



The Spiritual Communication of Muallaf

Ravida Chauria Shavir¹

¹*Department of Islamic Communication and Broadcasting, Faculty of Islamic Studies, Universitas Muhammadiyah Yogyakarta*

Corresponding author's email: ravida.chauria.fai19@mail.umy.ac.id

ABSTRACT

Currently, the spiritual communication becomes a form of self-reflection that capable for raising the transcendent consciousness of human beings as religious beings. This form of communication is based on symbols, marks, and religious nuance that are manifest in the *ty* and the *Kauniyyah* texts. This study aims to analyze spiritual communications of *Muallaf* center members in Yogyakarta by using the Saussure's theory. This qualitative study is also using a case study approach to knowing elements of trust based on the heart and soul. It is also aware of the social changes the members of the *Muallaf* Center are experiencing. Data collections are taken from observation, interview, and documentation. The research found that, 1) Islamic religious values give spiritual strengthening to the *muallaf* 2) the giving patterns of *Muallaf* members after conversion is changes, and 3) the increasing of spiritual growth of *Muallaf* members through religious activities.

Keywords: *Communication; Spirituality; Muallaf; Transcendent; Soul*

1. INTRODUCTION

Communication has become a basic need for humans who every day need interaction or socializing with each other. The essence of communication is the process of creating meanings or symbols or signs. Every human being in carrying out daily activities there is a desire to be calmed soul and calmed his heart. Peace of soul and tranquility are two elements obtained from connection with God that can be by praying, memorizing, carrying out obligations in religion and so on. The creation of signs or symbols of Allah SWT there are 2, namely first, the *Qur'aniyyah* verse (in the form of the word of Allah written in the Holy Qur'an) which contains His commandments and prohibitions. Second, *kauniyyah* verse, about the universe implied in events such as earthquakes, landslides, floods, etc. which is a sign of God's communication with His creatures. Events can signify a pleasure, a test, a warning, or a punishment. Spiritual communication occurs between man and his God, or it can be understood that spiritual communication is related to religious matters [1]. Spiritual communication as a process of man's long search for the journey of life, meaning, purpose, knowledge of self-transfer, relationships that peril meaning, love, and feelings of something sacred [2]. The spiritual aspect of man is based on the power outside of himself that is divine, and manifests in the social capacity of existence.

According to Adler, human is a creature who is aware of his behavior, inferiority, able to direct his behavior, and realize it fully from all actions that can then be actualized in everyday life [3]. According to Tamami, spirituality is an essential part of a person's overall health and well-being [4]. Ramachandran's statement found that humans have the God Spot as a crucible for human spiritual potential [5]. Meanwhile, according to Agustian, the human conscience is basically universal, with a human record that has reached the point of zero mind and detached from the paradigm.

The spiritual aspect occurs in everyone, especially in converts. A person who has just been guided to embrace Islam and born like a newborn baby. Spiritually associates human to the awareness of connectedness about something from the outside as human consciousness understands its existence, seeks the meaning of life, interacts with transcendental forces, and implements in the form of sublime values. Consciousness also often makes man a weak and small creature in god's eyes so that it requires protection or a back on something stronger. Then comes spiritual communication [6].

Conversion is often felt a very difficult process because it is required to leave some of the system in previous beliefs that are not in accordance with the religion of Islam [7]. Therefore, Converts need a family

place that can direct, and guide converts mentally and physically.

At the *Muallaf* Center Yogyakarta. The supporters of Islam there are many factors and problems that finally decided to embrace Islam. There are many activities that make converts successful in their journey to understand the teachings of Islam well. Past experience makes the members of *Muallaf* Center Yogyakarta make their lives better than before. Understanding of Islam is derived from element spiritual communication with Allah SWT. Therefore, this study aims to show that, 1) Islamic religious values provide spiritual strengthening to Converts, 2) There is a change in the lifestyle of the members of *Muallaf* Center Yogyakarta after conversion, 3) The spiritual increase of the members of *Muallaf* Center Yogyakarta through religious activities.

2. THEORITICAL EXAMINATIO

2.1. Theory of Communication

The word Communication in the review of the Indonesian Dictionary of Large Languages (KBBI) is defined as the delivery and reception of messages or news between two or more people so that the message in question can be understood [8]. The definition of communication according to Stewart L. Tubbs and Sylvia Moss is the process of establishing a maxim between two or more people [9]. According to R. Lose, communication experts and practitioners define communication in different ways. But it can still describe, predict and understand the symptoms of human communication. The difference depends on the interests and important of each expert and practitioner towards communication [10].

According to Hidayat, the meaning of communication comes from the Latin *communicate* which means participating or informing. The word *communis* means common property or applies everywhere so *communis* opinion means public opinion or majority opinion. Thus, communication is an effort to build a togetherness based on equal perceptions of something so as to encourage between communication actors to understand each other in accordance with mutual desires or goals [11]. In this case it is said that communication occurs when there is an equality of perception and has a common desire or purpose.

2.2. Communication Process

The process of communication is primarily the process of conveying one's thoughts and or feelings to others by using symbols as a medium. Emblems as the primary medium in the communication process are language, signs, images, colors, and so forth that are directly able to *"translate"* the communicator's thoughts or feelings to the communicant.

Secondary communication process is the process of conveying messages by someone to others by using tools or means as a second medium after using symbols as the first medium. A communicator uses a second medium in launching his communication, because the communicant as the target is in a relatively distant place or in large numbers. Letters, telephones, telephoto, newspapers, magazines, radio, television, movies, and more are the second mediums often used in communication [12].

2.3. Communication Elements

- The communicator is the one who delivers the message. The communicator has a function as encoding, which is the person who formulates the message or information that will then be conveyed to others.
- The message is the whole of what is conveyed by the communicator supported by the emblem.
- Media is a means or channel that can channel and at the same time become a tool that connects communicators with communicant to interact if the communication process between communicator and communicant is far away.
- A communicant is a person who receives a message from a communicator. Its function as encoding is the person who interprets, translates, and analyzes, the content of the message he receives.
- An effect is the impact or result of the influence of the message. Communication can be said to be successful if the attitude and behavior of communicant in accordance with what is expected. The most important thing in communication is how to make a message conveyed by the communicator cause a certain impact or effect on the communicant.

2.4. Spirituality

Spiritual according to Hidayat is something that is believed by a person in relation to a higher power (God), which gives rise to a need or love for God, and apologies for all the mistakes that have been done. Spirituality is belief in its relationship with the Almighty and the Creator. For example, a person who believes in God as Creator or as Almighty. [13] According to Danah Zohar and Ian Marshall in their book *Spiritual Capital* posits that Spiritual *"The spiritual in human beings makes us ask why we are doing what we are doing and makes us seek some fundamentally better way of doing it."*[14] According to Caroline Young and Cyndie Koopsen as quoted from Sanerya Hendrawan interpret spirituality as *"the spirit power of the principle of life or the nature of human existence expressed through relationships with oneself, others, nature, and the Creator or source of life and formed through cultural experience, spirituality is a universal human experience"*. [15]

According to Rosito, spirituality includes searching, finding, and nurturing something meaningful in his life.

12 This understanding of meaning will encourage positive emotions both in the process of seeking them, finding them, and maintaining them. A strong effort to find it will present courage that covers the willingness to achieve the goal despite obstacles, from the outside and from within. On the impulse it includes the strength of character courage (bravery), persistence (persistence), spirit (zest). If something meaningful in his life is found, then the character will be stronger in a person, especially in the process of maintaining and defend it. The more a person has meaning in his life, the happier and more effective he is in living his life [16].

Fontana and Davic defining spiritual is more difficult than defining religion, compared to the word religion, psychologists make several spiritual definitions, basically spiritual has some meaning, outside of the concept of religion, we talk about people with spirit or show spirit behavior. Most spirit is always compared to the personality factor. Basically, spirit is energy both physically and psychologically [17].

Spirituality is a spiritual life and is manifested in the way of thinking, feeling, praying and working.[18] Another theory relevant to the concept of the spiritual dimension is according to MacKinlay in his book *The Spiritual Dimension of Ageing* that [19]: *That which lies at the core of each person's being, an essential dimension which brings meaning to life. It is acknowledged that spirituality is not constituted only by religious practices, but must be understood more broadly, as relationship with God, however God or ultimate meaning is perceived by the person, and in relationship with other people.*

Spiritual need to maintain and restore faith in religious spirituality, as well as the need for forgiveness and close relationship with God [10].

2.5. Muallaf

A convert is someone who has converted to Islam by choice must have experienced a very great inner struggle and has a very mature consideration should be able to subdue the heart of his soul and body to be able to accept and believe new truths and must also consider economic and social aspects as a consequence of his choice [21]. According to *Puteh*, converts are those who have recite the *shahada* and include Muslims who are under guidance and training provided by religious experts who have understood the religion of Islam [22]. Tan & Shim said converts will find several stages that require knowledge, encouragement, patience, support, advice, and continuous motivation to face each stage, so that eventually they can reach a level of calm in living the religion [23]. Sayyid Sabiq defines a convert as a person whose heart needs to be softened (in a positive sense) to embrace Islam, or to be confirmed because of his weak Islam or to prevent his bad actions against Muslims or because he fortifies *muslims* [24].

In accordance with the above definition, the understanding of converts according to Yusuf Qardawi is those who are expected to have a tendency of his heart or belief can increase against *Islam*, or hinder their evil intentions against muslims, or the hope of their usefulness in defending and helping Muslims from the enemy [25]. According to Hasbi Ash-Shiddieqy converts are those who need to be softened, drawn sympathy to Islam, or those who are appointed in Islam. Also those who need to be rejected for their crimes against Muslims and those who are expected to defend Muslims [26].

2.6. Transcendent

Transcendental or transcendence according to Roger Garaudy is interpreted in three perspectives, namely *first*, recognizing human dependence on its creator. The attitude of feeling enough with oneself by viewing man as the center and measure of everything is contrary to transcendence. Transcendence overcomes human instincts, such as greed and lust for power. *Second*, transcendence means acknowledging the continuity and mutual measure between God and human, meaning that transcendence re-affirms all power, wealth and knowledge. *Third*, transcendence means recognizing the superiority of absolute norms that go beyond human reason [27].

Transcendental thought can be seen in the values of religious, spiritual, ethical, and moral values that are full of dynamics and struggles of thought born in a long historical span [28]. According to Deddy Mulyana that although this communication is the least talked about, it is precisely this form of communication that is most important for humans because the success of humans to do so not only determines its fate in the world, but also in the hereafter [29]. According to Hayat Padje, transcendental communication is communication with something "*supernatural*" including communication with God [30].

While Sidartha argues in his book entitled *Transcendental Quotient*:

"Literally the transcendental concept means something very important, things that are beyond the ability of ordinary human beings to understand them. Transcendental intelligence is the ability of individually and collectively (congregational) human beings to understand and god's rules for success and happiness in the world and the hereafter [31].

This transcendental communication can be done through various media commonly known as ritual worship, both obligatory worship and *sunnah* This transcendental communication can be done through various media commonly known as ritual worship, both obligatory worship and *Sunnah* [32]. Yenrizal describes transcendental communication as a social reality that still lives in various regions of Indonesia and is maintained

until now because it is actually transcendent not only a religious perspective, but also includes a cultural perspective [33].

2.7. Soul

In Arabic, the Soul is interpreted as *Nafs* which in the Qur'an is one of *lafadz mustaraq* (many meanings) [34]. In Komaruddin's book quoting the book Al-Mu'jam Alfalsafi, the word *al-nafs* is interpreted by referring to three versions according to: Aristotle, with "the beginning of life (vegetative)", "*spiritual group*" (*ar-Ruhiyyun*) interpreting it as the substance of the spirit", and Descartes interpreting it as "*substance thinking*" [35]. *Nafs* or the soul in the physical sense is the power of lust for anger, *shahwat*, and stomach that is found in humans and is the source of the emergence of reprehensible morals. *Nafs* or soul in the psychic sense is a *robbaniyyah* soul that is gentle, spiritual and *robbani* [36].

Ibn Hazm gave the definition that the soul is not a substance but it is a non-physical. The soul perceives all things, regulates the body, is effective, rational, has the ability to distinguish, has the ability to dialogue and is burdened. The soul is the appearance of various feelings, sadness, happiness, anger, and so on [37]. *Ikhwan al-Shafa* defines the soul as a spiritual substance that contains elements of heaven and *nūrāniyah*, lives by its substance, knows with power, is effective in character, undergoes the process of learning, is active in the body, utilizes the body and understands the form of everything [38]. Whereas according to Ibn Sina, the soul is a spiritual substance that radiates to the body and brings it to life and then makes it a tool to gain knowledge and knowledge, so that with both he can perfect himself and know his God [39]. The human soul, once able to grasp axiomatic knowledge, will have two ways of acquiring knowledge, namely with the brain and heart [40].

According to Al-Ghazali, the soul can think, remember, know, and so on. Ibn Rushdi viewed the soul as the initial perfection for organic natural bodies. Perfection because the soul can be distinguished from other perfections that are complementary to themselves as found in the *doa*, while called organic because the soul shows the body consisting of members [41].

Yadi Purwanto describes the soul according to sufi experts as follows: the human soul consists of three power attachments namely *nafs* (soul) *nabathiyah*, *nafs* (soul) *hayawaniyah*, *nafs* (soul) *insaniyah*. *nafs nabathiyah* has three power, nutritional power, growing power, and reproductive power. The energy of *hayawaniyah* is mentioned in the same three terms as the opinion of philosophers. *Junub al qalb* is the whole soul force in the form of propulsion and propulsion [42]. The soul is an abstract spiritual life force, which becomes the

driver and regulator for the personal actions of high-level animals and humans.

3. METHOD

This research method uses a qualitative approach to examine the spiritual communication of a convert through the case study of *Mualaf* Center Yogyakarta. Using Ferdinand de Saussure's theory of signs in human social life, including signs, and the laws governing the formation of them. In essence, this study investigated the process of a convert before converting to Islam and feeling peace of heart and soul after converting to Islam. The study involved two respondents who were directly involved in members of the Yogyakarta Convert and was based on documents, observations, and interviews. Research findings are analyzed, discussed, and presented in the form of tables and narratives after the data source has been verified.

4. RESULT AND DISCUSSION

Based on interview data, observations, and documentation, as well as overall data from several converts, the discussion is as follows:

3.1. Terror or threats

Conflict among converts is usually destructive. This is indicated by the attitude of parents who are very aggressive to return their children to the previous religion. Giving threats to converts is usually in the form of child and parent relationships, bullying, accusations, religious abuse and so on. Just like AR. Terror or threats are caused by differences and family opinions about the religion of Islam. It is known that the AR family is a devout family in a Catholic environment, and some of them become church activists, and AR itself in the environment appointed as the chairman of the church environment. One of the AR families is converted and the impact of AR is accused of having influenced his brother who has converted to Islam.

The conflict that arises is driven by feelings of anxiety, disappointment, and worry about having converted to a *Muslim*. AR was expelled from the house by his mother after learning he had converted to Islam. The disapproval of the parents of converts accompanied by feelings of anger and disappointment which encourages intimidation and threats of family termination. Threats or terror do not also occur in converts who are still alive, even the deceased the family dismantles the grave to be processed death according to their religion first. According to the statement from the manager of *Muallaf* Center Yogyakarta, there was a struggle for the body between the MCY and the family, because from the family side will perform ceremonies according to their religion first such as cremation and so on. With that, in order to maintain the religious fortress,

the MCY even guarded the surrounding burial ground so that there were no cases of theft or demolition of the cemetery.

3.2. Termination of Family Relationship

The impact of religious conversion by a convert is one of them in the form of termination of family relations. The families of converts are rigid, dogmatic, and authoritarian to the perception of Islam. The perception of the family states that Islam is a religion of legality and that converts do is a deviant act, because in other religions God is not one like Christianity that is the trinity (Father, Son of the Father, Holy Spirit). So that the solution of religious termination carried out by converts in the face of family opposition in order to maintain their faith as a *Muslim / Muslimah*. Absolutely in the family has certain customs that cannot be eliminated and if one of its members moved *gama* it will be at high risk such as the seizure of inheritance, land division, and so on due to the teachings of other religions different from Islamic teachings. Post-conversion conflict among converts is a commitment and consequence with changes after the reading of two martyrs [43].

The difference that lies in a convert is seen from the cognitive, emotional development, the establishment of belief in faith for Allah, changes in behavior, attitudes, ethics in accordance with Islamic religious teachings, norms and social order in everyday life. The changes experienced by converts get opposition from the family. So that a convert needs to apply spiritual communication that is classified as interpersonal that can change their habits in carrying out daily life in accordance with the Islamic religion.

There is also a convert who was once a Muslim but lives in an environment that does not support his Islamic lifestyle causing the saggy of faith and converting to another religion. A neighborhood or place to live can affect a person's habits, attitudes, even faith. As experienced by HA, he quit *Islam* because of the lack of religious education in the family and get a scholarship from a Christian school at that time which required him to embrace the religion.

In handling the conflict of converts after conversion of religion, the institution of each *Muallaf* Center Yogyakarta has several activities as spiritual reinforcement in converts. The results of the study showed *Muallaf* Center Yogyakarta conducted guidance and mentoring on converts with activities including Mumtazah, Hijrah Assembly, Routine Study, Holy Qur'an, and so on. This is done by *Muallaf* Center Yogyakarta as a strengthening of spiritual aspects, psychology of converts, and is no longer facilitated in apostasy.

3.3. Conversion of Religion to Converts

The process of conversion of religion in each convert is different. The experience and education he forged since childhood plus his religious environment used to make top from the change in beliefs. Each religious conversion has the following soul processes [44]:

- The first period of calm is the time before conversion, indicated by all attitudes, behaviors and traits that are indifferent to religion.
- The time of uncertainty is indicated by conflict or inner conflict that rages in his heart. Feelings of restlessness, hopelessness, tension, panic, disappointment and so on, caused by morals or something else. At times like this it will usually be easy to feel, quickly offended and almost desperate in his life and easily exposed to suggestions.
- The event of conversion of religion after a period of inner turmoil reached its peak. One feels suddenly getting God's guidance, gaining strength and spirit. Surrender quietly to The Almighty, Loving and Merciful God, who forgives all sins and protects man with His power.
- A calm and calm situation will occur after the crisis that is surpassed. Then comes a new feeling or condition of the soul, a sense of security, peace in the heart, being airy chest, and anxiety and worry turned into one thing that is exhilarating.
- Expression of conversion in life. The last period of conversion is the expression of religious conversion in acts, behavior, attitudes and words and the whole way of life changed following the rules taught by the religion he believed in.

3.4. The Coming of Hidayah to the Converts

Each Convert in obtaining guidance through different paths or intermediaries. It could possibly come from the closest person, from social media, or so on. After entering Islam, many converts get tests in their life. Guidance is the open heart to accept Allah SWT and airy chest in believing in the truth of Islam religion [45].

HA who was once a *Muslimah* who decided to convert because of the crushing costs and get help from a Christian school that requires her apostates to get guidance or open their hearts to Islam through her own child. After marriage, HA again converted to Islam but has not fully carried out his duties as a Servant of Allah. One day his son who was getting homework from his school about religious knowledge, HA could not answer. Because of his son who is critical and has great curiosity whether his mother is actually a Muslim woman but is unable to answer the questions he asks. Since the incident, HA realized that she as a mother must be the main madrasa for her child. In the end HA looked for a container or place where to restore his identity and find *Muallaf* Center Yogyakarta.

On the other story, AR who was once a sailor and lives in the family environment and around Catholicism gained guidance about Islam through Zakir Naik's YouTube content. AR had felt atheist and agnostic, confused about the existence of God and had doubted his teachings which prayed through creatures first (Mother Marym). After watching Zakir Naik's YouTube content discussing religious comparisons, AR thought became open to the existence of God. AR decides to go to Jogokariyan mosque and meet with Ta'mir mosque.

3.5. Peace of Heart and Tranquility of the Soul

Every human being has the desire to gain peace of heart and tranquility of the soul in his life. Disturbing feelings in the heart are the nature that humans have. The cause of the pain in hit is caused by several factors. Including what is experienced by a Convert in finding the truth and the essence of God. Peace of heart is an element in getting happiness. Peace of mind is a condition in which it can be connected to one part of the human soul, namely calm. With the existence of the soul a person has high emotional stability and is not easily stressed, depressed, or frustrated. Peace of mind is a soul that constantly invites back to the divine *fitrah*. Indications of the presence of peace of mind can be felt by a person seen in his calm behavior, attitude and movements, unhurried and thoughtful, calculations in a mature and mature manner. In Islam, the peace of heart and tranquility of the soul is done by increasing the *muamalah* to Allah, namely Worship.

As felt by HA, after doing religious conversion, changes in activities and lifestyles are increasingly organized. The essence of human's life is to carry out his duty to worship God. After conversion, HA decided to quit his company to avoid negative things that could affect his life. In fact, many people who do the maximum, namely *riba*, do not carry out obligations (prayer, fasting), and so on. Being a devout Muslim woman is the purpose of her life that has been sought so far. Ha is willing to give up his job for the sake of his faith. Because, the influence of the environment will indirectly underlie and attach to a person's soul.

On the other hand, AR in obtaining peace of heart and peace of mind. Having once felt atheist and agnostic, looking for who has created the heavens, the analogy that it is impossible to worship through the intercession of beings, after entering Islam and studying the truth of The Religion of Allah, AR is increasingly convinced that this is the religion he has been looking for.

3.6. Spiritual Communication of Converts

Communication certainly has many parts and must use the means between communicators and communicant. In religion, of course, it requires an element of communication with spirituality which is

called a belief or example in each individual. A person is expressed sufficiently spiritually has aspects: a) can understand the meaning of himself positively with the purpose of his life in the world, b) understand the meaning of each event, c) have a sense of trust if the future life is directed through hope, d) Foster personal integrity and build sense and confidence that the personal self is valuable. Spirituality has the goal of challenging the collective personal. Spirituality is more about people's search than the way a person answers life's problems caused outside of oneself. Spirituality can be demonstrated through many things such as meditation, prayer and worship.

The decision of a Convert as experienced by HA and AR is a difficult decision in his life because it concerns the fate of converts in the world and the hereafter by choosing Islam through perseverance and sacrifice. Not in the aspect of family, relatives around, but also in divinity. Spiritual Communication in Converts is also the same as Muslims in general performing prayers, fasting, dhikr, zakat, and Hajj in general. So at *Muallaf* Center Yogyakarta held activities or coaching on religious patterns because to help the stability of religiousness. Intense assistance for converts such as paying attention to the movement of prayer, ablution and thaharah (holiness). To read the *Qur'an*, *Tahsinul Qur'an* is carried out. Also carried out the activities of strengthening the creed, namely by the study of Islamic knowledge such as fiqh worship, women's *fiqh*, parenting and so on. However, it is preferred for a Convert to memorize and read *Surat Al-Fatihah* because of one of the main letters in the Qur'an.

5. CONCLUSION

The spiritual aspect occurs in everyone, especially in converts. A person who has just been guided to embrace Islam and is born a newborn baby. Spiritually associates human to the awareness of connectedness about something from the outside as human consciousness understands its existence, seeks the meaning of life, interacts with transcendental forces and implements in the form of sublime values. Consciousness also often makes human a weak and small creature in god's eyes so that it requires protection or a back on something stronger. Then comes spiritual communication. Spirituality has the goal of challenging the collective personal. Spirituality is more about people's search than the way a person answers life's problems caused outside of oneself. Spirituality can be demonstrated through many things such as meditation, prayer and worship.

There are many problems after conversion of religion, namely:

- Conflict among converts is usually destructive. This is indicated by the attitude of parents who are very aggressive to return their children to the previous

religion. Giving threats to converts is usually in the form of child and parent relationships, bullying, accusations, religious abuse and so on.

- The families of converts are rigid, dogmatic, and authoritarian to the perception of Islam. The perception of the family states that Islam is a religion of legality and that converts do is a deviant act, because in other religions God is not one.

With that, Muallaf Center Yogyakarta held activities or coaching on religious patterns because to help the stability of religiousness. Intense assistance for converts such as paying attention to the movement of prayer, ablution and *thaharah* (holiness). To read the Qur'an, Tahsinul Qur'an is carried out. Also carried out the activities of strengthening the creed, namely by the study of Islamic knowledge such as *fiqh* worship, women's *fiqh*, parenting and so on. However, it is preferred for a Convert to memorize and read Surat Al-Fatihah because of one of the main letters in the Qur'an.

REFERENCES

- [1] Absori. *TRANSENDENSI HUKUM PROSPEK DAN IMPLEMENTASI*. Surakarta: Genta Publishing, 2017.
- [2] Achir Yani S Hamid, Bunga Rampai. *Asuhan Keperawatan Kesehatan Jiwa*,. Jakarta: Penerbit buku kedokteran EGC, 2008.
- [3] Ash-Shidieqy, Teungku Muhammad Hasbi. *Pedoman Zakat*. Semarang: PT.Pustaka Rizki Putra, 1996.
- [4] Bachtiar, Edi. "Shalat Sebagai Meda Komunikasi Vertikal Transendental." *Konseling Religi : Jurnal Bimbingan Konseling Islam* 5 (2) (n.d.): 389.
- [5] Bedowi, Topikurohman. "Kecerdasan Komunikasi Spiritual Dalam Upaya Membangun Perdamaian Dan Toleransi Beragama." *El Madani : Jurnal Dakwah Dan Komunikasi Islam* 1, no. 02 (2021): 105–22. doi:10.53678/elmadani.v1i02.128.
- [6] Chusmeru. "Komunikasi Transendental Dan Kearifan Lokal Dalam Kesenian Tradisional Banyumas." In *Yumpu*. yumpu.com, 2015.
- [7] Daradjat, Zakiyah. *Ilmu Jiwa Agama*. Jakarta: PT. Bulan Bintang, 2005.
- [8] Deddy, Mulyana. *Ilmu Komunikasi: Suatu Pengantar*. Bandung: Rosda, 2012.
- [9] Effendy, Onong Uchjana. *Ilmu Komunikasi Teori Dan Praktek*. I. Bandung: PT Remaja Rosdakarya, 2009.
- [10] Fahmi, M. *Islam Transendental, Menelusuri Jejak Jejak Pemikiran Islam Kuntowijoyo*,. Yogyakarta: Pilar Religia, 2005.
- [11] Gilbert, Peter. *The Spiritual Foundation: Awareness for Contex People's Life Today, in Spirituality, Values, and Mental Health, Ed Marry Ellen Coyte et Al.*. london: Jessica Kingsley Publisher, 2007.
- [12] Hakiki, Titian, and Rudi Cahyono. "Komitmen Beragama Pada Muallaf (Studi Kasus Pada Muallaf Usia Dewasa)." *Jurnal Psikologi Klinis Dan Kesehatan Mental* 4 (1) (2015).
- [13] Hamid, A.Y. *Ajar Aspek Spiritualitas Dalam Keperawatan*. Jakarta : Widya Medika. Jakarta: Widya Medika, 2006.
- [14] Harun, Salman. "Mutiar Al-Qur'an: Menerapkan Nilai-Nilai Kitab Suci Dalam Kehidupan Sehari-Hari." *Qaf Media Kreativa*, 2016.
- [15] Hidayat, Komarudin. *Psikologi Kematian*. Bandung: Mizan, 2016.
- [16] Hidayat, Zinggara. "Etika Persaingan Dalam Komunikasi Pemasaran." *Jurnal Ilmiah Ilmu Komunikasi* 9 (1) (2012): 19.
- [17] kbbi.web.id. "No Titl." Accessed December 18, 2020. <https://kbbi.web.id/komunikasi.html>.
- [18] Lewis, R. *Personality: Theories, Research and Applications*. New York: Prentice Hall, 1993.
- [19] MacKinlay, Elizabeth. *The Spiritual Dimension of Ageing*. london: Jessica Kingsley, 2001.
- [20] Mahpur, Muhammad, and Zainal Habib. *Psikologi Emansipatoris : Spirit Al Qur'an Dalam Membentuk Masyarakat Sehat/ Muhamamd Mahpur, Zainal Habib*. Malang: UIN Malang Press, 2006.
- [21] Muhdzori, Hafidz. "Treatment Dan Kondisi Psikologis Mualaf." *Jurnal Edukasi*, 2017, 27.
- [22] Mulyana, Deddy. *Nuansa-Nuansa Komunikasi; Meneropong Politik Dan Budaya Komunikasi Masyarakat Kontemporer*. Bandung: Remaja Rosdakarya, 1999.
- [23] Mustafa, Sahidi. "Konsep Jiwa Dalam Al-Qur'an." *Tafsiyah Jurnal Pemikiran Islam* 2 (1) (2018): 126.
- [24] Najjati, Muhammad Utsman. *Al-Dirāsāt Al-Nafsāniyah 'Inda Al-'Ulamā' Al-Muslimīn*,. Kaim: Dal Al-Syuruq, 1984.
- [25] Padje, Gud Reacht Hayat. *Komunikasi Kontemporer: Strategi, Konsepsi, Dan Sejarah*. Kupang: Universitas PGRI, 2008.
- [26] Qardawi, Yusuf. *Hukum Zakat, Terj. Bogor*. Bogor: Pustaka Litera Antar Nusa, 2002.
- [27] Rakhmat, Jalaluddin. *Psikologi Agama*. Jakarta: Rajawali Pers, 2012.
- [28] Rambo, Lewis R. "Understanding Religious Conversion." *Yale University Press*. 1995.

- [29] Reza, Syah. *Konsep Jiwa Dalam Pandangan Ibnu Sina, (Ponorogo: Pasca Sarjana ISID Gontor), p. 2.* Ponorogo: Pascasarjana ISID Gontor, 2011.
- [30] Rosito, Asina C. "Spiritualitas Dalam Perspektif Psikologi Positif." *Jurnal Visi* 18 (1) (2010): 37.
- [31] Sabiq, Sayyid. *Fiqhus Sunnah, Terj. Fiqih Sunnah.* Jakarta: PT.Pena Pundi Aksara, 2009.
- [32] Shihab, M. Quraish. *Wawasan Al-Qur'an.* Bandung: Mizan Pustaka, 2007.
- [33] Sina, Ibn. *Ahwāl Al-Nafs: Risālah Fī Nafs Wa Baqā'ihā Wa Ma'ādihā, Terj. Psikologi Ibn Sina.* Bandung: Pustaka Hidayah, 2009.
- [34] Solihin. *Tasawuf Tematik (Membedah Tema-Tema Penting Tasawuf).* Bandung: Pustaka setia, 2003.
- [35] Suryadi, Rudi Ahmad. "Pendidikan Islam : Telaah Konseptual Mengenai Konsep Jiwa Manusia." *Jurnal Pendidikan Agama Islam Ta'lm* 14 (1) (2016): 38.
- [36] Syahmuharnis, and Harry Sidharta. *TQ Transcendental Quotient (Jakarta).* Jakarta Selatan: Republika, 2006.
- [37] Syam, Nina Winangsih. *Komunikasi Transendental.* Rosda, 2015.
- [38] Tamami. *Psikologi Tasawuf.* Bandung: Pustaka setia, 2011.
- [39] Ibn Sina, Ahwāl Al-Nafs: Risālah Fī Nafs Wa Baqā'ihā Wa Ma'ādihā, Terj. Psikologi Ibn Sina (Bandung: Pustaka Hidayah, 2009).
- [40] Tan, N.A.M., Sham, F.M. "Keperluan Memahami Psikologi Saudara Muslim." *Jurnal Hadhari* 2 (2009): 83–87.
- [41] Taufiq Pasiak. *Tuhan Dalam Otak Manusi.* Bandung: Mizan, 2012.
- [42] Wulandari, D. *Komunikasi Dan Konseling Dalam Praktik Kebidanan.* Yogyakarta: Nuha Media, 2009.
- [43] Young, Caroline, and Cyndie Koopsen. *Spirituality, Health, and Healing: An Integrative.* Sadbury: Jones and Bartlett Publishers, 2011.
- [44] Yousif, N, J Cole, John C. Rothwell, J Diedrichsen, Karl E Zelik, Carolee J Winstein, Dorsa Beroukhim Kay, et al. "Komunikasi Spiritual Pasien Penderita Lupus Di Kota Bandung." *Journal of Physical Therapy Science* 9, no. 1 (2018): 1–11.
- [45] Zohar, Danah, and Ian Marshall. *Spiritual Capital Wealth We Can Live By.* California: Berrett-Koehler, 2010.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

