Ru'yā and Dream Interpretation: A Comparative Analysis of Islamic Tradition and Western Psychological Perspectives

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Abstract

This study aims to compare Western psychological interpretations of dreams with Islamic perspectives, particularly in Qur'anic exegesis and prophetic traditions. While Western theories, such as those of Sigmund Freud and Carl Jung, conceptualize dreams as manifestations of subconscious desires or archetypal imagery, contemporary neuroscience explains them as cognitive processes during sleep. In contrast, Islamic thought considers dreams as potential channels of divine communication, offering guidance or premonitions. This research employs a descriptive qualitative method through a literature review of psychological theories, Islamic tafsir, and hadith collections. The findings reveal that while Western perspectives emphasize psychological and neurological mechanisms, the Islamic framework views dreams as a metaphysical bridge between humans and the divine. The study concludes that dreams are multidimensional experiences integrating cognitive, emotional, and spiritual dimensions. Theoretically, this research enriches the discourse on the intersection of psychology and spirituality, offering a more comprehensive understanding of dreams beyond their neuropsychological basis.

INTRODUCTION

Dreams have long fascinated humanity from both scientific and spiritual perspectives. As mental experiences during sleep, they are often seen as a bridge between the physical and metaphysical realms. Throughout human civilization, dreams have played a crucial role,[1] in psychology, philosophy, and religion.[2] Different traditions and cultures link dreams to supernatural messages, divine revelations, or reflections of the mind.[3] In Greek philosophy, Plato and Aristotle saw dreams as part of human intellectual and physiological reality.[4] Meanwhile, in the Islamic tradition, dreams hold a special place, particularly in relation to revelation and divine guidance.[5]

Across cultures, dreams are viewed not just as psychological phenomena but also as a means of communication with the unseen world. For example, in ancient Egyptian and Babylonian traditions, dreams were regarded as revelations that could guide human actions.[6] In Islam, the Qur'an and Hadith acknowledge true dreams (*ru'yā ṣādiqah*) as omens or divine warnings.[7] Meanwhile, in Western psychology, Sigmund Freud saw dreams as reflections of unconscious desires,[8] while Carl Jung viewed them as collective archetypes offering insight into one's personality.[9]

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

[2] Steve Paulson dkk., "Dreaming: A Gateway to the Unconscious?," New York Academy of Sciences, no. Unlocking the Unconscious: Exploring the Undiscovered Self (2017): 1–18, doi:10.1111/nyas.13389.

[3] Nissa Argarini, "Dreams as Cosmic Representation in the Leng Performance," dalam *Askara International Conference: S.E.T.I Conference #5 2023*, vol. 1 (SETI #5 Evolution of the Unknown, Purwokerto: SETI International Conference, 2023), 5–7, https://conferences.ittelkom-pwt.ac.id/index.php/seti/article/view/258.

[4] Aristotle, "On Dreams," dalam *Aristotle on the Soul Parva Naturalia on Breath*, trans. oleh W. S. Hett (London: William Heinemann Ltd, 1925), 347.

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

[6] Ade Armanda, "Mimpi," dalam *Ensiklopedi Islam untuk Pelajar*, trans. oleh JV Barus (Jakarta: PT Ichtiar Baru van Hoeve, 2005).

[7] Habibullah Nuruddin, "Mimpi dalam Al-Qur'an (Pendekatan Psikologi Islam)" (Master, UIN Sunan Kalijaga, 2016).

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

[9] Sir Herbert Read, Michael Fordham, dan Gerhard Adler, ed., "The Symbolic Life: Miscellaneous Writings," dalam *C.G. Jung: The Collected Works*, trans. oleh R.F.C. Hull, vol. 18, t.t., 1118.

The approaches to dreams in Islam and the West differ significantly, particularly in terms of epistemology and interpretation. Western traditions tend to examine dreams through empirical and neuropsychological perspectives, viewing them as products of brain activity and memory processing.[10] In contrast, the Islamic tradition considers dreams not only as mental experiences but also as a means of divine communication.[11] This contrast reflects two primary paradigms in dream interpretation: the materialistic paradigm, which focuses on biological and cognitive aspects, and the spiritual paradigm, which emphasizes metaphysical and revelatory dimensions.

A comparative study of Islamic and Western perspectives on dreams is crucial for a more comprehensive understanding of this phenomenon. By exploring the similarities and differences between these traditions, this study offers insight into how dreams are perceived in both modern scholarship and spiritual discourse. Furthermore, this study seeks to bridge the gap between scientific and religious perspectives on dreams.

Based on the above background, this study seeks to answer two main questions: How are dreams conceptualized as spiritual phenomena in Western and Islamic perspectives? Additionally, what are the key epistemological differences in the understanding of dreams between these two perspectives? By juxtaposing the materialistic and empirical Western perspective with the holistic and foundational Islamic approach, this study aims to offer a comprehensive understanding of dreams as a phenomenon that extends beyond the physical realm into a deeper metaphysical reality.

METHOD

This research uses a qualitative approach with a comparative analysis type of research. This research aims to compare Western and Islamic perspectives on the phenomenon of dreams as part of human spiritual experience. It examines the theories

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[10] Manoj Kumar, "Exploring Dreams and Analyzing Its Impact on Behaviour," *International Journal of Indian Psychology* 12, no. 1 (22 Oktober 2024): 2478–84, doi:10.25215/1201.226.

[11] Emi Zulaifah, Mimpi dalam Perspektif Psikologi, 7 Juli 2024.

of dreams in both traditions and analyzes[12] how both view the role of dreams in the context of spirituality and human life. The approach used in this research is qualitative content analysis, which allows the author to explore an in-depth understanding[13] of how dreams are understood from Western and Islamic perspectives.

This research is classified as basic research, which aims to answer theoretical problems[14] about the differences and similarities of views on dreams in the two traditions.[15] The object of this research is the thoughts of experts on dreams from Western and Islamic scholars related to the phenomenon of dreams. To collect data, documentation techniques are used through the collection of literature, articles, books, and other written sources relevant to the research topic.[16]

Data analysis is conducted by reading and reviewing these sources in depth, then reducing relevant information, and compiling the findings to produce a comprehensive understanding[17] on the comparison between Western and Islamic views of dreams as spiritual phenomena. This analytical process ends with a conclusion that can provide insight into[18] existing perspectives and the contribution of each tradition in understanding the phenomenon of dreams.

RESULT AND DISCUSSION

Dream Theory in Western Perspective

The term "dream" in English has various similar yet different meanings according to various lexicons. In general, all dictionaries agree that "dream" refers to a series of thoughts, images, or feelings that occur during sleep.[19] In addition, in

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[12] Henri Subiakto, *Analisis Isi Siaran Berita Nasional Televisi Republik Indonesia* (Surabaya: FISIP UNAIR, 1990), 165.

[13] H Punaji Setyosari, *Metode Penelitian Pendidikan dan Pengembangan* (Jakarta: Prenada Media, 2016), 112.

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

[15] Moch Bahak Udin Arifin, *Buku Ajar Metodologi Penelitian Pendidikan* (Sidoarjo: Umsida Press, 2018), 1–143.

[16] Rahmadi, *Pengantar Metodologi Penelitian* (Banjarmasin: Antasari Press, 2011), 85.

[17] Ahmad Rijali, "Analisis Data Kualitatif," *Alhadharah* 17, no. 33 (2018): 81–95.

[18] H Abdul Manab, *Penelitian Pendidikan Pendekatan Kualitatif* (Yogyakarta: Kalimedia, 2015), 92.

[19] "DREAM | English Meaning - Cambridge," 23 Oktober 2024, https://dictionary.cambridge.org/dictionary/english/dream; "dream noun - Definition, pictures, pronunciation and usage notes | Oxford Advanced Learner's Dictionary at OxfordLearnersDictionaries.com," diakses 29 Oktober 2024, https://www.oxfordlearnersdictionaries.com/definition/english/dream_1?q=dream; "DREAM

Webster and Merriam-Webster, "dream" also includes a wider range of meanings, such as something very desirable or extraordinary, as well as wishful thinking or daydreaming.[20] Oxford adds that dreams can also be understood as unreal or fantastic states of mind,[21] while Cambridge emphasizes more on the mental experiences that occur during sleep without offering additional meanings.[22] Furthermore, Merriam-Webster also describes "dream" in the context of waking life, such as imagination, liberation from reality, or a highly desired goal, and cites the word "dream" as a verb to describe wishful thinking and imagining.[23] Overall, despite variations in emphasis and scope, all of these definitions underline the deep connection between dreams and mental experiences, both in sleep and in everyday life.

The term "dream" in meaning of "a series of thoughts, images, or emotions that occur during sleep" was only used in the 13th century. However, the word has been used since long before that. The Middle English origin of the word "dream" is Germanic, related to the Dutch word "droom" and the German "Traum", and probably also derived from the Old English "drēam" meaning 'happiness' or 'music'.[24] In Old English, dream meant "happiness," "commotion," or "music." This change in meaning did not originate from the development of more specific meanings but was most likely influenced by the Old Scandinavian word draumr, meaning "dream during sleep," after the many conflicts, conquests, and settlements of Scandinavians in Britannia. By the end of the 14th century, these earlier meanings had been completely replaced.[25]

Besides that, Western dream researchers distinguish several types of dreams. Ernest Hartmann (1934-2013) mentions three types of dreams: pleasant, disturbing, and scary. The dream mind seems to bring things together in new and unexpected

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Definition & Meaning - Merriam-Webster," 26 Oktober 2024, https://www.merriam-webster.com/dictionary/dream.

[20] "Dream," dalam *The New Lexicon Webster's Dictionary of the English Language* (Danbury: Lexicon Publications, 2004); "DREAM Definition & Meaning - Merriam-Webster."

[21] "dream noun - Definition, pictures, pronunciation and usage notes | Oxford Advanced Learner's Dictionary at OxfordLearnersDictionaries.com."

[22] "DREAM | English Meaning - Cambridge."

[23] "DREAM Definition & Meaning - Merriam-Webster."

[24] "dream noun - Definition, pictures, pronunciation and usage notes | Oxford Advanced Learner's Dictionary at OxfordLearnersDictionaries.com."

[25] "DREAM Definition & Meaning - Merriam-Webster."

ways. At times, dreams lead to important scientific discoveries or highly imaginative works.[26] Meanwhile, Sigmund Freud (1856-1939) divided dreams into four types. Namely as a sign, dreams in the form of language, related to fantasy, and hallucinations.[27] Both classifications show that Hartmann categorized dreams based on the emotions being felt, while Freud based on the link between the images in the dream and the interpretation of its meaning.

For Freud, human personality has three elements that interplay with each other, which are identity, ego, and superego. According to him, dreams are the fulfillment of hopes or desires (usually in disguised form), the realization of fears, expressions, warnings, and problematic considerations.[28] Disguise or "dream language" involves condensation (combining several ideas into one image), displacement (shifting feelings from one idea or person to another), and symbolism (the use of symbols to represent what cannot be described directly).[29] His interpretation theory uses symbolic methods to determine unconscious impulses, but does not examine dreams that are predictive or reveal futurist things even though this has been revealed by many religions.[30]

Some of the techniques Freud used in psychoanalysis were dream analysis, transference analysis and interpretation, and oppositional analysis and interpretation.[31] While in the context of how dreams work, it performs condensation, transference, symbolization, and secondary revision of the message that the unconscious wants to deliver.[32] However, Hobson, as one of the contemporary dream researchers, rejects Freud's interpretation theory and even his psychoanalysis because it has distorted psychology and inhibited the development of psychiatry. In fact, he argues that the

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[26] Ernest Hartmann, "Dream," dalam *The World Book Encyclopedia* (Chicago: World Book Inc., 2007).

[27] Taufik, "Konsep Mimpi dalam Al-Qur'an dan Psikologi Modern" (Bachelor, IAIN Jember, 2019).

[28] Dwi Wahyuni Uningowati, "Konsep Mimpi dalam Pemikiran Sigmund Freud: Perspektif Filsafat Manusia" (Universitas Gajah Mada, 2015).

[29] Ernest Hartmann, "Dream."

[30] Muhammad Utsman Najati, *Al-Qur'an dan Ilmu Jiwa*, trans. oleh Ahmad Rofi' Usmani, 4 ed. (Bandung: Pustaka, 2004), 221–22.

[31] Bakhrudin All Habsy dkk., "Teknik dan Prosedur Analisis Mimpi, Transferensi, dan Resistensi dalam Bingkai Teori Konseling Psikoanalisis," *Tsaqofah: Jurnal Penelitian Guru Indonesia* 4, no. 3 (2024), doi:https://doi.org/10.58578/tsaqofah.v4i3.3028.

[32] Widi Nofrianti, "Analisis Mimpi Tokoh Utama dalam Novel Respati Karya Ragiel JP: Kajian Psikoanalisis Sigmund Freud," *Diglosia: Jurnal Pendidikan, Kebahasaan, dan Kesustraan Indonesia* 7, no. 1 (2023), doi:https://dx.doi.org/10.31949/diglosia.v7i1.4029.

brain science or neuroscience approach is a safer and more appropriate foundation than Freud's.[33]

On the other hand, Carl Gustav Jung (1875-1961) suggested that involvement in active imagination is influenced by transference. Transference is an emotional process that occurs in the relationship between an individual and an object or another person (as in a dream-sharing group),[34] often in a therapeutic context. The distinction between signs (which are more concrete) and symbols (which are more profound and complex), as well as between simple and big dreams (which are more symbolic), and between diagrammatic images (abstract representations) and bodily images (images related to the body or physical experience), helps to understand the different types and meanings in active imagination or dreams.[35] Hartmann argues that the Contemporary Theory of Dreams involves relationships led by emotions. The Central Imagery (CI) in a dream depicts that emotion, and its intensity is able to measure the strength of the emotional basis. Thus, a big dream is one that has great emotional power and a strong central image.[36] Meanwhile, Vedfelt offers a supramodal method for dreamwork, which explores the relationship between body perception, imagery, and thought to reveal emotions and feelings hidden in dreams. Jung's theory of archetypes and the self-organizing unconscious mind further aligns with Damasio's theory of the self-organizing emotional brain.[37]

However, there are several opinions that claim dreams are limited to being spontaneous phenomena, not metaphysical in nature, or detached from religious themes. Fritz Perls considers that dreams are the most spontaneous behavior experienced by humans.[38] In fact, Aristotle (384-322 BC) considered sleep to be a form

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[33] John Allan Hobson, "Dream Life: An Experimental Memoir," dalam *Sleep Medicine* (London: The MIT Press, 2011), viii.

[34] Kelly Bulkeley, "Dream-Sharing Groups, Spirituality, and Community," *Journal of Religion and Health* 35, no. 1 (1996): 59–66.

[35] Joy Schaverien, "Art, Dreams and Active Imagination: A Post-Jungian Approach to Transference and the Image," *Journal of Analytical Psychology* 50 (2005): 127–53.

[36] Ernest Hartmann, "The Central Image Makes 'Big' Dreams Big: The Central Image as the Emotional Heart of the Dream," *Dreaming* 18, no. 1 (2008): 44–57.

[37] Ole Vedfelt, "Cultivating Feelings through Working with Dreams," *Jung Journal* 3, no. 4 (2009): 88–102, doi:https://doi.org/10.1525/jung.2009.3.4.88.

[38] Frederick L. Coolidge, "Chapter 6 - An Introduction to Fritz Perls' Dream Interpretation Techniques," dalam *The Science of Dream Interpretation*, 2022, 93–103, https://doi.org/10.1016/B978-0-323-88494-5.00007-1.

of weakness or lack of wakefulness, and dreams were not a metaphysical phenomenon.[39] Kate Adams adds that spirituality can be defined without reference to religion. This approach is considered particularly useful for exploring children's understanding of memorable dreams that are not directly related to religion. These dreams are considered to be important to children and can help them solve problems or address their concerns.[40]

Contemporary dream researchers such as neuropsychologist John Allan Hobson (1933-2021), psychologist Stephen LaBerge (1947-), and anthropologist Barbara Tedlock (1942-2023) argue that contemporary dream research makes major contributions in the context of the psychology of religion. These include interdisciplinary research, hermeneutics, cross-cultural studies of religious experience, cultural and religious contexts in modern psychology, and practical issues for pastoral counselors.[41] One method of empirical analysis of dreams is using LIWC (Linguistic Inquiry and Word Count) which can identify and distinguish between main content features, nightmares, and lucid dreams.[42] During the 20th century, dreams were discussed from a psychological perspective until the discovery of REM (rapid eye movement sleep) which is a possible protoconscious state.[43] Meanwhile, the dreams that tend to be remembered earliest (ERDs/ Earliest Remembered Dreams) are nightmares mixed with realistic and fantasy elements.[44]

On the other hand, Kelly Bulkeley (1962-) also attempted to refute the trend in scientific psychology to regard dream content as a meaningless by-product of the brain's nighttime consolidation of memory and provided solid scientific evidence to continue appreciating the meaning—including spiritual and religious meaning—of

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[39] Christina Papachristou, "Aristotle's Theory of 'Sleep and Dreams' in the Light of Modern and Contemporary Experimental Research," *E-Logos: Electronic Journal for Philosophy*, 2014, doi:10.18267/j.e-logos.374.

[40] Kate Adams, "Children's Dreams: An Exploration of Jung's Concept of Big Dreams," *International Journal of Children's Spirituality* 8, no. 2 (2010): 105–14, doi:10.1080/13644360304632.

[41] Kelly Bulkeley, "Gods and REMs: The Implication of Recent Dream Research for the Psychology of Religion," *Pastoral Psychology* 41, no. 6 (1993): 349–58.

[42] Kelly Bulkeley dan M Graves, "Using the LIWC Program to Study Dreams," *Dreaming* 28, no. 1 (2018): 43–58.

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

[44] Kelly Bulkeley dkk., "Earliest Remembered Dreams," *Dreaming* 15, no. 3 (2005): 205–22, doi:10.1037/1053-0797.15.3.205.

dreams.[45] Dreams are able to serve as a link that connects and synthesizes previously conflicting elements of religion on both a personal and cultural level.[46] Basic forms of religious thought, particularly about supernatural agents (SAs), often appear in dreams. These agents are processed by the memory system associated with sleep, making them easier to recall and rethink while awake.[47]

Bulkeley has also developed an automated system "Oneirograph" to analyze and map the content of dreams in the form of typical situations, such as fighting or fleeing, by mapping the interactions between characters, activities, and settings in the dream. By providing detailed evidence of the semantic structure of the dream, it was shown that the system could also be applied to other dream situations, such as flying or falling, in a similar way.[48]

Aside from that, Bulkeley also further developed the concept of big dreams. Big dreams are dreams that are rare but have very vivid content and leave a deep impression in the memory. First mentioned by Jung, they often occur in childhood, with dramatic content and strong spiritual feelings. Some people experience only one or two dreams like this in a lifetime, while others experience it much more frequently. What matters is not how often these dreams occur, but rather the power of the dream and its living presence in one's consciousness. Instead of analyzing them, Bulkeley considers it better to appreciate and venerate these dreams as autonomous visionary creations of the dreaming soul, which help expand our awareness of the broader true self.[49]

A dream journal can be a great source of personal insight and spiritual growth for individuals. The goal is to collect enough dreams to start seeing patterns that appear over time.[50] Moreover, the presence of digital word search technology can simplify and

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[45] Pamela Cooper-White, "Restoring Faith in Dreaming: a Response to Kelly Bulkeley's Big Dreams," *Pastoral Psychology* 66 (2017): 709–13.

[46] Kelly Bulkeley, "Conversion Dreams," *Pastoral Psychology* 44, no. 1 (1995): 3–11.

[47] Patrick McNamara dan Kelly Bulkeley, "Dreams as a Source of Supernatural Agent Concepts," *Frontiers in Psychology*, Dreams and God Concepts, 6, no. 283 (2015): 1–8, doi:10.3389/fpsyg.2015.00283.

[48] Maja Gutman Music, Pavan Holur, dan Kelly Bulkeley, "Mapping Dreams in a Computational Space: A Phrase-Level Model for Analyzing Fight/ Flight and Other Typical Situations in Dream Reports," *Consciousness and Cognition*, 103428, 106 (2022), doi:https://doi.org/10.1016/j.concog.2022.103428.

[49] Kelly Bulkeley, "Author Interview Series: The Spirituality of Dreaming," *Closer than Breath*, diakses 10 Desember 2023, https://closerthanbreath.com/author-interview-series-the-spirituality-of-dreaming/.

[50] Ibid.

speed up dream analysis without compromising quality or accuracy, similar to conventional, more manual methods.[51] Blind analysis of a set of dreams using only word search methods can accurately predict many important aspects of an individual's real life, including personality attributes, relationships, activities, and cultural preferences. This suggests that the inference drawn blindly from the word search analysis was almost completely accurate according to the dreamer.[52]

Dream Theory from an Islamic Perspective

Fakhr al-Din al-Razi (1150-1210) stated that there are three levels of existence. First, that which affects without being affected, namely Allah, the Most High and the Most Holy. Second, that which is affected without being affected, namely the world of physical objects. The nature of this existence is that it can be shaped, described, and has various contradictory properties and changes, although it has no influence on anything. These two categories are very different from each other. Between the two, there is a third category, which is that which influences and is influenced, namely the world of spirit. The distinctive feature of the substance of the spirit is that it receives influence and movement from the world of God's majestic light. When this spirit is in contact with the physical world, it can influence and organize that world. Whereas the spirit's connection with the divine world is through knowledge and science.[53]

In this context, the spiritual element is the basis or primary motivation behind human desires and actions. This spiritual or inner dimension has a major role in being the source of all desires and impulses that drive a person to perform physical actions or behaviors.[54] In other words, all human behavior or actions, whether they appear physically, are influenced or triggered by spiritual or inner motivations that exist within a person.[55]

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[51] Kelly Bulkeley, "Digital Dream Analysis: A Revised Method," *Consciousness and Cognition* 29 (2014): 159–70, doi:http://dx.doi.org/10.1016/j.concog.2014.08.015.

[52] Kelly Bulkeley dan G. William Domhoff, "Detecting Meaning in Dream Reports: An Extension of a Word Search Approach," *Dreaming* 20, no. 2 (2010): 77–95, doi:DOI: 10.1037/a0019773.

[53] Fakhr al-Dīn Muhammad ibn 'Umar ibn Husayn al-Tamimi al-Rāzi, *Mafatih al-Ghayb*, 1 ed., vol. 18 (Beirut: Dar al-Fikr, 1981), 221.

[54] Mohd Manawi bin Mohd Akib dan Farah Mohd Ferdaus, "Spiritual Strengthening of Man through Prayer of Worship," *Afkar* 24, no. 1 (2022): 381--408.

[55] Ibid.

Furthermore, the soul is something different from the physical.[56] It is new, eternal, in charge of organizing and leading the body through the medium of the spirit centered in the heart. All the potentials of the soul and body parts are tools for the soul, and the enjoyment of the mind felt by humans is more noble and perfect than the enjoyment of the body. In the afterlife, the soul will be resurrected along with the body to receive its reward, either in the form of happiness or misery.[57] In the Qur'an, nafs is mentioned 298 times in 270 verses spread over 63 surahs. It is the source of human motivation or behavior, and its tendency towards good or bad depends on the quality of the *nafs*.[58] The issue of the soul or al-nafs more often discussed in Islamic philosophy is the thematic of existence (ontology). Quoting al-Razi, al-nafs is new and it was created along with the creation of the body.[59]

According to Imam al-Ghazali (1057-1111), there are three main abilities of the soul related to scientific matters, namely: reason, imagination, and the five senses. Imagination is basically an ability that lies halfway between reason and the five external senses. In some of al-Ghazali's works, it is described as an ability that encompasses and represents all other human inner senses. This imaginative faculty has two sides: one side receives influence from the external visible world (what al-Attas calls the sensitive imagination), while the other side receives inspiration from the higher inner world (what al-Attas calls the rational imagination).[60] The human imagination is always active, even when one is sleeping, as seen in dreams. Because the imagination is so active, it also has the ability to help restore one's memory of things that have been forgotten. This can be seen in the implementation of techniques such as mnemonics and mind mapping, which are used today to facilitate the process of remembering or organizing information.[61] In short, this potential is an inner human sense that—although it has different properties, roles, and activities—can still be connected to the

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[56] Che Zarrina Sa'ari dan Mohd Manawi bin Mohd Akib, "Beberapa Persoalan Berkaitan Konsep Insan Menurut Fakhr al-Din al-Razi," *Afkar* 19, no. Special Issue (2017): 28.

[57] Mohd Manawi bin Mohd Akib, "Konsep Jiwa Menurut Fakhr al-Din al-Razi: Terjemahan dan Analisis Kitab al-Nafs wa al-Ruh wa Sharh Quwahuma" (Universiti Malaya, 2018).

[58] Sahidi Mustafa, "Konsep Jiwa dalam al-Quran," *Tasfiyah* 2, no. 1 (Februari 2018): 123–35.

[59] Mohd Manawi bin Mohd Akib dkk., "Penciptaan Jiwa dari Sudut Ilmu Tafsir dan Falsafah Islam: Tumpuan terhadap Pemikiran Fakhr al-Din al-Razi," *Afkar* 25, no. 1 (2023): 231–52.

[60] Mohd Zaidi Ismail, ed., *Kreativiti & Imaginasi dalam Psikologi Islami: Pengamatan al-Ghazzali, al-Baghdadi dan al-Razi*, 3 ed. (Kuala Lumpur: IKIM, 2018), 20.

[61] Ibid., 23.

five outer human senses (such as the senses of sight, hearing, smell, taste, and touch). Moreover, this imaginative power is also closely related to the human intellect.[62] Thus, al-Ghazali's understanding of imagination as a mental ability that plays an important role in processing information and memory is in accordance with the views of Fakhr al-Din al-Razi who added a spiritual dimension to this power.

According to Fakhr al-Din al-Razi, the power of imagination not only functions as a receiver of images but also as a deeper ability that is closely related to the human soul and spirit, connecting it with divine powers. Fakhr al-Din al-Razi adds some important characteristics that the imagination possesses. First, the images that appear in a person's imagination, whether awake or asleep, are a form of real existence. This power of imagination plays an important role in the human soul which is spiritual. Secondly, the human soul uses this imaginative power with the help of its God-given powers to bring back the images it has when needed. Thirdly, the power of imagination is closely linked to the power of the human soul and spirit. Finally, the images produced by the imagination can be either true (*ṣādiqah*) or untrue (*kāẓibah*).[63]

Al-Ghazali also described if one is unable to fill his inner emptiness in the right way (with spiritual peace or the search for the meaning of life), then one's life can be filled with conflicts and problems, both internal and external. According to him, self-actualization occurs when a person feels an emptiness within himself, which is a condition in which the person feels empty or lost. This void causes the spiritual spirit (or the inner and spiritual dimension of a person) to no longer be well controlled or directed within him. When a person is in this state, he or she will also face various problems in his or her life, both those that come from within (e.g. inner conflict, dissatisfaction, or disharmony within the self) and those that come from external factors (such as social, economic, or relationship problems with others).[64]

addition, according to Junaid al-Baghdadi (830-910), the preparation possessed by the nature (*fitrah*) of each individual will clearly affect his ability to acquire information and knowledge. Not only physical preparation but what is more important

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[62] Ibid., 6.

[63] Ibid., 65–66.

[64] Jarman Arroisi, "Problem Aktualisasi Diri Abraham Maslow Perspektif al-Ghazali (Analisis Studi Pemikiran Psikologis)," *Aqlania: Jurnal Filsafat dan Teologi Islam* 13, no. 2 (2022): 169–88.

is spiritual preparation, as this will determine the clarity of one's mind to interact with a clearer and truer reality. Al-Baghdadi's statement that the facts and knowledge contained in the Book of Creation (*Lauh al-Maḥfuẓ*) are true and correct, but the truth and accuracy of these facts and knowledge will not be properly utilized if the "reader" fails to respond and understand thoroughly. [65]

Some forms of mental states that are quite similar are forgetfulness, sleep, dreams, and death. Forgetting indicates weakness, sleep as a means of physical rest, dreams as a process of knowing spiritual or supernatural aspects that are beyond one's ability to even get God's message clearly, while death indicates the end as well as the beginning of a life.[66] One of the fascinating things that the soul of a sleeping person experiences is the ability to meet the souls of those who have died and introduce themselves to each other. However, the sleeper is able to return to the physical body while the soul of the dead is held by Allah. This event continues until the occurrence of the Day of Judgment.[67] Thus, al-Baghdadi's understanding of the importance of spiritual preparation in acquiring true knowledge is in accordance with the view of the deeper states of the soul, as seen in the phenomena of sleep and dreams.

Both of these are not only related to the physical aspect but also to the spiritual dimension that allows the soul to access higher knowledge, even encountering the supernatural reality and receiving God's messages. This is because it is Allah who holds the soul during sleep. As stated in Surah Az-Zumar verse 42, Fakhr al-Din al-Razi interpreted that the spirit is another form of the essence of spiritual light. When the spirit is connected to the body, it illuminates the body, so it is called alive. However, when a person dies, the connection between the spirit and the body is severed, both outwardly and inwardly. Sleep, on the other hand, only causes a break in the connection between the outer body and the spirit, but the connection with the inner body remains.

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[65] Mohd Zaidi Ismail, *Kreativiti & Imaginasi dalam Psikologi Islami: Pengamatan al-Ghazzali, al-Baghdadi dan al-Razi*, 39.
[66] Wahyudi Setiawan, "Al-Qur'an tentang Lupa, Tidur, Mimpi, dan Kematian," *Jurnal Al-Murabbi* 2, no. 2 (2016): 261–70.
[67] Ahmad al-Syarbashi, "Agama dan Mimpi," dalam *Ensiklopedi Apa dan Mengapa dalam Islam*, trans. oleh Ali Yahya (Jakarta: PT Kalam Publika, 2009).

Whereas in death, the connection with both the outer and inner body is completely severed.[68]

Ibn Sirin (653-729) and Ibn Hajar Al-Asqalani (1372-1449) have a similar view that dreams are mental activities that occur during sleep. Dreams have two sides, a positive and a negative side, and are influenced by physical factors. Humans have the basis to receive a noble mandate from Allah SWT, in the form of commands and prohibitions in accordance with Islamic law.[69] This is what makes dreams sometimes a means for Allah to provide help to humans, besides when they are awake. This is because the state of the soul is liberated from the influence of sense perception in the dream state and does not have as many tricks as in the conscious state, making the dream world closer to the truth.[70]

Dream *ru'yā* is a form of vision, but it is specific to visions that occur in sleep, not in the waking state. Therefore, there is a difference between the two which is indicated by the use of the letter *ta' marbūtah* (feminine letter) in the word *ru'yāh*.[71] Just as the imagination stores the memories of the external senses, the dreams that occur in the realm of the barzakh are also indicative of a person's occupation, profession, or behavior.[72] Dreams are not just of unconscious origin, but can also originate from a deeper, transcendental dimension. Dreams serve as a channel to express latent feelings as well as symbols that represent aspects of spiritual life.[73] Based on Fakhr al-Din al-Razi, there are types of dreams which are organized, related, and can switch from matters of imagination to the realm of *'aqliyah* and *ruhaniyah*. Besides that, there are also chaotic dreams that are not in a sequence.[74]

Dreams of the Prophets are true (*haqq*).[75] Based on the dream narratives of the Prophets listed in the Qur'an, the dreams can be divided into dreams as a sign of

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[68] Ibid., 1366.

[69] Suroso, "Mimpi dalam al-Quran dan al-Sunnah (Studi Komparasi atas Pemikiran Ibnu Sirin dengan Ibnu Hajar al-Asqalani)" (PhD Thesis, Institut Agama Islam Negeri (IAIN) Walisongo, 2010).

[70] *Ustadz Faizar Didatangi Jin di Mimpi!* (Yogyakarta: Muhammad Faizar, 2023), https://www.youtube.com/watch?v=L0JPfckh0iY.

[71] Fakhr al-Dīn Muhammad ibn 'Umar ibn Husayn al-Tamimi al-Rāzi, *Tafsir al-Kabir*, 1981, 18:91.

[72] Ibid., 18:137.

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

[74] Ahmad al-Syarbashi, "Agama dan Mimpi," 1365–66.

[75] Fakhr al-Dīn Muhammad ibn 'Umar ibn Husayn al-Tamimi al-Rāzi, *Mafatih al-Ghayb*, 1 ed., vol. 26 (Beirut: Dar al-Fikr, 1981), 156.

prophethood (as Ibrahim Pbuh. and Muhammad Pbuh.), or the axis of the prophetic treatise which also contains the essence of the entire life journey (i.e. Yusuf Pbuh.).[76] As for Fakhr al-Din al-Razi, the position of the prophets (peace be upon them) regarding dreams is divided into three types. First, in accordance with what was seen in the dream, as mentioned in the Qur'anic verse about the Messenger of Allah, "Verily you will enter Masjid al-Ḥaram," which then actually happened. Second, the opposite of what was seen in the dream, as experienced by Prophet Ibrahim (peace be upon him), where he saw himself about to slaughter his son, but what happened instead was replacement and salvation. Thirdly, that which occurs based on interpretation or conformity to the circumstances, as in the dream of the Prophet Yusuf (pbuh.).[77] Therefore, the scholars of dream interpretation agree that dreams can occur in these three forms.

In the case of Prophet Ibrahim (peace be upon him), the words "صدق الله" mean that what was delivered was in line with what happened in the dream, and showed that what was delivered was true.[78] On the other hand, the dreams of people other than the Prophet, which actually have similar elements as a sign of prophethood, still cannot be used as a reason (ḥujjah) for shara' law or as a sign of the truth of an event in life.[79] Thus, although the dream experienced by Prophet Ibrahim Pbuh. is considered a true revelation and in accordance with reality, this does not apply to human dreams in general.

As explained by the term al-ḍagśun, a dream that is mixed up and has no clear connection can be considered an image that has no definite meaning, similar to a bunch of disorganized grass. As for al-ḍagśun, it is the plural of ḍagśun, which means a bunch of plants or grass that grows tall with long stems.[80] If a dream is a mixture of unrelated things, it is similar to ḍagśun (a bunch of disorganized grasses).[81] Similarly, the

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[76] Roy Fiqri, "Ta'bir Mimpi dalam Al-Qur'an: Kajian Tafsir Tematik" (Master, Institut Ilmu Al-Qur'an, 2002).

[77] Fakhr al-Dīn Muhammad ibn 'Umar ibn Husayn al-Tamimi al-Rāzi, *Tafsir al-Kabir*, 1981, 26:157.

[78] Fakhr al-Dīn Muhammad ibn 'Umar ibn Husayn al-Tamimi al-Rāzi, *Mafatih al-Ghayb*, 1 ed., vol. 28 (Beirut: Dar al-Fikr, 1981), 104.

[79] Abdullah F Hasan, "Mimpi," dalam *Ensiklopedi Lengkap Dunia Islam* (Yogyakarta: Mutiara Media, 2011).

[80] Fakhr al-Dīn Muhammad ibn 'Umar ibn Husayn al-Tamimi al-Rāzi, *Tafsir al-Kabir*, 1981, 18:150–51.

[81] Ibid., 18:151.

understanding of irregular or mixed dreams (*al-ḍagṡun*) is also in line with philosophers' views on dream interpretation, where vague or bad dreams often contain messages that are immediately obvious, while good dreams usually indicate more distant news in the future, with the aim that human feelings can be better preserved from anxiety or excessive excitement.

Allah is the master of dreams, and the way to honor dreams is to observe the manners of sleep. [82] If a person has a disturbing dream (*ḥulm*), he should spit to the left three times, seek refuge with Allah (*ta'awwuż*) against its evil so that it does not harm him.[83] The philosophers claim that bad dreams usually indicate interpretations that will be seen in the near future, while good dreams will only be seen after some time. They explain that this is due to the mercy of Allah, who wills that the notification of the arrival of evil only occurs close to the time, so that the grief and anxiety felt is not too great. The notification of good, on the other hand, is given earlier, before the good is realized, so that the joy arising from the expectation of the good will be greater and more complete.[84]

Regarding the interpretation of dreams, there are two terms that have similar meanings. *Ta'bīr* and *ta'wīl* have the meaning of knowledge to reveal dreams, although the Qur'an mentions *ta'bīr* more specifically to dreams, while *ta'wīl* contains a more general context. *Ta'wīl* linguistically means "*to return to the origin or beginning*",[85] that is, knowing the meaning that leads to something, i.e. the end result or goal of a certain case.[86] While *ta'bīr* according to Al-Azhari comes from the word *abara* which means the side of the river. This means that if a person crosses a river to the other side, then the person who crosses is called '*abir*. Similarly, the one who interprets dreams is called '*abir al-ru'ya* (dream interpreter), because he observes both sides of the dream and thinks about each part of it, then moves from one side to the other.[87]

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[82] Roy Fiqri, "Ta'bir Mimpi dalam Al-Qur'an: Kajian Tafsir Tematik."

[83] Abi Husain Muslim ibn al-Hajjaj al-Qusyairy al-Nisaburi, *Sahih Muslim*, vol. 7 (Egypt: Khair, 2013), 50.

[84] Fakhr al-Dīn Muhammad ibn 'Umar ibn Husayn al-Tamimi al-Rāzi, *Tafsir al-Kabir*, 1981, 18:89.

[85] Haidar Bagir, "Ta'wil," dalam *Semesta Cinta: Pengantar kepada Pemikiran Ibn 'Arabi*, 1 ed. (Jakarta: Noura Books, 2019), 146.

[86] Fakhr al-Dīn Muhammad ibn 'Umar ibn Husayn al-Tamimi al-Rāzi, *Tafsir al-Kabir*, 1981, 18:138.

[87] Ibid., 18:150–51.

The interpretation of dreams is closely related to three things, which are the interpretation, the rules of *ta'bīr*, and the subject of the dreamer. The interpretation of dreams should be adapted to the conditions and situation of the subject's environment,[88] because it will have a similar meaning to the community (social) environment.[89] In addition to this, the interpretation of a dream does not always have to match the literal image or shape of the dream.[90] If the interpretation of a dream had to be exactly the same as the origin of the dream in form and nature, then no reasonable person would consider it so.[91]

The essence of the dream interpretation studies is the Qur'an and the rational evidence that shows its truth. As for the Qur'an, this can be seen in certain verses, while the rational evidence is that Allah created the substance of the human soul in such a way that the soul can ascend to the world of the universe and look at *Lauh al-Maḥfūẓ*. What prevents it is its preoccupation with the physical world. However, when sleeping, this distraction is reduced, so that the soul can focus more on that observation. When the soul is in a certain state, it leaves certain traces that correspond to its spiritual understanding in the world of imagination. Dream interpreters use these imaginative traces to deduce the rational understanding underneath. This is a general explanation, while the details can be found in the books of philosophy and Shari'ah.[92]

In surah Yusuf [12] verses 43-44, the Royal Court officials do not claim that they have full knowledge of the interpretation of dreams. This is because the science of dream interpretation is divided into two types. First, dreams are well-structured and organized, making it easy to relate worldly matters to rational and spiritual truths. The second are dreams that are mixed and chaotic, with no clear order, which are called *al-aḍgaṡ* (disorganized dreams).[93] Although the Prophet Yusuf Pbuh. was given the privilege of knowledge in dream interpretation over the other dream interpreters, he still claimed that he was only given "some" of that knowledge.[94]

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[88] Roy Fiqri, "Ta'bir Mimpi dalam Al-Qur'an: Kajian Tafsir Tematik."

[89] Kelly Bulkeley, "Dream-Sharing Groups, Spirituality, and Community."

[90] Fakhr al-Dīn Muhammad ibn 'Umar ibn Husayn al-Tamimi al-Rāzi, *Tafsir al-Kabir*, 1981, 26:156.

[91] Fakhr al-Dīn Muhammad ibn 'Umar ibn Husayn al-Tamimi al-Rāzi, *Tafsir al-Kabir*, 1981, 18:217.

[92] Ibid., 18:138.

[93] Ibid., 18:151.

[94] Jarman Arroisi, "Problem Aktualisasi Diri Abraham Maslow Perspektif al-Ghazali (Analisis Studi Pemikiran Psikologis)," 221.

In interpreting dreams, Ibn Sirin used a method to identify certain elements in dreams that were considered symbolic, with the procedure of asking the dreamer to maintain these elements and provide various possible interpretations. Meanwhile, Ibn Hajar argues that dream interpretation can be done through the structure of the heart (*qalbu*), which is able to capture messages, symbols, and reality contained in dreams.[95]

Megawati Morris points out that the weakening of the power of human imagination (*khayāl*) in the modern era as a source of knowledge about the metaphysical and spiritual realms, which are represented by symbols and images (*amṡāl*) in the universe, the world of images (*ālam al-miṡāl*), and the human soul.[96] Therefore, the science of dream interpretation (*ta'bīr*) is important in revealing the meaning of the nature of existence and reality.

Comparison of Western and Islamic Perspectives

Western and Islamic views of dreams show profound differences in understanding and interpretation. In the Western tradition, dreams are generally viewed as a product of brain activity related to the processing of information, the subconscious mind, or a reflection of life experience. Modern psychology, as proposed by Sigmund Freud and Carl Jung, considers dreams as expressions of hidden desires, conflicts, or symbolism that can be interpreted to understand one's psychological state. In contrast, in the Islamic tradition, dreams are considered a medium of communication with the supernatural, which can serve as revelations, instructions, or warnings from God. Islam assigns deep spiritual significance to dreams, with certain categories that distinguish between true dreams (from God), dreams influenced by demons, and dreams that originate from the subconscious. These distinctions reflect fundamental differences in the way the West and Islam view humanity's relationship with the physical and spiritual worlds.

In Western psychology, the focus of dream studies is on the physical aspects of dreams and does not relate them to spirituality or religion. However, some scientists,

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[95] Suroso, "Mimpi dalam al-Quran dan al-Sunnah (Studi Komparasi atas Pemikiran Ibnu Sirin dengan Ibnu Hajar al-Asqalani)."

[96] Megawati Morris, "Ibn Al-'Arabī's Concept of Dreams," *Al-Syajarah ISTAC-IIUM* 26, no. 1 (2021): 27–48.

such as Bulkeley, claim that dreams can be a bridge connecting religion and science. He provides evidence that the two do not necessarily contradict each other. This supports the importance of paying attention to dreams, especially in the context of pastoral psychology, to better understand a person's spiritual and religious.[97] Fakhr al-Din al-Razi, like other Muslim scholars, is more likely to focus on the soul rather than the body. Just as happiness and pain in a dream leave a deeper impression than in a waking state, so too will true and greater happiness and pain be felt in the hereafter.[98]

The dichotomous understanding of science and religion has been explained by Ian Barbour. He described that science is associated with something that is clear and can be proven by reason, while religion is considered something theoretical. This understanding is inseparable from the Western experience during the *Dark Ages* in Europe and medieval America, which made religion a weapon of power and divorced it from logical thinking activities. Meanwhile, Islam, which has never experienced a separation between science and religion, understands that the two are interrelated because they cannot be separated from the sources of Islamic law (al-Qur'an and *hadits*).[99] Actually, dreams open up great opportunities to expand understanding from various perspectives through three research areas, namely neuroscience, psychology, and culture. All three can be applied to improve mental well-being and enrich psychological therapies.[100]

Furthermore, two long-term dream journals analyzed in this way showed that the content of dreams accurately reflects a person's religious beliefs, practices, and experiences. This is an important finding for pastoral psychologists, not because of new techniques in dream interpretation, but because it supports the practice of paying attention to dreams themselves. In contrast to the notion that religion and science are doomed to conflict, dreams offer the possibility of a convergence between religion and

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[97] Kelly Bulkeley, "The Religious Content of Dreams: A New Scientific Foundation," *Pastoral Psychology* 58 (2009): 93–106, doi:https://doi.org/10.1007/s11089-008-0180-8.

[98] Che Zarrina Sa'ari dan Mohd Manawi bin Mohd Akib, "Konsep Jiwa Menurut al-Razi: Tumpuan terhadap Perihal Jiwa Setelah Berpisah daripada Jasad," *Online Journal of Research in Islamic Studies* 5, no. 1 (2018): 33–47.

[99] Husnul Hidayah, Deni Iriyadi, and Iffan Ahmad Gufron, "Relasi Sains Dan Agama Dalam Perspektif Ian Graeme Barbour," *Aqlania: Jurnal Filsafat Dan Teologi Islam* 12, no. 1 (2022), https://doi.org/10.32678/aqlania.v13i1.5967.

[100] Kelly Bulkeley, "The Future of Dream Science," New York Academy of Sciences, no. Unlocking the Unsconscious: Exploring the Undiscovered Self (2017): 1–3, doi:doi: 10.1111/nyas.13415.

science.[101] A study shows that even mystical dreams are experienced by about half the population. The prototypical form of this dream involves good luck, friendly interactions, and unusual (or non-human) characters.[102]

On the other hand, the study of dreams in the West is inseparably linked to the subject of consciousness. Consciousness is understood as the absence or loss of emotions (feeling). This is why robots, AI (artificial intelligence) technology, or dream phenomena are considered to have no consciousness or to be in a state of unconsciousness because they act in the absence of feeling.[103] Meanwhile, in Islam, consciousness is associated with the awareness of God, that is, if a soul is connected to God. In the case of sleep, the human consciousness or spirit will be held back, then restored upon awakening. Consciousness in Islam includes the *ruh, ṣadr, fuad, shu'ur,* and *qalb.* In contrast to unbelievers, they only use the power of ṣadr and shi'r, so they only have sensory organs but do not use them for consciousness. This is the meaning of the Qur'anic verse al-A'rāf [7] verse 179. On the contrary, the highest consciousness is when the soul returns to God.[104]

In addition, two Western concepts of psychology, that is, psychoanalysis and behaviorism, have misunderstood the characteristics of human beings. Both are influenced by the philosophy of positivism, which emphasizes the importance of scientific knowledge and rejects metaphysics and beliefs that cannot be proven scientifically,[105] or in other words, atheism. Psychology, which studies humans and the soul as its main subject, is defined as a passive machine filled with libido or lustful desires. Islam, on the other hand, admits that humans have a natural tendency (*fitrah*)

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[101] Kelly Bulkeley, "The Religious Content of Dreams: A New Scientific Foundation."

[102] Kelly Bulkeley, "Revision of the Good Fortune Scale: A New Tool for the Study of 'Big Dreams,'" *Dreaming* 16, no. 1 (2006): 11–21.

[103] Syamsuddin Arif, Mimpi dalam Perspektif Metafisika Islam, Agustus 2024.

[104] Ugi Suharto, *Kesadaran (Consciousness) dalam Islam,* Daras Buku "Prolegomena to the Metaphysics of Islam" karya Naquib al-Attas Bab IV (Page 158-159, 2024).

[105] Misbah Hudri, "Filsafat Positivisme Auguste Comte: Perdebatan Pemikiran dan Keberadaan Agama Positif," *Aqlania: Jurnal Filsafat dan Teologi Islam* 14, no. 2 (2023), doi:https://doi.org/10.32678/aqlania.v14i2.9466.

towards goodness. Besides being influenced by environmental factors, humans are also influenced by internal factors such as feelings or beliefs.[106]

Tabel 1. Perbedaan Konsep Mimpi Perspektif Barat dan Islam

Aspect	Western View	Islamic Perspective
Dreams' Definition	Dreams as a reflection of the subconscious or experience	Dreams as experiences of the spirit in the spiritual realm (*barzakh*/ *khayal*/ *misal*)
Dream Purpose	Emotional processing, subconscious mind	Spiritual guidance (revelation or inspiration), warnings
Types of Dreams	Dreams as emotional or cognitive experiences	*Ru'yā* (true), *aḍgaṡ aḥlām* bad), and whisper of the soul
Dream Interpretation	Psychological or empirical interpretation through symbolic meanings	*Ta'bīr* of dreams based on revelation, *hadiths* of the Prophet, and explanations of the righteous
Role in Life	Dreams as a way of understanding self and mind	Dreams as an example of life and resurrection after death
Awareness	The existence of logic and feelings (*ṣadr* and *syi'r*)	The use of the powers of the *ruh, ṣadr, fuad, syu'ur,* and *qalb*

In Islam, dreams are believed to be able to indicate events that have not yet happened, while Western scientists consider it an accidental phenomenon. Islam has classified such prophetic dreams as one of the characteristics of true dreams (*Ru'yā*). This is because ru'yā is a dream that shows the true meaning, which is not obstructed by human nature or Satan's tricks, so it can be said to be a dream that (its intention) comes from Allah SWT. Meanwhile, in Freud's dream interpretation theory, dreams are just representations of human desires, desires, perceptions, and beliefs. According to him, dreams can come true because they sometimes contain "magical" clues or a strong belief in the dream.[107]

The similarity between the concept of dreams in the Quran and modern psychology lies in the category of *ru'yā nafsiyah* and *ru'yā syaithan* as dreams driven by negative desires.[108] Just as the three Abrahamic monotheist religions (Judaism,

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[106] Jarman Arroisi, Iqbal Maulana Alfiansyah, dan Martin Putra Perdana, "Psikologi Modern Perspektif Malik Badri (Analisis Kritis atas Paradigma Psikoanalisa dan Behaviourisme)," *Al-Qalb: Jurnal Psikologi Islam* 12, no. 1 (2021): 1–13, doi:https://doi.org/10.15548/alqalb.v12i1.1722.

[107] Novia Adibatus Shofah, Haris Shofiyuddin, dan Diah Pitaloka, "The Manifest Content dan Al-Ru'ya: Kondensasi Mimpi dalam Cerpen 'Perempuan Patah Hati Yang Kembali Menemukan Cinta Melalui Mimpi,'" *Jurnal Bahasa dan Sastra* 11, no. 1 (2023), doi:https://doi.org/10.24036/jbs.v11i1.121947.

[108] Taufik, "Konsep Mimpi dalam Al-Qur'an dan Psikologi Modern."

Christianity, and Islam) regard dreams as a means of communicating with God so as to understand the present time and predict future events. While the three Indian religions (Buddhism, Hinduism) as self-awareness cultivators, developed Lucid Dream techniques, and full awareness in sleep.[109]

CONCLUSION

Overall, the phenomenon of dreaming can be seen as an experience that goes beyond the mere physical or psychological events that occur during sleep. In the Western perspective, dreams are mostly associated with brain mechanisms and the subconscious, reflecting information processing or inner conflict. However, in the Islamic tradition, dreams are considered to be a communication from the spiritual world that can bring guidance or even revelation, and reveal a deeper transcendental dimension. By comparing these two perspectives, dreams can serve not only as a picture of everyday life but also as a window into a higher dimension.

Exploring and understanding this phenomenon from various perspectives is a must, both scientifically and spiritually, as dreams, in all their complexity, remain one of the most mysterious and meaningful human emotions. A deeper understanding of dreams as a transcendental phenomenon could enrich insights into the relationship between the physical and spiritual worlds, and how they interact with each other in human life.

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[109] Sergio Sérgio Arthuro Mota-Rolim dkk., "The Dream of God: How Do Religion and Science See Lucid Dreaming and Other Conscious States During Sleep," *Frontiers in Psychology* 11 (Oktober 2020): 1–12, doi:naja.

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