



**THE PSYCHOLOGY OF DEATH
IN THE PERSPECTIVE OF ISLAMIC ESCHATOLOGY**

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ABSTRACT

The fears and anxieties that arise regarding death often plague the human mind. This paper aims to identify the concept of the psychology of death according to Komaruddin Hidayat to help humans face death. This research uses a descriptive qualitative approach by observing YouTube videos that discuss Komarudin Hidayat's ideas on the psychology of death and Islamic spiritual values. Komarudin Hidayat stated that death is the beginning of eternal life in Islam, encouraging physical and mental preparation. *Insan kamil* is able to control the worldly and spiritual and draw closer to God. The psychology of death views it as part of the spiritual journey towards the Divine. The study of Komarudin Hidayat's psychology of death shows that an understanding of death can affect individual behavior and attitudes, making it important to understand the concept of death in the context of psychology. This study contributes to the development of spiritual psychology by highlighting the importance of integrating psychological understanding of death with religious values in Islamic society.

Keyword: Psychology, Death, Islamic Eschatology, Komarudin Hidayat



A. Introduction

In early human civilization, death was a social event that involved the entire community. The loss of a single individual could have a huge impact, causing fear and concern about survival among those who remained alive (Kastenbaum & Moreman, 2024). Death is often perceived as something frightening and rejected by many people. The lack of understanding about death makes people try to avoid all paths that lead to the door of death, which causes death to become a mystery and confusion that causes fear and anxiety. Meanwhile, the name death is certain to come, whether in the near or long term, whenever and wherever the living creature is death will definitely occur (Hidayat, 2013). While anxiety about death is the background. The existence of death greatly affects us in meaningful life. Positive values are more concerned with what makes life worth living despite suffering and death anxiety (Wong & Tomer, 2011).

The author's opinion regarding the psychology of death by Komarudin Hidayat is "turning fear into optimism. Death is not always bad, but also death can be said to be beautiful if someone already knows what death is. someone who views that death is a terrible or even frightening event is only the thoughts of people who have not known death. Death is certain but the path to death is different, whether to die with a state of husnul khatimah or otherwise. Husnul khatimah cannot be achieved or obtained in a short or sudden way, but seen from our deeds while in the world. Death is something that does not need to be feared, therefore Komarudin Hidayat has one message, namely "death is not to be feared". Death can trigger fear and denial that can affect human nature and behavior. The perspective on living life can be seen from how we view the relationship between death, psychology, and human behavior. Therefore, the psychology of death is a science that examines a person's thoughts, feelings, and behavior to view death (Rafi'i, 2024). The concept of death as a spiritual purification process for the soul, which leads it to a state of divine enlightenment (Sabillah et al., 2023).

The uniqueness of Komarudin Hidayat using *fiisulohis* about death with this psychological perspective, according to Komarudin Hidayat from his book entitled "Psychology of Death: Turning Fear into Optimism" published by PT Mizan Publika in 2006 and "Making Peace with Death" published by PT Mizan Publika in 2009. This research shows that death according to Komarudin Hidayat is a process leading to a new life, even referred to as true life. Humans generally experience anxiety or fear of facing death due to ignorance about the situation after death occurs. Therefore, careful preparation is needed (Sabillah et al., 2023). The problem now is how the psychology of death in the view of Komarudin Hidayat and how the therapy offered by Komarudin Hidayat to deal with the fear of death. Komarudin Hidayat explained that there are several reasons why death is so frightening. First, some people feel spoiled by the world. Second, humans do not know what will happen after death. Third, a person feels that he has many sins.

These three reasons are presented by Komarudin Hidayat in his book *Psychology of Death* (Herdina, 2013). Understanding the meaning of death has implications for the meaning of human life which is realized by practicing Islamic teachings in everyday life, namely obedience, submission, and longing for Allah SWT (Rahayu & Doleng, 2022).

Although there is no single work with the exact title "Psychology of Death" by Komarudin Hidayat, the material presented comprehensively summarizes the discourse on the psychology of death that is scattered in various sources, including psychological journals, philosophical treasures, and especially in the perspective of Sufism and Islamic teachings. The core of this discussion highlights how humans understand and respond to the phenomenon of death psychologically, influenced by spiritual beliefs and philosophical views. Two fundamental views color the perception of death: first, as a calamity that ends all worldly pleasures, which drives some individuals to a hedonistic lifestyle as a response to rejection; and second, as a transition gate to a more eternal and ultimate life in the afterlife, a perspective that is strongly embedded in Islamic teachings. In the Islamic framework, faith in death and the afterlife is an important foundation, encouraging people to do good deeds as an eternal investment for ukhrawi happiness. Death is a universal certainty for all humans that causes natural anxiety as part of the life instinct to maintain life, but anxiety about death becomes a problem if it is excessive and can cause emotional disorders such as neuroticism, depression, and psychosomatic disorders (Zariayufa et al., 2020).

This study aims to find out Komarudin Hidayat's thoughts on the psychology of death by observing YouTube content, in terms of its psychological and spiritual approaches, and its relationship with modern psychological theories. The type of research used by the author is qualitative research with media observation of YouTube content on *Psychology of Death* by Komarudin Hidayat. This research will explore the concept of *insan kamil* according to Komarudin Hidayat in his book entitled *Psychology of Death*. The YouTube content media observation research method is a method that involves systematic analysis of videos published on the platform to understand the themes, messages, or patterns of behavior contained in the content. This method is often used in media and communication studies to explore how digital content influences audiences and reflects cultural and social trends (Neuendorf, 2017). Methods according to Zed and Mestika (2008) are tools used to solve research problems, in which there are also methods of analysis (Zed, 2008). The method used must be explained in detail in the methods section. Therefore, the data analysis that researchers do is an analysis of the concepts of *insan kamil* according to Komarudin Hidayat in the book *Psychology of Death* (Mhd Nurdin, 2022).

Komarudin Hidayat examines how humans understand and deal with death through the lens of psychology and spirituality. He explains that the certainty of

death often causes fear and anxiety, because it marks the end of everything that is loved in life. However, with a deeper understanding, Hidayat invites us to see death as a natural part of the journey of life that can be lived with an optimistic attitude (Hidayat, 2006). This view relates to two human mindsets in responding to death: some consider it a frightening end, while others see it as a transition to a more meaningful life. Nasution argues that in Hidayat's view, a change in perspective towards death can help individuals accept it more positively (Nasution, 2007). Meanwhile, Herdina highlights that an effective way to overcome the fear of death is to stay away from worldly pleasures and find meaning in life (Herdina, 2013). Awareness of death can also be a driving force for a person to create work that is valuable and contributes to society.

In addition to the psychological approach, death is also widely studied in an Islamic perspective, especially in relation to readiness to face the afterlife. Kabain in his research on the psychology of death in tafsir Al-Misbah analyzed the Qur'anic verses that discuss death and how Quraysh Shihab interpreted them (Kabain, 2024). He found that the fear of death often arises from the lack of human preparation for the afterlife, as also expressed by Hidayat. Miskahuddin added that awareness of death can encourage a person to increase their faith and religious practices (Miskahuddin, 2019). Meanwhile, Rafi'i in his research comparing Komarudin Hidayat's views with the concept of death in Al-Ghazali's Sufism found that although Hidayat focuses more on the psychological aspect, while Al-Ghazali emphasized the tasawwuf side, both of which have in common in seeing death as a transition to a more essential life (Rafi'i, 2024). Therefore, both in the psychological approach and in the study of tafsir and Islamic Sufism, death is not only understood as the end of biological life, but also as a spiritual journey that requires mental readiness and deeds.

This study focuses on identifying the psychological meaning of death, which is related to the complex relationship between fear and denial, and how perspectives on death can affect the way we live our lives. This focus is important in light of how humans want to be remembered and leave a legacy as well as the awareness of death that can drive individuals to create great works and make positive contributions to society. This is in line with the views of Pandya and Kathuria (2021), who state that finding meaning in life can be an effective way to alleviate anxiety about death. People who find meaning in their lives and are able to make a positive contribution to society tend not to feel threatened by the certainty of death.

B. Islamic Eschatological Theory

Islamic perspectives and practices related to death and dying are firmly grounded in religious beliefs and cultural traditions, influencing how Muslims perceive and navigate the end-of-life experience. These practices embody a comprehensive understanding of death as a natural passage and a moment for

spiritual development and introspection (Kausar, Zia Ur Rehman, Aziz Ur Rehman Ariyan, Abdul Haq, Hafiz Muhammad Ibrar Ullah, 2024). Eschatology comes from the word *escaton* which means "doctrine of the last day", a doctrine that discusses beliefs related to the final events of human life, including death, doomsday, resurrection, immortality, reckoning and future states. Eschatology is the study of "resurrection" or *ma'ad* in Islam. Al-Taftazani defines *ma'ad* as "the return of something to what existed before, namely the return of existence after destruction, or the return of body parts to unification after separation, to life after death, the spirit to the body after separation." Whereas pure spiritual resurrection, the resurrection of the soul to the body after separation. Whereas pure spiritual resurrection, as viewed by philosophers, means the return of the spirit to its non-material origin from attachment to the material body and the use of physical tools or detachment from the darkness that envelops it." Eschatology in Islam is a principle of faith, which is to believe in the Last Day, without this belief the faith of a Muslim is void. In the Quran, eschatology refers to the matters of Paradise and the punishment of Hell. Where humans receive a reward for all the things they have done in the world. The discussion of Eschatology is generically addressed to the reality or events of the last day of mankind's life in accordance with the verses of the Qur'an and Hadith of the Prophet Muhammad (Abdillah, 2016). Eschatology in Islamic teachings includes the study of life after death, Judgment Day, hell, heaven, and various events and signs towards the end of time that can be understood through various perspectives, including philosophical (Abbas et al., 2023).

Eschatology in Islam is known as *Ma'ād*, which discusses the return of the soul after death and life after the end of time. This concept has become one of the tenets of faith in Islam and plays an important role in understanding life after death. Muslim philosophers' views on eschatology vary, such as Al-Kindi who stated that the soul is immortal and not composed of matter, Al-Farabi who linked the happiness and misery of the soul to human behavior, Ibn Sina who proved the existence of the soul through the phenomenon of motion and knowledge, and Ibn Miskawaih who stated that the soul can capture the form of something opposite. Al-Ghazali criticized this view, stating that bodily resurrection in the afterlife is possible and does not contradict Islamic teachings because Allah is all-powerful. Ibn Rushd responded to this criticism by stating that the difference in opinion is only a difference in *ijtihad* in understanding the basic teachings of Islam. Eschatology in Islam is known as *Ma'ād*, which discusses the return of the soul after death and life after the end of time. This concept is one of the principles of faith in Islam and has an important role in understanding life after death

(Safaruddin, 2013). The message of the Hereafter in the Qur'an and Hadith implies the return of the faithful to Allah to account for their actions on the Day of Judgment (Wejak, 2018). Resurrection is a sunnatullah specifically for humans, promised for all generations and dimensions of time, both Muslims and disbelievers (Sastrapratedja & Sastrapratedja, 2012).

As a Muslim, we are obliged to believe and believe in every ukun of faith that exists, including the obligation for a Muslim to believe in the existence of the last day or we often call it doomsday. Believing and believing in the last day means that we must believe that one day that day will come. Where on that day the entire universe and its contents will be destroyed, we and all humanity will be resurrected in a realm and eternal life will occur, which is often called the afterlife. The afterlife is the main and final goal of Muslims, and the afterlife is the last place we live and last forever. In the afterlife, all humans will be resurrected to be held accountable for all their deeds and practices, both good and bad. After carrying out the process of hisab, humans will be rewarded for what has been done, either in the form of the pleasure of heaven or the torment of hell. It can be said that the last day in the view of Muslims includes the same events as the teachings of eschatology, namely the existence of the Day of Judgment, the Day of the Hereafter (eternal life), the day of death, the day of resurrection, the day of reckoning and retribution, including heaven and hell. Therefore, if we as Muslims deny the science of eschatology, we are denying the pillars of our faith. The science of eschatology is known and familiar in the teachings of Christianity and Judaism, but the thought of eschatology in Islam has been around for a very long time, even when philosopher scientists such as Al-Ghazali and Ibn Rushd were still alive. They have contributed a lot of thoughts about this science of eschatology and each has an opinion about the science of eschatology that they understand. Not only that, even the Quran contains many values of eschatology (Putri & Wasik, 2022). In Islamic eschatology, Muslims believe that religious, social and political behavior is crucial in the run-up to the afterlife, with several signs of the afterlife mentioned in the Qur'an and Hadith, as well as Shia Muslims waiting for the arrival of the Mahdi, the 'Hidden Imam' who will restore justice on earth on the day of judgment (Wejak, 2018).

C. The Concept of Death in Islamic Teachings

The Muslim belief regarding the soul is that the soul lives on into eternity and will receive the reward or punishment along with the body. believes that the final destiny of people will be decided at the final judgment, but this life is given to finally allow the soul to return to where it emerged from, and that is permanent non-time reality. The Qur'an (67:2) states that God is the one who created death and life to test humans. In Islamic literature the meaning of death is to move from a life of sorrows and sufferings to a permanent life of peace and comfort (Bahadur,

2020). In the Islamic perspective, death is not the end of everything, but rather part of an interconnected chain of life; a transition to the next dimension of life that is eternal. The Qur'an views life and death as two aspects of creation that reflect the majesty of God's attributes, especially through asma' al-husna, and therefore must be addressed with gratitude and sincerity as a form of piety. Death is determined through the concept of a definite end, not a figment of the imagination or a cycle of nature as believed by the Jahiliyyah Arabs, but God's absolute will, which is the turning point between the life of this world and the hereafter. This view also shapes the Muslim way of life, where readiness to face death is manifested in spiritual, moral and social practices, such as increasing worship, maintaining trust, and completing worldly affairs with full responsibility. This is because the awareness of death also inspires a person's inner dimension, encouraging existential contemplation about the meaning of life and the purpose of life, so that a person is not only ready outwardly, but also on the inner aspect, living life with meaning and clear direction (Latif, 2016). It is the lack of knowledge about death that causes a person to fear and misunderstand, even though if examined more deeply, death can help humans be wiser in interpreting life (Rahayu & Doleng, 2022). In essence, death in Islam is not absolute extinction, but rather a transfer of stages to the next phase of life (Sabillah et al., 2023).

From an Islamic perspective, social inclusion has a broader and deeper meaning. Concepts such as ukhuwah islamiyah, musawah and ihsan can serve as a foundation to encourage broader and more sustainable social inclusion in society. The concept of ukhuwah islamiyah, for example, emphasizes the importance of establishing close and harmonious relationships between individuals and communities, regardless of differences in religious, racial or ethnic backgrounds. The concept of musawah also emphasizes the importance of equality in all matters, both in terms of rights and obligations, as well as opportunities and resources. Meanwhile, the concept of ihsan teaches moral and ethical values, such as honesty, justice and compassion, which can help improve social welfare in society. These concepts emphasize the importance of solidarity, equality and justice in interacting with fellow individuals and communities. In addition, the Islamic perspective also teaches values such as tolerance, diversity and empathy that can help improve social welfare for all levels of society. The nature of Islam is rahmatan lil alamin as explained in QS Al Anbiya (21): 107. Real goodness in the broadest sense is a good and meaningful life, which is referred to as hayah thayyibah in the Quranic verses. To achieve this, one must do good deeds and have strong faith as a form of devotion to Allah. Tafsir Sabahat explains that hayah thayyibah has three important criteria, namely halal sustenance according to Ibn Abbas, contentment or qanaah according to Ali bin Abi Talib, and happiness according to Ibn Abbas in another narration. The concept of hayah thayyibah is in line with the criteria taught in the Quran, namely having faith and good deeds as the main foundation.

The criteria of hayah thayyibah consist of three things, namely prosperity in this world and the hereafter, peace and security in this world and the hereafter, and happiness in this world and the hereafter. This concept teaches the importance of living a good and meaningful life by prioritizing faith and good deeds based on Islamic religious values (Faoziyah, 2023). The idea of a 'good healthy life (Ḥayātan Ṭayyibah)' in the Qur'ān (al-Naḥl 16:97) sets the standard for an ideal lifestyle in Islam, which is explored through various works of tafsīr (Ali, 2014).

The consciousness of one's death, the death of others, and the mode of existence, which form the core ideas of dark tourism, are thus also central to existential philosophy. Some existential philosophers maintain that the fear of death is simply a misinterpretation of the anxiety that one is not living life in accordance with personal values (Sharma & Rickly, 2021). Talking about the nature of death is a very complicated issue. Because the issue of nature is an ontological realm in the dimension of philosophy. However, to enter the initial stage of knowing the nature of death itself, the author argues that death is a phase and a journey of living beings themselves which is the beginning and release of life in the world. The Prophet himself once said that indeed the world is a shackle (prison) for believers. If the analogy of the world means the life of a person's body and faith is the spirit that resides in it, then it means that the release of life in this world is the keyword to uncover the essence and death itself. If so, then life is actually the essence and death itself. Because death is actually a process to lead to a more essential life. That is the eternal life of the hereafter. The issue of death is actually a matter of matter and not of spirit. Because it is the spirit that makes matter alive. Without nih everything that is material is dead. In the thought of Sheikh Siti Jenar states that "this world is the realm of death". The world is the realm of the grave and the body is an iron bar that holds the soul in the world and feels the hardships of life in the world, such as thirst, hunger, and sadness (Karim, 2017). This is in line with the finding that belief in the reward of the afterlife in Islam can stimulate acceptance of death and give meaning to life, thus having a positive psychological and social impact on Muslim individuals (Faoziyah, 2023).

D. The Islamic Eschatological Paradigm in Komaruddin Hidayat's View of Death Psychology

In general, the term "death" refers to the mental processes and behaviors related to death as well as reactions to it. Each individual has their own way of responding to death, such as feeling fear, anxiety, panic or calmness. Human subconscious psychology tends to reject the reality of death. However, this rejection is contrary to the fact that death is a reality that does not give "recognition". The rejection arises from the belief that death is not generated by the human mind, so it cannot be dealt with by thought alone. In addition, many people feel that death will not touch them, often because they feel young or

healthy, which gives the impression that they are spared from certain diseases. Often, people forget that death can happen to anyone at any time. Many people disagree about religion, even arguing about whether or not God exists. However, we all agree that everyone will die. Death is a certainty. Human behavior in facing death by Komarudin Hidayat is analogous to an ostrich. When an ostrich feels threatened, it will dig into the ground and hide its head, hoping not to be seen by hunters. In this way, the ostrich feels safe, even though the threat remains. Similarly, humans tend to avoid talking about death and try to forget this reality, despite the fact that nothing is more certain to approach us than death, which is often denied (Ode et al., 2024).

Actually, death does not have to be feared descriptively, but fear will arise because a lot of information is still not clearly known about death. With this fear, it is used as a reference material to encourage yourself to be more active in obeying the commands of Allah SWT. Komarudin Hidayat provides several therapies to change the destructive fear of death into constructive fear. In the sense that this fear can change one's behavior for the better. There are at least 4 ways that we can take to change the fear into something optimistic about death. The first is to get closer to Allah swt, the second is to add insight into death, the third is to release oneself from worldly possessions, and the fourth is by finding the meaning of death (Herdina, 2013).

Komarudin Hidayat's view of the problem discusses the view of human fear of death. fear can come because we are not ready and anxious about it. The psychology of death emphasizes that death, although frightening, can also be seen as an integral part of life. He proposes an optimistic view of death so that the fear of death can change its meaning and essence, so that humans can live and die beautifully. He emphasized that death is a journey back to God. Acceptance of death is associated with lower levels of death anxiety and higher psychological well-being. Individuals who integrate the reality of death into their worldview tend to report more meaningful lives (Neimeyer et al., 2004).

Death can be said to be beautiful if we are ready for it. in overcoming the fear of death we can change our view of death. Death is not the end of everything. After death there is still the next life with this, we can increase faith in Allah, multiply worship, and love him in order to calm the heart from this fear. In raising Komarudin Hidayat's religious perspective as part of the understanding of death. This can trigger the role of religion in providing meaning and serenity in facing death. The results showed that Komaruddin Hidayat views death and life as an unbroken straight line, death is not the end of the journey of human life, but a transition in the dimensions of nature and time. Death is also not just religious values that ultimately lead humans to the true meaning of life, which is to return the body, soul, and mind to God. In short, from God to God. For Komaruddin

Hidayat, death is defined as a celebration of return. We belong to God, and only to God do we return (Rahayu & Doleng, 2022).

Some argue that fear of death and death acceptance are not polar opposites in one dimension. For example, a person who has a high level of death acceptance may still be able to admit that he or she feels worried about death. On the other hand, someone with a low level of death acceptance may refuse to think about death and deny that they are afraid of it. Therefore, although they are not completely separate, attitudes towards fear of death and acceptance of death are considered as two different attitudes (Busch, 2024). In the opinion of the problem, one of the paradigm shifts is that it encourages a fearful view of death. This becomes a more optimistic and accepting view of death. Death is part of the journey of life. With this we can have a deeper view of death and can help us to appreciate life more and do good things while living in the world, and reduce anxiety about death. There are also those who feel that this perspective oversimplifies the complexity of death or can even cause discomfort for people who have different religious beliefs. The main source of this research is Komaruddin Hidayat's works related to the path to *Insan Kamil*, such as: *Psychology of Death*, *Making Peace with Death*, and other works. The findings of the study show that the concept of *Insan Kamil* according to Komaruddin Hidayat is based on the understanding of the purpose of human creation and the process of becoming a perfect human being, which is closely related to the awareness of death and life after death (Mhd Nurdin, 2022).

This research uses a media observation study method with a critical descriptive-analysis approach to explore the concept of *Insan Kamil* in Komaruddin Hidayat's work, especially in his YouTube content that discusses the *Psychology of Death*. The object of data analysis is the concepts formulated by Komaruddin Hidayat as the prototype of *Insan Kamil*, which includes seven main characters, namely *Muraqib* (getting closer to God), *Zakir*, *Zahid*, *Rational*, *Highlighting the Spiritual*, *Lovers*, and *Approaching God with Love*. Komaruddin Hidayat explained that *insan kamil* is a human being who has achieved spiritual perfection by controlling two tendencies in himself, namely the tendencies of the physical world and the spiritual world. This perfection is achieved through a process of spiritual evolution that involves adorning oneself with divine attributes and awareness of the immortality of the soul. In this context, the *kamil* person is able to overcome lower traits and draw closer to Allah with love and sincerity.

Komaruddin Hidayat emphasized that the concept of *insan kamil* is very relevant in facing the fear of death. Modern humans often ignore their spiritual needs so that they do not get inner peace. By understanding the concept of *insan kamil*, one can prepare oneself psychologically and spiritually to face death, namely by realizing the continuity of the soul and strengthening the relationship with God as a source of peace and true happiness (Mhd Nurdin, 2022).

Eschatological mythologies generally agree that the soul of a deceased person undergoes a complex series of adventures in consciousness (Grof, 2024).

Death is often understood as the absence of life or the opposite of life itself, and is generally regarded as the end of existence. This view is contrary to human nature, which tends to want to continue to demonstrate its existence. For this reason, many people are reluctant to accept the reality of the end of life, and they express this resistance in various ways, such as building signs on graves or holding ceremonies in memory of the deceased. However, the reality is that death is an inevitable part of every human being's life cycle (Thohir & Hidayat, 2019). Death is a necessity that cannot be avoided by anyone. In Islamic teachings, death is understood not as the end point of life, but as the beginning of a new phase of life that is eternal in the afterlife. This understanding provides a deeper perspective on the meaning of life, where humans are directed to not only prepare themselves outwardly, but also inwardly. The awareness of death in the Islamic context is intended to build a meaningful and responsible life, not to cause fear. Komaruddin Hidayat's thoughts on death reinforce the Islamic view that interprets it as a "return" to God. With this view, death is not seen as a frightening event, but rather as a natural part of the human journey. The belief that the life of the world is only a temporary stopover makes the main focus of a Muslim is how to enrich his life with good deeds and sincerity in repentance. From a psychological perspective, the fear of death is a human thing. However, Islam offers ways to manage this fear through spiritual approaches such as increasing worship, self-reflection, and improving social relationships. These actions help to reduce anxiety about death and promote inner readiness to face it. By living life in a positive and constructive manner, one will be more prepared for death.

In the book *Psychology of Death*, Komarudin Hidayat explains that one of the reasons people fear death is that they do not know what will happen after death (Hidayat, 2005). However, this is understandable, because the news that is heard often explains death only from the painful side, not explaining the definition of death from the pleasant side, which is why people fear it so much. By knowing specifically about death, it is hoped that one can understand that death is not something to be feared, because inevitably it is something that we cannot avoid and it is something that we will definitely experience and go through. In fact, if we want to see, for the Sufis death is something to look forward to because death is a way to meet God (Mhd Nurdin, 2022). In the Islamic view, as explained by Komaruddin Hidayat, death is a transition process to a more eternal and immortal life. This world is only a temporary stopover before man returns to God, the place of origin of his life. Thus, death is not only considered as the end of life, but also as part of the journey of life that must be faced with awareness and readiness. Through this understanding, one can improve the quality of life and face death more wisely (Hidayat, 2015).

By understanding death as a natural part of life, one can develop a more positive and constructive perspective. This understanding can help one to focus on the present life, appreciate every moment, and prepare oneself to face death more wisely. Thus, death is no longer perceived as something frightening, but as part of the journey of life that must be faced with awareness and readiness.

E. Conclusion

Referring to the subject of this discussion, it can be concluded that Komarudin Hidayat's opinion on the Psychology of Death is a necessity that cannot be avoided by anyone. In Islamic teachings, death is understood not as the end point of life, but as the beginning of a new phase of life that is eternal in the afterlife. This understanding provides a deeper perspective on the meaning of life, where humans are directed to not only prepare themselves outwardly, but also inwardly. Komarudin Hidayat also explained that *insan kamil* is a human being who has achieved spiritual perfection by controlling two tendencies within himself, namely the tendencies of the physical world and the spiritual world. In this context, the *kamil* person is able to overcome low qualities and draw closer to Allah with love and sincerity. The psychology of death emphasizes that death, although frightening, can also be seen as an integral part of life. He proposes an optimistic view of death so that the fear of death can change its meaning and essence, so that humans can live and die beautifully. He emphasized that death is a journey back to God.

This research contributes to the development of psychological studies, especially in linking the understanding of death with a spiritual psychology approach. Komaruddin Hidayat's thinking can be understood that death is not simply the end of biological life, but rather as a change towards a meaningful life in the dimension of the afterlife. This research also shows that the psychology of death cannot be separated from the belief system and religious values adopted by individuals. Thus, the understanding of death needs to be reviewed holistically, including psychological, spiritual, and cultural aspects with a religious approach as offered by Komaruddin Hidayat, especially in the context of a society that makes religion the foundation of life. The object of study in this research is still limited to a certain scope, it is necessary to develop an interdisciplinary theory of death psychology that integrates contemporary psychology, existential philosophy, and Islamic spirituality to build a comprehensive framework for understanding death as a process of transcendence. This provides room for future researchers to conduct significant follow-up studies. People also need to be encouraged to participate in structured spiritual guidance programs and psychological counseling based on religious values, while developing daily contemplative practices to build mental and spiritual readiness in facing death.

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