The Psychological Approach of Transpersonal Theory in Islamic Education

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Abstract

This study aims to examine and describe the integration of the psychological approach of transpersonal theory in Islamic education. The method used in this research is the *Library* Research method using documentation as a data collection method and analyzing it with *Content Analysis*. The results show that transpersonal psychology integrates psychological concepts, theories, and methods with material and practice from individual subjects' spiritual disciplines. Its application in Islamic education, peace of mind, and faith is the basis for carrying out learning activities well. So, if it is associated with religion, humans will have a peaceful soul if they have strong, firm, and true faith and always remember Allah. So it can be concluded that the psychological approach of transpersonal theory directs the achievement of education by focusing on happiness and peace of mind, maximizing the potential of reason by contemplating and relying on God for the results or outputs of the educational process.

Keywords: Islamic Education Science, Psychological Approach, Transpersonal Theory

Abstrak

Penelitian ini bertujuan untuk mengkaji dan mendeskripsikan integrasi pendekatan psikologi teori transpersonal dalam ilmu pendidikan Islam. Metode yang digunakan dalam penelitian ini adalah metode kualitatif pustaka (*Library* Research) dengan menggunakan dokumentasi sebagai metode pengumpulan datanya dan menganalisa dengan teknik analisa *Content Analysis* atau analisis isi. Hasil penelitian menunjukkan bahwa psikologi transpersonal mengintegrasikan konsep psikologi, teori, dan metode dengan materi dan praktik dari disiplin rohani subjek individu. Maka jika dikaitkan dengan agama manusia akan mempunyai jiwa yang tentram apabila mempunyai iman yang kuat, teguh dan benar serta selalu mengingat Allah. Penerapannya dalam pendidikan Islam ketenangan jiwa dan keimanan menjadi dasar dalam melaksanakan kegiatan pembelajaran dengan baik. Jadi dapat disimpulkan, pendekatan psikologi teori transpersonal mengarahkan tercapainya pendidikan dengan berfokus pada kebahagiaan dan ketentraman jiwa, memaksimalkan potensi akal dengan bertafakur dan bertawakal kepada Allah atas hasil atau output dari proses pendidikan yang dilaksanakan.

Kata Kunci: Ilmu Pendidikan Islam, Pendekatan psikologi, Teori transpersonal

INTRODUCTION

Harun Nasution said that Islam, according to the term, is a religion whose teachings were revealed by God to humans through the Prophet Muhammad. Islam is a religion in which Allah commands to teach the principles and rules to the Prophet Muhammad. Allah also commissioned to convey the religion to all mankind and invite them to embrace it. Islam, in essence, brings teachings that have various aspects of human life. The sources of the teachings that contain various aspects are the Qur'an and Hadith (Hasyim, 2013).

Islam also teaches us about education. Of course, the concept of Islamic education is different from the concept of science in Western civilization. In western civilization, what is meant by science and education in science? Meanwhile, in the Islamic concept, science is only one part of science. In Islam, the scientific process always involves Allah as the source of knowledge. Meanwhile, in western civilization, the scientific process is believed to be purely human effort.

Islamic education is a process or container to gain knowledge and study Islam. In studying Islamic studies, several aspects or points of view are used. One of them is a psychological approach with transpersonal theory. This approach integrates psychological concepts, theories, and methods with material and practice from the subject's spiritual discipline (Amaly et al., 2021). This approach also focuses on spiritual experiences, mystical states of consciousness, awareness and meditation, shamanic states, rituals, the overlap of spiritual experiences with disturbed states such as psychosis and depression, and the transpersonal dimensions of interpersonal relationships, service, and encounters with nature.

Readers must explore information about the psychological approach, figures, opinions, and examples of the application of the psychological approach to transpersonal theory in Islamic education. In addition, readers must also learn its application in solving emotional problems by utilizing the solemnity of worship to Allah.

Many researchers have done research that examines interpersonal theory. However, the study is still limited to the realm of psychology, which includes theory

and practice (Bakar MS, 2018; Mujidin, 2005; Puji & Hendriwinaya, 2015) communication (Na'imah & Septiningsih, 2019; Pasiska, 2018; Rahmiana, 2019), , and strategies for da'wah, social, and Sufism in an Islamic perspective (Fourianalistyaati, 2011; Hasyim, 2013; Khadijah, 2014; Maimun, 2019; Muhaya, 2017; Ridho, 2016). In interpersonal theory, the realm of Islamic education is still very limited. The research that has been done has only reached the study of Islamic religious education materials from a psychological perspective (Maimun, 2019).

Based on previous research studies, the author will examine the psychological approach to interpersonal theory in Islamic education, which includes theory and its application.

METHOD

The method used in this study is qualitative. This research method is used to understand the phenomenon as a whole by describing the phenomenon in the form of words in a special context and various natural methods (Zed, 2014). The research approach used is a text/document study. The descriptive method describes and interprets the study objectively. Then, the writer collects the data using the documentation method, namely, collecting and reviewing documents in books, journals, and scientific literature related to the topics discussed. The data taken in this paper come from various sources and research results related to the title.

RESULTS AND DISCUSSION

Understanding the Concept of Psychological Approach Transpersonal Theory

Psychology comes from the Greek language, namely, *psyche*, which means soul, and *logos* which means science (Supryanto, 2017). In short, psychology is the science of the soul that studies the behavior and symptoms of the human soul. Psychology investigates humans' open and closed behavior as individuals or groups and their relationship to the environment (people, things, events, and circumstances around them). This science differs from the exact sciences or other natural sciences because psychology can change, grow, and continue developing (Abdullah, 2006).

The psychological approach is a perspective on something based on psychology that investigates a situation by thinking, acting, and behaving like an individual.

Based on the understanding of the psychological approach, many Islamic religious teachings are directly related to describing a person's inner attitude if it is associated with religion. For example, humans will do good from within the soul because of the nature of faith and piety to Allah and as a pious people. We are sure that Allah will repay all the good that has been done. These are all psychological symptoms related to religion. With a psychological approach, one can find out the level of religion that individuals understand and practice. This psychology also acts as a tool to incorporate religious values into a person's soul according to their age levels. With this knowledge, we can find a suitable and appropriate way to instill religious knowledge (Abdullah, 2006).

Transpersonal comes from the words trans and personal. Trans means over or beyond, and personal means -self. It can be concluded that transpersonal discusses or examines experiences beyond or beyond the self and matters related to spirituality. Etymologically, transpersonal transcends the visible human image. In other words, beyond all kinds of human masks. The term was first proposed by William James and Karl Gustav Jung and was changed from German "*uberpersnolich,*" which means more or less the same as the collective unconscious. Collective unconsciousness is shared by all people of various races and is passed down from generation to generation related to spiritual experiences. Transpersonal is a general term for naming experiences in which an awareness goes beyond the personal or individual (Supryanto, 2017). Transpersonal theories generally explain experiences and developmental processes beyond the ego consciousness of the person who experiences them (Ridho, 2016).

Abraham Maslow introduced the actualization concept of self-actualization and peak experience. People who have grown up and fully matured are people who have reached self-actualization. They experience selflessly passionately with full concentration on achieving what is known as Sufism or the perfect human being. Maslow based his theory on the assumption that human nature has intrinsic in the

form of goodness that makes humans develop themselves to achieve self-actualization, which is also driven by motivation (Khadijah, 2014). Alberto Assagioli was the first person to use transpersonal in psychotherapy or Psychosynthesis. Psychosynthesis handles a person as a whole, both physically, emotionally, mentally, and spiritually which is an aspect of encouraging one's life in living in the world (Khadijah, 2014).

Transpersonal psychology is the link between psychology and spirituality. Transpersonal psychology is a branch of psychology that pays attention to the study of the state and processes of a deeper and broader human experience, a greater sensation of connection to other people and the universe, or the spiritual dimension (Bakar MS, 2018). Transpersonal psychology integrates psychological concepts, theories, and methods with material and practice from the subject's spiritual discipline. This approach also focuses on spiritual experiences, mystical states of consciousness, awareness and meditation, shamanic states, rituals, the overlap of spiritual experiences with disturbed states such as psychosis and depression, and the transpersonal dimensions of interpersonal relationships, service, and encounters with nature. In psychological theory, there are levels of consciousness and human functioning which are described in the following figure:

Description:
1. Physical
2. Emotion
3. Intellectual/Mental
4. Personal Integrity = Included in the personal realm
5. Intuition
6. Spiritual psychic
7. Mystical
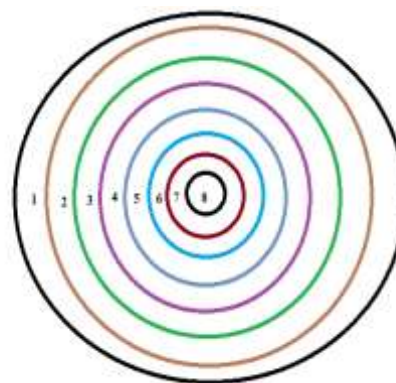8. Transpersonal Integrity = Included in the Transpersonal realm.

Figure 1
Level of Human Consciousness and Function (Mujidin, 2005)

In Figure 1, circle 1 represents the physical dimension of human energy; circle 2 represents emotional; circle 3 represents intellectual. So, Figures 1, 2, and 3 represent the mental strength of humans. Circle 4 represents the integration of 1, 2, and 3 in the process of harmonization functions from the personal level. Circle 5 represents the subtle intuitive dimension and the rapid experience of perceptual trance-sensations that begin to come to consciousness. Circle6 represents the psychic-spiritual dimension as an individual's clear experience of himself and beyond the consciousness of sensations which simultaneously realizes integration with a wider energy field, such as humanity. Circle 7 represents the personal way of experiencing the highest, mystical union and transcendent self-enlightenment. They all combine at the seventh level, which further unites the person from all dimensions to be experienced simultaneously. Through the seven levels that have been mentioned, there is a level of potential development where all levels are lived simultaneously, so there is an integration between the personal and the transpersonal (Mujidin, 2005).

The description above shows the view of transpersonal psychology, which sees humans from various multidimensional perspectives. In the context of psychology and education, the focus of the multidimensional view of humans is the intellectual, emotional, and physical aspects, while other aspects are still neglected. However, the transpersonal concept described above shows concern for developing every human potential, especially spiritual potential. Based on the picture above, the first is the area of consciousness, while the second is the area of unconsciousness (Mujidin, 2005).

Transpersonal Theory in the realm of Islam

According to Abu Hamid Muhammad al-Ghazali, the transfer of consciousness from one condition to another (transpersonal) can occur in a person because consciousness depends on the level of the spirit that receives the perception. The difference in the level of the spirit that is the place where consciousness occurs makes a person able to have a transfer of consciousness starting from the

consciousness that is sensory, imaginative, rational, *fikri*, and *qudsi*. In this condition, humans can know objects that were not previously able to be known by reason. Trance conditions can also occur because humans have two doors of consciousness. First the awareness that comes from the birth door facing the real world. The second is the inner door that faces the unseen (angel). The first door is a source of awareness when humans observe objects in this real world.

Meanwhile, the second door serves to recognize the reality of objects that are in the realm of metaphysics. According to al-Ghazali, the metaphysical realm, which is the source of human knowledge and human consciousness, consists of angels and demons. Furthermore, al-Ghazali explained that a person could experience a trance from one condition to another by practicing and getting used to it seriously to turn away tendencies and love that can cause the heart to become dirty and then prepare to receive the illumination of *al-Haq*'s light. Therefore, the trance state can also come from the illumination of true light (angels) and possibly from the devil and shaitan (Muhaya, 2017).

When a human being is in an early phase of contemplation (Contemplating Allah's creation), it means that he is at the stage of the physical world, where the knowledge he acquires comes from the senses. This event is recognized and interpreted directly by sight, hearing, and other senses or something that is imaginary but has nothing to do with emotion. When humans are amazed by the event, sensory knowledge moves into a sense of awe and turbulence of feelings. The longer the meditation, the human cognitive is integrated with the physical and emotional (Muhaya, 2017).

If the result of the integration is based on piety to Allah, then one's quality will increase from personal to transpersonal. A transpersonal person will feel awe at the beauty and majesty of creation and a feeling of small and lowly in the middle of the night. He sees nature that God has given to man to see everything in the heavens and on earth so that he can find the creator, feel devout towards Him, and worship Him, either out of fear or out of love. From that expression, it can be concluded that

someone who recognizes beauty as God's creation means that he is already in the Transpersonal stage (Jaenuddin, 2012).

When viewed from the perspective of work, someone already in the transpersonal stage is no longer working or working for his benefit, interest, and good. However, if he knows that the work impacts the universe, he will have a sense of vigilance, caution, and carefulness. "Serving fellow human beings means serving God," this phrase applies to those who are aware and always feel God's presence. Those who are transpersonal have turned every job into worship, no matter how small or big. They are free souls, not bound by man-made boundaries. Their work is for the good and happiness of all. Therefore, they always feel peaceful, happy, and always cheerful. A transpersonal worker achieves happiness and satisfaction that money cannot buy. Happiness and contentment are the most subtle materials. If we have subtle materials, we will also have coarse ones, like money (Jaenuddin, 2012).

Approaches and Applications of Transpersonal Psychology in Islamic Education

a. Happiness and Transpersonal Peace of Mind Psychology

From the psychological approach, several factors support the creation of peace of mind for humans. According to Abraham Maslow, as quoted by Jamaluddin Ancok, "if humans cannot fulfill their needs, they will experience mental disorders."The needs of life in question are physiological (eating, drinking, resting) and the need for security. After a person can meet the basic needs, he will develop the desire to get a sense of security. People want to be free from fear and anxiety. The third need is the need for love. Every human being needs the feeling of belonging to other people or community groups. The fourth need is the need for self-esteem. At this level, people want to be valued as human beings as citizens. The fifth need is self-actualization. This level is the highest need. Maslow states that at this level, humans want to do something simply because he wants to do something that is a desire from within. He no longer demands other people's

appreciation for what he does. These levels include beauty, perfection, justice, and meaningfulness (Haryu, 2007).

If it is associated with religion, humans will have a peaceful soul if they have strong, firm, true faith and always remember Allah. If faith has mastered a person, whatever happens, does not interfere and affect him. He felt sure that his faith would bring him peace and relief in his heart. The word of Allah reinforces this. "Those who believe and do good, for them will be bliss and an honorable destination." (Surat al-Ra" du: 29). On the other hand, for people who feel their life is not happy, not calm, always restless, and anxious, there must be factors that cause it. The factors that cause this mental insecurity are the insufficiencies of the basic needs, namely physical, psychological, and social needs (Bakar MS, 2018).

b. Tafakur

Tafakur is one way to explore Islamic teachings about heart development, piety, patience, sincerity, and submission. Thus, each individual can become a person who is tenacious, brave, and calm in dealing with life's problems (Mujidin, 2005). The word *tafakur* in the Qur'an is explicitly mentioned as a verb as a way of interaction between the *ulul albaab* (the intelligent ones) and Allah's creation in nature. As Allah says in the Qur'an:

"Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire" (QS. Ali 'Imran, 3:190-191).

Contemplation is free to worship that is not bound by space, time, or the object of contemplation itself. The object of study of contemplation is quite broad, one of which is the scientific side, in the form of the visible universe. Reflecting on creation is contemplating the beauty of creation, its perfection, and precision. Individuals who are successful in contemplation like this result in recognition of

the Perfect Source and the All-Wise Creator. In addition, contemplation can improve one's morals by gradually changing one's thoughts about oneself.

c. Tawakal

According to linguists, *tawakal* is entrusting affairs to those who rely on or who are trusted (mu'tamad) when they see themselves as weak in these matters. Individuals leave all matters to their owners and entrust them to their representatives. Tawakal will not be possible if you do not wholeheartedly surrender your heart to Allah. The nature of tawakal is to surrender, represent, expect, and surrender everything only to Allah. Individuals who put their trust fully surrender all problems and leave their affairs only to Allah. "If Allah helps you, then no one can beat you; if Allah leaves you (not help), then who can help (other than) from Allah after that? Therefore let the believers trust" (Ali Imran: 160).

Through *tafakkur* and *tawakkal*, individuals can recover from mental health problems, such as anxiety, sadness, anger, irritation, worry, low self-esteem, lack of confidence, stress, and other psychological disorders. Besides, individuals automatically improve mental health and can carry out daily activities (Fourianalistyaati, 2011). Another example of transpersonal psychology in Islam is in prayer. A person tries to live his spiritual life to bring himself together with the creator. When praying, the body and heart are moved to focus. The power of the mind and the five senses is independent of the circumstances in the natural surroundings. In prayer, we also believe that everything in ourselves, prayer, worship, life, and death, is only for Allah alone.

Before praying, we carry out a procession of cleansing ourselves and the soul by ablution or taking a *junub* bath (Fourianalistyaati, 2011). This solemnity of prayer ultimately affects piety or behavior so that a feeling of calm arises and encourages us to do positive things (Haryu, 2007). As Allah says in QS Al-Ankabut verse 45, which means: "Indeed, prayer prevents from (acts) vile and evil"(Q.S Al-Ankabut: 45).

CONCLUSIONS AND SUGGESTION

The transpersonal psychology approach is a perspective on something based on psychology that investigates a situation by way of thinking, acting, and behaving. This approach includes experiences beyond or beyond the limits of self and matters related to spirituality. It explains experiences and developmental processes beyond the limits of one's ego consciousness who experience them. Transpersonal psychology is the link between psychology and spirituality. If it is associated with religion, humans will have a peaceful soul if they have strong, firm, true faith and always remember Allah. If faith has mastered a person, whatever happens, does not interfere and affect him. He felt sure that his faith would bring him peace and relief in his heart.

The psychological approach of transpersonal theory directs the achievement of education by focusing on happiness and peace of mind and maximizing the potential of reason by contemplating and relying on God for the results or outputs of the educational process. Therefore, the application of interpersonal theory becomes very important in Islamic education to achieve a meaningful and enjoyable learning quality. Suggestions for further researchers to be able to examine more deeply in terms of strategies and solutions if there are obstacles in applying interpersonal theory in Islamic education.

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