

# Psychology of Al-Fatiha: Psychological Foundations in Spiritual Pedagogy

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**Abstract:** Basically, this discussion emphasizes the core purpose of spiritual pedagogy and the medium of the psychic dimension based on surah al-Fatiha. As we know, Psychology is the study of science that discusses various information about human life and symptoms related to aspects of the human in person at certain stages of development to recognize and respond to themselves and other humans in accordance with their development. As a Muslim, this obligation to learn to recognize oneself is required to be based on the Qur'an and al-Hadith, while the Qur'an itself has provided various discussions about the "Self" and man with the tendencies. According to some mufassir, any Qur'an can be reviewed and understood through a psychological approach. And almost all mufassir believe that every verse of the Qur'an contains the meaning of education and learning for each reader. Therefore, psychiatric discussions derived from the Qur'an are discussions needed in spiritual pedagogy. With the theme of this discussion, the author hopes that there will be increased awareness of maintaining mental health and awareness using spiritual intelligence in every aspect of life, especially in the field of education. The writing of this scientific paper uses qualitative reference analysis methods. Beginning with the discussion of the content of Surah al-Fatiha, the discovery of studies relevant to the definition of psycho-spiritual practically-ideologically, then affirmed through the author's view or understanding. In general, this discussion contains what is studied in spiritual pedagogy, especially the awareness of God and self-servitude and the medium of spirituality, namely mental health.

**Keyword:** al-Fatiha, pedagogy, psyche, spiritual.

## 1. Introduction

The terms "animals with intelligence", "animals that build civilizations", to "spiritual animals" are some explanations for defining how humans like. Some understandings about humans from experts such as Abeneno J. I., Upanisads, and I Wayan Watra mention the spiritual as part or composition of human formation. Often we also hear the phrase "physically and mentally healthy", which explains that in humans, there is more than one dimension, namely dimensions that we cannot just sense.

As stated by Muhammad al-Syaibany (Hidayat & Rizal, 2019), humans have three essential elements: physical, psychological, and spiritual. The unity of these three basic dimensions makes humans known as humans. If these three dimensions are separated, humans cannot be called humans anymore. These three dimensions are interconnected and influence each other. So the balance of managing all three is a must. A healthy body is a provision for managing a healthy soul, and a healthy soul has a high potential to achieve a healthy spirituality. According to Sufi Psychologists

(Frager, 2014), this spiritual activity has its place in the "heart". In contrast, the "heart" has four layers: Shadr, Qalb, Fu'ad, and Lubb. Shadr is the farthest boundary from the influence of the nafs and worldly tendencies, while the three layers after it is the places where spiritual activities take place. Sadr is considered as a psychic or psychological dimension of each individual. Shade, which is the gate to enter the spiritual dimension, the psychological condition is the primary basis for spiritual experience.

The complications of psychological discussion make researchers and practitioners in the field of Psychology still cling to the problem of disorders and practical methods. At the same time, only a few explore the meaning of psychological symptoms in their study of the spiritual dimension. Therefore, the common thread between psychological symptoms and spiritual experiences is discussed in this article as a form of the advanced scientific study of Psychology. The next problem is finding what facilities or facilities support spiritual awareness based on psychological conditions and the contribution of religion to it. Because from various studies, synchronization has been found between certain rituals of worship or terms in certain religions with changes in psychological situations, allegedly a way to strengthen spirituality.

Yumna (Yumna et al., 2021) found that one of the efforts to maintain mental health to overcome addiction to drugs was through the implementation of Muhasabah therapy. The therapy is a form of self-introspection by contemplating actions or examining the good and evil within oneself, which is alleged to be a preventive and repressive measure against drug addiction. Other Sufistic term used to solve psychiatric problems is khalwat, Putri and Rifki (Aini & Rosyad, 2019), providing practical recommendations for managing emotion regulation. The khalwat attempts to perfect worship by setting a quiet situation and minimizing distractions to get a grave situation in worship. This situation can be managed in various ways, some by isolating oneself, eating less, sleeping less, and even less talking, aiming to train oneself to restrain one's passions from obtaining higher concentration and awareness in worship. Meanwhile, the essence of abstinence and full awareness (transcendence) is the primary key to controlling emotions.

Therefore, transcendental communication is a method of self-purification (Ainiyah & Fajri, 2016) or self-cleansing from the excesses of destructive tendencies. Besides that, Spiritual maturity has also been shown to affect the quality of body performance through neurological activity (Husnaini & Ahmad, 2021). Nevertheless, the practical solutions to the psychological problems of modern society, apart from requiring psychological solutions, can also be found in the perspective of Sufism (Maslahat, 2021) which emphasizes spirituality as a means of healing.

Meanwhile, discussions about spiritual experiences that cannot be scientifically proven are often considered a delusion. Therefore, the gap between education in schools, which is required to be scientific and religious education which requires multidimensional aspects (physical, psychological, spiritual), is still a problem for PAI in the country. This paper will discuss psychic and spiritual as two human elements that need to be educated and fostered through spiritual pedagogy. These two dimensions are essential in determining the quality of human life as a servant.

Some discussions are relevant to this discussion: articles written by Alivermana (Wiguna, 2017) that examine Psychology as a foundation for developing students' spiritual and social attitudes. Then an article explaining the Humanistic Psychological review in Spiritual Pedagogy (Marwah & Abdussalam, 2020). The discussion of the two conveyed that spiritual and social attitudes can only be developed through the implementation of educational approaches and psychological foundations. Meanwhile, this article explores the psychological dimension as a path to effective spiritual education in Islamic Education leaning process.

Two papers above only discuss psychology as the foundation of education, and another one discusses the relationship between psychology and spiritual pedagogy. Meanwhile, this study discusses a verse that is viewed from a psychological perspective which then has the potential to become the foundation of Islamic Religious Education. The novelty of this research is a recent discussion on 3 fields of knowledge, namely interpretation, psychology, & pedagogy which are alleged to have the potential to become the foundation of Islamic Religious Education. The main problem in this research is how to make a proposition (Al-Qur'an) as the basis for pedagogy. According to the main problem, this research got the problem statement which is "the pedagogic basis can be sourced from the Qur'an with a study review of certain aspects, in this case psychology".

This paper uses development research method. However, this paper intends to develop research by Eko and Cholicul (Ansyah & Hadi, 2017). The qualitative approach and literature study are also used in this research to gather the needed data. The stages of the research carried out began with the collection of literary sources in the form of interpretation, education, and psychospiritual studies; then, classification of data and research formula; further processing of data and or citing references to be displayed as research findings; abstracted to get complete information; interpreted with analysis and interpretive, Sufistic, and psychological approaches to produce a spiritual pedagogical knowledge; and then drawing conclusions.

## 2. Research Results

### 2.1. Theoretical Framework

#### 2.1.1. The Psychology of Al-Fatiha: Solutions to Achieving True Happiness

Through logotherapy, Viktor Frankl understood the situations and conditions he was experiencing so that he could finally survive even in extreme conditions. However, Frankl always tends to rely on God for every single thing. Therefore, religion and belief in God are important factors affecting mental health. God also cite one of the verses in the Qur'an:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

*"O mankind, there has come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers. 10:57"*

From that verse, the terminology of Fatiha Psychology emerges from studying Surah al-Fatiha as an essential study in preventive efforts against negative emotions that bring suffering in life, and with this study, it is hoped that it will be able to achieve happiness and enjoyment of life.

#### 2.1.2. Choice Theory – William Glasser

Based on Maslow's Humanistic theory of basic human needs, William Glasser (Glasser, 2013) tries to sequence ten axioms that can be choices for humans who want to recognize themselves. The ten axioms are as follows. (1) The only person whose behaviour we can control is ourselves; (2) what we can give to others is information; (3) all long-lasting psychological problems are relationship problems; (4) the problem of a relationship has always been a part of our current life; (5) what happened in the past is related to our current situation, but we can only meet our current basic needs, and can only plan for the future; (6) we can only meet our needs by satisfying our perception of the Quality World; (7) all we do is behave; (8) all behaviours are Total Behaviour (actions, thoughts, feelings, and physiology); (9) all Total Behaviors are chosen, but we only have direct control over the behaviour and components of the mind, we can only control our feelings and physiology indirectly through how we act and think; (10) all Total Behaviors are formed from verbs and named by the most recognizable part.

### 2.1.3. *Human's Basic Needs* and Mental Health

Besides the five basic human needs, Maslow added one more thing called transcendence. However, transcendence and trans personality are part of spiritual activity. Transcendence usually begins with contemplation activities, eventually finding a great awareness that is ineffable or an experience that cannot be expressed through diction (Subandi, 2009). Dhikr and meditation are recognized as means of contemplation to achieve an effective transcendent state. This sublime consciousness is the highest achievement of man in knowing himself. Zakiah Darajat (Daradjat, 1969) states that mental health is a condition in which a person avoids symptoms of mental disorders and illnesses. One of the efforts to avoid this is by fulfilling these basic needs. If the five basic needs are met, then our mental health is guaranteed. Meanwhile, when we reach transcendence, our spiritual needs and health have been fulfilled.

### 2.1.4. Spiritual Pedagogy

Religious education aims to introduce God to each student. Furthermore, spiritual pedagogy is a practical teaching approach to strengthening students' awareness of their God. In contrast, spiritual pedagogy is a learning approach that departs from the submission attitude of a servant. Practically speaking, spiritual pedagogy touches the spirituality of students and educators. So in the learning process, educators and students not only rely on rationality but also put forward feelings and awareness of God.

Karen P. Harlos (Harlos, 2016) says that in its use, spiritual pedagogy consists of three spiritual conditions, namely humility, compassion, and sincerity. The Islamic terms for these three spiritual conditions are *tawaduk*, *womb*, and *sincerity*. Meanwhile, according to A.J. (Neal, 1997), the three spiritual conditions needed in education are wisdom, strength, and patience. Through the use of the spiritual condition of the educator, it is hoped that students will be able to gain learning and be able to manage spiritual conditions as well.

## 2.2. Psychological Studies in Al-Fatiha

### 2.2.1. The virtues of Surah Al-Fatiha

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

*"And We have certainly given you, [O Muhammad], seven of the often repeated [verses] and the great Qur'an"*

According to that verse, many written works mention the various virtues of Surah Al-Fatiha, the opening surah in the Qur'an; the surah, which is the pillar of prayer, aka the surah that is most often read; and other privileges. Meanwhile, this time, we will discover the virtues of Surah al-Fatiha, which are related to the psychological side of humans.

However, the al-Fatiha verse becomes a positive reinforcement which in Behavioristic Psychology is believed to be an attempt to change and or control behaviour (Berliner & Gage, 1979). This positive reinforcement comes from the many positive words of affirmation that are repeated at least 17 times a day. Hearing and or expressing positive affirmations have a positive effect on our physical and mental health (Jannah & Putri, 2015; Muniroh & Wardani, 2018; Yuliana & Hukmah, 2019).

As the first verse was revealed, we should do everything starting with the name of God.

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

“Recite in the name of your Lord who created”

In the sentence "بِسْمِ اللَّهِ", the subconscious has been told that we are not alone, feels that a Supreme is protecting, and feels that all the actions he takes with this sentence have received permission from the Almighty and can be accounted for. Then something to do is something that will undoubtedly please the Almighty. In *Tafsir al-Misbah* (M. Quraish Shihab, 2009) it is stated that if someone starts their activities with the sentence basmallah, then the work will be adequate, Or at least the statement is protected from the temptation of lust and or encouragement of ambition so that these activities will not harm other beings. *Tafsir Fi Zhilali Qur'an* Thus, at least we can still hope that everything that is preceded by Surat al-Fatiha or the sentence basmallah is an act of truth and goodness.

الرَّحِيمِ الرَّحْمَنِ is the following verse in Surah Fatiha, where one is encouraged to have a loving and compassionate attitude towards other creatures, which is also the goal of being a Muslim. By repeating sentences that mean "kindness to those he loves" (Al-Ashfahani, 2017), it is hoped that the subconscious will be able to record and store them. So that in any condition and situation, the response that appears is love.

الَّذِينَ يَوْمَ مَلِكٍ reminds us of God's omnipotence. This verse can awaken one's subconscious that nothing else has power over anything except Allah. So, there is no more arrogant and hopeless attitude within. It is the same as when we say the phrase hamdallah after getting happiness. By instilling the meaning of hamdallah in ourselves, it is hoped that we will always feel that in any condition and situation, it makes us feel in the happiness and favour of God..

الْحَمْدُ has a deeper meaning. It is the attitude of a believer. Not just remembering and saying His name, praising is a form of knowledge (ma'rifat) of the servant of the greatness of his Lord. Repeating this sentence and believing in it has the potential to activate the servanthood consciousness within. Thus, the self will always look for other evidence of greatness and always feel at ease because of the emergence of trust. These three verses focus on the process of self-awareness of God and the process of becoming a servant through positive reinforcement. Likewise with other verses, if read and understood repeatedly, they will become words of positive affirmation and have a high potential to maintain a healthy body.

### 2.2.2. The Psychology of Al Fatiha: The Four Elements of the Psychological System

Eko and Cholichul found (Ansyah & Hadi, 2017) found that al-Fatiha's psychology represents the goals of positive psychology. Through system analysis, al-Fatiha includes four elements of happiness in life, namely input elements, process elements, output elements, and impact elements. In the study of Psychology, al-Fatiha also explains other psychological components, such as feelings, actions, communication, and thoughts.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢ الرَّحْمَنُ الرَّحِيمِ ٣ مَلِكِ يَوْمِ الدِّينِ ٤

The input elements in the al-Fatiha Psychology system are in the first verse to the fourth verse. These verses emphasize the cognitive dimension in the mind and faith in God's attributes which are the most essential ingredients in the psychological process. The attributes of God mentioned in the verses above are Most Gracious and Merciful, Owner of All Praise, Almighty over the Universe, and Almighty over Time and Every Event..

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥

The fifth verse of al-Fatiha mentions the words "worship" and "asking for help". Buya Hamka (Abdullah, 1982) defines worship as a form of servitude with full awareness, careful thought (*insyaf*), and humility to unite oneself with His love. Whereas asking for help is a form of awareness that the self is not in control of itself, the self asks for help from a figure in power. These indications are in the form of action, so they are included in the behavioural dimension. It is this dimension that directs humans to achieve specific goals through forms of motion and action. Suppose the cognitive dimension has become a strong foundation as a positive input element. In that case, this behavioural dimension directs humans to the true happiness mentioned in verse six, namely the straight path.

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦

The word *أَهْدِنَا* which is a command verb as a function of a request to God, a servant is taught to depend on Him. However, a suitable manner and positive thinking lead a person to *الصِّرَاطَ الْمُسْتَقِيمَ* as a result of a system of input elements and elements of psychological processes. Buya Hamka (Abdullah, 1982) describes the meaning of *الصِّرَاطَ الْمُسْتَقِيمَ* to be four straight paths, (1) *al-Irsyad* or intelligence; (2) *al-Taufiq* or God's will according to desire; (3) *al-Ilham* or instructions in order to overcome problems; and (4) *al-Dilalah* or instructions from signs of danger so as not to pass it. The four straight paths can be obtained through the three bits of intelligence possessed by humans (IQ, EQ, SQ). At the same time, the meaning of *الصِّرَاطَ الْمُسْتَقِيمَ* in this surah is also explained in the last verse.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ٧

This last verse describes *الصِّرَاطَ الْمُسْتَقِيمَ* as a path or situation full of pleasure, while the meaning of "full of pleasure" is a situation that is not filled with anger and is not a situation that deviates. A person feeling pleasure or happiness indicates mental health (Daradjat, 1969). Therefore, the last verse of Surah al-Fatiha explains true happiness, an impact element in the al-Fatiha Psychology system. Eko and Cholicul added that this verse describes three dimensions of human feelings, namely (1) happiness because they are given favours; (2) neither angry nor angry; and (3) having a high enthusiasm for learning so as not to deviate.

### 2.2.3. Train the Soul Based on Al Fatiha

The four elements of Al-Fatiha's Psychology above explain that to get mental health, the main things that must be corrected are thoughts and beliefs (cognitive dimension as an input element), which will then appear in the form of positive and directed behaviour. Which will produce a balance of the three bits of intelligence (IQ, EQ, SQ) as elements of results that affect the three human elements (physical, psychological, spiritual). Based on al-Fatiha's psychological system, these three bits of intelligence play an essential role in achieving happiness or mental health.

The first element, which mentions a lot about the attributes of God, educates His servants always to be aware of their Lord. The educational object of these four verses is the cognitive dimension which plays an essential role in information processing. There are three information processing tools: intellectual intelligence, emotional intelligence, and spiritual intelligence. The most effective processing tool for God's attributes is spiritual intelligence. The reason is that intellectual intelligence has limitations on abstract things. Meanwhile, emotional intelligence has its function, namely emotion regulation, which is the capacity to control and adjust emotions that arise at the appropriate level of intensity.

The second element educates the soul to always depend on God. This fifth verse mentions a verb with a plural subject which can be interpreted as educating the soul to be aware of other souls; that is, even in worship, we are required to be together, so also in other matters. This verse educates oneself to have a high social and humanitarian spirit. The third element still uses a verb with a plural subject

in the word أَهْدِنَا. This verse also expresses the soul's needs, which are explained in the last verse. The last two verses are education for the soul which actually tends deviation due to the urge of lust.

### 2.3 Spiritual Pedagogy: The Improvement of Spiritual Quality

Spirituality is a source of motivation and self-seeking emotions related to the relationship between a servant and his God. Spiritual discussion is often attached to discussions of religion and diversity, as well as spiritual education, which is felt to be synonymous with religious education. However, it turns out that religion itself results from managing spiritual intelligence, which is a place to question nature or truth (Zohar & Marshall, 2007). Therefore, spiritual and religious are two different things that influence each other.

Religare comes from Latin, which means to bind together (Pasiak, 2012). We can say that religion is only a unifier and binder. Some similarities and some agreements mark the association of a religion. As in Islam, each of its adherents believes in the Pillars of Faith, implements the Pillars of Islam, has the same life guidelines, namely the Qur'an and al-Hadith, and agrees that God is Allah SWT and God's last messenger for them is Muhammad SAW. With such an outline, people who have something in common with these things can be considered Muslims..

We can only bring up this religious term when discussing community issues, institutions, worship practices, moral codes, and social life. Unlike him, spirituality has a more complicated and deeper meaning. When someone is considered to have faith just because it depends on the teachings of the religion he adheres to, it could be that that person does not understand what faith itself is. In contrast to, someone who has spiritual maturity and optimizes the function of his spiritual intelligence, will be able to find God without having to be bound by any teachings.

Therefore, belief in something may grow based on existing or non-existent knowledge, but it is more vital if that knowledge results from searching and agitating doubts. Faith is a spiritual condition, and therefore both have a fluctuating quality. A religious person will maintain this quality through rituals recommended by the religion he adheres to. Whereas people who are not bound by religion will maintain their awareness through noble kindness to others and their environment, the term "humanity above religion" appears..

Therefore, religious learning in schools still needs to be relied upon for issues of spirituality. Today, Islamic religious education taught in schools still contains only rote memorization supported by intellectual intelligence, while spiritual education requires spiritual intelligence in processing every piece of information. If a Muslim in his school is taught the six pillars of faith, then the next question is how to believe in these six things. Because it needs to be emphasized that faith does not just know what to believe, by using spiritual intelligence, students can ask how to have faith themselves, even why they have to have faith. One of the problems with one-way religious learning in schools is a misunderstanding about how to believe.

Often there is an understanding among us that claims the truth only on what we believe. However, the truth does not belong to the adherents of a particular religion. By optimizing the function of spiritual intelligence, anyone can find the truth because with this spiritual intelligence, we can ask "why" for everything that happens (Rus'an, 2013). This is because the tendency of spirituality is towards the existence of the Supreme Being, in contrast to the nafsiah or soul, which tends towards the fulfilment of desires.

It is these tendencies that are pursued in spiritual pedagogy. Strengthening the inclination towards God becomes the goal of spiritual pedagogy, and the inclination towards desire becomes controlled. To achieve this goal, we need to understand the supporting and inhibiting factors in

achieving this goal. It has been stated above that the psychic dimension is the gateway to the spiritual dimension. Therefore an explanation of the psychological foundation in spiritual pedagogy is essential to discuss.

Guidance for Muslims, the Qur'an has stated that the soul (nafs) already has a guiding direction, both for good and for evil, and God has informed us that there is not a single problem that the soul (nafs) cannot face (QS. al-Shams (91): 7-8). Some of the characteristics of this soul (nafs) are that it tends to evil. However, there are exceptions for the soul (nafs) which God blesses (QS Yusuf (12): 53), a soul that regrets itself (QS al-Qiyamah (75): 2 ), a soul whose condition changes because the soul has been inspired (QS al-Syams (91): 7-8), there is also a soul whose condition is calm and pleasing to God (QS al-Fajr (89): 27-30). Information about the soul from the Qur'an confirms that Muslims should be better able to recognize and control themselves because with these two things the soul will lead us to secrets that have never been known before

The urgency of Psychology in education is as a tool to achieve educational goals by discussing various information about human life and symptoms related to aspects of the human person at certain stages of development. This needs to be studied to recognize and respond to humans according to their development to achieve educational goals optimally. Psychology is critical to be discussed in education because both have the same object of study, namely humans. In general, education aims to create humans who can actualize their potential, while psychology directs humans to self-knowledge and their potential. Therefore, education requires psychology and soul education to be the basis for psychological studies.

Any information received will stimulate the soul to respond. Therefore, several conditions need to feel something from an incident. There, the soul plays a role, and spiritual intelligence becomes active. If one has faith in God, spiritual intelligence will bring forth feelings of God's majesty and self-surrender. However, if he lacks faith, spiritual intelligence will seek and question what he feels. However, this also depends on the condition of the soul at that time because a soul that still leads to crime still needs special education and training so that it becomes an inspired soul that is also calm and contented.

This unique training introduces by clergy members with worship rituals. For example, consistent dhikr, a stable state of mind due to frequent remembrance of the Supreme Being, can minimize the tendency of the soul to become restless. This unique training is carried out intensively in several tarekat teachings, for example, TQN in Suryalaya (Mukri et al., 2015), which requires its congregation to practice dhikr lafadz Lailaaha ilallah with a minimum of 168 times every five obligatory prayers and lafadz Allahu Allah. as much as possible at any time. Disciplining oneself always to remember God is an effort from the physical dimension to cultivate the psychic dimension to turn on the spiritual dimension.

Therefore, students should always be given meaning for the material that educators provide regarding worship rituals so that they can lead them to calm and subjective knowledge in everything they do.

Mental health also affects the soul's ability to reach the spiritual dimension. If the soul is disturbed, it could be that what is conveyed to spirituality is a misunderstanding. Furthermore, if the soul is not trained to be conquered, the gate to the spiritual dimension most likely narrows so that the tendency towards God is replaced by tendencies to fulfil desires. In the Qur'an it is also explained that maintaining mental health is something that Muslims should do because a disturbed soul has a bad impact on other things, and the soul becomes sicker if it is not treated immediately. Therefore, we should maintain mental health so that the spiritual dimension is alive, spiritual intelligence is active, and spiritual health is maintained. Both through religious ways and other ways.



### 3. Conclusion

For people who believe it is necessary to make God the ultimate goal of everything, a Muslim must make the Qur'an a guide in doing everything. Therefore, studying its contents becomes a necessity for people. As a small part of the study effort, reading Surah al-Fatiha from an educational perspective and using a psychological approach is essential in the current era of spiritual crisis. From the discussion above, the four al-Fatiha Psychology elements form the basis of soul education, leading to spiritual awareness, while spiritual pedagogy includes psychological aspects. So it can be concluded that soul education is part of spiritual pedagogy, and spiritual pedagogy is an effort to improve the quality of spirituality that influences the process of the self-serving and spiritual journey.

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