *Tafsir Bahrul Muhith*, 1431, p. 251) the *qalb* is a place of thought; it does not deny the relationship between the brain (rational) and the *qalb* (spiritual). Not far from the meaning of Abu Hayyan, Mātūrīdī, (al-Maturidī, 1433, p. 429) Samarqandī, (As-Samarqandi., 1431, p. vol2/ 469) Qusyairī, (Al-Qusyairi., 1431, p. vol2/552) and ar-Rāzi, (Ar-Razi., 1431, p. vol3/234) also agree that the *qalb* is the real place of reasoning, meaning that the *qalb* is a source of intuitive *'ilm* that sees reality with the *nūr al-yaqīn* (inner eye).

'Aql in surat al-Bāqoroh verse 44 according to Abu Hayyan (Atsiruddin., *Tafsir Bahrul Muhith*", 1431, p. vol1/294), al-Marāgī (Al-Maraghi., 1431, p. vol1/136) and

Imam an-Naisabūri (Naisaburi., 1435, p. vol2/450) agreed that it is called 'aqal because it prevents people from all forms of destruction or loss and directs them to goodness. Compare with Isfahani in his book *al-Mufradāt fī al-Gharīb al-Qur'ān* 'aqal is الإمساك والاعتصام which means to restrain or bind (Isfahani., 1431, p. 578).

The concept of qalb according to Imam al-Ghazali is a spiritual perception because the qalb is a soft substance that is explosion and spiritual (al-Ghazali., 1431, p. vol3/4). It has the nature of cognition such as thinking, understanding, knowing, forgetting, and paying attention. And also, the nature of emotions such as calm, happy, affectionate, submissive and vibrating, afraid, jealous, and arrogant. (Ismail. M. , 2016, p. 39). Inside the qalb itself are such layers Shadr, Qalb, Fu'ād dan al-Lub. (Ar-Tirmidzi, 2009). This shows the quality of cognition and qalb emotion, the deeper the closer to the divine connection and the narrower the gap of ugliness. The example is fu'ād the second deepest dimension of the qalb where intuitive 'ilm is like ma'rifah and ilhām by Musyāhadah or ru'ya (Ar-Tirmidzi, 2009, p. 26). While the deepest dimension is lubb, it becomes a source of tauhid and 'ilm. There is no gap there for evil and this is where it resides nafs muth'mainnah (Ar-Tirmidzi, 2009, p. 31).

Regarding the concept of the nafs itself, according to the Islamic philosophers Ibn Sina and Al Farābi, the soul is a mind that is active in the body (Arroisi, Jarman, 2023). While the theologian Ar-Rāzi nafs is more often interpreted as more tendencies, desires, predispositions or encouragement (Arroisi & Dai, 2020). According to the owner of the Illumination Philosophy, Suhrawardi, the nafs is a creature that is bound in a body trying to return to the high realm of the malākūt (Natsir, 2014). From these various explanations, the author sees the similarity of the nafs, that it is a substance that has ghīroh or desire and 'azzam as Isfahāni said (Ismail. M. , 2016, p. 681). With Ghīroh, illustrated by Suhrawardi, the nafs tries to return to its nature, namely nature, which is connected to God. This effort to return the nafs to fitrah is called jihad nafs. Which will later have implications for the level of the soul, namely: nafs amārah, nafs lawwāmah, nafs muthmainnah. As a condition of the soul in every up and down of a person's effort or jihad (Rothman & Coyle, 2018).

While regarding the concept of 'aqal, al-Attas defines it as "binding" or "withholding" (Mudin & Desnafitri, 2019) it is the nature of the qalb as the binding force of 'ilm (Ismail. M. , 2016, p. 57)

Qalb, and nafs above, show the closeness of meaning and the relationship between rational, spirituality and religiosity in Islam (Ermiş, 2023). What is said to be rational in the sense of Western cognitive processes with evaluation or critical and creative peaks, according to the Islamic view, is carried out on low intellect (lower intellect) whose place is the brain. (Wan Mazwati Wan Yusoff & Rosnani Hashim., 2022, p. 77). Where the physical mind is the object of thought is things that are sensory and empirical (Mudin & Desnafitri, 2019). Empirical research that is processed on the perception of rationality can arrive at Spiritual perception if it does reflection and contemplation on reality, that is, with philosophical questions, such as what is the purpose of everything or questions about the meaning of life, etc

(Wan Mazwati Wan Yusoff & Rosnani Hashim., 2022, p. 73). And vice versa, a person's imān or creed is focused on his understanding of his imān, meaning the chance of going astray and error depends on a person's understanding of his creed, which this understanding is in his mind or way of thinking (cognitive). (Zarkasyi, 2020, p. 198) as Abu Hayyan said, the linkage of the brain as a cognitive power, if it is damaged, will affect the nature of the mind or the cognitive nature of the qalb as the place of imān and 'ilm.

The cognitive position of qalb is done for metaphysical objects such as belief or imān, value systems, divinity, heaven, and hell, not on the rationality of the brain (Ismail. M. , 2016, p. 65). The deeper the qalb dimension that humans are involved in thinking, the closer the accuracy and truth they are to the essence or reality of something. The resulting intuitive 'ilm will become discursive which is understood with the help of imagination and reason. This is where spirituality and rationality influence each other.

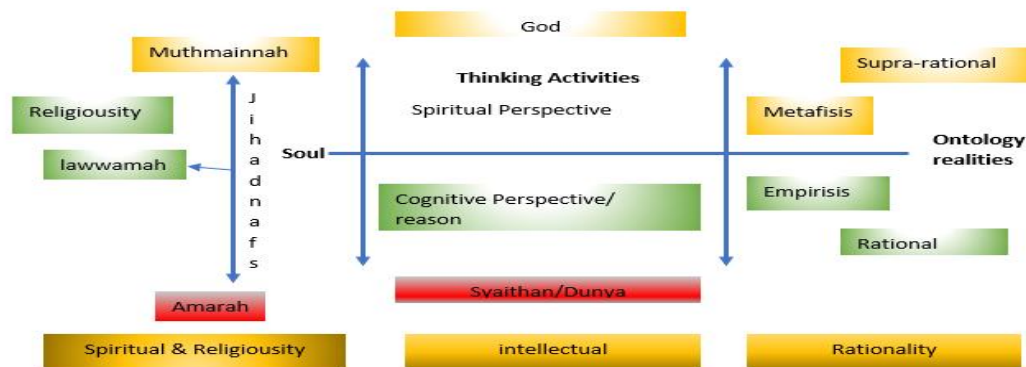
The condition of the qalb that is ready to receive intuitive 'ilm as a form of goodness and truth of something is also not arbitrary. He must be in a state of clean qalb (Ismail. M. , 2016, p. 39). The way to get a clean qalb is by processing tazkiyatun nafs (Arroisi, 2013). Tazkiyatun nafs are part of jihād nafs but it is more specific to the condition of the qalb, usually studied in the discipline of Tassawuf (Dalmeri, 2016). According to Sheikh Abdal bār and Sheikh Azīz (practitioners of traditional Islamic spirituality), tazkiyatun nafs is cleansing the soul at a very high level which is carried out by people who have intentions and behaviors that do not betray each other and do a lot of extra worship (Rothman & Coyle, 2018).

In Islamic psychology, the condition of the soul that is already clean, apart from making the qalb ready to receive intuitive 'ilm, is called the level of the soul nafs muthmainnah. He resides in the depths of the most core qalb that is lubb (Ar-Tirmidzi, 2009, pp. 64-65). This condition brings humans to the divine light, the light of angels and the highest (human) class like a needle being attracted to a large magnetic coil. Then, it will pour out on his soul a feeling of calm and serenity (Arroisi & Dai, 2020). Emotionally felt by the qalb in this condition happiness is said to be essential. Like what al-Attas said, that true happiness is spiritual (Arroisi & Sari, 2020).

The condition of the qalb that has been cleaned up to the Fu'ād dimension will be created nafsul lawwāmah (Ismail. M. , 2016, p. 54). This condition is said to be a battlefield in following the dynamic conditions of the qalb and mind to change following the influence of shaytān and the world. If he follows the influence of Shaytān, his soul will descend from a fitrah condition connected with God to destructive and negligent qualities. This state of the soul is called nafs amārah (Rothman & Coyle, 2018).

Here it can be seen that the condition of the qalb affects the condition of a person's soul. Or spirituality affects religiosity. Meanwhile, rationality affects the quality of understanding spirituality and religiosity. The definition of morality according to Ar Rāzi, Ibn Misykawaih, and Al-Ghazālī that morality is a condition of the soul (spiritual) that encourages behavior (religious) without thinking. (Arroisi., 2022). Religiosity in actions and ideas shows aspects of human spiritual quality (Najoan, 2020).

Figure 1. Interrelation between rationality, religiosity and spirituality



When the condition of the qalb that already knows the truth is what is called Qalbn Salīm. That is the qalb that will not give birth to behavior that harms humans (Ismail. M. , 2016, p. 56). That is, doing good to oneself, society and God comes from īmān in God and the ‘ilm taught by religion comes from revelation. This truth is mutually confirmed with emotional signals such as happiness when doing it in the qalb dimension as spiritual perception. Not just based on logical correct thinking and social consensus or social norms (Najoan, 2020).

In Islam, belief in the oneness of God or Tawhīd is not only verbally but it requires extensive knowledge (‘ilm). According to Ar-āzi, the emphasis on the importance of ‘ilm in the perfection of ‘amal is based on Islamic teachings, religious traditions, and Islamic intellectuals. (Arroisi, 2013). The understanding that exists in this mind becomes the foundation for the strength and weakness of one's īmān (Zarkasyi, 2020, p. 198).

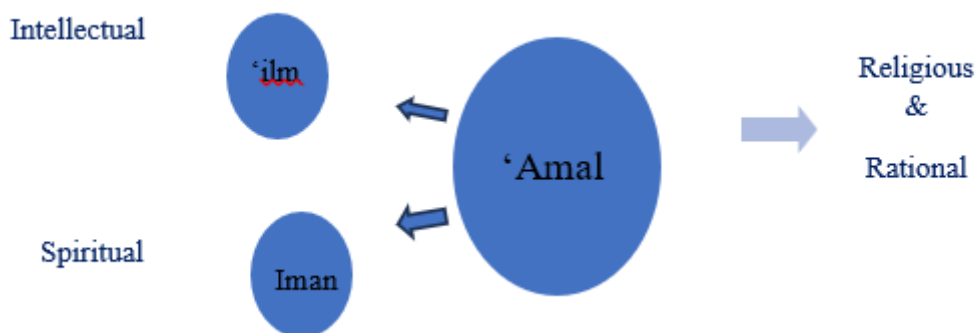
The proof is that according to the scientific tradition, Islam has a dialogical pedagogy to support a strong understanding in instilling īmān and teachings (Syar’at) called Halāqoh (Ahmed, 2017). In this halāqoh students are required to ask questions before the discussion or

learning material begins (Arroisi, 2013). This shows that Islam supports maximizing cognitive and spiritual thought processes.

īmān supported by this ‘ilm is the basis of a religious attitude (Zarkasyi, 2020, p. 252) ‘ilm here results from thinking activities involving rationality and spirituality, so rationality can be an element that causes an increase in one's piety, because besides being a source of ‘ilm, (Ismail. M. Z., 2016, p. 6). Empirical research conducted by rational perception is also needed to achieve spiritual thinking (Wan Mazwati Wan Yusoff & Rosnani Hashim., 2022, p. 77).

Therefore, in Islamic contexts, īmān and ‘ilm must develop simultaneously (Zarkasyi, 2020, p. 198). Because he will become a motor for changes or actions (morals) and thoughts (Zarkasyi, 2020, p. 252). These thoughts, beliefs, and behaviors are none other than the general understanding of Worldview, when it is associated with Islam it is an accumulation of the ‘ilm-īmān-‘amal trilogy (Zarkasyi, 2020, p. 250). It is nothing but the belief itself (Muslih., 2019, p. 7).

Figure 2. The trilogy as a Simultaneous development of religiosity and rationality



As in the Islamic Worldview, the main foundation is the Syahadat. It is the first pillar of Islam. Which is to believe in Allah and the Prophet Muhammad SAW (Muslih., 2019, p. 7). If you pay attention, this main foundation is abstract and universal (Amin, 2017). He shows that Islam cultivates its people to reach the highest stage of thought

(rationally and spiritually) from the very beginning (Ismail, 2018, p. 47).

If someone is already able to think rationally in the highest stage, however, he has not reached religious behaviour or even does not have a spiritual dimension in his thinking, the only key to the qalb is Hidāyah (Zarkasyi, 2020, p. 44). Which is God's prerogative, but human effort by thinking

is bridged with philosophical questions that lead to divinity which will spark *Hidāyah*. Or what is called *hidāyah al-‘aqal* (Rahmadi Islam, 2018). A *qalb* that is already active with this light of guidance needs to be maintained so that it continues to rise to the deepest layers of the dimensions of its *qalb*. As already mentioned, the way to clean the *qalb* is *tazkiyatun nafs* to get the title of *Taqwa* (Arroisi., 2022, p. 104). Because the *iman* that lies in the *qalb* is *yazīd* and *yankus* (Qur'an, p. 9/124).

According to *Suhrāwardi*, balance using these two powers, namely intuition and intellect, is a form of human perfection (*insān kāmil*) (Dewi, 2015). That is someone who has a balance of ‘ilm obtained from intuition and reason which then applies it in action (Haq & Soleh, 2022).

By principle in Islam, the balance in all aspects of the reality of life is seen from two dimensions: empirical and non-empirical. Thus, spiritual, and cognitive involvement in thinking becomes a perfect balance model to reach the natural condition of the human soul (*nafs muthmainnah*.) The condition of the soul, whose origins are connected to God the creator, makes the soul calm, and flows from it all forms of goodness and truth, good emotions such as confidence, hope, serenity, happiness, patience, etc. Which is stated as a form of mental health treatment such as Islamic psychotherapy.

A calm soul *nafs muthmainnah*, and the deepest dimension of an open *qalb* will make a person able to think rationally and even supra-rationally and at a time behave

very religiously. Because he has complete ‘ilm that is intuitive and rational. So, the balance between rationality and religiosity in Islam should run simultaneously with through *jihad nafs* consistently. Because the basis of religion in Islam stimulates the cognitive power of the mind (*qalb* and brain) to think about universal and metaphysical objects.

Declarations

Ethics Approval and Consent to Participate

Not applicable

Consent for Publication

Not applicable

Availability of Data and Materials

Not applicable.

Competing Interests

The author declares that no competing interests in this manuscript.

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Authors' Contributions

JA and NI. created the design of the study, NI conducted the data collection phase. MKM analyzed the data, NI drafted the article and JA and MKM undertook its critical revision. All authors has read and approved the final version of the article.

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