

Facing the Industrial Revolution 4.0 with Sufistic Transpersonal Psychology

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Abstract: This article is a literature review that contains a perspective of Sufistic transpersonal psychology in dealing with industrial revolution 4.0. It consists of an explanation of the 4.0 industrial revolution and its impact on the education field. Transpersonal psychology is presented as an approach that offers a solution to some problems by adopting Sufistic psychology from Robert Frager. It can be concluded that in the perspective of Sufistic transpersonal psychology, humans can survive so as not to be crushed by their own time if they can reach their highest potential as a human being since they are created as the perfect creatures on earth. Humans can reach their highest potential by transforming their hearts, self, and souls until all three are of the highest quality.

Keywords: transpersonal, Sufi, industrial revolution 4.0

Introduction

In the history of the industrial revolution, the first stage, namely the 1.0 industrial revolution took place in the 18th century with the invention of steam engines replacing human and animal labour. Then came the 2.0 industrial revolution around 1900 with the presence of a power plant that also gave rise to telephones, cars, airplanes, and others. The 3.0 industrial revolution continued around 1990 with the arrival of computer technology, the internet, and digitalization, which had an influence not only in the industrial sector but also in primary human culture. And the fourth industrial revolution, or 4.0, has created efficiency between machines and humans that have been connected to the Internet of things. It has also given birth to artificial intelligence (Harususilo, 2018).

The industrial revolution has impacted various aspects of life, including education. Indeed, we need an adaptation response in the education field to deal with the challenges of times. As Totok Bintoro, the Chairperson of LP3M UNJ stated, "If we are unable to adapt to create a generation that thinks far beyond the technological sophistication that exists today, then they will be crushed by their own time. For that, as teachers, we must have high adaptability (be adaptable), be able to think far ahead beyond the technological sophistication. For that, as true educators, teachers must dare to think out of the box" (Kelana, 2018).

It can be said that an educational system that can help produce people with the ability beyond technological sophistication is required. Clearly, technology develops over time by adopting the concept of humanitarian devices, such as the logic system that exists in the human brain. In the future, technology may be able to reach the emotional potential possessed by human beings. Therefore, the education needed by humans is an education that can educate humans to transcend humanity, where the basic concept of this is covered in the study of transpersonal psychology.

Transpersonal Psychology is the fourth school of psychology that manages to find high potential in humans. In 1960, Maslow developed his humanistic school along with other figures from his findings on the extraordinary phenomenon of the Hippies, who were the originators of the Cultural Revolution in the United States around that year. So, from here, Abraham Maslow divided four significant schools in the discipline of Psychology, namely Psychoanalysis, Behaviorism, Humanism, and Transpersonal Psychology (Hidayat, 2014; Jaenudin, 2012). One of the concepts of Transpersonal Psychology is the Sufi Psychology discovered by Robert Frager. He is one of the presidents of the Transpersonal Psychology Association in California. He discovered this concept when researching the Halveti Jerrahi, who was a follower of Jalaluddin Rumi (Frager, 2014).

Discussion

Sufi psychology is one of the concepts of Transpersonal Psychology, which is the development of three previous schools of psychology, namely Psychoanalysis, Behaviouristic, and Humanistic. Psychoanalysis sees humans from the perspective of their unconsciousness, and Behaviouristic sees humans from the animal side. While Humanistic sees humans as beings who have consciousness and will to act, Transpersonal Psychology views humans as creatures capable of transcending humanity who can transcend the awareness of their mind (self beyond ego) in the transcendental experience because of the transformation in themselves (Muhyaya, 2017; Frager, 2014).

The concept of Sufi Psychology here is originated from research on Sufi Halveti Jerrahi, who took the path of Sufism in his life. Sufism is one of the mysteries of a religion, where there is no goal in every mysticism except direct divine experience (Frager, 2014). Humans can achieve that if they have a high sensitivity in their consciousness, which Imam Ghazali termed Dzauq (Muhyaya, 2017). So, when human sensitivity or Dzauq is getting better, then he will be able to realize the reality that he could not understand previously, including God. On the contrary, others who do not have the same or higher sensitivity will not be able to realize it.

In Sufi Psychology, there are three fundamental aspects that will be discussed, namely the heart, self, and soul. Each is a technical term that has a difference in its use in everyday life (Frager, 2014). These aspects can bring humans to go beyond humanity with transformation. The heart refers to a spiritual soul. According to Sufi Psychology, the heart stores the most profound intelligence and wisdom of humans. The heart is the centre of spiritual knowledge. The heart stores a divine spark in human itself so that it also functions as a temple of God. Apart from that, the heart is also a house of love, the basis of the discipline of Sufi Psychology (Frager, 2014; Nurhayati, 2014; Knabb & Welsh, 2009; Chittick, 2008; Lee, 2000; Vaughan, 1998). Love is a quality that reaches into depth, widens, and extends vertically; it exists in the present and is free from time and has the ability to develop without limits (Rueffler, 1995).

Self in Sufi Psychology is the first psychic aspect that acts as the worst enemy of humans. It can also grow and develop into a valuable aspect (Frager, 2014). In Sufi Psychology, the soul includes a model based on the principle of evolution. There are 7 dimensions of the soul,

namely mineral, vegetable, animal, personal, human, secret, and the secret of secrets, and therefore we have 7 levels of consciousness (Frager, 2014). This is also in line with Imam Ghazali's view that awareness of reality is highly dependent on the soul that receives perception (Muhyaya, 2017). However, some previous psychological concepts only cover a few dimensions.

Heart Transformation

One way that can be used as an option to answer the challenges of times that are increasingly favouring technology is the transformation of the heart. In the western view, people who have hearts are those who are sensitive. Sufi psychology knows that the heart is rich and complex. The heart is the temple of God, located in the chest of every human being, and created by God to store the divine light in humans. One of the basic concepts of Sufi Psychology is to cleanse and open the heart to make it a temple worthy of God's presence (Frager, 2014). Every good action will soften and open our hearts, while harsh words or evil actions will harden and close the heart (Frager, 2014; Arroisi, 2018). So, with good actions, the heart will transform from an unfavorable condition to become a better one. Thus, the sensitivity of human consciousness can dive deeper into this heart. There are four layers of the liver in humans, namely the chest (Shadr), heart (Qolb), deeper heart (Fuad) and deepest heart (Lubb) (Frager, 2014)

First is the chest termed Shadr, which is the essence of action. It is a place of interaction between our personality and our spiritual realm. We need a personality to act. However, we also need wisdom from the heart. In the chest, we can change negative tendencies into positive ones, which is a big job of psychospiritual chemistry (Frager, 2014).

The second layer is the heart or Qalb. It is a place of more in-depth knowledge and faith in pure spiritual and religious teachings. It is also the place of our awareness of God's presence, which directs us to the transformation of thought and action (Frager, 2014). So, when the sensitivity of our consciousness can reach this place, we will get new information that will be stored in our memory and functions as a basis for thinking and taking action.

The third layer is the deeper heart or Fuad. It has a deeper position but is very close to the heart. It is a place of direct knowledge that understands existence under God's supervision. In this deep heart, people feel God's presence very clearly, as if they see God in front of him

(Frager, 2014). So, when humans get here, the reality of God will be seen clearly in their life.

The fourth layer is the innermost heart or Lubb. Here, humans enter the vast territory beyond words, theories, and thoughts. At this stage, the saints enter the world of poetry, and straight arguments turn into paradoxes (Frager, 2014). So, not much can be understood in this area, where ignorance becomes an actual reality.

Self Transformation

In addition to the transformation of the heart, humans can also carry out self-transformation or Nafs. The Nafs is located between a material body and a spiritual soul. While the spiritual heart always tends to God, the body tends to enjoy material pleasures (Arifin, 2018). It is often said that Nafs is the result of the interaction between body and soul (Wulandari, 2017; Ryce, 2004). Human Nafs has several models of transformation. The lowest Nafs is called Tyrannical / Ammarah Nafs, then above it is Nafs Lawwamah, Nafs Mulhamah, Nafs Muthmainnah, Nafs Radhiyah, Nafs Mardhiyah, and the highest is Nafs Sacred or Kamilah. Each has its own nature (Frager, 2014; Tamami, 2011; Nurbakhsy, 2001; Al-Syabrawi, 2012).

The lowest level of the Nafs is the Tyrannical Nafs. Humans at this level cannot see bad things from their actions. They might carry out religious practices only to show off and get awards from others. They may be ordered by intelligence without faith. They may also focus on wealth, strength, and satisfaction of their ego, no matter what it takes. There is no love for God, no internal control, or even a feeling of sin because there is no inner morality. We can see this clearly in psychopaths who cheat, steal, and even kill without remorse (Frager, 2014).

The second level is the Nafs Lawammah. A human at this level can see the bad things he did. He is disgusted by the evil deeds he has done, understand the negative effects of his actions, but may not have the ability to change them. A human with this Nafs has intelligence but is carried away by their ego, but gentler than the owner of the Tyrannical Nafs. His worship looks good. He may be obedient but tainted by pride, selfishness, envy, ambition, insincerity, and other harmful things that can ruin his good deeds (Frager, 2014; Tamami, 2011).

The third level is the Nafs Mulhamah. At this level, a human begins to feel the pleasure in worshiping and experiencing for themselves the spiritual truth that he previously heard and read from books. He begins to feel absolute love for God (Tamami, 2011). He begins to hear

the whisper of angels and demons, but cannot distinguish them. So, he is in a dangerous condition and needs the guidance of a teacher so that he does not fall and return to the initial stages (Al-Syabrawi, 2012).

The fourth level is the Nafs Muthmainnah. A human with Nafs Muthmainnah feels that his love for God gives him satisfaction of the "good things" that God has given in the present. These feelings take away all the bad feelings and a human who feels this always pays attention and accompanies his heart to maintain cleanliness and purity, cleanse the sins that exist, and persevere in serving Him (Tamami, 2011). Here, a human gets peace and serenity by remembering his Lord. He is illuminated by the light of conviction and peace in God and free from distress (Nurbakhsy, 2001).

The fifth level is the Nafs Radhiyah. At this level, someone feels that love and gratitude to God are so high that even the bitter ones taste sweet. He realizes that he is surrounded by God's grace and mercy. He feels the miracle, freedom, sincerity, does contemplation, and always remembers God (Frager, 2014).

The sixth level is Nafs Mardhiyah. Ibn 'Arabi said that at this stage, there is a marriage between the Nafs and the soul, giving birth to a child who is in the heart. Inner battles and feelings of diversity disappear (Frager, 2014). Someone at this level can feel the world as a whole. There is no separation between material desires and the desire to be with God (Tamami, 2011).

The seventh level is the Holy Nafs. Humans who achieve this condition are only prophets and saints. There is no ego or self anymore; all that remains is union with God. Not having a separate sense of self or identity, the line between oneself and God is unclear. This is the condition of "die before death" (Tamami, 2011; Frager, 2014).

Soul Transformation

In the Sufi tradition, humans have seven sides of the soul, namely mineral, vegetable, animal, personal, human, and secret souls, and the secret of secrets. Each soul has its dynamism, needs, and strength. At different times, the dominating soul will be different. If humans ignore or only tend to one or several sides of the soul, then he will lose balance (Frager, 2014). The Mineral Soul is an inner structure hidden in the human skeletal system. Every movement and position of the human body will trigger tension. From every human movement, the flexibility or tension of the skeletal system is formed (Frager, 2014).

The second one is the Vegetable Soul. It is an inner

structure hidden in the digestive system. In it, nutrients from the food that comes from outside are processed and transferred throughout the body by the blood. Thus, it regulates the function of growth and assimilation of food ingredients (Frager, 2014).

Next is the Animal Soul. It is an inner structure hidden in the circulatory system. The heart, which lies in the centre, has the ability to drain blood throughout the body and withstand the heat. With this, humans will tend to approach something that brings results, move away from something that gives fear, and rejects anything that hurts. Humans have desires, fears, and anger, which provide humans a basic instinct for survival (Frager, 2014).

Fourth is the Personal Soul. It is an inner structure hidden in the nervous system. The centre of the nervous system is in the human brain, where all information captured by human senses is stored. With this system, humans can study the environment in-depth and act effectively. A personal soul is also a place of the ego, both the positive and negative ones. The positive ego regulates human intelligence and sensitivity to itself. It can be in the form of pressure to respect oneself, responsibility, and integrity. The negative ego, on the other hand, is a pressure that leads to selfishness, arrogance, and separation from other humans and God (Frager, 2014).

The fifth is the Human Soul. It is an inner structure hidden in the spiritual heart called Qolb. It is a container of compassion, faith, and creativity. The human brain can only process the data in it, and to make new things, humans need creativity from the Human Soul. It is the centre of intuition that works without the conscious use of reasoning. This intelligence grows from art, worship, love, and devotion to fellow human beings. Combining hearts with logic will make people know what is most accurate and effective (Frager, 2014).

The sixth is the Secret Soul. It is an inner structure hidden in a deep heart, Fuad. It is part of the people who remember God. Inner consciousness lies here so that humans can know who he is, where he comes from, and where he goes. Before the incarnation into the material realm, for centuries this secret soul lived very close to God. He is bathed in light from His presence. When he is incarnated into material nature, humans experience a loss of attachment (Frager, 2014).

Seventh is the Secret of Secrets. It is an inner structure hidden in the deepest heart or Lubb. Here lies something transcendental, transcending time, and space. It is the original soul that God blew into Adam. It is the soul of

the soul, the holy spark of God within a man. The practice of remembrance, as practiced by Sufis is aimed at guiding the people who practice it, so that they rediscover the spirit of secrecy within themselves (Frager, 2014). Remembrance is the essence of mysticism, where the constant mention of the name of God is a way to purify the soul and treat the diseases inside it (Subandi, 2009; Syukur, 2012; Nasr, 1999).

Conclusion

From the description above, it can be concluded that in the perspective of Sufistic transpersonal psychology regarding the challenges of the industrial revolution 4.0, humans can survive so as not to be crushed by their own time if they can strive to reach their highest potential as a human being, created as the most perfect being by God. Humans can transform their hearts, self, and soul until all three are of the highest quality, which can take humans to go beyond humanity.

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