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## Transpersonal Psychology: Takhalli and its Relation to the Concept of the Soul

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### ABSTRACT (10PT)

Let us stay away from the nature and behavior of *hubb al dunya*. *Hubb al dunya* is love of the world in excess. This can have a bad impact because it causes heart and soul disease. This article aims to find the relationship between *takhalli* and the concept of soul. The approach used is a qualitative method with literature study research. The results showed: *takhalli* is withdrawing from the world by eliminating outward and spiritual immorality. Disobedience can be removed by purifying the heart through repentance, *zuhud*, and *muhasabah*. While in the concept of the soul, evil behavior occurs because humans prioritize the *lawwamah* and *ammarah nafs*. The relationship between *takhalli* and the concept of soul lies between the relationship of the heart and soul. The heart connects the spirit and the soul, even the heart is called the deepest recess of the soul.

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### INTRODUCTION

Transpersonal psychology is one of the schools of psychology. Transpersonal psychology is referred to as the fourth school in psychology. This science arose because of criticism or it could be said that the development of the previous schools of psychology, namely; psychoanalysis, behaviorism, and humanism. In other words, transpersonal psychology is a school of psychology that is disappointed with the insensitivity of the previous psychology that did not reveal the other side of humans, namely spirituality (Muhaya, 2017).

Transpersonal psychology is defined as human behavior that has reached the highest point/stage, namely the meaning of life rises to the top and becomes one with God. In Javanese, it is commonly referred to as *Manunggaling Kawula Gusti*. In more detail, as an illustration of the position of transpersonal psychology, it can be viewed from Abraham Maslow's theory of the hierarchy of human needs, namely physiological, safety, social, esteem, and self-actualization needs. The position of this transpersonal psychology is above self-actualization.

Transpersonal psychology in Islam can also be said to be the science of Sufism, which means the development of the soul in a positive direction, especially closer to the commands and teachings of Allah swt (Asnawiyah, 2014). The form of mental development above is a change in behavior, or in Islam it is called morals. One of the reasons it is important to study transpersonal psychology / Sufism is the occurrence of moral changes according to Islamic teachings. In Islam, morality is a very important study for humans, this can be proven by the following examples of authentic hadith:

“Virtue is a noble character.” (HR. Muslim).

“There is no gift from a mother and father that is more valuable to her child than noble moral education.” (HR. Bukhari).

“Goodness is good morals and evil is something that pops up in your chest and you don't like it when other people know about it.” (HR. Muslim).

“Most (of the things) that make a person enter heaven is piety to Allah and noble character.” (HR. Tirmidzi).

“There is nothing that weighs more on the scales of good deeds than good character.” (HR. Abu Daud dan Tirmidzi).

“Verily, Allah is Most Gracious, loves generosity and noble character and hates low morals.” (HR. Al-Hakim).

“Virtue is a commendable character, and sin is what troubles the soul and you don't like it when other people see it.” (HR. Ahmad).

Within the scope of transpersonal psychology there is a term known as Takhally. Takhally is withdrawal from evil behavior or sins that can damage the heart (Hanafi, 2019). Meanwhile, according to the concept of the human soul tends to commit crimes because it has a nafs al anger. On this occasion, this article seeks to explain the concept of takhally and its relationship with the concept of the soul which drives humans to commit crimes. Because every soul has the potential to be developed, be it the potential for sinful or good deeds (Setiawan, W. etc. 2019). In addition, this

paper will explain what steps a Muslim must take when committing evil or sinful acts.

## **METHOD**

In writing this article the research approach used is a qualitative methodology with a literature study type of research. The subjects in this study were about transpersonal psychology, takhalli, and the concept of the soul (nafs). While the data collection in this article uses literature from books, journal articles, and websites that support, which is then analyzed using qualitative data analysis according to John W. Creswell, namely: data preparation and processing, data description and analysis, data presentation, and interpretation: concluding research (Creswell, 2018).

The author considers that in the modern era like now, references taken from a website can be done. This is because in publishing articles on a website now there are editors and publishing institutions. So, even though it is in the form of a website, the author believes that the article has gone through the editing and checking process before being published on a website, so that the quality is guaranteed. Of course, a publishing agency does not just publish an article, if something goes wrong, it involves reputation and a good name.

## **RESULTS AND DISCUSSION**

### **Definition of Takhalli**

In the sub-chapter above, it has been mentioned a little about Takhalli, in this sub-chapter, the meaning of Takhalli will be explained more. Takhalli is an attempt to empty oneself of despicable behavior. Takhalli also means eliminating dependence on the pleasures of worldly life. However, in this case, humans are not asked to be indifferent to the life of the world, but the intention is to interpret the world as necessary by eliminating lust, evil nature, and the impulse of despicable behavior and sinful acts. In this case, that responding to the world should not be too excessive and also not too less, it must be proportional, in Javanese terms it is referred to as "sak madyo" (Hasan, 2014).

If humans are to hunt for the world, greedy for worldly desires, or in the explanation above it is said to be too excessive in the world, it can have bad results such as the emergence of heart disease and despicable behavior/deeds. So takhalli is meant to get rid of heart disease and actions that are not commendable (Hasan, 2014).

In other sources, takhalli in a narrow sense means withdrawing. In a broader sense, takhalli is an introspective attitude, curbing lust and cleansing the heart from all disobedience. Disobedience is divided into two, namely outward immorality and inner immorality. Birth immorality is a despicable trait committed by the human body such as hands, feet, eyes, ears, and mouth. While inner immorality is a despicable trait that is carried out by the human heart (Husnaini, 2016).

### **Examples of vices to avoid in Takhalli**

1. According to Ismail Hasan, the despicable traits that must be avoided are as follows: (Hasan, 2014).
  - a. Bakhil : miser
  - b. Ghadab : angry
  - c. Ghibah : talk bad about other people
  - d. Hasud : envy
  - e. Hiqd : hate
  - f. Hubb al-mal : materialistic
  - g. Khianat : can not be trusted
  - h. Kidzib : lie
  - i. Namimah : spread slander
  - j. Riya' : love to show off luxury
  - k. Sum'ah : looking for fame
  - l. Su'udzan : prejudice
  - m. Tafakhur : compete in pride
  - n. Takabbur/'Ujub : proud
  
2. Meanwhile, according to Rovi Husnaini, liver disease and/or causes of mental illness are as follows: (Husnaini, 2016).
  - a. Hubb al Dunya, namely loving the world, is considered a despicable act because he views the world as more noble than the hereafter.
  - b. Greed is a heart that is greedy for the world so that it forgets the haram and halal.
  - c. Ujub is pride in the achievements that have been achieved, his heart feels perfect with the knowledge and deeds he has.
  - d. Riya' that is showing kindness or worship to others, and not intending to worship because of Allah.

- e. Takabur is arrogant, proud of his wealth and intelligence.
- f. Hasud is deceiving / taking advantage of people who have favors, be it knowledge, wealth, or matters of worship, because someone feels jealous of other people.
- g. Sum'ah is doing worship properly and for the sake of Allah, but after that, tell other people about their worship with the intention that other people will do good to them.

### **Solutions for doing bad things: Repentance, Zuhud, Muhasabah**

1. Repentance is asking Allah for forgiveness after committing a sin (Fahrudin, 2016).

Repentance can also be interpreted as leaving sins out of fear of Allah and regretting actions and improving behavior with good deeds according to Allah's commands (Maulana, 2019). People who repent must meet 3 conditions, namely 1) stop doing immorality. 2) sorry for having committed immoral acts. 3) promise not to repeat immoral acts. But if his repentance is due to a disgraceful act on a human being, one should apologize to the wronged person (Nashrullah, 2020).

Allah says in the 8th verse of the Qur'an, At-Tahrim, which means it reads: (Sami dkk., 2010)

“O you who believe, repent to Allah with repentance nasuhaa (pure repentance)”.

With regard to repentance, Allah also says in the Qur'an Surah Az-Zumar verse 53 which means: (Sami et al., 2010).

Say: "O My servants, who transgress against themselves, do not despair of Allah's mercy. Verily Allah forgives all sins. Indeed, He is the Most Forgiving, the Most Merciful."

Still with regard to repentance, in full Allah also says in the Qur'an which has the meaning of forgiveness, namely in the Qur'an at Taubah's letter.

2. Zuhud is leaving the inclination towards the love of the world (Faizin, 2019). If you look at the various examples of heart/mental diseases that

must be avoided in the takhalli above, this Zuhud is the opposite of Hubb al Dunya, namely loving the world.

The basis for this understanding of zuhud, Allah explains in the Qur'an Surah Al-Hadid verse 20 which means: (Sami dkk., 2010).

“Behold, the life of this world is but play and amusement, adornment and boasting among yourselves and competing in wealth and progeny, like the rain whose crops amaze the peasants; then (the plant) dries up and you see its yellow color then it disintegrates. And in the hereafter (later) there is a severe punishment and forgiveness from Allah and His pleasure. And the life of this world is nothing but a false pleasure.”

The essence and wisdom of the Qur'an Surah Al-Hadid verse 20 is as follows: (Khoerunnisa dkk., 2020).

- a. Let's not have the nature of hubbu dunya because Allah views the life of the world as low, which is likened to games, joking, jewelry, boasting, and being proud of the abundance of wealth and children.
  - b. We must believe that this world will surely be destroyed. Like a plant that is splashed with rainwater, it turns green, then turns yellow, dries up, and eventually disintegrates.
  - c. Remind people that in the hereafter all will receive a reward from Allah.
  - d. Reminding us to always be vigilant because the life of the world is a deceptive pleasure.
3. Muhasabah is self-correction which is continued to leave bad traits (Husnaini, 2016). You could say this meditation is like self-evaluation. In the process of muhasabah, humans always think and reflect on what has been done and will be done (Hanafi, 2019).

With regard to muhasabah, Allah says in the Qur'an Surah Al Hasyr verse 18 which means: (Sami et al., 2010).

"O you who believe, fear Allah and let everyone pay attention to what he has done for tomorrow (hereafter), and fear Allah, verily Allah is Knowing of what you do."

### **Definition of Nafs**

In the process of human creation, Allah says in QS. Al-Mu'minun Verses 12-14 which means as follows: (Sami et al., 2010)

"And verily, We have created man from the essence (derived) of clay. Then We make it semen (which is stored) in a firm place (womb). Then We made the semen into something that sticks, then We made the sticking thing into a lump of flesh, and We made the lump of flesh into bones, then We wrapped the bones with meat. Then We made him a different (shaped) creature. Glory be to Allah, the best Creator."

Furthermore, the process of human creation about the spirit of Allah says in QS. Al-Hijr Verse 29 which means: (Sami et al., 2010).

"So when I have perfected (occurrence), and I have breathed My spirit (creation) into it, then bow down to it by prostrating."

According to Zafar Afaq Ansari who spoke about the qalb (heart), the organ that is one with the mind is the heart. The Quran states: (Ansari, 2003).

".....because it is not the eyes that are blind, but the heart that is blind" (Q.S. Al-Hajj verse 46).

According to Zafar Afaq Ansari qalb (heart) consists of 2 layers, namely the spirit and soul. The soul is deeper than the spirit. Qalb connects the spirit & soul to be calm. Because the deepest recesses of the human heart are connected to the spirit and soul (Ansari, 2003).

Furthermore, human personification is described in the Qur'an Surah Al A'raf verse 176 which means:

"..... but he tends to the world and follows his low desires, ....." (Ansari, 2003).

The nafs/soul is divided into several types which then form the personality in humans, including the following: (Maimunah, 2016).

1. Nafs muthmainnah is a personality that is dominated by the power of the heart which is assisted by reason and lust. Reason helps more than lust.

2. Nafs lawwamah is a personality that is dominated by the power of reason assisted by the heart and lust. The help of the power of the heart and the power of lust have the same strong influence.
3. Nafs ammarah is a personality that is dominated by the power of lust which is assisted by reason and heart. The mind is more helpful than the heart.

Muthmainnah's personality is always peaceful because she remembers Allah, is always focused on the truth, therefore she never experiences inner conflicts. So, people who have the potential to experience inner conflict are people who have the personality of nafs lawwamah or nafs ammarah (Maimunah, 2016). Psychological conflict occurs because of a conflict within a person which includes three things: a. conflict occurs in the soul, b. the occurrence of conflict due to the desire that is opposite in nature; c. the presence of conflict can lead to changes in individual attitudes/behavior (Maimunah, 2016).

Zafar Afaq Ansari suggests the verses that form the basis of al-nafs in the Qur'an are as follows: (Ansari, 2003) QS. Yusuf verse 53:

"And I do not (declare) myself free (from guilt), because verily lust always encourages evil, except (lust) which is given mercy by my Lord. Verily, my Lord is Forgiving, Most Merciful." (al-nafs al-ammarah).

QS. al-Qiyamah verse 2:

"And I swear by the soul that always regrets (himself)"

QS. Surat al-Fajr verse 27:

"O serene soul!" (al-nafs al-muthmainnah)

Furthermore, Ansari mentions various spiritual diseases related to the nafs: (Ansari, 2003)

1. Nifaq / hypocrite,
2. Arrogant,
3. Lust or lust,
4. To take care of one's own business,
5. Greed,
6. Negligence,



7. Restlessness and frivolity,
8. And likes to show off or riya '.

### **Analysis of the Relationship Between Takhalli and the Concept of the Soul**

Transpersonal psychology is defined as human behavior that has reached the highest point/stage, namely the meaningfulness of life rising to the top and being one with God. In this way, the human soul unites with what Allah has commanded. The form of the union of the human soul and the will of Allah is manifested by good morals as has been explained in the examples of the hadiths above. Talking about this morality cannot be separated from the concept of Takhalli, namely withdrawing, and cleaning the heart from outward and inner immorality.

So, by having good morals, we will be avoided from outward immorality and inner immorality. If there is an outward and inner disobedience, of course there will also be outer and inner morals. The behavior we show comes from within us, starting from what we feel. Here is an example to clarify the concept above: There is a person named X. X is a hard worker and can be a successful person. But his success was not accompanied by good morals. In his heart he was always proud of himself. He doesn't want to be humiliated by his friends, so he always posts the wealth he has on social media with the intention of his friends seeing his success. Even though he already has the luxury and success that he has, he still works hard so that his friends cannot match his achievements and he still gets praise from his friends. In fact, he is classified as a stingy person because he does not want to share with others, even though in his environment there are many people in need, but he really loves his wealth.

In the example story above X, X has traits that must be avoided in takhali, such as: riya = showing off wealth, takabbur = arrogant, tafakhur = competing for pride, hubbu dunya = love of the world because he is classified as a stingy person who does not want to share. Then X should do repentance, zuhud, and muhasabah. By repenting, X asks forgiveness from Allah, leaves his relationship behind because this world is just a game and a joke, and immediately reflects on himself, evaluates himself for what he has done so far, looks ahead and remembers the hereafter.

While talking about psychological conflicts, the conflicts that exist in a person's heart/heart are people who have the personality of nafs lawwamah or nafs ammarah. X is classified as a person who has the lawwamah nafs or ammarah nafs because he has riya, takabbur, tafakhur,

hubbu dunya. According to the human personification described in the Qur'an Surah Al A'raf verse 176 which means ".... but he tends to the world and follows his low desires, ...".

X is too indulging in his lust and has excessive hubbu dunya nature. His soul does not feel calm and peace (nafs muthmainah). So to get calm, X suppresses his lust to eliminate the nature of the lawwamah and ammarah nafs.

Islam teaches the concept of repentance or regret, QS. Ali 'Imran verse 135 reads: (Ansari, 2003).

"And (also) those who, when doing heinous deeds or wronging themselves, (immediately) remember Allah, then ask forgiveness for their sins, and who (again) can forgive sins besides Allah? And they do not continue the sinful act, while they know."

Regarding the soul, Islam invites humans to emphasize more on aspects of spiritual life, for example: someone has a problem, a Muslim is advised to remember Allah. Q.S. Al-Ra'd verse 28 reads: (Ansari, 2003, hlm. 76)

"(namely) those who believe and their hearts find peace in the remembrance of Allah. Remember, only in the remembrance of Allah does the heart find peace."

## CONCLUSION

Based on the explanation above regarding the process of human creation, that humans come from the essence of soil. After being in the form of a human body/physique, the Spirit is blown. So the human form is body and spirit. In this Spirit and Body there is Nafs (soul), 'Aql (mind), and Qalb (heart). The relationship between the three is fused, humans use reason and heart so that it penetrates into the soul, so that when remembering Allah his heart feels calm and his soul also feels calm. Related to the organs of the body that are fused together are the mind and heart. The Qur'an states, .....because it is not the eyes that are blind, but the heart that is blind (Q.S. Al-Hajj verse 46).

The mental health concept of the nafs/spirit above is the same as the takhali concept. In the concept of the soul, there are nafs muthmainnah, nafs lawwamah, and nafs ammarah. To get rid of bad/evil qualities in humans, one should suppress the lawwamah and ammarah nafs and use

the muthmainnah nafs and remember Allah a lot so that the soul feels at ease. While in takhalli there are concepts of repentance, zuhud, and muhasabah. As a Muslim we must stay away from outward immorality and inner immorality (evil nature). By repenting: leaving sins out of fear of Allah, performing zuhud against one's relationship, namely leaving the love of the world, and with self-reflection: correcting oneself and remembering tomorrow/hereafter, we can eliminate heart disease. With a clean and healthy heart, our soul is also clean and heal.

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