

# An Analysis of Spirituality from the Perspective of Transpersonal Psychology

**Paridah**

STIT Manggala Bandung, Indonesia  
[paridahnapih@manggala.ac.id](mailto:paridahnapih@manggala.ac.id)

**Muhlas**

UIN Sunan Gunung Djati Bandung, Indonesia  
[muhlas@uinsgd.ac.id](mailto:muhlas@uinsgd.ac.id)

**Cucu Setiawan**

UIN Sunan Gunung Djati Bandung, Indonesia  
[cucusetiawan@uinsgd.ac.id](mailto:cucusetiawan@uinsgd.ac.id)

## Suggested Citation:

Napilah, Paridah; Muhlas, Muhlas; Setiawan, Cucu. (2025). An Analysis of Spirituality from the Perspective of Transpersonal Psychology. *Jurnal Iman dan Spiritualitas*, Volume 5, Number 4: 545–558.  
<https://doi.org/10.15575/jis.v5i4.52059>

## Article's History:

Received November 2025; Revised November 2025; Accepted November 2025.  
2025. [journal.uinsgd.ac.id](http://journal.uinsgd.ac.id) . All rights reserved.

## Abstract:

Spirituality is an essential dimension of human life, encompassing self-awareness, relationships with God, others, and nature, as well as the search for meaning in life. This study examines spirituality through the perspective of Transpersonal Psychology, a modern branch of psychology that emphasizes transcendental experiences, heightened consciousness, and the integration of psychological, emotional, and spiritual dimensions. Transpersonal psychology emerged as a response to the limitations of conventional psychological approaches that focus on behavior, mental processes, and clinical healing, thus underemphasizing the spiritual aspect of individual growth. This study used library research methods to analyze relevant literature, including books, articles, and scientific documents on transpersonal psychology and spiritual experiences. The findings suggest that transpersonal experiences, including peak experiences, self-transcendence, and mystical experiences, play a significant role in shaping self-awareness, psychological well-being, and the quality of social relationships. The integration of the spiritual dimension into psychology helps individuals face stress, conflict, and the challenges of everyday life with greater awareness. The research also emphasizes the importance of a holistic, subjective, and humanistic approach to understanding transformative experiences that are unique to each individual. Thus, Transpersonal Psychology not only expands scientific understanding of humankind but also provides a practical foundation for spirituality-based education, counselling, and psychological interventions. This study asserts that spirituality, through transpersonal experiences, is a fundamental element in self-development, character formation, and the attainment of a deeper meaning in life within the context of contemporary psychology.

**Keywords:** humanistic approach; mystical experiences; psychological intervention; self-transcendence; spirituality-based education.

## INTRODUCTION

Humans are fundamentally spiritual beings, and differences in spiritual quality can be seen in the level of awareness and how individuals respond to challenges in the process of self-transcendence, acceptance, integration, and identity formation. The study of spirituality is inseparable from efforts to understand the essence of spirituality itself, although there are diverse interpretations of the concept of spirituality in the context of human development. However, for spirituality to be applied in the educational realm, it is crucial to conceptualize it as an integral part of individual growth. On the other hand, rapid technological advances have led to increasingly strained relationships between humans and religion, nature, and other living beings. This situation emphasizes the importance of spirituality as a fundamental element within the human being. Spirituality serves not only as an internal identity but also as a means to find a more complete meaning in life. By instilling spiritual values, individuals can develop self-awareness, foster integrity, and lead a more meaningful life. Therefore, spirituality is a crucial aspect of education and character development, as well as a foundation for facing modern challenges without losing the balance between material needs and transcendent values (Zohar & Marshal, 2002).

In the context of spirituality, one school of thought within modern psychology that is relevant to study is Transpersonal Psychology. This school emphasizes spiritual aspects and transcendental experiences as essential to understanding human psychology. In the early to mid-20th century, the development of Western psychology was largely influenced by Clinical Psychology and Experimental Psychology. These two approaches dominated both professional practice and scientific research at the time, focusing more on the observation of behavior, mental processes, and clinical healing than on the spiritual dimension of human beings. With the emergence of Transpersonal Psychology, attention began to shift to the integration of spiritual experiences and the attainment of higher consciousness in individual development. This school views spiritual aspects as not merely additional, but central to holistic psychological growth. Therefore, Transpersonal Psychology is relevant in the study of spirituality because it provides a theoretical and methodological framework for understanding the relationship between consciousness, transcendental experiences, and holistic human psychological development, a previously understudied approach to traditional Western psychology (Inine, 1993). Over time, numerous researchers have discovered that humans can experience certain events or experiences that have a profound impact on their perspective and direction in life. These experiences can significantly alter a person's priorities, values, and life goals, thereby fostering a more profound personal transformation. This phenomenon demonstrates that individual development is influenced not only by external or environmental factors, but also by intense and transformative moments of experience, which play a crucial role in shaping the meaning of life and the direction of achieving overall personal goals (Rateau, 2010).

Humanists believe that transformative human experiences play a crucial role in shaping an individual's quality of life and well-being. They believe that moments of profound change, often related to emotional, spiritual, or reflective aspects, cannot be assessed solely through rigid and standardized measurement instruments. These experiences are understood as unique internal processes for each person, and therefore cannot be reduced to fixed numbers or categories. Humanists assert that overly technical evaluation methods fail to capture the depth of meaning individuals experience when experiencing significant personal change. Therefore, they emphasize the importance of a more holistic, subjective, and person-centered approach to understanding the true impact of these transformative experiences on personal growth and psychological development (Braud et al., 1998). Battista (Firmansyah et al., 2024) in his article "Abraham Maslow and Roberto Assagioli: Pioneers of Transpersonal Psychology," explains that Abraham Maslow emphasized the exploration of fundamental issues in Transpersonal Psychology, while Roberto Assagioli focused on the practical application of these concepts in psychotherapy. Assagioli introduced a transpersonal approach to understanding personality and psychotherapy, emphasizing the synthesis of the individual's personal and spiritual aspects. He addressed issues related to spiritual crises and developed various active therapeutic techniques aimed at cultivating a transcendent center within one's personality. Transpersonal Psychology itself serves as a bridge between psychology and spirituality, as this approach integrates psychological theories, concepts, and methods with practices and materials from various spiritual disciplines. Important areas of concern in this psychology include spiritual experiences, mystical states, consciousness, meditation practices, rituals, and the relationship between spiritual experiences and disturbed psychological conditions. Through the perspective of Transpersonal Psychology, these

experiences are understood as integral to an individual's psychological and spiritual development. Therefore, the author in this study attempts to examine and explain how the concept of spirituality is understood and integrated within the framework of Transpersonal Psychology, using a literature review method. This analysis aims to provide a comprehensive overview of how modern psychological theory and practice can interact with spiritual experiences and transcendental consciousness, thereby offering new insights into understanding the dimensions of human spirituality from both scientific and practical perspectives within the context of contemporary psychology.

Humans are fundamentally spiritual beings, and differences in spiritual quality can be seen in their level of awareness and how individuals respond to challenges in the process of self-transcendence, acceptance, integration, and identity formation. The study of spirituality is inseparable from efforts to understand the essence of spirituality itself, although there are diverse interpretations of the concept of spirituality in the context of human development. However, for spirituality to be applied in education, it is crucial to conceptualize it as an integral part of individual growth. On the other hand, rapid technological advances have resulted in increasingly strained relationships between humans and religion, nature, and other creatures. This situation emphasizes the importance of spirituality as a fundamental element within the human being. Spirituality serves not only as an internal identity but also as a means to discover a more complete meaning in life. By instilling spiritual values, individuals are able to build self-awareness, strengthen integrity, and live a more meaningful life. Therefore, spirituality is a crucial aspect of education and character development, as well as a foundation for facing modern challenges without losing the balance between material needs and transcendent values (Haryanto, 2024). In modern psychology, Transpersonal Psychology has emerged as a school of thought that emphasizes the importance of the spiritual dimension in understanding humans. This school of thought highlights transcendental experiences and spiritual awareness as crucial elements in individual growth. From the early to mid-20th century, Western psychology focused primarily on Clinical Psychology and Experimental Psychology, which emphasized behavior, mental processes, and clinical healing, while paying less attention to the spiritual dimension. With the advent of Transpersonal Psychology, attention began to shift to integrating spiritual experiences and higher consciousness into individual development. The spiritual aspect is seen as central to holistic psychological development, not merely an add-on. Transpersonal Psychology provides a theoretical and methodological framework for understanding the relationship between consciousness, transcendental experiences, and holistic human psychological development (Abbas, 2025).

Research shows that humans can undergo life experiences that significantly alter perspectives, priorities, and life goals, thus fostering fundamental personal transformation. Humanists emphasize that these transformative experiences are unique and cannot be measured with standard instruments, as they encompass profound emotional, spiritual, and reflective dimensions. A holistic and subjective approach is necessary to understand the impact of these experiences on personal growth. While Roberto Assagioli emphasizes the importance of exploring fundamental issues in Transpersonal Psychology, he focuses on practical applications in psychotherapy, including the synthesis of personal and spiritual aspects, the management of spiritual crises, and techniques for developing the transcendent center of personality. Transpersonal Psychology serves as a bridge between psychology and spirituality, integrating psychological theories, concepts, and methods with spiritual practices such as meditation, rituals, and mystical experiences. Through this approach, spiritual experiences are understood as integral to psychological and spiritual development, enabling a more comprehensive understanding of human consciousness. Literature review is an important method for examining how spirituality can be applied within the framework of Transpersonal Psychology, opening new insights into understanding the spiritual dimension of humans scientifically and practically within the context of contemporary psychology.

## LITERATURE REVIEW

In recent decades, transpersonal psychology has emerged as an approach that emphasizes spiritual experiences as an integral part of human development. Unlike traditional psychology, which focuses on cognitive, emotional, and behavioral aspects, transpersonal psychology views humans as beings with the potential to attain higher consciousness and experience profound transcendence. This perspective emphasizes the importance of integrating spiritual experiences with psychological growth, including the ability to cope with stress, conflict, and the challenges of everyday life. Research in this field shows that spiritual experiences can improve mental health, shape positive character, and strengthen an individual's

capacity to live a meaningful life. The study of spirituality in transpersonal psychology is not only relevant to the development of psychological science but also provides practical insights for education, counseling, and psychological interventions oriented towards fulfilling individuals' spiritual needs. Therefore, this study aims to explore the concept of spirituality from a transpersonal perspective, analyze its implications for psychological well-being, and understand how spiritual experiences can be a source of strength and a driver of personal growth.

First, research conducted by Willia Tria Apriliani (2021) about "Transpersonal Psychological Spirituality in Islamic Guidance and Counseling." This study examines the concept of spirituality through the lens of transpersonal psychology using a literature review approach. The primary focus of this study is to explore how mystical experiences and higher consciousness influence an individual's understanding of spiritual meaning. This study emphasizes the importance of integrating various dimensions of human life, including the spiritual, physical, emotional, and mental aspects, so that spirituality is not viewed in isolation but as an interconnected whole. Thus, spiritual experience is considered a transformational process that influences holistic personal development, helping individuals achieve balance between mind, feelings, body, and soul. This study also highlights that spiritual understanding is not merely theoretical but has practical implications in everyday life, including decision-making, character development, and improving psychological well-being. Through a comprehensive literature review, this study confirms that spirituality, from a transpersonal psychology perspective, is an essential dimension in understanding humans holistically and can serve as a foundation for developing counseling practices, education, and psychological interventions oriented towards individual spiritual growth (Apriliani, 2021).

Second, research conducted by Faiz Musthofa Abbas (2025) on "The Integrity of Sufism and Transpersonal Psychology: Exploring Mystical Experiences in Mental Health." This research explores the integrity between Sufism and transpersonal psychology using a literature review approach. The primary focus of the research is to examine the mystical experiences encountered in Sufi practices as a mechanism for psychological transformation. In this perspective, mystical experiences are not only understood as spiritual phenomena, but also as processes that significantly contribute to improving an individual's mental well-being. This research emphasizes how Sufi practices, such as meditation, dhikr, and inner reflection, can help individuals develop higher self-awareness, manage emotions, and build psychological resilience in facing life's pressures. Additionally, this research highlights the significance of Sufi experiences as a component of a spirituality-based therapy model, which integrates psychological and spiritual dimensions to enhance mental health. Thus, this study confirms that the integration of the concepts of Sufism and transpersonal psychology not only enriches the theoretical understanding of spirituality, but also provides a practical basis for the development of psychological interventions that are holistic, based on spiritual experience, and oriented towards personal growth and overall psychological well-being (Abbas, 2025).

Third, research conducted by Al Fira Elisa Aziz (2025) on "The Concept of Humanity in Transpersonal Psychology." This research discusses the concept of humanness from a transpersonal psychology perspective, with a primary focus on the spiritual dimension, transcendent experiences, and efforts to develop higher consciousness. This study emphasizes that humans are not only composed of physical and psychological aspects, but also possess spiritual potential that can be developed to achieve higher levels of consciousness. The research highlights how transcendent experiences such as peak experiences, profound self-awareness, and connectedness with broader dimensions play a role in shaping an individual's understanding of the meaning of life and psychological well-being. Furthermore, this research emphasizes the importance of integrating psychological and spiritual aspects within the human being, so that spiritual development is inseparable from emotional, mental, and social growth. With this approach, transpersonal psychology provides a holistic conceptual framework for understanding humans as a whole, where the spiritual aspect becomes an inseparable part of personal identity and development. The findings of this study indicate that the integration of psychological and spiritual dimensions contributes significantly to an individual's well-being, personal growth, and ability to face the challenges of everyday life (Aziz, 2025).

Fourth, research conducted by Yuni Novitasari, Cece Rahmat, Syamsu Yusuf and Nandang Budiman (2023) on "A Spirituality Approach to Counseling in a Cultural Context in Indonesia." This study highlights a spirituality-based counseling approach within a cultural context, emphasizing the crucial role of spirituality in supporting individual mental health and self-development. This study uses a transpersonal psychology perspective as a theoretical foundation, which views humans holistically, including physical, emotional, mental, and spiritual dimensions. Research shows that integrating spirituality into counseling practice not

only helps individuals cope with stress and psychological challenges but also encourages personal growth and greater self-awareness. By understanding the spiritual values inherent in the cultural context, counselors can design more sensitive, relevant, and effective interventions to support client well-being. Furthermore, this study emphasizes that a transpersonal approach allows for the integration of spiritual experiences with psychological strategies, thus creating a more comprehensive and meaningful counseling process. The results of this study strengthen the understanding that spirituality has a significant contribution to strengthening mental health, building character, and increasing an individual's capacity to face daily life more wisely and balanced (Novitasari et al., 2023).

Fifth, research conducted by Ryandi (2016) on "Spiritual Experience According to Transpersonal Psychology (Critical Study of Sufism)." This research discusses spiritual experience from the perspective of transpersonal psychology, focusing on how such experience is an integral part of transcendental awareness and human self-development. This study emphasizes that spiritual experience is not merely phenomenal or theoretical, but also plays a central role in shaping an individual's well-being, self-awareness, and psychological growth. In the context of modern psychology, this research highlights that mystical and spiritual experiences are core elements that distinguish the transpersonal approach from conventional psychological approaches, as they broaden the understanding of the human capacity to achieve higher consciousness. This research also examines how spiritual experience can help individuals integrate emotional, mental, and spiritual dimensions, thereby creating an inner balance that supports holistic personal development. Furthermore, transcendental experience is seen as a mechanism of psychological transformation that enables individuals to face stress, conflict, and life's challenges with deeper awareness. Thus, this research emphasizes the importance of spiritual experience as the core of transpersonal psychology, both as a theoretical foundation and as a practical guide for human self-development (Ryandi, 2016).

Previous studies have demonstrated that spirituality is a vital aspect of human development, playing a significant role in psychological well-being. Transpersonal psychology emphasizes spiritual experiences as elements capable of expanding individual awareness, shaping positive character, and helping to face various life challenges. Previous studies have highlighted various dimensions of spiritual experiences, ranging from higher consciousness and mystical experiences to the integration of psychological and spiritual aspects within the human being. The results of these studies suggest that spiritual experiences not only impact personal development but can also enhance the ability to cope with stress, improve the quality of social relationships, and provide a deeper meaning to daily life. Furthermore, spirituality has also been found to be relevant in the context of education, counseling, and spiritual-based mental health practices, thus providing practical contributions to the development of more holistic psychological interventions. Overall, the existing literature emphasizes the importance of understanding spirituality from a transpersonal psychology perspective as part of a holistic approach to human well-being, incorporating physical, emotional, mental, and spiritual dimensions. Therefore, this study seeks to strengthen understanding of the role of spirituality in shaping an individual's overall well-being and self-development.

## METHOD

The library research methodology in the study "Spirituality in a Transpersonal Psychology Perspective" is a qualitative approach that aims to examine, analyze, and synthesize relevant literature sources to gain an in-depth understanding of the concept of spirituality from a transpersonal psychology perspective. This research was conducted by collecting secondary data in the form of books, journal articles, theses, and other scientific documents related to transpersonal psychology and spirituality. The collected data were then systematically analyzed using content analysis to explore important themes, patterns, and interrelationships between concepts found in the literature. This method allows researchers to examine various existing perspectives and theories to build a strong conceptual foundation and identify research gaps that may have been unexplored in this field (Sari & Asmendri, 2020). Furthermore, library research in the context of this theme often uses descriptive and comparative approaches. The descriptive approach serves to systematically describe various concepts of spirituality and transpersonal psychology based on the literature used as sources. The comparative approach is used to compare the views or theories of various authors and schools of thought in transpersonal psychology and in the study of spirituality. Thus, this study not only explains one perspective unilaterally, but also illustrates the diversity and dynamics of developing scientific



thinking regarding spirituality in transpersonal psychology. This is crucial to ensuring a holistic and contextual study of the phenomenon of spirituality in psychology (Apriliani, 2021).

Data collection techniques in library research are conducted through document and documentation studies. Researchers search for and download various literature sources from digital libraries, scientific journals, e-books, and other reliable sources. These sources are then sorted based on their relevance, completeness, and credibility for analysis. This method allows research to be conducted economically and efficiently without the need for direct primary data collection. Furthermore, this method is highly appropriate for the field of transpersonal psychology, which is heavily associated with the study of spiritual theory, philosophy, and practices documented in various academic and philosophical works (Rahmi et al., 2022). Data analysis in library research uses content analysis techniques, which identify key themes emerging from the literature and formulate the meaning and interrelationships between these themes. Researchers delve into the content of each reference to uncover fundamental concepts such as transcendental consciousness, mystical experience, mind-body integration, and the spiritual aspects of humans that are at the core of transpersonal psychology. This analysis aims to synthesize a comprehensive conceptual understanding and demonstrate how these various sources complement or even contradict each other in their views on spirituality. The results of this analysis serve as the basis for developing new theories, models, or conceptual frameworks in subsequent research.

The strength of library research methodology in the context of spirituality and transpersonal psychology lies in its ability to provide a robust and comprehensive theoretical foundation without relying on primary experimental or field data. This research is highly relevant for studies on spirituality, which is often abstract and difficult to measure quantitatively. By exploring various literatures, researchers can broaden their insights and establish connections between transpersonal psychology theory and spiritual practices and philosophies found in various traditions. This method also opens up opportunities to identify research gaps that can be deepened through qualitative or quantitative methods in the future (Mardiana et al., 2025). Thus, library research on the theme "Spirituality in the Perspective of Transpersonal Psychology" employs a systematic, structured, and critical approach to reviewing existing literature, providing an in-depth conceptual overview and understanding. This method is particularly suitable for use in theoretical studies, philosophical studies, and the development of complex and multidimensional models of spiritual psychology, which are challenging to achieve through primary data collection alone. This research provides an important foundation for the development of transpersonal psychology studies, which continues to evolve as a fourth school of thought in modern psychology, placing spiritual experience at its central aspect.

## RESEARCH RESULTS

### Understanding and Nature of Spirituality

Spirituality comes from the word spirit, which means soul or spirit. Terminologically, spirituality refers to non-physical inner strength, encompassing emotions and human character. In the psychology dictionary, the word spirit is defined as something immaterial (non-material or spiritual) and divine (Rois, 2019). Spirituality is a human or individual experience that leads to inner strength to achieve a level of self-awareness. Spirituality is an individual's psychological experience of responding to and understanding the existence of the universe, transcendence, or the highest power in life, such as God, eternity, noble values, feelings of awe, and other things that make everything meaningful (Novitasari, 2017). The essence of spirituality is a bond, connection, or relationship between oneself and God, fellow humans, and the environment or the universe (Jaenudin, 2012). Other words, a person can be said to have reached the peak of their experience or spirituality by observing their relationship with God, nature, and humans. This relationship is a meaning that humans experience in seeking a deeper understanding of the meaning of life in the world. This is done by eliminating material traits within humans in order to seek true happiness, namely happiness in the afterlife. Spirituality has become a crucial need for human psychology. This is reflected in Western society, which is described as a modern society or post-industrial society that has lost its divine vision. This results in the emergence of psychological symptoms in the form of spiritual emptiness (Jaenudin, 2012). Spirituality is considered irrational because it cannot be reached by the sense of sight. However, spirituality as a metaphysical dimension goes beyond what is appropriate. In its development, many have studied spiritual aspects, which are empirically proven through sources of knowledge, observations, and discoveries.

Essentially, spirituality is inseparable from the concept of thinking about divinity. There are two dimensions of spirituality, including:

First, the Belief Dimension. The belief dimension can be understood as belief in activities or phenomena that cannot be perceived by the physical senses, but rather felt through inner awareness. Examples include closeness to the Creator, a sense of serenity, inner peace, and other spiritual experiences that give meaning to life. From the perspective of the relationship between the soul and spirituality, the two are interrelated aspects, where the soul element is the main driver in the process of thinking, feeling, and acting for each individual. The soul encourages humans to reflect, understand moral values, and direct behavior in accordance with their spiritual beliefs. According to Al-Ghazali, as explained by A.F. Jaelani, the soul is the most fundamental core of the human self, which is the center of consciousness, knowledge, and spiritual experience. Thus, faith is not only an aspect of ritual or formality, but also includes an internal dimension that forms self-awareness, emotional stability, and the ability to face life's challenges. This integration between the soul and spirituality allows individuals to achieve inner balance, strengthen their vertical relationship with God, and build harmony in horizontal relationships with other humans and their environment. The Word of Allah Q.S. Az-Zumar verse 42

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Meaning: "Allah takes hold of the soul (of a person) at the time of death and (holds) the soul (of a person) who has not died during his sleep; then He holds back the soul (of a person) for whom He has decreed death and He releases the other soul until an appointed term. Indeed, in that are signs of Allah for a people who think"

Based on this verse, it can be understood that the soul, according to God's word, serves as the primary means for humans to think, reflect, and develop self-awareness. The soul is not merely a passive entity, but an active force that guides individuals through a process of daily reflection and practice. Through consistent practice, the soul enables humans to form character, internalize moral values, and direct behavior in accordance with recommended spiritual principles. In other words, the soul is at the center of humans' ability to learn, assess, and make wise decisions, and serves as a driving force in building harmonious relationships with God, others, and the surrounding environment. God's word emphasizes that developing the soul through spiritual and ethical practice is key to achieving spiritual maturity and balance in life. Therefore, understanding the function of the soul is not merely theoretical but also practical, because through practice, reflection, and daily experience, individuals can strengthen their spiritual awareness, hone their critical thinking skills, and create a meaningful life aligned with divine values. The soul, in this context, serves as a bridge connecting internal consciousness with the realities of real life.

Second, the behavioral or charitable dimension (The Behavioral Dimension). The behavioral or charitable dimension of spirituality reflects a person's beliefs as manifested through concrete, directly observable actions. This dimension shows how aspects of faith and spiritual beliefs are translated into concrete daily activities. Examples include the performance of worship, religious rituals, and various activities containing spiritual and moral values. Spiritual behavior is not merely a formality, but also a reflection of an individual's understanding, awareness, and integrity regarding their beliefs. Through these activities, a person not only expresses a vertical relationship with God but also builds harmonious horizontal relationships with other humans and the environment. The charitable or behavioral dimension of spirituality plays a vital role in shaping character, enhancing self-discipline, and fostering a sense of social and ethical responsibility. In other words, spiritual behavior is a tangible indicator of the quality of faith, where the beliefs within the soul are translated into meaningful and beneficial actions. Therefore, the behavioral dimension is an integral part of the spiritual experience, because through consistent and meaningful actions, individuals can internalize spiritual values and strengthen the balance between the spiritual, moral, and social dimensions of their lives (Adami, 2006).

Spirituality is closely related to an individual's beliefs in carrying out various religious activities and practices, which are at the heart of shaping one's spiritual dimension. These activities are not merely ritualistic in nature but also serve as a means of developing self-awareness and strengthening spiritual

values in everyday life. Understanding spirituality can be achieved through an internal process that involves freeing the soul from excessive attachment to the material or physical world. Thus, individuals are guided to develop a balance between the inner dimension and concrete actions in life, thus creating harmony between thoughts, feelings, and behavior. This approach emphasizes that spirituality is not merely a subjective experience but also a practical guide to living a more meaningful and ethical life. Through spiritual development, one can strengthen one's relationship with God, develop character based on moral values, and improve the quality of social interactions. By harmonizing thoughts and actions, spiritual experiences become a key driver of personal growth, emotional maturity, and overall well-being, enabling individuals to live life with full awareness and integrity (Priyanto, 2020).

### **Spirituality in Transpersonal Psychology**

Transpersonal Psychology is a field of study that explores spiritual experiences. According to Groff in the book *Transpersonal Psychology* by Ujam Jaenudin, the definition of Transpersonal Psychology is a branch of psychology that discusses the main field of study on spirituality as an important dimension of the human soul. The strength of Transpersonal Psychology is specifically based on evidence of experience, observations, and discoveries from experts who scientifically regarding the highest values, peak experiences, mystical experiences, ecstasy, bliss, transcendence, cosmic consciousness and so on (Jaenudin, 2012). According to Noesjirwan, Transpersonal Psychology is defined as a study that examines the highest human potential and efforts to recognize, understand, and realize states of consciousness that unite spiritual and transcendent aspects. This approach emphasizes that humans have the capacity to experience levels of consciousness that transcend ego experience and everyday life, thus enabling the integration of psychological, spiritual, and transcendental dimensions. In his explanation, Noesjirwan outlines five main objects of study of Transpersonal Psychology (Musbihin & Khatimah, 2024). The first is states of consciousness, which include peak experiences, cosmic consciousness, and transcendental consciousness. Second, the highest potentials or human abilities can be achieved through self-development and spiritual experiences. Third, the ability to transcend ego or personal boundaries, enabling individuals to achieve broader self-understanding. Fourth, the aspect of transcendence, namely the ability to connect with a higher reality or dimension beyond physical experience. Fifth, spirituality, which emphasizes the importance of developing inner awareness, noble values, and religious experiences in human life. Thus, Transpersonal Psychology focuses on the integration of inner experience, spirituality, and the development of human potential as a whole.

Sutich defines Transpersonal Psychology as the name given to a newly emerging force in the field of psychology, formed by a number of psychologists, male and female experts from other fields who are concerned with the highest human abilities and capabilities that have not been systematically studied by behavioral psychology or classical psychoanalytic theories or by humanistic psychology (Mujidin, 2005). Thus, Transpersonal Psychology not only broadens the scope of psychological studies, but also provides a conceptual framework that allows for a holistic understanding of humans, where psychological, emotional, spiritual, and transcendental aspects can be studied and integrated systematically to support personal growth, mental well-being, and more meaningful spiritual experiences.

In its development, Transpersonal Psychology is a branch of modern psychology after psychoanalysis, behaviorism, and humanism. Then, transpersonal psychology emerged as a development of humanistic psychology. Therefore, the figures that emerged in psychoanalytic psychology are those who come from humanistic. Important figures in Transpersonal Psychology include Abraham Maslow, Stanislav Grof, and Ken Wilber. Maslow, for example, added "self-actualization" and "peak experience" to his hierarchy of needs as manifestations of human spiritual potential. The characteristics of Transpersonal Experience are usually marked by a sense of connectedness with something greater than oneself, feelings of peace, gratitude, or universal love, a temporary loss of ego boundaries or self-identity, an awareness of the deeper meaning of life, a change in perception of reality, and changes in perception of reality. This experience can occur through deep meditation, prayer, spiritual crises, or even in extreme conditions such as near death. Transpersonal Psychology studies fields related to spiritual or mystical experiences and the spiritual soul in humans. One of the spiritual research is peak experience. Transpersonal psychology focuses more on the spiritual or transcendental aspects of the human self. This is what distinguishes the concept of human between humanistic psychology and transpersonal psychology. Then, if the results of a person's integration are transcended to God, the quality of that person will increase from personal to transpersonal. Someone



who has reached this transpersonal stage "feelings of human awe at the beauty and majesty of creation and feelings of smallness and humiliation in the middle of the night, which he witnessed are the nature that God has given to humans to be able to see all that is in heaven and on earth so that he can find the creator, feel devoutness towards Him, and can worship Him. Whether out of fear or out of love." From this expression, it can be seen that someone who acknowledges that beauty is God's creation means he has entered the transpersonal realm (Lajoie & Shapiro, 1992). John Davis put forward six basic concepts in Transpersonal Psychology, one of which is the peak experience. This term was first used by Maslow to examine mystical experiences and other experiences that occur in a state of optimal psychological health. Maslow realized that the use of terms with religious or spiritual connotations could limit scientific understanding, so he chose the term "peak experience" as a more neutral term. Thus, peak experience becomes a concept that encompasses moments of transcendence and high human consciousness without being tied to a particular religious framework, remaining relevant in the study of modern transpersonal psychology (Abbas, 2025).

Peak experiences have several characteristics that indicate the intensity and depth of one's spiritual experience. First, the individual experiences intense and profound emotions, similar to a state of ecstasy. Second, a feeling of extraordinary inner peace and tranquility emerges, followed by a sense of alignment, harmony, and oneness with the universe. Third, the individual gains a deeper understanding and a new awareness of the meaning of life. Fourth, these experiences are felt to be so special that they are difficult or even impossible to describe in words. In addition to peak experiences, Transpersonal Psychology also emphasizes the concept of self-transcendence, where an individual's awareness transcends the limits of everyday definitions and personal self-image, leading to a direct experience of connectedness and oneness with others and the universe. Furthermore, optimal health becomes a focus, encompassing not only the ability to cope with environmental demands and personal conflicts but also the ability to serve others meaningfully. Second, spiritual emergencies can arise as disturbing experiences, yet stem from spiritual phenomena. The developmental spectrum encompasses the integration of various psychological and philosophical concepts into a transpersonal framework, while meditation serves as a practice to quiet the mind, center awareness, and cultivate a transpersonal state. All these dimensions show how Transpersonal Psychology emphasizes the integration of inner experience, spirituality, and holistic human development (Yulianti, 2019).

Spirituality is self-awareness and an individual's awareness of one's origin, purpose, and destiny. Spirituality is a belief in one's relationship with the Almighty and Creator, for example, someone who believes in Allah as Creator or Almighty. Spirituality encompasses the human relationship with God, through the medium of prayer, fasting, zakat, pilgrimage, and so on. Spiritual needs are the harmonizing of the dimensions of life. These dimensions include finding meaning, purpose, suffering, and death; the need for hope and faith in life; and the need for belief in oneself and God. There are five basic human spiritual needs: meaning and purpose in life; a sense of mystery; devotion; trust and hope in times of hardship (Hawari, 2002). Transpersonal psychology, like humanistic psychology, focuses on the spiritual dimension of humans, which contains extraordinary potential and abilities that have been largely overlooked in contemporary psychological studies. The difference is that humanistic psychology utilizes these potentials to improve interpersonal relationships, while Transpersonal Psychology is more interested in examining subjective-transcendental experiences and the extraordinary experiences of this human spiritual potential. "Transpersonal psychology is concerned with the study of humanity's highest potential, and with the recognition, understanding, and realization of unitive, spiritual, and transcendent states of consciousness." The formulation above shows two important elements that are the target of Transpersonal Psychology's study, namely the higher potentials and the phenomenon of human consciousness (Lajoie & Shapiro, 1992). Transpersonal Psychology has carved a revolutionary perspective on humans and their consciousness. It is said to be revolutionary because there are basic assumptions in Transpersonal Psychology that are different from previous schools of psychology. Vaughan, Wittine, and Walsh in a manuscript entitled *Transpersonal Psychology and Religion Person* (in E.P. Shafranske (ed.) *Religion and Clinical Practice of Psychology*, 1996) mention four basic assumptions of Transpersonal Psychology. First, Transpersonal Psychology is an approach to healing and growth that encompasses all levels of the identity spectrum—prepersonal, personal, and transpersonal.

The prepersonal stage begins in the womb and lasts until the age of 3-4. At this stage, consciousness is driven by the desire for survival, protection, and a sense of connection. The personal stage encompasses a cohesive and stable sense of self. In the transpersonal stage, the individual becomes aware of their

longing for deeper self-knowledge. Second, Transpersonal Psychology recognizes the unraveling of the therapist's self-awareness and spiritual worldview as central to shaping the nature of the therapy process and outcomes. This assumption is a hallmark of Transpersonal Psychology, requiring the therapist to commit to their spiritual orientation toward life. Third, Transpersonal Psychology is a process of awakening or enlightenment from micro-identity to macro-identity. Transpersonal Psychology considers what Stanislav Grof called a spiritual emergency as a spiritual process that will guide people toward greater personality or moral growth and higher functioning. Fourth, Transpersonal Psychology will facilitate the awakening or enlightenment process by using techniques that sharpen intuition and deepen personal and transpersonal awareness of the self. Wisdom and intuition are fostered and developed through techniques such as meditation, imagery, dreaming, and altered states of consciousness. Transpersonal psychology has brought a new dimension to psychotherapy, or what is now commonly referred to as spiritual intervention in psychotherapy. Prayer, remembrance, repentance, and other religious rituals have become powerful tools in aiding the healing process. To this end, Transpersonal Psychology can be said to have successfully combined Islamic educational studies with the spirituality of religious traditions (Lajoie & Shapiro, 1992). The foundation of transpersonal psychotherapy is viewing clients as beings with the potential for spiritual awareness and an inseparable part of the universe. Practically, mental disorders are more likely caused by internal factors that prevent individuals from placing themselves within that whole.

Some of the therapy methods offered have similarities with humanistic psychotherapy. The concept that humans are an inseparable part of the universe as a whole is strongly held in Eastern mystical views. In Hinduism, we recognize the concept of Hiranyagarbha, the universal mind that is the basis of the creation of the world. Therefore, by trying to connect and clear our minds with the mind of Brahman, our spiritual potential will naturally be unearthed (Wilber, 2007). Transpersonal psychology in Islamic studies can be understood in several ways, including: first, meditation, a way to deepen Islamic teachings on cultivating the heart, piety, patience, sincerity, and surrender. Meditation is a free form of worship that is not bound by space and time or the object of meditation itself. Second, according to linguistic experts, *tawakkal* means entrusting matters to someone who is relied upon or trusted, when one feels weak in those matters. *Tawakkal* is a reflection of *al-istianah* (asking for help only from Allah SWT).

## DISCUSSION

Spirituality can be understood as a non-material inner experience that emphasizes an individual's relationship with God, fellow human beings, and the universe. In psychology and religious studies, the dimensions of spirituality are usually divided into two main aspects: belief and behavior or deeds. The belief dimension encompasses the beliefs, values, and principles that form the basis of an individual's spiritual understanding, while the behavior dimension emphasizes the manifestation of these beliefs in concrete actions, such as worship, social service, or religious activities. This multidimensional approach to spirituality is widely found in modern psychology literature and religious traditions, demonstrating that spiritual experiences are complex and holistic. Various studies emphasize that spirituality is an internal experience that allows individuals to explore the meaning of life, develop self-awareness, and feel connected to something greater than themselves. Thus, spirituality serves not only as a moral guide or religious ritual, but also as a means for personal growth, self-understanding, and psychological well-being. This integration of beliefs, actions, and inner awareness is what makes spirituality a crucial dimension in the formation of character and the holistic human experience (Lanza et al., 2014).

The faith dimension encompasses beliefs and convictions that cannot be empirically proven through direct observation or measurement, yet have a significant impact on an individual's psychological and social well-being. This aspect forms an internal framework that guides a person's thoughts, feelings, and behavior, thus influencing how they cope with life's stresses, make decisions, and relate to others. Research shows that the level of faith and the integration of faith in daily life correlate with emotional stability, stress management, and life satisfaction. The faith dimension is not only related to a vertical relationship with God or a transcendent power but also plays a role in building social harmony and ethics in interactions between individuals. Thus, although not directly observable, faith has a significant effect on human quality of life and well-being. This dimension serves as an important foundation for spiritual growth, character development, and the achievement of inner balance, while also supporting the understanding that spiritual experiences are an integral part of a holistic human life (Koenig, 2012) regarding the role of spirituality in mental health.

The behavioral dimension, as a tangible manifestation of spirituality, demonstrates that spirituality is not merely a matter of subjective experience but is also manifested in actions, ethics, and meaningful social interactions. This discussion illustrates how the integration of inner beliefs with daily behavior plays a role in forming an individual's character that is balanced between the outer and inner worlds.

The discussion of the relationship between the soul and spirituality, with reference to Q.S. Az-Zumar verse 42, emphasizes that the soul is not merely a passive element within the human being, but plays an active role as a center of reflection, spiritual practice, and character formation. The soul functions as a link between internal consciousness and external reality, while also being the primary driver in the process of spiritual learning, decision-making, and the formation of ethical attitudes. This approach emphasizes that spiritual development is not only related to ritual or religious aspects, but also involves self-awareness, understanding moral values, and the integration of life experiences. According to Koenig, the soul as the core of the human spiritual dimension plays a crucial role in shaping psychological well-being, including the instilling of moral values, achieving inner peace, and increasing resilience to pressure and stress. Thus, strengthening and maintaining mental health is the foundation for balanced spiritual growth and a meaningful life, in which individuals are able to face life's challenges with full awareness, wisdom, and inner peace. Transpersonal psychology emphasizes the central role of the soul in supporting the holistic integration of the psychological, emotional, and spiritual dimensions of the human being (Koenig, 2012). Integrating spiritual aspects into mental health services can improve therapy outcomes by fostering hope, meaning in life, and inner balance.

Transpersonal psychology, as a continuation and development of humanistic psychology, emphasizes the highest spiritual experiences an individual can attain, including peak experiences, transcendental consciousness, and self-integration that transcends the boundaries of ego identity. This approach views humans as beings with the potential to experience profound and transcendent experiences, which not only impact psychological aspects but also enrich the spiritual dimension. Transpersonal psychology places spiritual phenomena at the heart of scientific study, allowing psychological research and practice to incorporate inner experiences and transcendence as valid and learnable elements. Thus, this branch of psychology opens up space for the development of therapies and personal growth strategies that integrate spiritual, emotional, and psychological aspects. Through understanding peak experiences and transcendental consciousness, individuals can achieve self-transformation, broaden their understanding of the meaning of life, and improve their overall quality of life. Transpersonal psychology offers a holistic framework that allows humans to explore the deepest dimensions of consciousness, develop spiritual potential, and create harmony between the ego, soul, and transcendental experiences in everyday life (Inine, 1993).

According to Fisher, transpersonal psychology brings a revolutionary paradigm that approaches humans as multidimensional beings, with spiritual aspects not merely complementary but central to the process of healing and self-development. Transpersonal experiences contribute significantly to psychological well-being and moral development. The four basic assumptions of Transpersonal Psychology, which emphasize the spectrum of identity (pre-personal, personal, and transpersonal), the therapist's conscious involvement, the process of spiritual awakening, and intuition-developing techniques such as meditation, are highly relevant in contemporary psychotherapy practice. This approach acknowledges the complexity of human beings across multiple dimensions while also providing space for interventions that integrate spiritual and psychological aspects. The practice of transpersonal psychotherapy, which incorporates prayer, remembrance, and religious rituals, is an important innovation for a religious society like Indonesia. This not only enriches conventional therapy but also connects psychological interventions with local spiritual and cultural traditions (Koenig, 2012).

The integration of spirituality from an Islamic perspective through the concepts of *tafakkur* and *tawakkal* emphasizes that spiritual experiences are always linked to a religious context. In Islam, spiritual practices extend beyond rituals to cultivating the heart, developing piety, and cultivating ongoing ethical habits. Islamic psychology views spirituality and psychology as interconnected, enabling systematic spiritual development to strengthen the mental health and emotional resilience of Muslim individuals. This approach emphasizes the importance of harmonizing the spiritual and behavioral dimensions in developing a holistic and balanced personality. The relationship between spirituality and psychological well-being is intimate, as it provides a framework for understanding and coping with the challenges of suffering, death, and life's conflicts. The inner dimension of spirituality builds mental resilience, fosters serenity, and provides lasting

hope. Research indicates that individuals with high levels of spirituality tend to have a better quality of life, manage stress effectively, and maintain harmonious social relationships (Jury et al., 2017). Thus, spirituality in Islam serves not only as a moral foundation but also as a source of psychological strength, enabling individuals to achieve holistic well-being and a meaningful life.

## CONCLUSION

Spirituality, from a transpersonal psychology perspective, occupies a crucial position in understanding human development within modern psychology. The transpersonal approach provides a broader framework, understanding spirituality not merely as a formal expression of religiosity but as a subjective experience arising from individual consciousness. Thus, every inner experience and spiritual reflection can serve as a means of self-development, character growth, and improved quality of life. Transpersonal psychology emphasizes that transcendent experiences, such as peak experiences, transcendental consciousness, and self-integration, are fundamental aspects that enable individuals to experience inner transformation and a deeper understanding of the meaning of life. Furthermore, spirituality, in a transpersonal context, bridges the psychological, emotional, and spiritual dimensions of humankind, enabling the inner experiences gained to enhance mental resilience, emotional well-being, and the ability to face life's challenges. This approach also emphasizes that self-transformation is not solely individual but can broaden awareness of one's relationship with the universe, others, and transcendental forces. By systematically understanding and integrating spiritual experiences, individuals can achieve balance between the ego, the soul, and transcendental consciousness. The transpersonal psychology perspective offers a significant contribution to modern psychological studies by emphasizing spiritual experiences as central to personal growth and the formation of meaning in life. This approach not only provides theoretical insights but also provides a practical foundation for psychological interventions, counseling, and holistic self-development, enabling humans to live fully conscious, harmonious, and meaningful lives.

## REFERENCES

- Abbas, F. M. (2025). Integritas Sufisme dan Psikologi Transpersonal Eksplorasi Pengalaman Mistis Dalam Kesehatan Mental [Sufism Integrity and Transpersonal Psychology: Exploring Mystical Experiences in Mental Health]. *E-Jurnal.lainsorong.Ac.Id*, 17(1), 166–184. <https://doi.org/10.47945/tasamuh.v17i1.1921> [In Indonesian]
- Adami, A. (2006). *Hubungan Spiritualitas dengan Proactive Coping Survivor Bencana Gempa Bumi di Bantul* [The Relationship Between Spirituality and Proactive Coping among Earthquake Disaster Survivors in Bantul]. Skripsi, Universitas Islam Indonesia.
- Apriliani, W. T. (2021). Spiritualitas Psikologi Transpersonal dalam Bimbingan dan Konseling Islam [Transpersonal Psychological Spirituality in Islamic Guidance and Counseling]. In *Tesis*.
- Aziz, A. F. E. (2025). Konsep Manusia dalam Psikologi Islam [The Concept of Humanity in Islamic Psychology]. *Maliki Interdisciplinary Journal (MIJ)*, 3(July), 31.
- Braud, William, & Anderson, R. (1998). *Transpersonal Research Methods for the Social Sciences: Honoring Human Experience*. Sage Publications.
- Firmansyah, B., Aliyah, N. D., & Darmawan, D. (2024). Pengaruh Kompetensi Guru PAI, Perhatian Orang Tua, dan Pergaulan Teman Sebaya terhadap Pembentukan Karakter Siswa di MA Unggulan Nur Al-Jadid Waru Sidoarjo [The Influence of Islamic Religious Education Teacher Competence, Parental Attention, and Peer Rela. *TEACHING: Jurnal Inovasi Keguruan Dan Ilmu Pendidikan*, 4(3), 203–214. <https://doi.org/10.51878/teaching.v4i3.3345> [In Indonesian]
- Haryanto, S. (2024). Relevansi Dimensi Spiritual Manusia terhadap Implementasi Pendidikan Karakter [The Relevance of the Human Spiritual Dimension to the Implementation of Character Education]. *Jurnal Keislaman*, 7(1), 57–65. <https://doi.org/10.54298/jk.v7i1.238> [In Indonesian]
- Hawari, D. (2002). *Manajemen Stres, Cemas dan Depresi* [Stress, Anxiety and Depression Management]. Fakultas Kedokteran Universitas Indonesia.



- Inine, C. (1993). On Transpersonal Definitions. *The Journal of Transpersonal Psychology*, 25(2), 199–207.
- Jaenudin, U. (2012). *Psikologi Transpersonal: Sebuah Pendekatan Spiritual dalam Memahami Perilaku Manusia [Transpersonal Psychology: A Spiritual Approach to Understanding Human Behavior]*. Pustaka Setia.
- Jury, M., Smeding, A., Stephens, N. M., Nelson, J. E., Aelenei, C., & Darnon, C. (2017). The Experience of Low-SES Students in Higher Education: Psychological Barriers to Success and Interventions to Reduce Social-Class Inequality. *Journal of Social Issues*, 73(1), 23–41. <https://doi.org/10.1111/josi.12202>
- Koenig, H. G. (2012). Religion, Spirituality, and Health: The Research and Clinical Implications. *ISRN Psychiatry*, 2012, 1–33. <https://doi.org/10.5402/2012/278730>
- Lajoie, D. H., & Shapiro, S. I. (1992). Definitions of Transpersonal Psychology: The First Twenty-Three Years. *Journal of Transpersonal Psychology*, 24(1), 79–98.
- Lanza, P. V., García, P. F., Lamelas, F. R., & González-Menéndez, A. (2014). Acceptance and Commitment Therapy Versus Cognitive Behavioral Therapy in the Treatment of Substance Use Disorder With Incarcerated Women. *Journal of Clinical Psychology*, 70(7), 644–657. <https://doi.org/10.1002/jclp.22060>
- Mardiana, P. D., Nugraha, R., Maulana, Usman, R., Febria, T., & Watara. (2025). Integrasi Pendekatan Spiritual-Filosofis dalam Kajian Filsafat Fahrudin Faiz sebagai Metode Dakwah Terapeutik [Integration of Spiritual-Philosophical Approaches in Fahrudin Faiz's Philosophical Studies as a Therapeutic Da'wah Method]. *Jurnal Al-Nahyan*, 2(1), 17–27. <https://doi.org/10.58326/jan.v2i1.212> [In Indonesian]
- Mujidin. (2005). Garis Besar Psikologi Transpersonal: Pandangan tentang Manusia dan Metode Penggalan Transpersonal Serta Aplikasinya dalam Dunia Pendidikan [An Outline of Transpersonal Psychology: A View of Humanity and Transpersonal Exploration Methods and Their Applica. *Humanitas: Indonesia Psychological Journal*, 2(1), 54–64.
- Musbihin, A., & Khatimah, K. (2024). Urban Sufism. *JOUSIP: Journal of Sufism and Psychotherapy*, 4(1), 55–68. <https://doi.org/10.28918/jousip.v4i1.7670>
- Novitasari, Y. (2017). Kompetensi Spiritualitas Mahasiswa [Student Spirituality Competence]. *JOMSIGN: Journal of Multicultural Studies in Guidance and Counseling*, 1(1), 45–70. <https://doi.org/10.17509/jomsign.v1i1.6051> [In Indonesian]
- Novitasari, Y., Rahmat, C., Yusuf, S., & Budiman, N. (2023). Pendekatan Spiritualitas Konseling dalam Konteks Budaya di Indonesia [Spirituality Approach to Counseling in the Cultural Context of Indonesia]. *GUIDENA: Jurnal Ilmu Pendidikan, Psikologi, Bimbingan Dan Konseling*, 13(3), 696. <https://doi.org/10.24127/gdn.v13i3.3376> [In Indonesian]
- Priyanto, A. (2020). Problematika Spiritual Mahasiswa Jurusan Bimbingan Penyuluhan Islam pada Matakuliah Ilmu Kalam [Spiritual Problems of Students of Islamic Guidance and Counseling Department in the Kalam Science Course]. *An-Nizom*, 5(3), 149–156.
- Rahmi, N., Putro, K. Z., & SZ, Z. F. (2022). The Psychological Approach of Transpersonal Theory in Islamic Education. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 13(1), 127–139. <https://doi.org/10.24042/atjpi.v13i1.8085> [In Indonesian]
- Rateau, M. R. (2010). Using Maslow's hierarchy of needs and Alderfer's ERG theory to evaluate human resource needs. *Journal of Behavioral Studies in Business*, 2(2), 1–13.
- Rois, N. (2019). Konsep Motivasi, Perilaku, dan Pengalaman Puncak Spiritual Manusia dalam Psikologi Islam [The Concept of Motivation, Behavior, and the Peak Experience of Human Spirituality in Islamic Psychology]. *Jurnal Pendidikan Agama Islam Universitas Wahid Hasyim Semarang, Progress*, 7(2), 184–198. <https://doi.org/10.31942/pgrs.v7i2.3096> [In Indonesian]
- Ryandi. (2016). Pengalaman Spiritual Menurut Psikologi Transpersonal (Kajian Kritis Ilmu Tasawuf) [Spiritual Experience According to Transpersonal Psychology (A Critical Study of Sufism)]. *KALIMAH*, 14(2), 139. <https://doi.org/10.21111/klm.v14i2.609> [In Indonesian]
- Sari, M., & Asmendri. (2020). Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA

- [Library Research in Science Education Research]. *Natural Science*, 6(1), 41–53. <https://doi.org/10.15548/nsc.v6i1.1555> [In Indonesian]
- Wilber, K. (2007). *Integral Spirituality: A Startling New Role for Religion in the Modern and Postmodern World*. Integral Books. <https://doi.org/10.5860/choice.44-4418>
- Yulianti, E. R. (2019). *Psikologi Transpersonal [Transpersonal Psychology]*. UIN Sunan Gunung Djati Bandung.
- Zohar, D., & Marshal, I. (2002). *SQ (Memanfaatkan Kecerdasan Spiritual dalam berpikir Integralistik untuk Memaknai Kehidupan) Arah Baru Perkembangan Psikologi [SQ (Utilizing Spiritual Intelligence in Integralistic Thinking to Understand Life) New Direction for the Development of Psycholo*. Mizan Pustaka.



© 2025 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<http://creativecommons.org/licenses/by-sa/4.0/>).