

The Integrative Paradigm of Sufi Psychology

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ABSTRACT

Keywords: content validity index; heritage tourism; mobility index. The ontology and epistemology of Sufism are key elements in Islamic studies. Sufi psychology, as part of Sufism, essentially falls within the framework of Islamic psychology. This research aims to explore Sufi psychology and explore how these concepts can be integrated into modern psychological approaches. This research uses a qualitative method, with data collection through a literature study. The collected data were then analyzed through three stages: reduction, presentation, and conclusion. The results show that in logic, this relationship is known as the correlation between particularity and universality (al-Umum wa al-Khusus Mutlaqan). However, in its development, Sufi Psychology focuses more on esoteric aspects, perennialism, and inclusivism. Unlike Islamic psychology in general, Sufi Psychology has been developed by scholars outside the Islamic tradition, such as figures in transpersonal psychology, including Robert Frager (Chairman of the Institute of Transpersonal Psychology), Lynn Wilcox, James Fadiman, and Arthur Deikman. They develop the concept of tasawwuf by integrating Sufi knowledge with empirical contributions from modern psychology, resulting in a holistic approach to psychology, both in terms of ontology, axiology, epistemology, and methodology.



Introduction

For a long time, psychology has been an object of study for researchers. In the mid-1960s, some humanistic psychologists, such as Abraham Maslow, Antonio Sutich, Charles Tart, and Stanislav Grof, began to incorporate spiritual dimensions and metaphysical aspects into psychological research. They integrated spiritual experiences and new therapeutic techniques into psychology because they felt that mainstream psychological approaches were too narrow and often unable to comprehensively address humanitarian crises. They criticized the positivism paradigm which was considered arrogant and dominant because it ignored metaphysical phenomena, which were considered important in understanding all aspects of humanity. (Sudirman, 2017).

This phenomenon reached its peak in 1968 when Maslow (1968) stated that humanistic psychology is the third generation psychology that is transitioning to the fourth generation, namely transpersonal psychology. Transpersonal psychology focuses

on the cosmic aspect of human needs and goes beyond humanity and self-actualization. Maslow also observed that self-actualization sometimes involves experiences of transcendence, pointing out the difference between the two. This was the reason for the shift from humanistic psychology to transpersonal psychology. In 1967, several humanistic luminaries such as Abraham Maslow, Anthony Sutich, Stanislav Grof, James Fadiman, Miles Vich, and Sonya Margulies gathered in Menlo Park, California, to pioneer a new psychology that encompassed the entire spectrum of human experience, including extraordinary states of consciousness. They renamed their approach “transhumanistic” and founded the Association for Transpersonal Psychology (ATP), which later published the *Journal of Transpersonal Psychology*. In 1975, Robert Frager founded the Institute of Transpersonal Psychology in Palo Alto, California (Grof, 2012).

According to (Sutich, 1976) From an ontological point of view, the study of metaphysics in transpersonal psychology has existed since long before the emergence of psychological schools such as psychoanalysis, behaviorism, and humanistic psychology. Although its methodology may still follow the methods of these schools, transpersonal psychology emerged because of the dissatisfaction of humanistic psychology figures such as Maslow and Sutich with the approach of psychoanalysis and behaviorism and the theory they developed earlier, namely humanistic psychology. They realized that they had neglected an important aspect, namely the spiritual dimension in the understanding of the human psyche. Therefore, the main goal of transpersonal psychology is to describe and integrate mystical experiences into mainstream psychological theories. The mystical experiences studied in this school include various altered states of consciousness, trance, parapsychological phenomena, near-death experiences, meditation, and other spiritual practices.

Over time, however, transpersonal psychology has also shifted, especially among the younger generation such as Ken Wilber, Jack Kornfield, Robert Frager, and James Fadiman. According to Wilber, like the three previous schools, transpersonal psychology has not been able to present an integrative and multidimensional psychology that can portray human existence holistically. On that basis, Wilber then developed an idea of psychology inspired by the teachings of Vedanta (Hinduism) and Mahayana Buddhism, especially from a figure named Sri Aurobindo. By presenting an integral psychology that he built based on the AQAL (All Quadrant All Level) method which includes four quadrants, namely; subjective (self and consciousness), objective (brain and body), inter-subjective (culture and outlook on life), and the last quadrant is interobjective (social and environmental).

Similarly, Jack Kornfield and Stanislav Grof developed therapeutic techniques derived from Buddhism such as Vipassana and Pranayama. Vipassana in this sense is one of the most ancient meditation techniques, taught by the Buddha. A technique of self-transformation through self-observation and introspection is better known as insight meditation. In line with the vipassana technique, Sufism recognizes several techniques, including muhasabah, tafakkur, tadabbur, and so on. Pranayama is a breathing technique to balance the namarupa (psychological and physiological dimensions) in human beings.

Jack Kornfield, for example, a clinical psychologist, studied extensively the Buddhist Vipassana meditation technique for 6 years in several monasteries before finally being ordained as a monk.

Stanislav Grof and his wife developed psychedelic psychotherapy using LSD before LSD was banned, to later focus on developing Pranayama techniques related to the concept of *namarupa*, commonly used in Hinduism and Buddhism. The name here, describes the psychological and spiritual or essential dimension of an existence (human being), while the form, is action, that is, it manifests a physical presence. The two are inseparable to form an individual. In his development, Grof named his technique holotropic breathwork.

Unlike the three transpersonal figures above, Robert Frager and James Fadiman are more interested in studying and developing Sufi psychology. Both are founders of the Institute of Transpersonal Psychology (ITP). Robert Frager served as the first President of the Institute of Transpersonal Psychology (ITP), followed by James Fadiman. Apart from being a Sufi psychology activist, Frager is also a Sufi Mursyid in the al-Jerrahi order and changed his name to Sheikh Ragib al-Jerrahi.

Sufi psychology is part of the Islamic spiritual tradition that provides deep insight into human spiritual development and psychological well-being. In contrast to Western psychology which focuses more on cognitive and behavioral aspects, Sufi psychology emphasizes inner transformation through spiritual practices such as *dhikr*, meditation, and purification. (Zulki, 2022). In recent years, more and more psychology scientists and practitioners have realized the importance of combining spiritual approaches with scientific methods to understand the complexity of the human psyche.

Nasr's book "Living Sufism" includes cosmological aspects, as well as other important aspects of Sufi psychology. For Nasr (2000), the human psyche is presented as a substance that has different equipment and ways of life, separate but unified with one axis that blocks all its paths and plans. (Sakdullah, 2020). Nasr also adds that there is a close relationship between psychology and cosmology, where humans can speak of a cosmic dimension to their lives, not in a quantitative sense but qualitatively and symbolically.

While Chittick (2010) focuses more on the psychological aspects of Rumi's teachings, he explains the Sufi psychology model as a science that examines the transformation of the "spirit" in its journey towards God. Chittick mentions that mainstream psychology only studies the *nafs*, which is the most basic aspect of the human inner dimension, including the *hayawaniyah* (animalistic) and *shaithaniyah* (demonic) aspects. According to Chittick, only the spirit is on God's side because it encompasses *al-nafs* (soul) and allows the soul to recognize itself. *Ruh* is a higher human nature than angelic nature, and only saints can attain full awareness of the reality of God.

The integrative approach in Sufi psychology aims to combine the deep understanding of the human psyche from modern psychology with the spiritual wisdom in the Sufi tradition. This research aims to explore Sufi psychology and see how these concepts can be integrated into modern psychology. It is hoped that this research can

provide a strong theoretical basis for developing practical applications of Sufi psychology in various fields, such as psychological therapy, education, and self-development, which can ultimately improve the quality of life of individuals and society.

Method

This research uses qualitative methods, which are defined as the study of the characteristics of phenomena, including their qualities, different manifestations, the context in which they occur, or the point of view from which they can be observed. This definition can be complemented with a more practical sense, namely that qualitative research generally involves data in the form of words rather than numbers. (Busetto et al., 2020). Data was collected through a literature review, which is the review of written documents that present a logical argument based on an in-depth understanding of current knowledge related to the topic under study. This literature review builds a strong argument to answer the research question. (Onwuegbuzie et al., 2012). Once the data was collected, an analysis was conducted consisting of three steps: data reduction, data presentation, and conclusion drawing. After the data was collected, an analysis was conducted consisting of three steps such as data reduction, data presentation, and conclusion drawing. The first step is to reduce or filter out irrelevant information to focus on important and meaningful data, known as data reduction. The next step is to organize the selected data into a format that is easy to understand, often by grouping or visualizing it. Once the data is presented, the final step is to conclude the data, where the researcher makes interpretations aimed at answering the research questions.

Results and Discussion

Terminologically, psychology according to al-Ghazali (Hawadi & al-Asyhar, 2023) Is a science that studies the properties of al-nafs (aqal, ruh, qalb, nafs) through their behavior and symptoms as well as individual interactions with the surrounding environment using rational methods to overcome negative tendencies (mujahadah al-nafs) and self-development (riyadhah). It is not surprising that psychology in the study of Sufism has the most central position, because knowledge of the human soul (ilm al-nafs) is the main requirement for knowledge of divinity (makrifat Allah) and the universe. A very popular hadith states, "Whoever knows his soul (nafsahu), then he certainly knows his Lord."

This means that psychology is an absolute requirement for knowledge of divinity and the universe. This is in line with the statement once expressed by Hossein Nasr. (Khan et al., 2000) That psychology is a bridge to Sufism because the "psychological attitude" will lead a person to esoteric knowledge. As for someone who is still unable to see the esoteric truth, it is because there are hidden laws (methodological use) in it, so he is unable to see the hidden love.

In the last three decades, psychologists and psychiatrists from various parts of the world have increasingly tried to integrate the spiritual dimension of Sufism into

psychology, including figures such as; Lynn Wilcox, Michaela Ozelzel, Ilene Seagalove, Arthur. J. Deikman, M. Shafii, Idris Shah, Sheikh Kebir Helmiski, Omar Shah, Javad Nurbachs. While other figures are pure Sufism activists, who develop Sufi psychology based on the teachings of Sufism and the thoughts of classical Sufi figures.

Substantially, Sufi psychology is part of Islamic psychology, considering that ontologically and epistemologically Sufism is the most fundamental part of Islamic studies. So the correlation between Islam and Sufism, in logic, is referred to as the relationship between particularity and universality (*al-umum wa al-khusus mutlaqan*). But phenomenologically, in the reality of experienced religion (*das sein*), there is a clear difference between the two, related to its characteristics and orientation. First, the word “Islam” itself refers to a certain identity that is exclusive, so its orientation is often related to certain dimensions, such as ritual and practical norms (*exoteric*), which differ based on sects or *madhhabs*. Meanwhile, Sufism tends to prioritize the *esoteric* dimension and perennial wisdom, which is not fixated on institutionalized religious norms. Second, if we look at the development of Islamic psychology and Sufi psychology in recent decades. Islamic psychology is generally developed by insiders, namely Islamic scientists or researchers who come from among Muslims or have a background in Islamic tradition or thought. They generally come from the Middle East such as; Egypt, Sudan, and Saudi Arabia, and some from Southeast Asia including Indonesia and Malaysia. Some of them have a background in pure Islamic studies and some of them equip themselves with a psychology background, they develop Islamic psychology as a counterpoint to mainstream psychology which tends to be secular and ignores the religious dimension. Among the figures include; Usman Najati, Malik B. Badri, and so on. In contrast, some Sufi psychology activists are outsiders, i.e. scientists or researchers who come from outside the Islamic tradition, including transpersonal figures such as Robert Frager (Sheikh Ragib al-Jerahi) and James Fadiman.

As a monotheistic teaching, Islam certainly emphasizes the importance of the foundation of *tawhid* in all its dimensions, including in systematic thinking related to the religious dimension. This concept is also used as the main foundation of epistemological principles in Islam, as well as a unifying and reinforcing principle of integration of science. In this case, Ibn Arabi (Chittick, 2010) States that the sign of God's love is love for everything, for all vehicles that are spiritual, sensory, and imaginary (*methodology*). Every vehicle has an eye that emanates from His name, the light of the eye with which He gazes at His most beautiful name.”

So the accusation that Sufi psychology or Islamic psychology in general does not have an epistemological foundation is an unfounded claim, and tends to be ahistorical and *a priori*, for several reasons, namely; First, the absence of an epistemological foundation as addressed to Sufi psychology and Islamic psychology is precisely an unconscious or hidden epistemological assumption, as is also alleged to the practical epistemology of postmodernism when trying to deconstruct the epistemology of Mainstream Psychology.

Secondly, as stated earlier, the concept of *tawhid* is the main foundation for epistemological principles in Islam that accommodate all existing methods. As a vehicle,

these methods are forms created by Allah for His servants to obtain the truth. As stated by Mulla Shadra (1571-1640) in (Shadra, 2003) through the concept of *wahdat al-wujud* which states that, all existing forms - with all their forms and characters - are essentially the same, but what distinguishes one from the other is only the gradation of “form” caused by differences in essence, so that different methods are used in approaching it.

Therefore, the use of different methods based on the gradation of “*wujud*”, of course, requires Sufi psychologists to accommodate or use scientific methods integrally according to the characteristics of the object being observed. This is very different from mainstream psychology which tends to use or emphasize only one type of scientific method. In this case, as mentioned earlier, Sufi psychologists from the beginning have developed three models of scientific methods, namely; the Observation method (*Tajribi*), which is a method used to observe behavior that can be captured by the senses through symptoms or through data that can be measured and observed, Logical or Demonstrative method (*Burhani*) which is sourced from reason, expository method (*Bayani*) which uses explanations of religious texts or texts as one of its supporting sources, such as explanations about the spirit, album or explanations about other metaphysical objects, and the last is the intuition method (*Irfani*) which is sourced from the heart.

Based on the explanation above, the use of the term integration for Sufism or Islamic psychology is inappropriate, because from the beginning the Sufis never recognized the dichotomous separation, so they tended to ignore one of them. However, if there is an attempt to separate as has been the case, then the most appropriate term to use is “reintegration”. A term that indicates an attempt to return to the integral paradigm (*gestalt*), before the demarcation between religion and science.

The integral paradigm in Sufism, apart from the integral concept developed by Wilber, can be understood through the role of Sufis who also functioned as Muslim psychologists and psychiatrists during the heyday of Islam. They developed concepts and experiments in medicine and psychology that are still relevant today with the development of modern medicine, psychology, and psychotherapy. Some of the leading figures in this regard include al-Razi (d. 925 AD), al-Kindi (d. 873 AD), Ibn Sina (1037 AD), al-Ibn Nafis (1277 AD), Ibn Haitham (d. 1038 AD), and al-Thusi (d. 1274 AD). (Shah, 1978) States that although we often think that certain psychological ideas originated in the West, in fact, the 'discoveries' by Freud and Jung predate Al-Ghazali, Ibn Arabi, and other great thinkers of the 12th century.

Furthermore, there is a comparison of the basic systematic thinking between Sufi psychology and mainstream psychology that covers various aspects, namely ontological, axiological, methodological, and epistemological, as well as various problems.

1. Ontological Aspects

As a consequence of a paradigm under the hegemony of positivism, mainstream psychology tends to limit itself to transitive ontological objects, a psychological phenomenon that can only be accessed through tangible and measurable data, and eliminate other aspects that are immanent. Where, the psyche which was initially identified as the mind, then shifted to the study of consciousness, and was reduced back

to a function of the central nervous system or as a transitive object only, until finally it became just behavior and observable symptoms. Sufi psychology, on the other hand, accommodates transitive and immanent aspects of the psyche (material and immaterial or rational and non-rational). However, it prioritizes the principle of metaphysical (immanent) ontology over the object of transitive ontology.

This is because the study of transitive ontology is basic knowledge that is superficial. Assuming; First, transitive aspects such as the brain (central nervous system function) and behavior are only minor manifestations of an expression of the true reality of the soul. Second, material reality (transitive objects are always undergoing "change". Therefore, this material reality cannot be a cause for itself, so another agent is needed for its existence, namely the True reality or God (metaphysical object), and of course, the ontological status of the metaphysical object as the first cause is more fundamental than the ontological status of material reality (transitive) which is the effect (consequence).

In other words, the Sufi psychological perspective on the object of study of the psyche (al-nafs) is integral (gestalt), it's just that the orientation is different in terms of quality and the gradation of existence. This is different from the mainstream psychology paradigm which tends to be a priori and particular in using an approach.

In this case, Jalaluddin Rumi (Chittick, 2010) Analogizes the paradigm to the perspective of satan who views the quality of Adam as only from an aspect that appears from the outside or his form (measurable and tangible). While the qualities and potentials of divinity (wa 'Allama adam al-asma Gullah) were hidden in him, he ignored and closed himself off from these advantages. In full in this case, Rumi said;

On Adam, who is unfriended and indivisible,

The Devil's eyes see nothing but clay.

Satan sees everything separately:

He thought we were separate from God.

Look not at Adam's water and clay, as Satan did:

Look at the one hundred thousand flower garden behind the clay.

Related to the immanent psychological dimension, the psyche consists of four important elements that are integral and intertwined through dynamic interrelation patterns in forming the self or self. The integral elements in question are ruh (spirit), qalb (heart), aqal (cognition), and nafs (desire). First, spirit is the dimension of pure spirituality in man, aspects of man that are independent of the body for his existence. Instead of being stimulated by the external environment, the spirit is not even affected by the psychological state of the individual, so it tends to be stable. This is because the spirit is an immanent divine reality in man. As mentioned in these two words of His,

"I am closer to My servants, even than their veins" (50; 16)

"Then I breathed My Spirit into the human body." (38:72)

The second is qalb (heart condition), a cognitive activity derived from intuitive perception, and directly affiliated with the dimension of spirituality (spirit) in humans. So the standardization of truth is higher than pure rationality (aqal), this is because the nature

of all always tends to truth. In addition, its existence is a dependent variable as well as a standard of abnormality for the other three aspects, so it becomes very vulnerable to various psychological disorders (as Am al-Rufus) and qalb disease (and al-club). In this God said,

"So Do they not walk on the face of the earth, Ialu they have a heart with which they can understand or have ears with which they can hear? Indeed, it is not the eyes that are blind, but the blind, the heart in the chest. (QS. 22; 46)

The third is equal (cognition), which is a mental and cognitive process that comes from external perception. Based on its function, reason can be distinguished from all. First, qalb is a mental and cognitive activity. The reason is a cognitive mental process. Second, qalb comes from presential knowledge (chaudhuri), while reason comes from correspondence knowledge, so reason tends to be impartial-neutral, reason also acts as a filter as well as a benchmark between the world of reality and non-reality, real and non-real, rational and non-rational, good and bad, and occasionally acts like id (psychoanalysis), which harmonizes needs among the other three aspects.

The four nafs are aspects in humans that are very attached to the body and are easily stimulated by external factors, so they are vulnerable to various psychological disorders that are external (asqam al-Rufus) or in mainstream psychology known as mental disorders because this aspect is directly related to the external environment. In illustrations of the classical tradition, the aspect of nafs is often likened to the forbidden fruit (child) that caused Adam and Eve to be thrown out of heaven.

2. Axiological Aspects

This aspect is an area that reflects aesthetic values in the scientific paradigm of Sufi psychology. Includes the value of the usefulness of psychological science that is normative and must be obeyed by a psychologist, both in conducting research and in applying science. In this regard, of course, there is a very striking difference in orientation between Mainstream Psychology and Sufi psychology. Where the orientation of the first approach, highly upholds the values of instrumentalism by emphasizing observation methods, and experimental investigation for a purpose that is descriptive, predicts, and controls human behavior. The orientation of the second approach makes psychology a means to reveal the treasures of divinity (kazan makhfy) and get closer to God which is the only way to obtain true benefits and happiness through self-purification (tazkiya an-nafs). As Hossein Nasr (1976) once pointed out, when true Muslim scientists study such rich natural phenomena, they do so not merely to vent curiosity, but to observe closely the traces of the Divine (kauniyah verses).

3. Methodological Aspects

Mainstream psychology generally considers all aspects of psychology through its symptoms to be mechanically determinist, using observational methods (majority) that are subject to empirical law, and making it the only method considered the most scientific. However, this form of legitimized and unilateral standardization shown by positivists received strong criticism from Kerlinger (1986), who stated that it was an exaggeration

to highly value a methodology (scientific method), without realizing that everything was just one means of science to strengthen objectivity in understanding something.

From the perspective of Sufi psychology, the quality of truth obtained through the method of observation is inferior to other methods, especially when it comes to the most fundamental aspects of religion. But that does not mean that the method of observation, immediately can play its role, at least in some respects; First, this method is the main pillar for practical technological and scientific progress. Secondly, this method has a very high pragmatic value compared to the other two methods. So that Islam as "rahmatan lil alamin" can be benefited directly by all humans without having to be limited by ideological barriers, rather than only limited to exclusive discourses or practices commonly carried out by the burhani method (logical/demonstrative) and intuitive method, which can only be accessed by certain people.

Third, within certain limits, the method of observation can be used to prove logical or even intuitive truths as a means of verification, which is based on several principles, namely; correspondence, coherence, and pragmatic values. In logical evidence, for example, the principle of correspondence and coherence, many are found from the results of research conducted by neurologists who find the location of God spots in the nervous system. Its pragmatic values can be found in the radical-empirical method developed by William James to explain the religious attitudes and experiences of individuals. While proving intuitive truth, this method of conservation can be used as a verification tool that can distinguish between true mystical experiences and pseudo-mysticism (cults).

In addition to the method of observation (majority), there are two other models of the scientific method (method of science) known in Sufi psychology, namely; The logic-demonstrative method (Burhani) and the intuitive method (Irfan) also known as the presential method (chaudhuri), and the expository or explanatory method (Bayani). The logical-demonstrative method in question is a scientific method used for knowledge that requires logical abstractions generated from mental-cognitive processes or derived from reason. Because the process is correspondent, the two scientific methods, namely the observation method (tajribi) and the logic-demonstrative method (Burhani) both have a relative level of truth because both have a dependence on the existence of an "intermediary" between the subject and the object observed. Thus, according to the Sufis, neither of them will be able to comprehend the real reality. The expository method (Bayani) is a method of acquiring knowledge through religious texts or nash in al-Quran and al-Hadith.

The fourth method is the Irfani method, which is a scientific method that is more commonly used by Sufis to experience and live the object of knowledge or truth itself directly, this approach is referred to by Rumi as the search for the master of Reality. Where, through a rhetorical question, Jalaluddin Rumi (Mulyadi, 2006) stated: "Can you edit the rose from the word R.O.S.E.? "No, you just said a name," Rumi said, "So look for the one with the name!"

The effective method developed by Sufis to gain knowledge of true reality (al-haq) is through the purification of the heart (tazkiya an-nafs) or ascetic practices (riyadhah)

that one must undergo. Based on the word of Allah swt. "And fear Allah, Allah will surely give you knowledge. Verily, Allah knows all things." (Qs. 2:282).

In addition, several hadiths emphasize the importance of self-purification (*tazkiya nafs*) as a method to gain knowledge without having to go through a corresponding learning process; in this regard, the Holy Prophet (peace be upon him) said (As Suyuthi, 1993),

"Do any of you want to be given knowledge without having to study and be given guidance without having to look for it? Are there any of you who want to be removed from blindness and made to see? Know who is *zuhud* and short wishful thinking in it, Allah will give him knowledge without learning and guidance without having to seek it. "Whoever is sincere for the sake of Allah for forty days, the fountain of wisdom will spring from his heart through his tongue."

Knowledge is not only obtained through the intensity of learning (correspondence), but through the light that God shines on the heart of the servant He wants. "

4. Epistemological Aspects

As we explained earlier, the problem of epistemology is often used as a central issue as well as a problem of 'misconceptions' which then become the subject of scorn against Islamic Psychology. If we look at the global atmosphere related to discursive discourses about epistemology from various schools of thought in the world to date, precisely the most intense criticism related to the fragility of epistemology is always addressed to positivism which is the basis of the epistemology of mainstream psychology.

The only reason why positivism, which is used as the epistemological basis of secular psychology, has survived criticism to this day, is also because his choices tend to perpetuate the status quo and his power. (Gordon & Foucault, 1980).

The epistemological aspect, in this case, is a domain that examines the nature of knowledge which includes the structure, limits, sources, and validity of a science. In this case, mainstream psychology under the umbrella of positivism has the following characteristics;

1. Sourced from sensory data
2. Value-free, a clear dichotomy between fact and value, which requires the subject to distance or be impartial-neutral with the observed object.
3. Correspondentive, which is a scientific discipline that requires harmony between ideas (*magnum*) and the outside world (*Nasdaq*) or the existence of intermediaries between subjects and objects they observe. The method is empirical-inductive and the limit of knowledge or level of truth is relative.
4. It focuses on individual-particular aspects as real reality, while the form of universalism is limited to naming rather than reality itself.
5. The human psyche is reduced to observable behavior or facts, ignoring metaphysical dimensions that cannot be scientifically verified. Thus, it is not surprising that then Mainstream Psychology forcibly eliminated aspects of divinity such as the spiritual dimension, and even important aspects of humanity, such as; *aqal* and *qalbu*, and only left the animalistic aspect.

6. The highest peak of consciousness is "rational consciousness".

If the epistemological aspects of mainstream psychology are correspondence (hushuli), then on the contrary, Sufi psychology tends to place more emphasis on presential sources of knowledge (chaudhuri). These two models of knowledge, refer to a Suhrawardi distinction. (Yazdi, 1994), which divides science into two, namely; correspondence (hushuli) and presidential (chaudhuri) knowledge in its epistemological principles. In this regard, Yazdi packs the cohesiveness and differences between the two, by explaining the validity of the rationality of presential knowledge. Among the characteristics of this presential knowledge, among others;

1. Emphasizes intuitive knowledge that comes from the spiritual heart and refers to the Qur'an as an infallible source, in addition to other sources of knowledge such as the senses and reason.
2. Through direct experience (stud), it can be categorized as presence (chaudhuri). In this regard, Ibn Arabi says, "The Prophets and Lovers of Allah, do not have the knowledge of God that comes from reflection. God has cleansed them from this. But they obtained it directly through the revelation (easy) of the Almighty. "
3. Because it is presential, there is no intermediary (correspondence) between the subject and the object observed. But what happens is the oneness between subject and object (al-Ittihad al-aqil wa al-ma 'qul). In this regard, Shadra (2003) gives some characteristics to this science. First, the reality of objects is known to be present in the knowing subject, so that they can no longer be distinguished, whether they correspond to each other or not. Second, Hudhur does not recognize conceptual knowledge (tasawwurat) or affirmation (tariqat) because in Hudhur there is no intermediary, while the conception and affirmation are intermediaries themselves. Third, since there is no conception (tasawwurat) and affirmation (tariqat), it is above thoughts and explanations that require discursiveness. Therefore, Sufis consider that the science of Huzoor can be perfected through mystical witnesses so that later the veil of form will be revealed which is a way for them to obtain the knowledge of Hudhur that is truly perfect.
4. The experience felt by the Sufi is objective-axiomatic, but when reduced to a lingua franca or in the form of ecstatic concepts conveyed, it will be speculative-probabilistic. "If I love my servant, then I, the ruler, am the ear by which he hears, I am the eye by which he sees, I am his mouth with which he speaks, and I am the hand with which he works"

Related to this knowledge, J. Fadiman and R. Freger, a Sufi murshid and professor of psychology at the Institute of Transpersonal Psychology, California. In their book *Essential Sufism*, they elaborate on the hadith by saying that, "True Sufis see without knowledge, without sight, without receiving information, and without observation, and imagery, and veil. They are not themselves, but once they are, they are in God. Their every move was caused by God. Their words were the words of God spoken through their mouths. Their observation was a vision of God coming into their eyes. The opposite of this knowledge is the science of husuli (correspondence), which is obtained through the

process of observation, experimentation, or correspondence methods in general. According to Sufis and most Muslim philosophers, the quality of this correspondence knowledge is relative.

5. Supra-consciousness is the culmination of consciousness, which can be pursued through meditation, contemplation, and dhikr.

The comparison between Sufi psychology and mainstream psychology also includes an analysis of the shifts and inconsistencies in mainstream psychology. If we trace the history of shifting sources of knowledge in the Western world, we find an epistemological crisis that has been ongoing since the early centuries AD, continuing into the Renaissance, the Enlightenment, and culminating in this century.

This epistemological crisis is related to the narrowing of knowledge due to certain methodological reductions, as well as the fragmentation and instrumentality of knowledge. (Hardiman, 2003) States that a crisis occurs when the transition from the old state to the new state is not complete or certain. For example, the Western psychological paradigm has eliminated the speculative and metaphysical aspects previously integrated by philosophers and religionists. However, this new paradigm has not been able to provide an integrative approach that can describe the whole of the human self. As a result, there is a deep sense of anxiety and fear due to the lack of a complete worldview.

In the course of its history, mainstream psychology has not only experienced a shift in epistemology but also in ontological-objective aspects. As a result, the understanding of the soul has become increasingly narrow, limited only to observable behavior, as a result of strict reduction. Wilcox (2003), an American Sufi psychologist, explains how the object ontology of mainstream psychology has changed. He notes that the term “psychology” was first used in English in the 17th century to refer to the concept of the soul. In the beginning, psychology was a branch of metaphysics that discussed the soul. However, the meaning of the term psychology has changed over time. In the 1930s, psychology began to be used to refer to aspects such as the soul or spirit, as well as states of mind, self, or ego. This narrowing of meaning was not fully understood, but the trend continued.

In 1897, Huxley suggested that psychology studies “parts” of the mind, suggesting that the focus of psychological studies was beginning to turn towards certain aspects of mental experience. By 1900, some psychologists even began to doubt the existence of the soul and shifted to focus their studies on behavior that could be empirically observed and measured. This shift, which changed the object-ontology of psychology from the metaphysical soul to empirical behavior, should have motivated mainstream psychologists to rename the discipline of psychology to something more consistent with its object of study, such as “behaviorology,” similar to how other sciences are named after the objects they study, such as Zoology for animals or Botany for plants.

Woodworth and Baker in Ghozali (2023) highlighted this shift with their statement, “Psychology first loses its soul, then its mind, then its consciousness; but strangely enough, it still behaves!” This statement reflects the irony of the changing focus of psychology which is now oriented only towards external behavior, while internal aspects

such as the soul, mind, and consciousness are ignored. This suggests that the Sufi approach that emphasizes the importance of a deep understanding of the internal aspects of human beings is becoming increasingly relevant as it offers a more holistic and in-depth perspective on the soul, mind, and consciousness, which is often overlooked in modern psychological approaches that focus more on external behavior.

Conclusion

The research findings show that Sufi Psychology utilizes the relationship between particularity and universality, or *al-Umum wa al-Khusus Mutlaqan*. That is, Sufi Psychology seeks to bridge the understanding between specific aspects of the individual and broader universal principles. However, as Sufi Psychology develops, its main focus shifts toward the esoteric, perennial, and inclusive aspects. Sufi Psychology differs from general Islamic psychology, which is more bound to the context and teachings of Islam, Sufi Psychology was developed by scholars from outside the Islamic tradition, including figures in transpersonal psychology such as Robert Frager, Lynn Wilcox, James Fadiman, and Arthur Deikman. They combined the principles of Sufism with the empirical approaches of modern psychology. In this way, they produce a more holistic approach to psychology that covers various aspects such as ontology, axiology, epistemology, and methodology.

Meanwhile, the epistemological crisis in the Western world, characterized by the narrowing of knowledge and fragmentation, shows that traditional psychological approaches often overlook important aspects of human understanding. The shift from metaphysical soul studies to a focus on empirical behavior has created a void in a more holistic worldview. Woodworth and Baker note that modern psychology tends to focus only on external behavior, while internal aspects such as the soul, mind, and consciousness are often neglected. Thus, the Sufi Psychology approach becomes relevant because it offers a more thorough perspective on the soul, mind, and consciousness. It complements the existing shortcomings in modern psychology by providing a more integrative and comprehensive understanding of the internal aspects of humans that are often overlooked.

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