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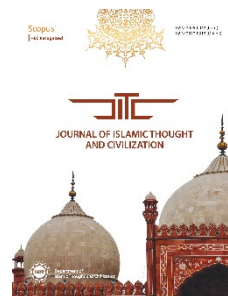|	
Title:	**Critique of Spiritual Concepts in Transpersonal Psychology and Their Interrelation with The Qur'ān**
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DOI:	https://doi.org/10.32350/jitc.142.11
History:	Received: April 16, 2024, Revised: September 10, 2024, Accepted: September 11, 2024, Published: December 24, 2024
Citation:	Haryanto, Sri., and Mohammad Muslih. "Critique of Spiritual Concepts in Transpersonal Psychology and Their Interrelation with The Qur'ān." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 178–188. https://doi.org/10.32350/jitc.142.11
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Conflict of Interest:	Author(s) declared no conflict of interest

Critique of Spiritual Concepts in Transpersonal Psychology and Their Interrelation with The Qur'ān

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Abstract

Spirituality holds a significant position within transpersonal psychology, where it is deemed crucial for individual development and psychological well-being. This research conducts a critical analysis of spiritual concepts within transpersonal psychology vis-à-vis the teachings of the Al-Qur'ān. The primary aim of this research is to delineate the similarities and disparities in the understanding of spirituality between transpersonal psychology and Qur'ānic concept of spirituality through an in-depth examination of literature and theoretical perspectives. The outcomes of this study are intended to highlight the importance of comprehending the multifaceted and diverse interpretations of spirituality across various contexts. In addition, a content analysis approach will be employed in this study, in which the gathered data will be meticulously screened. This research finds out that transpersonal psychology places spirituality as a central theme in its studies. In transpersonal psychology, spirituality refers more to human aspirations for a meaningful life and as a source of human qualities. In other words, spirituality in the transpersonal psychology conception focuses more on aspects of human spirituality without touching on broader spiritual dimensions as taught in religions. While Qur'ānic concept of spirituality encompasses more than just their inner attributes that are connected to transcendental objects; it also includes their spirit's essence and existence, which has a unique purpose that transcends their physical function, reason, and soul.

Keywords: Interpretation, Modern Psychology, Quranic Spirituality, Spirituality, Transpersonal Psychology

Introduction

There are currently at least four disciplines of psychology: transpersonal, humanistic, behavioristic, and psychoanalysis. Historically, psychology has developed significantly over time.[1] Psychologists refer to transpersonal psychology as the fourth school of modern psychology. Transpersonal psychology has its roots in the work of humanistic psychologists like Charles Taart, Antony Sutich, and Abraham Harold Maslow.[2] Transpersonal psychology is an advancement of humanistic psychology. It studies the elements and workings of more profound experiences or overarching feelings that symbolize a person's identity or significant relationships with others, the

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[1]Virginia Braun, and Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (2006): 77–101. https://doi.org/10.1191/1478088706qp063oa.

[2]Reuben M. Baron, and David A. Kenny, "The Moderator-Mediator Variable Distinction in Social Psychological Research. Conceptual, Strategic, and Statistical Considerations," *Journal of Personality and Social Psychology* 51, no. 6 (1986): 1173–1182. https://doi.org/10.1037/0022-3514.51.6.1173.

natural world, or the spiritual world.[3] Maslow's theory defines transpersonal psychology as "self-transcendence," a complete spiritual awakening or liberation from the ego expressed through peak experiences.[4] According to John Davis, transpersonal psychology is a branch of psychology that blends psychological theories and practices with spiritual components derived from cultural and religious knowledge.[5]

Transpersonal psychology studies center on the fullest potential of human beings and the identification, understanding, and experience of a unifying, transcending, and spiritual state of consciousness.[6] It identifies two primary components of that serve as the subject matter of their investigation. The first component involves comprehension of the deepest potentials of humanity, also known as self-transcendence, as well as mystical, spiritual, and other experiences that help one better grasp this potential. The second component pertains to the knowledge of states of consciousness, defined as experiences of consciousness that extend beyond the bounds of conventional consciousness. Examples of these experiences include inner mystical encounters, inner interactions, meditation practices, and experiences of consciousness that surpass the regular boundaries people frequently face. To promote personal spiritual development, transpersonal psychology focuses on these two aspects to comprehend and investigate the fullest potential of humanity and more expansive and profound experiences of consciousness.[7]

Transpersonal psychology pays particular attention to human potential and investigation, and realization of spirituality, wholeness, and transcendent awareness. This is mirrored in the transpersonal psychology perspective, which holds that human spirituality, as well as physical, constitutes the essence of humanity. According to transpersonal psychology, people share the same religious beliefs as entities with the capacity for spirituality.[8] This viewpoint is critical of contemporary psychology for being overly preoccupied with objectivity and often neglecting the spiritual dimensions of human existence.

2. Methods

This study employs grounded theory in conjunction with a descriptive qualitative research approach.[9] The Grounded theory is an open, reflexive method that involves a cycle of data collection,

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[3]Philip M. Podsakoff, Scott B. MacKenzie, Jeong-Yeon Lee, and Nathan P. Podsakoff, "Common Method Biases in Behavioral Research: A Critical Review of the Literature and Recommended Remedies," *Journal of Applied Psychology* 88, no. 5 (2003): 879-903. https://doi.org/10.1037/0021-9010.88.5.879.

[4]Albert Bandura, "Self-Efficacy: Toward a Unifying Theory of Behavioral Change," *Psychological Review* 84, no. 2 (1977): 191-215. https://doi.org/10.1037/0033-295X.84.2.191.

[5]John V. Davis, and Jeanine M. Canty, "Ecopsychology and Transpersonal Psychology," in *The Wiley-Blackwell Handbook of Transpersonal Psychology,* ed. Harris L. Friedman and Glenn Hartelius (John Wiley & Sons, Ltd, 2013), 595-611.

[6]Volodymyr Mnih, Koray Kavukcuoglu, David Silver, Andrei A. Rusu, et.al "Human-Level Control through Deep Reinforcement Learning," *Nature* 518, (2015): 529-533. https://doi.org/10.1038/nature14236.

[7]B Fredrickson, "The Role of Positive Emotions in Positive Psychology: The Broaden-and-Build Theory of Positive Emotions," *American Psychologist* 56, no. 3 (2001): 218-226. https://doi.org/10.1037/0003-066X.56.3.218.

[8]Hazel Rose Markus, and Shinobu Kitayama, "Culture and the Self: Implications for Cognition, Emotion, and Motivation," *Psychological Review* 98, no. 2 (1991): 224-53, https://doi.org/10.1037/0033-295X.98.2.224.

[9]Anis Chariri, *Landasan Filsafat Dan Metode Penelitian Kualitatif (Philosophical Basis and Qualitative Research Methods)*, (Semarang: Fakultas Ekonomi Universitas Diponegoro, 2009), 45.

developing data, formulating theoretical ideas, and reviewing the literature. Grounded theory is derived from the data itself, which is why this research approach is termed grounded.

The qualitative data for this study is presented in words or sentences, sourced from two categories: first, authentic material from the Al-Qur'ān and Hadīth, and second, opinions from psychologists knowledgeable about human nature. The process of gathering data involves conducting library research, which involves gathering and quoting data from Hadīth and Al-Qur'ānic passages as well as expert opinions found in books that are pertinent to the topic under discussion. In addition, a content analysis approach will be employed in this study, in which the gathered data will be meticulously screened. This data will then be categorized according to related themes or subjects to develop a comprehensive framework exploring the meaning of spirituality within transpersonal psychology. This will help to understand the concept of Islamic psychology. By employing this methodology, the research aspires to offer a richer understanding of the connection between Islamic psychology and spirituality in transpersonal psychology, along with its practical applications in daily life.

3. Results and Discussion

3.1.Spiritual Concepts in Transpersonal Psychology

Transpersonal psychology focuses on human experiences that extend beyond consciousness. According to Sahlins,[10] there is a spiritual dimension associated with individuals thought to possess certain abilities and potential. Transpersonal psychology aims to connect psychology with spirituality that originates from different cultures and religions, because of its primary focus on spirituality. This field positions itself at the nexus of spiritualism and contemporary psychology.

Transpersonal psychology links the spiritual dimension with psychological theories, concepts, and techniques.[11] The deep and expansive feeling of a united self-identity, or the experience of surpassing one's boundaries, lies at the core of this way of thinking. Transpersonal psychology is not associated with any religion, even though it examines aspects of religion (spirituality).[12] Instead, it respects global spiritual traditions and takes into account culture and religion.[13]

Transpersonal psychology makes several assumptions: healing and growth involve different levels of pre-personal, personal, and transpersonal identity; the therapist's self-awareness and spiritual viewpoint are crucial to the therapeutic process; enlightenment occurs from micro to macro dimensions; and methods for developing intuition and broadening personal and transpersonal awareness are useful.[14]

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[10]Marshall Sahlins, "What Kinship Is (Part One)," *Journal of the Royal Anthropological Institute* 17, no. 1 (2011): 2-19. https://doi.org/10.1111/j.1467-9655.2010.01666.x.

[11]Gayle Privette, "Peak Experience, Peak Performance, and Flow: A Comparative Analysis of Positive Human Experiences," *Journal of Personality and Social Psychology* 45, no. 6 (1983): 1361-1368. https://doi.org/10.1037/0022-3514.45.6.1361.

[12]Alexander V Lebedev, Mendel Kaelen, Martin Lövdén, et al, "LSD-Induced Entropic Brain Activity Predicts Subsequent Personality Change," *Human Brain Mapping* 37, no. 9 (2016): 3203-3213. https://doi.org/10.1002/hbm.23234.

[13]Anthony L Suchman, and Dale A. Matthews, "What Makes the Patient-Doctor Relationship Therapeutic? Exploring the Connexional Dimension of Medical Care," *Annals of Internal Medicine* 108, no.1 (1988): 125-30. https://doi.org/10.7326/0003-4819-108-1-125.

[14]Diana Coole, "Rethinking Agency: A Phenomenological Approach to Embodiment and Agentic Capacities," *Political Studies* 53, no. 1 (2005): 124-142. https://doi.org/10.1111/j.1467-9248.2005.00520.x.

Peak experiences, self-transcendence, optimal health, spiritual crisis, developmental spectrum, and meditation are important ideas in transpersonal psychological analysis.[15] Transpersonal psychology uses this method to investigate spiritual qualities by studying dimensions traditionally thought to be mystical, experienced by religious figures or people who examine their inner world. From those definitions, it can be concluded that transpersonal psychology is seen as an attempt to link psychology with spirituality that originates from different cultures and religions because of its primary focus on spirituality. Some issues such as peak experiences, self-transcendence, optimal health, spiritual crisis, developmental spectrum, and meditation become important ideas in transpersonal psychological analysis and discussion.

3.2. Spiritual Concepts in the Qur'ān

The term "spiritual" refers to aspects of character, soul, spirit, and spiritual qualities that are independent of physical or biological characteristics. The term "spirit" originates from the Latin word "Spiritus," which denotes breath or non-physical interior energy, encompassing elements like motivation, emotion, and character.[16] In psychology, "spirit" refers to an immaterial entity or substance frequently endowed with human qualities like courage, zeal, morality, and drive.[17] Islam views spirituality as a distinct human attribute that includes things like sincerity, repentance, *tawakkal* (total confidence in Allah), love, *ma'rifah* (inner understanding), and honesty. The brightness of a person's spirit can determine their degree of spirituality. A person is influenced by spiritual power when they possess various spiritual attributes. However, if his soul weakens, his life will inevitably become more animalistic.[18] While the definition of spirituality can differ between cultures and religions, it transpersonally refers to the pursuit and profound experience of life's meaning, one's connection to a higher power, and the growth of morality and good qualities within.

Within the Islamic framework, spirituality involves deepening one's ability to live according to Allah's precepts and strengthening the bond with Him. Spirituality is the awareness of one's connection to a higher power, the joy of worship, the discovery of timeless principles, the meaning of life, the construction of harmony with the universe, the interpretation of current events and facts, the search for a comprehensive understanding, and the relationship with supernatural things.[19] *Al-Rūh* is the spiritual and psychological aspect of humanity. The qualities and strength of the *al-rūh* dimension originate from Allah. A caliph on earth is the materialization of this spirit, an innate human force. In Surah *Al-Baqarah* (2:30) it is stated: "And (remember) when Your Lord shed blood there while we glorify Your name and praise You, saying to the angels, 'I will make a caliph on earth.'" I indeed know what you do not know, he said.[20]

Worship activities manifest spirituality as close contact between people and God. Surah *At-Tin* (95:4), asserts, "We have created humans in the best form."[21] Additionally, in Surah *Al-Baqarah* (2:186) it is stated: "And when My servants ask you (Muhammad) about Me, then verily I am near." When someone prays to Me, I hear them and fulfil their aspirations. So that they can arrive at the

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[15]Davis and Canty, "Ecopsychology and Transpersonal Psychology," 595-611.

[16]Nur S Kirabaev, "Knowledge and Action: Al-Ghazali and Arab Muslim Philosophical Tradition in Context of Interrelationship with Philosophical Culture of Byzantium," *RUDN Journal of Philosophy* 27, no. 2 (2023): 201–215. https://doi.org/10.22363/2313-2302-2023-27-2-201-215.

[17]Neville A. Kirkwood, *Pastoral Care to Muslims: Building Bridges* (London: Routledge, 2013).

[18]Kirabaev, "Knowledge and Action: Al-Ghazali and Arab Muslim," 205.

[19]Kristin K Hoddy, Kara L. Marlatt, Hatice Çetinkaya, and Eric Ravussin, "Intermittent Fasting and Metabolic Health: From Religious Fast to Time-Restricted Feeding," *Obesity* 28, (2020): S29-S27 https://doi.org/10.1002/oby.22829.

[20]Al-Baqara 02:30.

[21]At-Tin 95:4.

truth, let them obey My (commandments) and have faith in Me.[22] This idea is also found in Surah *Adz-Dzariyat* (51:56) which states, "And I did not create jinn and humans except so that they would serve Me."[23]

Every Muslim needs to maintain a close relationship with God at all times. Worshipping God should be the end goal of all mental, emotional, and physical endeavours. Being conscious of the transient nature of life in this world is another way this spiritual viewpoint is expressed. After death, there is eternal life in the hereafter, and everything originates with God and will eventually return to Him. According to Qur'ānic concept of spirituality, it offers people the willpower to be upbeat, strongly believe that life has a purpose, and find enormous value in navigating the journey through life.

3.3. Study of Spiritual Concepts in Transpersonal Psychology and The Qur'ān

Spirituality is the central theme of transpersonal psychology's scientific research. Though the Qur'ān's understanding of human spirituality and physicality appears comparable at first, there are important distinctions when examining the concept of "spirituality" in transpersonal psychology. According to transpersonal psychology, "spiritual" refers to the essence of humanity and the source of meaning in life, encompassing exceptional human potential and admirable traits. However, in transpersonal psychology, spirituality does not mean the idea found in the Qur'ān that the spirit is the source of human life.[24] According to the Qur'ān, spirituality encompasses more than just inner attributes that are connected to transcendental objects; it also includes their spirit's essence and existence, which has a unique purpose that transcends their physical function, reason, and soul.[25]

Nature is another element that is often overlooked in transpersonal psychology. According to Surah *Ar-Rūm* (30:30), *fitrah* is the fundamental potential and distinct image of humanity that Allah has bestowed upon humanity.[26] *Fitrah* is a spiritual tool that Allah endowed humanity with, and it has an inbuilt drive to strive hard and realize one's full potential. In transpersonal psychology, the term "potentiality" is frequently used to describe this idea. Divine and human potentials, including spirituality and religion, are inherent in human nature. Since ancient times, there has been a natural readiness within humans to know God and a longing to understand one's own nature, also included in *fitrah*. Everything originates from the spirit, which is the special dimension that humans possess. While transpersonal psychology explores many facets of human spirituality, *fitrah*, a notion that integrates spirituality's dimensions, human and divine potential, and the innate human desire to know God, remains less recognized. A deeper comprehension of people's special qualities and possibilities can be attained by acknowledging and comprehending nature as an essential component of human existence. This, in turn, can help with holistic development and self-fulfillment. The verse also suggests that Allah calls upon the Messenger and his followers to remain patient in their preaching, demonstrating the unity and power of Allah while urging them to practice Islam. This reflects the nature of faith itself: to turn one's body and soul toward Islam, which is in accordance with the essence of creation. He made people in accordance with that nature. Allah endowed humans from

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[22]Al-Baqara 2:186.

[23]Adz-Dzariyat 51:56.

[24]Laura L Frank, "Thiamin in Clinical Practice," *Journal of Parenteral and Enteral Nutrition* 39, (2015): 503-20, https://doi.org/10.1177/0148607114565245.

[25]Sameer Badri AL-Mhanna, Wan Syaheedah Wan Ghazali, Mahaneem Mohamed, et al. "Effectiveness of Physical Activity on Immunity Markers and Quality of Life in Cancer Patient: A Systematic Review," *Peer J* 10, (2022): Article e13664 https://doi.org/10.7717/peerj.13664.

[26]Ar-Rum 30:30.

birth with a predisposition to adhere to monotheistic religion, or straight religion. This is where human creation began, and God's creation should not be altered by anyone.[27]

From this verse can be concluded that Qur'ān instructs the Prophet Muhammad to carry out his mission of spreading da'wah by letting the obstinate polytheists wander.[28] "So turn your face straight towards the religion (*Islam*); (according to) the *fitrah* of Allah," is the Prophet Muhammad's instruction from Allah to adhere to the *fitrah* of Allah and the straight religion, which is Islam. Some interpret this statement to suggest that Muslims must adhere to the religion that Allah created for humans. The reason '*fitrah*' is understood as 'religion' in this context is that humans are created to follow that religion. The next statement from Allah in a another surah confirms this: And I did not create humans or jinn for any other purpose than to be worshipped.[29]

Turning your face signifies prioritizing goals sincerely, without being distracted by others. The "face" is the most revered part of the body and the location where all five senses converge, which is why it deserves special attention. Regarding the term fitrah that is used in this verse, there is a reliable hadith from Abu Hurairah that states: A child cannot exist unless he is born in accordance with fitrah. Just as animals give birth to their progeny in perfect condition, so too will the two moms and fathers Judaize, Christianize, or promote it. What do you think he's missing? Then Abu Hurairah added, "Read this verse which means: Allah's *fitrah* is because He has created humans according to that (*fitrah*). in Allah's creation." The creation of Allah has not changed." As stated in a different narration, "So you destroy it (the animal)." "O Messenger of Allah, do you know the condition of people who died as children?" the companions questioned. In response, the Prophet said, "Allah is the one who knows best what they do."[30] The definition of *fitrah* is a topic of debate among scholars. Some claim that *fitrah* is Arabic for 'Islam.' Ibnu Shihab, Abu Hurairah, and others have expressed this view, particularly within the context of the Salafi circles that emphasize ta'wil. The hadīth of Abu Hurairah above and verse (30) serve as their justification.

The majority of commentators hold the above viewpoint. Regarding the interpretation of the Prophet's remarks, he said, "Allah knows better than what they know," implying that if the children of the polytheists are intelligent, in response to a question concerning their situation. The hadith of al-Bukhari, according to Samurah bin Jundub and the Prophet SAW, validates this interpretation. The lengthy hadith contains the following passage: Ibrahim is the tallest person in paradise, by the way. Regarding the kids in his immediate vicinity, they are all just kids as nature intended. "So the Messenger of Allah was asked, 'O Rasulullah, what about the children of polytheists?'" said Samurah. "And polytheist children," Rasulullah replied in response (told from Samurah bin Jundub by al-Bukhari).[31]

The incident here is different from the incident with animals, which did not come to the knowledge of their God. They argued that "*fitrah*" means "incidence" and "*father*" means "the one who created" with the words of Allah: Say, "O Allah, Creator of the heavens and the earth."[32] And there is no reason for me not to worship (Allah) who has created me.[33] He (Ibrahim) answered, "In

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[27]Wahbah Zuhaily, *Tafsir al-Wajīz*, Volume 2-1 (Jakarta: Lajnah Pentashihan Mushaf al-Qur'ān, 2016), 331.

[28]Abu al-Fida Ismail Ibn Kathir, *Tafsir Ibn Kathir*, Trans. Safi ur-Rahman al-Mubarakpuri, Vol.7 (Riyadh: Darussalam, 2003), 543-546.

[29]Adz-dzariyat 51:56.

[30]Abu Daud Sulaiman ibn Ash'ath, *Sunan Abu Dawud*, Trans. Nasiruddin el-Khattab, Book 42, Hadith 119, (Riyadh: Dar-us-Salam, 2008).

[31]Muhammad ibn Isma'il ibn al-Mugirah al-Bukhari, *Shahih al-Bukhari*, Trans. Muhammad Muhsin Khan, Book 91, Hadith 171, (Riyadh: Dar-us-Salam, 1996).

[32]Az-Zumar: 39:46.

[33]Yasin: 36:22.

fact, your Lord is the Lord (owner) of the heavens and the earth; (It is He) who has created it."[34] According to some academics, '*fitrah*' refers to the "event" through which Allah teaches infants to recognize their Lord. As though something had been uttered, "Every child was born because of the incident." If the youngster has reason and wisdom, he will know his God through this occurrence. Umar bin Khaththab stated, "There is no change for Allah's creatures from sterilized animals," according to 'Ikrimah's narration of Ibn 'Abbas.[35] This term denotes a ban on animal spaying. As Ibn Abbas puts it, "that is the straight religion" translates to "that is the straight decision." That, according to Muqatil, was the true computation. Most people are unaware that Islam is the only religion that is considered to be straight. They do not wish to believe that Islam is the authentic faith. They therefore refuse to submit to their Creator, and God, who comes before them (*qadīm*), makes choices and executes them."

From the explanation above, the spiritual quality that sets humans apart from other animals is said to be the spirit, a subtle jism that God infused into the human body.[36] According to Kumar,[37] this spirit is likewise seen as the epicenter of human perfection, a place of moral excellence. Accordingly, the spiritual component (*ruh*) in the Qur'ān is what distinguishes humans from other animals and makes them distinct.[38] While spirituality is discussed in transpersonal psychology, this has nothing to do with the Qur'ānic revelation of the spirit as the primary human dimension. Therefore, the meanings and implications found in transpersonal psychology and the Qur'ānic concept differ significantly, even though spirituality and transpersonal psychology share some common aspects.

4. Conclusion

Transpersonal psychology is a contemporary movement in psychology that emphasizes research on spiritual and transcendental aspects in humans, which are considered the highest non-physical potential. Specifically, transpersonal psychology addresses fundamental values, peak experiences, feelings of awe, self-transcendence, ecstasy, unifying consciousness, self-actualization, the essence of happiness, etc. This movement seeks to challenge the prevailing paradigms of modern psychology, which is too tied to objective rationality and tends to ignore the spiritual dimension of humans. Spirituality become a central theme in transpersonal psychology studies. However, the meaning of spirituality in this context is different from the concept of spirituality in religions such as Islam. In transpersonal psychology, spirituality refers more to human aspirations for a meaningful life and as a source of human qualities. In other words, spirituality in the transpersonal psychology conception focuses more on aspects of human spirituality without touching on broader spiritual dimensions as taught in religions. Thus, although transpersonal psychology focused at spirituality and its approach focused more on human aspects rather than the broader spiritual dimensions taught in religions.

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[34]Al-Anbiya': 21:56.

[35]Abdullah Ibn 'Abbas, *Tafsir Ibn 'Abbas*, trans., Mokrane Guezzou (Louisville: Royal Aal al-Bayt Institute for Islamic Thought, 2008), 526-527.

[36]Hussein Ali, Hussein Al Naffakh, Rozaida Ghazali, Nidhal Khdhair El Abbadi, and Ali Nadhim Razzaq, "A Review of Human Skin Detection Applications Based on Image Processing," *Bulletin of Electrical Engineering and Informatics* 10, no. 1 (2021): 129-37. https://doi.org/10.11591/eei.v10i1.2497.

[37]Gurinder Kumar, Zubaida AlIsmaili, and Sadia Hafez Ilyas, et al "Good Outcome of the Single-Center Pediatric Kidney Transplant Program in Abu Dhabi," *Pediatric Transplantation* 23, no. 7 (2019). https://doi.org/10.1111/petr.13566.

[38]Ali Nadhim Razzaq, Nidhal Khdhair El Abbadi, Rozaida Ghazali, and Hussein Ali Hussein Al Naffakh, "Human Face Recognition Based on Local Ternary Pattern and Singular Value Decomposition," *Baghdad Science Journal* 19, no. 5 (2022): 1090-1099. https://doi.org/10.21123/bsj.2022.6145.

This research finds out that transpersonal psychology places spirituality as a central theme in its studies. In transpersonal psychology, spirituality refers more to human aspirations for a meaningful life and as a source of human qualities. In other words, spirituality in the transpersonal psychology conception focuses more on aspects of human spirituality without touching on broader spiritual dimensions as taught in religions. While Qur'ānic concept of spirituality encompasses more than just their inner attributes that are connected to transcendental objects; it also includes their spirit's essence and existence, which has a unique purpose that transcends their physical function, reason, and soul. Nevertheless, transpersonal psychology made an important contribution to broadening the view of human existence and introduced elements of spirituality as an integral part of the psychological understanding of humans. Thus, the study of transpersonal psychology is important in understanding the potential and deeper dimensions of humans as complex and diverse creatures.

Conflict of Interest

The authors of the manuscript have no financial or non-financial conflict of interest in the subject matter or materials discussed in this manuscript.

Data Availability

The data associated with this study will be provided by the corresponding author upon request.

Funding Details

This research did not receive grant from any funding source or agency.

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