

# Integration of Psychology and Religion Toward the Suppression of Potential Crime

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## Abstract

Religious psychology is a branch of psychology that examines the relationship between human behavior and the influence of religious beliefs. The study focuses on aspects such as religious consciousness, religious experience, mental health, courage, and faith in the supernatural. By using a descriptive-qualitative method, this research explores the potential suppression of criminal acts influenced by the existence of jinayat laws in Islam. Punishments of whipping for adultery, hand-cutting for theft, death or crucifixion for robbery, and mishmash for murder are exemplified by the jinayat punishments.

## 1. Introduction

Various branches of science put religion in the effort to apply scientific analysis to religious phenomena. Each discipline examines data related to religion and learns it based on their perspective. One of them is the psychology branch. The psychology of religion specifically focuses on understanding the whole impact of religious activities and ideas on the maintenance, development, and preservation of human character and culture [1]. Psychology does not approach the concept of God or the divine within religion itself but rather focuses on the religious behaviors exhibited by its adherents. Psychology, in its capacity, does not engage with the truth claims of religion but examines how religion influences and plays a role in human life.

The term “psychology” originates from the Greek words “psyche,” which means soul, and “logos,” which means science. Etymologically, psychology is the study of the soul, encompassing its various symptoms, processes, and background [2]. In general, psychology is defined as the science that examines human behavior and various mental processes [3]. The history of psychology is classified into two distinct periods, namely, the time before psychology was recognized as science and the time after. These two periods are marked by the establishment of the first psychological laboratory in Leipzig in 1879 by Wilhem Wundt.

Before psychology became an independent science, it was part of philosophical and physiological studies. Philosophical studies focused on the soul, while physiological studies (natural knowledge) examined human behavior in relation to brain processes and the function of the body's biological organs [4]. Consequently, the approaches used in early psychology were largely derived from both fields [5]. Philosophers with an interest in psychological matters, such as Plato and Aristotle, contributed significantly to their development. Plato (427-347 BC) proposed the concept of trichotomy, suggesting that humans possess three spiritual powers: the power of thought in the head, the power of will in the chest, and the power of desire in the stomach. On the other hand, Aristotle (384-322 BC) classified the human soul into two aspects, known as a dichotomy: thinking and will [6].

Over time, psychology gradually separated from philosophy and began to intersect with natural science. This convergence led to the emergence of association psychology. Association psychology studies the

mind using the analytical synthesis method, which involves viewing nature as consisting of elements. Associational psychology considers the soul consists of elements. One prominent figure in this school of thought is John Stuart Mill (1806-1873) from England. He likened the soul to a machine that operates mechanically according to certain laws, viewing the soul as passive while the laws governing it are active [7].

Psychology eventually separated from philosophy and emerged as an independent science. Wilhelm Wundt argued that physiology was no longer compatible with psychology. He stated, "The soul and body stand alone and do not influence each other, therefore natural science has nothing to do with psychology." [8] In this context, "soul" refers to psychology, which examine the interplay between soul and body. This analogous to natural science like physics, biology, and chemistry, which study various elements.

## 2. Discussion

### a. History of the Psychology of Religion

The terms "psychology" and "religion" are two words that have different meaning and usage, but they converge in their focus on the study of the human mind. According to Zakiyah Daradjat, the definition of religious psychology is "The science that studies religious awareness in individuals focuses on how this awareness influences their religions behavior and actions throughout their lives." [9]. The main issue emerged in religious psychology is the study of religious awareness and behavior [10]. Furthermore, religious psychology is a branch of psychology that examines human behavior in relation to the influence of religion belief. To learn religious behavior, a psychological approach with empirical studies is employed [11].

The publication of the book entitled, *The Psychology of Religion: An Empirical Study of the Growth of Religious Consciousness* in 1899, by Edwin Diller Starbuck, is often regarded as the foundation of research in the psychology of religion. The book explores the growth of religious feelings. While in 1992, William James authored *The Varieties of Religious Experience*, a compilation of his lecture material detailing the religious experiences of various figures [12]. Western sources generally attribute the birth of the psychology of religion to these two works. However, Islamic world had published writings on topics related to religious psychology much earlier. For instance: *Al-Siyar wa Al-Maghazi* by Muhammad Ishaq ibn Yasardi (7th century AD), *Hayy ibn Yaqzan fi Asrar Al-Hikmat Al-Masyrigyyat* by Abu Bakar Muhammad ibn Abd Al-Malik ibn Tufail (1106-1188 AD), and *Ihya Ulum Al-Din* by Al-Ghazali (1059-1111 AD). However, these works unfortunately were not developed into a separate scientific discipline, as was done by western scholars [13].

The targets for research in religious psychology include several key areas. The first is religious consciousness, involves examining the extent of religious activities a person engages in after embracing a religion [14]. This encompasses the conscious realm (self's reaction to the outside world), the unconscious realm (urges that drive our words, actions, feelings without our awareness), and the subconscious realm (perceptions form with little conscious thought) [15]. Second, religious experience focuses on events in a person's life that are related to religious instructions. Third, mental health which analyzed on how deep of person's inner peace is obtained when carrying out actions based on religious teachings. Fourth, courage, studied to gauge a person's bravery in facing challenges while upholding religious values. Fifth, faith in God (faith in the supernatural) explore the depth and strength of a person's faith in the existence of God as the highest power, along with the reasons behind it. The last one is conversion, a change in belief that is opposite to the original belief [16].

### b. Methods in the Psychology of Religion

Religious psychology is employed by several methods, namely the personal document method, and questionnaire and interview methods.

#### 1. Personal Documents

To study a person's inner experience regarding their relationship with religion, it is essential to examine personal documents such as biographies, autobiographies and notes. Additionally conducting interviews can provide insights into the individual's inner experiences. In this method, there are several techniques that can be applied, as follows:

The first is the nomostatic technique. An approach that seeks to understand human nature by establishing general relationships between attitudes and conditions that are considered to cause those attitudes. This technique is used to study differences in individual characteristics.

The second technique is the value analysis. An approach supported by statistical analysis, where data collected from individuals is presented in the numerical form, based on the consideration that religious experiences can be explained using nominal numbers.

The third one is the indiography technique. An approach that focuses on the relationship between traits and the conditions that influence them. In contrast to nomostatic techniques which focus on general provisions, this technique emphasizes individual attitudes and condition.

Fourth is the attitude assessment technique. This technique involves drawing conclusions from data related to the individual, such as biographies and personal writings.

## 2. Questionnaires and Interviews

In practice, this method is carried out in several forms:

First, public opinion gathering involves collecting data through questionnaires and interviews with the general public. The obtained data is then grouped according to division based on research interests.

Second, the assessment scale. This technique examines the factors causing differences in opinions among religious adherents due to variations in location and group. It helps in understanding individuals' persistent traits and identifying the causes behind their behavior.

Third, observation through sociological and anthropological approaches. These approaches utilize data on human characteristics per individual and per group, as well as cultural elements that explore their relationship with religion.

Fourth, the general method of projectivity involves a problem with a specific meaning related to a religious issue during an interview and observing the individual's reaction.

## c. Emphasizing Potential Criminal Actions

The Qur'an outlines several punishments for crimes in various verses, including:

The punishment for adultery is in Surah An-Nur verse 2 states, *"A woman who commits adultery and a man who commits adultery, then lash each of them a hundred lashes, and let no mercy on either of them prevent you from (practicing) the religion of Allah."*

The punishment for stealing in Surah Al-Ma'idah verse 38 prescribes, *"The man who steals and the woman who steals, have both their hands cut off (as) retribution for what they have done and as a punishment from Allah."*

Similarly, Surah Al-Ma'idah verse 33 details the punishment for robbery, *"Indeed, the retribution for those who fight against Allah and His Messenger and cause mischief on the face of the earth, is only that they be killed or crucified, or have their hands and feet cut off in reciprocity or be thrown away from the country (where he lives). That is (as) a humiliation for them in this world, and in the afterlife, they will suffer a great torment."*

Lastly, the punishment for killing is in Surah Al-Baqarah verse 178, *"O you who believe, qishaash is prescribed for you regarding those who are killed; freeman with freeman, slave with slave, and woman with woman."*

These punishments are intended to penalize the perpetrator for their crime and serve as a deterrent for others, ensuring that such actions are not repeated in the future.

In psychological studies, some factors influence a person to commit a crime by using the formula =  $(pS + G) - (pF + L)$  [17].

**Table 1.** The Results of Psychological Calculation

|                               |                                                                                        |
|-------------------------------|----------------------------------------------------------------------------------------|
| Subjectivity Probability (SU) | The perpetrator's consideration is whether he will carry out the planned crime or not. |
|-------------------------------|----------------------------------------------------------------------------------------|

|                             |                                                                                                                                |
|-----------------------------|--------------------------------------------------------------------------------------------------------------------------------|
| Probability of Success (pS) | The perpetrator's consideration of the possible extent to which the crime will be successful in its implementation.            |
| Gain (G)                    | Consideration of the size of the profits obtained from the planned crime. Whether in the form of wealth or heart satisfaction. |
| Probability of Failure (pF) | The perpetrator's consideration of the possible extent of the crime will fail in its implementation.                           |
| Loss (L)                    | Consider the size of the loss if caught while committing a planned crime.                                                      |

From the formula stated above, a crime occurs due to the perpetrator's consideration of (pS) and (pF), along with accompanying factors. For example, if security is not tight or the officers are unprepared, crimes are more likely to be committed. Conversely, tight security and the readiness of officers can prevent crimes due to a greater possibility of failure. Additionally, the factor of (L) relates to the severity of the punishment if caught. The more severe the punishment is, the less likely a person is to commit a crime.

Then, when we apply this formula to the Islamic criminal law system, we can find out its effectiveness. Islamic punishments determined in Islamic teachings can greatly influence the SU of the perpetrator. Islamic punishments are considered severe by the perpetrator and provide a deterrent effect for those who have committed crimes and for those considering them.

Apart from the psychological approach to studying Islam, it is also necessary to show empirical evidence regarding the effectiveness of Islamic criminal law in suppressing crime. For example, Huzaimah T Yanggo, a Professor at UIN Syarif Hidayatullah Jakarta, notes that "The implementation of Islamic law has succeeded in reducing bad behavior among the people of Aceh. In the past, people drinking alcohol and gambling were seen on the streets. However, since the implementation of Islamic law, this is no longer visible." [18]. Additionally, the reference book by Charles Mitchell reports that since the enactment of Islamic law in Sudan, crime rates have decreased significantly, with murder cases dropping by 71% and robberies by 55% within a year [19].

### 3. Conclusion

Religion significantly shows a strong impact on determining a person's behavior in everyday life. Religious teachings punishment for followers who commit crimes can prevent them from committing crimes as regulated in the Islamic religion in the form of jinayat law, which includes the punishment of whipping for adulterers, the punishment of cutting off hands for thieves, the punishment of being killed or crucifying for robbers and the punishment of qishaash for murderers. These punishments play a crucial role in suppressing the crime rate.

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