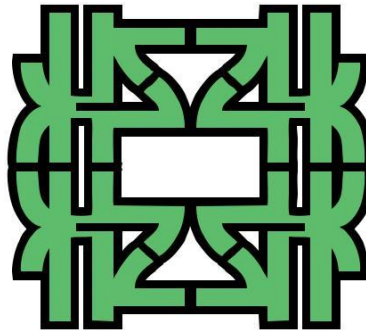


Khazanah

Jurnal Studi Islam dan Humaniora

Volume XV, Nomor 01, 2017



Norbidayat

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COMMENTARY**

Asty Wulandari

NAFS IN SUFISM PSYCHOLOGY: ROBERT FRAGER'S PERSPECTIVE

Hajriansyah

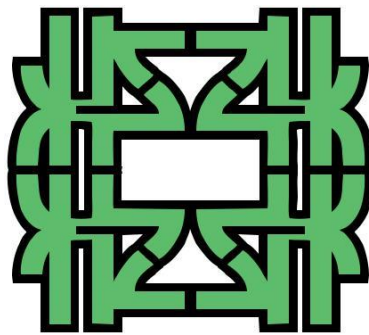
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NAFS IN SUFISM PSYCHOLOGY: ROBERT FRAGER'S PERSPECTIVE

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Abstract: *The main object of psychology study is the human being as a wealth of body and soul. In psychology, the human body can function or act when the soul is able to move it in the form of motive. Broadly speaking, the moving soul that blends with the body forms a name called "self / I" or in a "personality" concept. The same thing is also a part of Islamic studies of tasawuf or sufism, personality (akhlak) involves two substances namely the body and spirit. These two opposing substances in principle need each other. In this case, of course the term "nafs" acts as a bridge to combine the two. Starting from a comparative review or even equating between Western Psychology and Sufism, Robert Frager, a psychologist as well as a sheikh, in his book also speaks of the same term (nafs). In his book of Sufi Psychology, he asserts that Sufism is a very holistic approach for it integrates physical, psychic and spirit and underlines that Sufism is a spiritual discipline for all people without class and caste. Thus, the formulation of the problem in this paper is what and how the definition of nafs, positions and characteristics of the nafs in Sufi Psychology and the level of nafs in the Sufi Psychology perspective of Robert Frager. In the conclusion part, the writer looks at two points of view, i.e. the nafs development in tasawuf and critiques the psychological aspects used by Robert Frager. In the view of Sufism, Robert Frager has been developing the concept of the nafs that al-Ghazali and al-Hifni have formulated. However, in his writings Robert Frager has not touched upon the hierarchy of needs initiated by Abraham Maslow, especially the level of self-actualization.*

Keywords: *Nafs, Psychology, Sufi*

Abstrak: *Objek utama kajian psikologi ialah manusia yang terdiri dari jiwa dan raga. Dalam psikologi, raga manusia dapat berfungsi atau beraktivitas ketika jiwa mampu menggerakkannya dalam bentuk motif. Secara garis besar, jiwa bergerak yang berpadu dengan raga membentuk sebuah nama "diri/aku (self)" atau dalam satu konsep "kepribadian". Hal senada juga menjadi bagian dalam kajian Islam (tasawuf/sufisme), kepribadian (akhlak) melibatkan dua substansi yaitu jasad dan ruh. Dua substansi yang saling berlawanan ini pada prinsipnya saling membutuhkan. Dalam hal ini tentu saja term "nafs" merupakan jembatan untuk memadukan keduanya. Berawal dari ulasan komparatif atau bahkan menyamakan antara Psikologi Barat dan Tasawuf, Robert Frager (seorang psikolog sekaligus syekh) dalam dalam bukunya juga membicarakan term yang sama (nafs). Dalam buku Psikologi sufi yang ia tulis, ia mengaskan bahwa tasawuf adalah pendekatan yang sangat holistik (mengintegasikan antara fisik, psikis dan spirit) dan memabamkan bahwa tasawuf adalah disiplin spiritual bagi semua orang tanpa kelas dan kasta. Dengan demikian, rumusan masalah dalam tulisan ini ialah apa dan bagaimana definisi nafs, posisi dan karakteristik nafs dalam Psikologi Sufi dan tingkatan nafs dalam Psikologi Sufi perspektif Robert Frager. Dalam bagian kesimpulan, penulis menilik pada dua sudut pandang, yaitu sudut perkembangan nafs secara tasawuf dan mengkritisi aspek psikologis yang digunakan Robert Frager. Dalam sudut pandang sufisme, Robert Frager telah melakukan pengembangan dari konsep nafs yang telah dirumuskan al-Ghazali maupun al-Hifni. Namun demikian dalam tulisannya Robert Frager belum menyinggung hirarki kebutuhan yang diprakarsai Abraham Maslow, terutama tingkat aktualisasi diri.*

Kata kunci: *Nafs, Psikologi, Sufi*

Introduction

Until the end of the 20th century, the study of psychology continued to develop rapidly in the Western scientific tradition. The development of psychological studies is no doubt led to various streams ranging from psychoanalysis, behaviorism, humanistic, to transpersonal psychology. Many great thinkers are involved, both as pioneers and developers of these schools of psychology with the various variants of the theory they produce. The scientific theories of this study of Western psychology have influenced many people and are used for various purposes by many, not least by Muslim scholars.¹

The main subject is human. Humans are made up of souls and bodies that cannot be separated from one another.² In psychology, the human body can function or activity when the soul is able to move it in the form of motive.³ Broadly speaking, a moving "soul" that blends with the body forms a name called "self" (*diri/aku*) or in a "personality" concept. Personality is a pattern of mind, emotion and behavior that survive and different that describes how a person adapts to the world.⁴ The same thing also becomes a part of the study of Islamic Psychology (Sufism). The personality involves two substances namely body and spirit. These two opposing substances in principle need each other. In this case, of course, the term "*nafs*" is a bridge to combine the two.⁵

Starting from a comparative review or even equating between Western Psychology and Sufi Psychology, Robert Frager, a psychologist as well as a *syekh*, in his book also speaks of the same term. In his Sufi Psychology book, he asserts that Sufism is a very holistic approach that integrates physical, psychic and spirit and sees that Sufism is a spiritual discipline for all people and all cultures without class and caste.

Based on that background, the author is interested in discussing the theme of the *nafs* in Sufi Psychology, especially in the perspective of Robert Frager. The problem formulation that can be described is the definition of *nafs*, the positions and the characteristics of the *nafs* in Sufi Psychology and the level of the *nafs* in Sufi Psychology (Robert Frager's perspective).

An Overview of Robert Frager

Robert Frager was born to a Jewish family, in California, USA on June 20, 1940. Frager pursued Reed College in Portland, Oregon from 1957-1961. He

¹Norhidayat Norhidayat, "Psikologi Dalam Tradisi Ilmiah Islam," *Jurnal Ilmiah Ilmu Ushuluddin* 12, no. 2 (2016): 195–212.

See also <http://jurnal.iain-antasari.ac.id/index.php/ushuluddin/article/viewFile/689/584>. Accessed on February 22 2017.

²Omar Ali-Shah, *Tasawuf Sebagai Terapi*, trans. Abdullah Ali (Bandung: Pustaka Hidayah, 2002), 113.

³James P Chaplin, *Kamus Lengkap Psikologi*, trans. Kartini Kartono (Jakarta: PT Rajagrafindo Persada, 2004). *Soul*, in theology, is a unity hypothesized to have a real and permanent awareness behind this life that can die. Or, in another sense is the emotional quality that is contrary to the intellectual or rational quality (p. 474). While motive is an existing tension within the individual, which awakens, nurtures and directs behavior toward a goal or goal. Another meaning is the conscious reason, which the individual gives to his behavior, or a drive, stimulant. The term drive is the key that is used regarding the primary motives that is a set or attitude that guides the behavior (p. 310).

⁴Laura A. King, *Introduction to Psychology: The Science of Psychology An Appreciative View*. (THE MCGRAW-HILL COMPANIES Educational and Professional Publishing 1221 Avenue of the Americas New York, NY 10020: Mc Graw-Hill, 2014), 126.

⁵Yusuf Mudzakir and Abdul Mujib, *Nuansa-Nuansa Psikologi Islam* (Jakarta: Raja Grafindo Persada, 2002), 39.

graduated with a BA in psychology. He holds a Ph.D. in social psychology from Harvard University in Cambridge, Massachusetts, which he studied from 1961-1967. From 1963-1965, he was a fellow at the East-West Center in Honolulu, Hawaii. From 1967 to 1968, he was a researcher at Keio University in Tokyo, Japan. In 1975, he founded the Institute of Transpersonal Psychology in Palo Alto in Northern California, where he now a professor of Psychology. Previously, he taught Psychology and religious studies for 7 (seven) years at the University of California, Santa Cruz. He is the founder of the Transpersonal Psychology Institute, now called Sofia University, in Palo Alto, California. He is the director of the Low Residency Master of Arts 17 in a program of spiritual guidance and professor of psychology. He is the last president of the Transpersonal Psychology Association. He is well known in the field of Transpersonal Psychology and for his role in building the country's first educational institution dedicated to this field emerging from research and practice. He also teaches courses in Spiritual Psychology and The Wisdom of Islam at the Online University of Philosophical.⁶

In 1980, Frager first met Sheikh Muzaffer Ozak, the leader of the Tarveti-Jerrahi Order from Turkey. Frager then invited him as a speaker at his university. Frager and all his students, as well as the whole audience, were amazed and transfixed by the sheikh who that was so intense when delivering his speech.⁷ It is not the academic-theoretic discussion of Islam and Sufism that keeps the audience silent, but the story of wisdom that the Sheikh uses to explain the nature of religion and life. Frager said, his life will change if he can remember all the stories. In response, the Sheikh looked at him so deeply and said to him in earnest: "You can never forget." The stories of Sheikh Muzaffer have fascinated the listeners and especially Frager who can never forget the stories. Although the story contains elements of Sufism, the wisdom contained was so beautiful and deep that touch the identity of humanity.

In 1981, he finally embraced Islam. In the process, he later became a Sufi teacher (sheikh) in Halveti Jerrahi where he was initiated by Muzaffer Ozak and then he was called by the name of the sheikh Ragip al-Jerrahi to lead the Dergah (Sufi Society) in Redwood City, California. Frager also likes to practice Aikido, a Japanese spiritual martial art. In 1985, he was confirmed as a sheikh or murshid. In addition to being a transpersonal psychologist, consultant, and spiritual teacher, he daily serves as President of the Order Order of California and has been a spiritual director for over 25 years as contained in one of his papers: "Sufi Psychology: For Self Transpersonal and Chats Sufi ".

Definition of *Nafs*

Etymologically, the nafs (derived from Arabic) has a diverse meaning, ie the spirit or the soul⁸, the eyes, the blood, the human person, or the essence. Another term according to Robert Frager is the ego, the essence and the breath. Whereas in the terminological sense, the nafs is something that denotes the disease of human

⁶Ridok Ridok, "Hati Sebagai Pusat Spiritualitas Dalam Pemikiran 'Psikologi Moral' Robert Frager" (UIN Sunan Ampel Surabaya, 2016), <http://digilib.uinsby.ac.id/6444/>. Access on Februari 22, 2017.

⁷Robert Frager, *Psikologi Sufi Untuk Transformasi Hati, Jina Dan Rub*, trans. Hasmiyah Rauf (Jakarta: Zaman, 2014), 130.

⁸*Nafs* is one of the soul names for the wise. See Murtadha Muthahhari, *Mengenal Irfan: Meniti Maqam-Maqam Kearifan*, trans. Anwar Ramli Bihar (Jakarta: Iman dan Hikmah, 2002), 107.

traits, morals or deeds of disgrace.⁹ According to Shaykh Shihabuddin 'Umar Suhrawardi, the *nafs* has two meanings, firstly, the *nafs-i-syay'* (nafs of something) in the form of *dzat* and *haqiqah* of something. Secondly, the *nafs-i-nathiqah-i-insani* (nafs of human rational) is an abstract of the various gifts in the body, called *human fitrah* and a brilliance of the disclosure of closeness and transgression.¹⁰ Meanwhile, according to Achmad Mubarak the term *nafs* in al-Qur'an has many meanings, namely:

1. *Nafs means self or someone* (Q.S. *Ali Imran*: 61, Q.S. *Yusuf*: 54, *al-Baqarah*: 48 and Q.S. *al-Dzariyat*: 21).
2. *Nafs means God's self* (Q.S. *al-An'am*: 12, 54 and *al-An'am*: 130).
3. *Nafs as the spirit (ruh)* (Q.S. *al-An'am*: 93).
4. *Nafs as the soul* (Q.S. *al-Syams*: 7 and *al-Fajr*: 27).
5. *Nafs as the totality of people who have physical and spiritual dimensions* (Q.S. *al-maidah*: 32, *al-Qashash*: 19, 33).
6. *Nafs as the inner side of the human (invisible) that gives birth to behavior* (Q.S. *al-Ra'du*: 11, *al-Anfal*: 53).¹¹

The Position and the Characteristic of *Nafs*

According to Robert Frager, *nafs* is a process produced by the interaction of spirit and body, so it is a dynamic psychological structure. Since the *nafs* is *Nafs* has a human psychophysical meaning—a synergy between *jasadi* and *rubani*, that has inherently existed since the human body is ready to receive it. *Nafs* is a potential power¹², but it can be actual if the human effort (initially the material aspect dominates, but when the *nafs* is able to transform, it will be more interested in God / spiritual). The actualization of this *nafs* is the image of the human personality affected by various external and internal factors. The extent of coverage that may affect the actualization of the *nafs*, make it is not surprising to say that the *nafs* is an immeasurable realm of magnitude. It is the whole universe, because what is in the universe will be reflected in the *nafs* or vice versa. Therefore, whoever controls his soul must rule the universe. There is also a statement that says "*al-Insan Kawn al-Shaghir, wa al-Kawn Insan al-Kabir*—human being is a cosmic cosmos, while cosmos is a macro human"¹³.

Nafs has the potential of the *gharizah*. Literally *gharizah* means instinct, character, temperament or innate nature. In Freud's personality structure, instinct is another definition of the *id*.¹⁴ In psychology, the *id* is in negative connotations such as hedonism and materialism for the goal is to satisfy regardless of ratio, morality or

⁹ Azyumardi Azra, ed., *Ensiklopedi Tasawuf* (Jakarta: Angkasa, 2008), 915.

¹⁰ Syaikh Shihabuddin 'Umar Suhrawardi, "*Awarif Al-Ma'arif: Sebuah Buku Dasar Klasik Tasawuf*, trans. Ilma Nugrahani Ismail (Pustaka Hidayah, 2008), 131.. See also Mukhtar Solihin, *Tasawuf Tematik: Membedah Tema-Tema Penting Tasawuf* (Bandung: Pustaka Setia, 2003), 127.

¹¹ Achmad Mubarak, *Jiwa dalam al-Qur'an: Solusi Krisis Kerubanian Manusia Modern* (Jakarta: Paramadina, 2000), 44–53.

¹² In Psychology's terminology this potential is a connotation (power of initiative), that is: react, do, try, desire and willing. See Netty Hartati, *Islam dan psikologi* (Jakarta: Rajawali Press, 2004), 162.

¹³ Frager, *Psikologi Sufi*, 98. See also Abdul Mujib, *Kepribadian dalam Psikologi Islam* (Jakarta: PT Rajagrafindo Persada, 2007), 81.

¹⁴ Freud originally used the term *das Es* (German) for the concept *id*. Besides being immoral, according to Freud *id* is something primitive / ancient / old-fashioned, chaos, not accessible to the conscious and irreversible. See Jess Feist and Gregory J Feist, *Theories of Personality* (Boston (Mass.): McGraw-Hill, 2009)..

reality. In this sense the *id* is the same as the anger nafs.¹⁵ The nafs of anger (*al-Nafs al-ammaraḥ bi al-suu'*) according to al-Ghazali is one of the classifications of human soul or lust besides *nafs* of *lawama* and *nafs* of *mutmainah*.¹⁶

Javad Nurbakhsh also views the *nafs* in negative connotations. According to him *nafs* has several traits, namely: stupid, unscrupulous source of immorality and disgraceful acts, evil *nafs* arises when stimulated or finds a place of distribution, the means of the wrath of God, like fire, idols, pseudo-peace, barriers to God and barriers to the good, hidden shirk, upright on an ethical offense, always wanting what is forbidden, slave to lust, possessing divinity, lying and egocentric, hanky / greedy, quickly bored, lazy and lame, like a chameleon and sometimes like a frozen dragon.¹⁷

The Level of *Nafs*

In the world of Sufism, the *nafs* has a hierarchical level. There are some figures who share the development of the level of holistic *nafs* based on the adoption of the Qur'an among them are Sheikh Safer Dal, al-Ghazali and al-Hakim al-Tirmidhi.¹⁸ Robert Frager is more inclined to Sheikh Safer Dal's explanation and personal interpretation. In each of the seven levels of the *nafs*, Robert Frager connects God's name, *asma al-husna*, along with color (used as a dream interpreter that determines the degrees of their dervishes.) This is illustrated by a brief description in the following table:

No	Level of Nafs	Dzikir Method with <i>asma al-husna</i> (Names of God)	Colors when Reaching Certain Level
1.	The Tyrannical <i>Nafs</i> (<i>nafs al-ammaraḥ</i>)	<i>Lâ ilâha illâ Allâb</i> (Tiada Tuhan selain Allah)	Light Blue
2.	The Regretful <i>Nafs</i> (<i>nafs al-lawwamaḥ</i>)	<i>Allâb</i> (Tuhan)	Red
3.	The Inspired <i>Nafs</i> (<i>nafs al-mulbimaḥ</i>)	<i>Hû</i> (Engkau)	Green
4.	The Tranquil <i>Nafs</i> (<i>nafs al-muthmainnaḥ</i>)	<i>Haqq</i> (Kebenaran)	White
5.	The Happy <i>Nafs</i> (<i>nafs al-radhiyaḥ</i>)	<i>Hayy</i> (Maha Hidup)	Yellow
6.	The <i>Nafs</i> which is Pleasing to God (<i>nafs</i>)	<i>Qayyûm</i> (The Most Eternal)	Black/ Dark Blue

¹⁵Muhammad 'Utsman Najati, *Psikologi dalam al-Quran: Terapi Qur'ani dalam Penyembuhan Gangguan Kejiwaan*, trans. Zaka al-Farisi (Bandung: Pustaka Setia, 2005), 376. According to al-Sharif al-Jurjani, the anger nafs is a soul that tends to physical nature that leads to the delights and lusts senses (*ladzâat wa syahwaat hissyyah*) and forced the heart to go to a position of humility. This soul is a place of evil and a source of disgrace. Al-Kashani reinforces with Q.S. Joseph: 53; *إن النفس لأمرارة بالسوء إلا ما رحم ربي*. See Rosleni Marliany and Asiyah, *Psikologi Islam* (Bandung: Pustaka Setia, 2015), 20. According to Yadi Purwanto, the anger *nafs* in this verse has three powers, namely *al-gaziyah* (eating), *al-munmiyah* (grown) and *al-muwallidah* (reproduction). See Yadi Purwanto, *Epistemologi Psikologi Islam: Dialektika Pendahuluan Psikologi Barat dan Psikologi Islami* (Bandung: Refika Aditama, 2007), 158.

¹⁶Hanna Djumhana Bastaman, *Integrasi Psikologi dengan Islam: Menuju Psikologi Islami* (Yogyakarta: Pustaka Pelajar diterbitkan atas kerjasama dengan Yayasan Insan Kamil, 2005), 83. See also Abu Hamid Al Ghazali, *Ihya' Ulumiddin* (Mesir: Maktabah As Syuruq Ad Dawliyyah, 2010).

¹⁷Javad Nurbakhsh, *Psikologi Sufi*, trans. Arief Rakhmat (Yogyakarta: Fajar Pustaka Baru, 1998), 27–28.

¹⁸Tamami Hag, *Psikologi Tasawuf* (Bandung: Pustaka Setia, 2011), 73.

	<i>al-mardbiyah</i>)		
7.	The Sacred <i>Nafs (nafs al-kamilah)</i>	<i>Qabbâr (The Almighty)</i>	Colorless / Black

The names that have been chosen from the *asthma al-husna* is a method of dhikr or *wiridan* that symbolizes the level of the existence of one's nafs. The name of God connected with the first level is *Lâ ilâha illâ Allâh* which means "there is no god but Allah". This meaning contains the sharpest truth of Sufism because for centuries, the basic practice of Sufism includes *zikr* and contemplation of the phrase *Lâ ilâha illâ Allâh*. The essence of the suffering of the tyrannical *nafs* is the reliance on worldly pleasures and the absence of faith. One of the cures of this condition is the realization that God is present and the pleasures of the world are not everything in life.

Allâh is known as the greatest name and contains all the divine attributes represented by other names (*asma al-husna*). Allâh's *asthma* is one of the remedies for hypocrisy, the main illness of the regretful *nafs*. *Hu* is the designation for God without the meaningful nature of "thee". According to some Sufi, *Hu* is the pronunciation of the letter "h" at the end of the word Allah. This intimate, non-worded relationship with God is found in the heart (it is small and weak at the level of inspired nafs). *Haqq* means "truth". God alone is the unchanging truth. The satisfaction of the tranquil *nafs* comes from the search for God. So that tranquil nafs is the first level of our knowledge of the truth. *Hayy* means "live". This word means that everything that exists is part of the nature of God. *Hayy*, because of God, is the source of life and the source of the truth of all things. The person who feels God as *Hayy* in all aspects of himself signifies that he has reached the level of the happy *nafs*.

As for *Qayyum* means "eternal". It is like the eternal nature of God and does not depend on anything. When the universe is lived as nothing beyond God, one has attained the level of *nafs* that God desires. *Qabhar* means "mighty" refers to God's unstoppable power which completely obliterates all obstacles. To achieve the sacred *nafs*, the whole feeling of a separate "I" must be abolished. This final achievement is possible only through the infinite God.¹⁹

1. The Tyrannical *Nafs (nafs al-ammârah)*

According to Frager, tyrannical *nafs* is the *nafs* of *al-ammârah* which is defined as the *nafs* that governs, dominates or commands the crime. The term *ammârah* literally is "repeated commands or habits", so this level is called "the annoying *nafs*". This is as the word of God in Q.S. Yusuf: 53. This *nafs* is pushing from the subconscious to do things contrary to nature. Each person must have this level of *nafs* at first, but some people who remain trapped and dominated by this *nafs* may be doing religious deeds, but only as an exhibition. This first-level *nafs* is governed by an unadulterated intelligence toward something outside ourselves (no love for God, no inner control or sinful feelings). The most severe characteristic of this *nafs* is addiction to praise.²⁰ The analogy of this nafs is the self-fir'awn, so Rumi warns that every person treats Mûsâ and Fir'awn as alive.²¹

¹⁹Frager, *Psikologi Sufi*, 98. See also Mujib, *Kepribadian dalam Psikologi Islam*, 99–102.

²⁰ In Western Psychology this condition is widely known by the term narcissism, such as Christopher Lasch, Karl Abraam and his followers assume that narcissism is of a pathological nature and some are normal. See Sigmund Freud, *Pengantar Umum Psikoanalisis*, trans. Haris Setiowati (Yogyakarta: Pustaka Pelajar, 2009), 545–46.

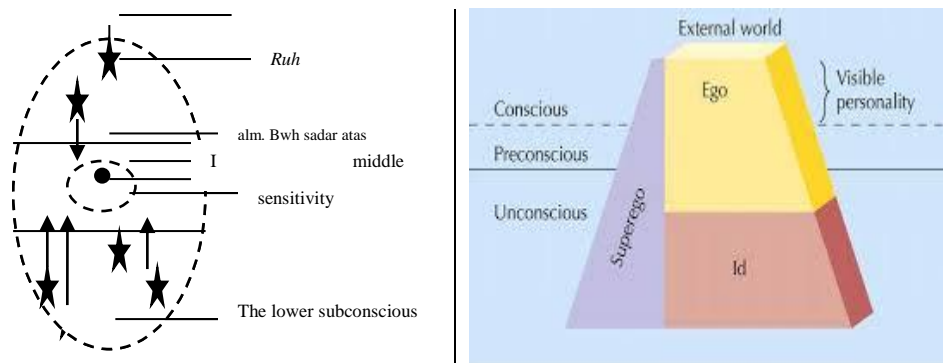
²¹Frager, *Psikologi Sufi*, 110..

According to Frager, the Malāmatiyyah approach is a sophisticated psychological asceticism for denying the desire for praise and acceptance from others. This is evident in the Malāmi's distinctive features that eliminate the signs of his alteration even feigned humiliation. As for Sheikh Nurbakhs who is also a psychiatrist says that tyrannical nafs should never be destroyed, but transformed into good traits and behavior, purifying and opening the heart; since estroying the tyrannical nafs is the same as destroying oneself. In Sigmund Freud's personality theory, the method of Sheikh Nurbakh has similarities with the *defense mecanism* that is sublimation.²²

Shaykh Tosun Bayrak analogizes the tyrannical nafs as a thief who enters our house at night to steal. The easiest way to fight the thief is by turning on the house lights, because the cowardly thief will run right away. Likewise, the lights in us must be lit for a cowardly tyranny to leave us. The trick is with the practice of dhikr, sensitivity and focusing thoughts.²³

There is a soul diagram very close to the model of Sufi transformation, which was developed by Robert Assagioli, a psychiatrist who studied the theories of Freud and Jung. In this diagram, the third highest part of the circle is the upper unconscious being the part of the spiritual, transcendental and transpersonal soul. The middle-unconscious includes the region of sensitivity (the last part of the soul). The third part of the subconscious is closely related to the concept of Freud— the subconscious that is filled with traumatic memories, the hidden desire of anorma.

The Differences & Equations of the Diagram of the Tyrannical Nafs and the Structure of Freud's Soul



2. The Regretful *Nafs* (*nafs al-lanwāmah*)

The regretful nafs of Robert Frager is similar to the *al-lanwāmah nafs* in al-Ghazali's concept. Under the control of the tyrannical *nafs*, human beings are essentially insensitive and unaware of the dangers he or she is doing to oneself and others. But when the light of faith and inner understanding grows inside oneself, then he/she begins to realize and think clearly. His true self-nature rejects bad deeds and quickly begs forgiveness of God when he has made a mistake. However, at this level of the *nafs* even though we have understood the negative effects of selfishness on the world, yet we have not been able to change. This is analogized by Frager with addicts who are aware of the effects of

²²George C. Boeree, *Personality Theories-Melacak Kepribadian Anda Bersama Psikolog Dunia*, Terj, trans. Inyik Ridwan Muzir (Yogyakarta, 2010), 49. See also Feist and Feist, *Theories of Personality*, 199.

²³Frager, *Psikologi Sufi*, 199..

their addictions, such as *ujub*, hypocrisy, religious rigidity, alcoholism, drugs and the glamor of the world. According to Uthman Najati, this consciousness is a sinful feeling and a denunciation of the self as depicted in Q.S. *Al-Qiyamah*: 1-2.²⁴

3. The Inspired *Nafs* (*nafs al-mulhimah*)

At this level of *nafs*, humans begin to feel the true pleasure in praying, meditation and other spiritual activities. Humans begin to feel the love for God and His creation. This level, according to Frager, is the beginning of true *tasawwuf* practice. This level of *nafs* is the wisdom and nature that covers it includes generosity, qana'ah, tawakal and repentance. If we compare it with a kingdom, then love and inspiration is the prime minister. Breton says that love is the cure for the overcrowding ego. It is like Rumi's poem:

“Your love is the sweet poison we eat from your hands
To fuse and dry the ego's life
Which now sprinkles these springs from us”.²⁵

The word love and inspiration likened by Frager is a complex region with positive and negative territory. The existence of egoism and hypocrisy is still wary, because this level of *nafs* is like a station that can knock someone down to the lower *nafs*. Frager describes when someone first feel a true spiritual knowledge and experience, yet this knowledge and experience is filtered by the ego, then the person will soar that there are possibilities of charity destroyers like *ujub* or *riya'*. This phenomenon can be observed in artists, such as writers, musicians, poets or creative scientists who are given the advantage of surpassing others. This group of people may think they are the source of inspiration. That is why in Sufism, Sufi lineages play a very important role in preventing newly trained dervishes from becoming teacher/ sheikh levels. A sheikh will never neglect to remind and advise his overly ambitious dervishes either by giving direct rebuke, or through various stories or anecdotes that explain the appropriate spiritual level of achievement to become a sheikh.

In the inspired *nafs* diagram, the energies and inspirations from the upper-subconscious become larger, the middle-subconscious develops as one's sensitivity to the upper- and lower-conscious natural forces in the spirit grows. But "I" still acts as if it is the center of the soul and the lower-subconscious impulses are still strong. Thus, although there is no connection between the spirit and "I", the sheikh acts as an indirect link to the divine nature.

4. The Tranquil *Nafs* (*nafs al-muthmainnah*)

The ruler and the prime minister at this level of *nafs* are still the same as the previous (inspired) *nafs* that is wisdom and love. According to Frager quoting Sheikh Safer, man will be safe from the great destruction of the negative ego when he arrives at this level.²⁶ With this *nafs*, according to Sahl bin Abdullah, man will feel happy and quiet to his Lord. Therefore, his spiritual condition will become strong and when his spiritual condition becomes strong, then everything

²⁴Najati, *Psikologi dalam al-Quran*, 374.

²⁵Denise Breton, Christopher Lagent, and Rahmani Astuti, *Cinta, Jiwa Dan Kebebasan Di Jalan Sufi: Menari Bersama Rumi* (Bandung: Pustaka Hidayah, 2003), 241–42.

²⁶Frager, *Psikologi Sufi*, 135.

will be happy and sympathetic to him.²⁷ This is in accordance with Q.S. *Al-Fajr*: 27-30, *al-Ra'du*: 28 and *al-Baqarab*: 260.

To reach this level of the *nafs* one of the foundations to be overcome is the opening of the heart, because the light of the heart neutralizes the negative tendencies and delusions of the lower level *nafs*. The inner training at this level is to reduce the separate feelings of God and begin to unify the various trends we have built.

5. The Happy *Nafs* (*nafs al-radbiyah*)

When entering the level of tranquil *nafs*, human spirit becomes soft, so then at this level the spiritual growth becomes deeper. According to Frager, at this level man is not only satisfied with his destiny, but man is also satisfied with all the difficulties and tests of life that also comes from God, because he realizes that God's mercy and compassion surround him continuously.

When human gratitude and love to God are so great, then the bitter thing according to the laity will be sweet to them. This is the sign that man has reached the happy *nafs* station. Other characteristics of people who have entered this stage are miracles, freedom, sincerity, contemplation and recollection of God (such as *uzlah* or meditation).

Frager explains in his diagram that we are constantly becoming sensitive to the various aspects of the upper and lower-subconscious. The center of the "I" soul has become deep and we are consciously sensitive to what was previously in the subconscious (*kasyaf*).²⁸

6. *Nafs* which is Pleasing to God (*nafs al-mardbiyah*)

Robert Frager quotes Ibn 'Arabi as saying that at this stage of the *nafs* is the level of the inner marriage between the *nafs* and the soul, which in Arabic means the marriage between feminine and masculine. This inner marriage then produces 'the child' within the heart. This is in line with the term *sirr* expressed by al-Qusyairi.²⁹ The spirit inspires oneself to lift itself, which is then followed by the heart.³⁰ At this level human beings acquire true inner unity and are able to perceive the world as a holistic entity by entering into the self-denial realm. Frager describes in the diagram that the *nafs* and the soul have merged, so there is no dichotomy or duality in the soul. As the individual becomes intact, the divine unity of the world becomes apparent. As Rumi says that the world becomes multiplicity like a broken mirror that reflects the same image. If we put together the broken glass pieces intact, it then reflects only one shadow.³¹

7. The Sacred *Nafs* (*nafs al-kamilah*)

²⁷Abu Nashr As-Sarraj, *Al-Luma': Rujukan Lengkap Ilmu Tasawuf*, trans. Wasmukan and Samson Rahman (Surabaya: Risalah Gusti, 2009), 138.

²⁸Frager, *Psikologi Sufi*, 140–42..

²⁹Al-Qusyairi explores the relationship between spirit and one's life with the term *sirr*. *Sirr* is the intimate locus of intercourse between man and *al-Haqq* which is very subtle and is used to refer to secrets or something of mystery. See Michael A. Sells, *Terbakar Cinta Tuban: Kajian Eksklusif Spiritualitas Islam Awal, Penerj.* Alfatri (Bandung: Mizan, 2004), 195–97.

³⁰Like the quote from Rumi's devotional advice "O heart, thou shalt be pleased with God * when, like one part * you move towards the whole", in Kabir Helminski, *Hati Yang Bermakrifat: Sebuah Transformasi Sufistik*, trans. Abdullah Ali (Bandung: Pustaka Hidayah, 2002), 106.

³¹Frager, *Psikologi Sufi*, 146..

In the level of the sacred nafs there is no longer ego or self, but the only left is the union with God (some call it ecstasy).³² Frager further mentions this condition with the parable: "dead before death". Those who reach this level are in constant prayer for they no longer have the will. The best option for them is to surrender and serve the ruler entirely, so that in such presence and wisdom there is no place for a speck of selfishness. This is seen in the diagram in which Frager describes, the "I" is no longer there, there is no clear boundary between self and God; a self that falls like salt spilled in the ocean.³³

Conclusion

Based on the above explanation, the writer draws conclusions by looking at two points of view, namely the point of view of the development of the *nafs* in *tasawuf* and criticizing the psychological aspects used by Robert Frager.

No	Level of Nafs	Dzikir Method with <i>asma al-husna</i> (Names of God)	Colors when Reaching Certain Level
1.	The Tyrannical <i>Nafs</i> (<i>nafs al-ammarah</i>)	<i>Lâ ilâha illâ Allâb</i> (Tiada Tuhan selain Allah)	Light Blue
2.	The Regretful <i>Nafs</i> (<i>nafs al-lawwamah</i>)	<i>Allâb</i> (Tuhan)	Red
3.	The Inspired <i>Nafs</i> (<i>nafs al-mulhimah</i>)	<i>Hû</i> (Engkau)	Green
4.	The Tranquil <i>Nafs</i> (<i>nafs al-muthmainnah</i>)	<i>Haqq</i> (Kebenaran)	White
5.	The Happy <i>Nafs</i> (<i>nafs al-radhiyah</i>)	<i>Hayy</i> (Maha Hidup)	Yellow
6.	The <i>Nafs</i> which is Pleasing to God (<i>nafs al-mardhiyah</i>)	<i>Qayyûm</i> (The Most Eternal)	Black/ Dark Blue
7.	The Sacred <i>Nafs</i> (<i>nafs al-kamilah</i>)	<i>Qabbâr</i> (The Almighty)	Colorless / Black

In the perspective of Sufism, man is a spirit that has become one with our body and our basic nature of love, wisdom and happiness. Robert Frager has done the development of the concept of *nafs* that has been formulated al-Ghazali and al-Hifni. Robert Frager develops the level of the nafs into seven with a very detailed explanation, (ie *nafs of al-ammarah*, *nafs of al-lawwamah*, *nafs of al-mulhimah*, *nafs of al-muthmainnah*, *nafs of al-radhiyah*, *nafs of al mardhiyah*, *nafs of al-kamilah*), while al-Ghazali divides it into three (ie *al-ammarah nafs -lawwama* and *al-muthma'innah*) and al-Hifni divides the nafs into five (*nafs of al-hayawaniyyah*, *nafs of al-ammarah*, *al-mulhimah*, *al-lawwamah*, and *al-muthma'innah*). In the theory of al-Ghazali, at the highest level of the *nafs al-muthma'innah*, man becomes a quiet person, because at that moment the heart is subservient to the rules and should be sincere. While in the discussion of *nafs al-muthma'innah*, Robert Frager explains that this level has not reached the *ridha* but only the level below because the *id* still exists even though the condition is weak and the "I" is also still there (the individual is still in a safe zone).

³²See William James, *Perjumpaan Dengan Tuhan: Ragam Pengalaman Religius Manusia*, trans. Gunawan Admiranto (Bandung: Mizan, 2004), 306–12.

³³Frager, *Psikologi Sufi*, 96–149.

Robert Frager explains in detail how ego travels, but in his writings he has not touched upon the hierarchy of needs initiated by Abraham Maslow. According to the writer, when reading the division of *nafs* by Robert Frager and reading Jess Feits & Gregory J. Feits's "Theory of Personality", the self-actualization level in Maslow's personality concept has a position or can be synchronized with one of Robert Frager's *nafs* levels. This is, given that Robert Frager is one of the very experts in psychology. In Maslow's personality theory, self-actualizing personalities are motivated by "eternal truths" called B-Values that are meta-motivated. B-Values is a pearl that contains many contents, namely: truth, kindness, beauty, whole, spirit, uniqueness, perfection, completeness, justice, simplicity, totality, persistence, humor and independence. The person who has reached the level of self-actualization has several things, among others: 1. more efficient perception of reality, 2. accepting oneself, others and nature; 3. spontaneous, effective and natural, 4. focus on the problem, 5. the need of privacy, 6. autonomy, 7. continuity of freshness of appreciation 8. peak of experience 9. having social awareness (*gemeneinschaftsgefühl*), 10. having a deep interpersonal relations, 11. the democratic character structure, 12. sifting ways and objectives, 13. Having a philosophical sense of humor, creative, 14. being resistant to enculturation. In addition, a person who has reached the level of self-actualization has been able to give and receive true love (*B-love*), not deficiency love (*D-love*).

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