Intelligence of ûlû al-Albâb in Transpersonal Psychology Perspective

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Abstract: In the Islamic world repertoire of the psychology realm, the term *ûlû al-Albâb* in the Qur'anic text is mentioned 16 times in different topics, involving human psychology of human life problems. This research aims at describing and revealing the discovery of meaning contract. Through the study of library research with contents analysis, the Intelligence of *Ûlû al-Albâb* is transpersonal psychology, the fourth school of modern psychology uncovering the area of psychology not only in symptom and soul but also in the domain of *Ûlûl al-Albâb* meaning in al-Qur'an. This transpersonal psychology tries to strengthen and develop human potential because this flow reaches spiritual as studied in Islamic psychology with the terms '*Ihsan*' and '*Sufism*'.

Keywords: intelligence, ûlû al-Albâb and transpersonal

1. Introduction

The development of human potential by sharpening the power of feeling can be done by worshiping and sharpening the power of thinking by looking at verse *kauniyah*, namely, verse concerning with the vision of cosmos by analyzing, concluding, and then giving birth to innovative ideas for the development of human civilization as *Khalifah* on earth. Humans as the subjects and objects in the culture of life deal with the refinement of life. It is something to be considered because it is related to self-development and maturity of thinking and behavior (Poder, 2004; Katni, 2016).

Through thinking, humans can cross over everything and solve problems. As stated by Shihab, in Qur'an, the personification of humans who can develop the power of human ability is the messenger of Allah, the Almighty and most worthy of praise, namely prophets and apostles (Shihab, 1996:280), prophets and apostles as God's chosen man, who has several advantages by having extraordinary abilities about everything (Osanloo, 2006). The prophet's extraordinary abilities both in cognitive skills and creative skills deal with the problems of life of his people. This ability in the Islamic world is called *ûlû al-albāb* (Khan & Sheikh, 2012).

The term *ûlā al-albâb* in the Qur'an is mentioned 16 times, which conceptually needs to be examined regarding human psychology and its development process so that it can optimize the potential and power that exists in humans to produce human intelligence by building and developing their life progress (Herawati, 2015; Purwanto 2012: 163). Meanwhile, getting to reach the expected concept needs a theory to direct *ûlû al-albâb*. *Ûlû al-albāb* is interested in studying in terms of psychology because *ûlû al-albāb* is a human who has the as pure reason, not covered by "skin" (Shihab, 2007:307). According to the author, when logic captures natural phenomena, it can reach spirituality oneness and power of Allah, the Almighty, and most worthy of praise. Furthermore, Katsir stated that *ûlû al-albâb* is a human who has a perfect clean mind (Shaykh, 2009:795). The ability to know the nature of many things clearly and involves the ideal intelligence.

Discussing *ulu al-albab* pared with schools four transpersonal psychology is interesting because *ulu al-albab* has sharp reasoning power to analyze the symptoms and natural processes in both inductive and deductive methods. In developing the ability of self-build spiritual in the personality to the common interest (benefit) for humans, *ûlû al-albâb* has the sharpness of objective and subjective analysis (Qodratulloh S., 2016).

In modern psychology, it has been a long journey in the history of psychology that there is a separation of God from the subjective experience of human beings. The psychology of the human self which is related to subjectivity-religion for modern psychology is still considered something difficult to inspire, even unscientific (Kasperson et al., 1988; Rahardjo, 1996). In Islamic psychology, the experience is something that can be felt, the need for efforts to explain the perspective of modern psychology, namely logical-rational-empirical. It affects the world of psychology (Ghobari et al., 2011). As revealed by Schultz & Ellen (2002) & Kuhn (1970) modern

psychology is based on three standards. *First*, psychology as a science is universal, meaning that general principles and about possible values of development, as in academic development. *Second*, it is based on empirical methods as it follows rational considerations from logical empirical philosophy. Modern psychology has also felt tied to a belief about truth through methods. Third, research is a driver of progress in the academic field (Mijares, 2005). The modern academic assumptions of previous theories are still a scientific standard by upholding the truth of neutral and reliable values about various objective segments of the world (Crapps, 1993; Meyer & Allen, 1997:4).

Those three basic influences of the development of modern psychology are so strong in scientific traditions dehumanization (humans are merely objects of controlled experimentation). The research synthesis of psychologists became mainstream. Human behavior as an object of the study of psychology was only seen through objective-empirical experimentation, while something in human beings that looked (metaphysically) was considered to be unexplored (unscientific) as the result, the alienation essence in human psychology in the spiritual-transcendent realm (Moscovici & Markova, 2010).

The era of industrial revolution stage 4.0, meanwhile, began with realizing that human needs the spiritual dimension as something natural (human nature). However, human development always needs a transcendental spiritual dimension (Thouless, 1992:257). Therefore, it is not excessive if many people predict that the rise of spirituality will become an interesting phenomenon in the 21st century. Transpersonal allocates religion (spirituality) as one of its study areas so that many scientists consider this flow to be the most typical approach in studying religious symptoms of spiritual problems.

This study aims at describing *Ûlû al-Albâb* and the Dimensions of Humanity, Transpersonal Spiritual Psychology Ideology, The Development of *Ûlû al-albâb* Transpersonal Perspective

2. Methods

This study applies library research with contents analysis, the Intelligence of *ûlû al-Albâb*. This research belongs to the category of library research, which takes the object of the verse of the Qur'an (Hart & Kleinveldt, 2011; Purwanto, 2012). As library research, it uses texts or documents as objects of study. According to George (2008) this type of research is relevant to explore certain themes and or categories contained in a text or narrative. The use of this approach in this study is appropriate because the data are presented in the form of written data, in the form of verses of the al-Qur'an and relevant books, with the theme of the Intelligence of *Al-Albab* and transpersonal psychology in the al-Qur'an. The collected data is analyzed by content analysis techniques or provides normative and contextual interpretations of messages or information that contain the concepts of *ûlû al-Albâb* and transpersonal psychology. In its implementation, the writer takes three steps as formulated by (Muhadjir, 1996) in conducting the content analysis. There are three steps taken by the researcher, namely: (1) determining the themes and keywords that are searched for in the document to be examined and studied, (2) these keywords, and (3) do internal interpretations. Thus the concept of *ûlû al-Albâb* and transpersonal psychology can be revealed in the Qur'an.

3. Discussion

Ûlû al-Albâb and the Dimensions of Humanity
The term *ûlû al-Albâb* in the Qur'anic text is mentioned 16 times in several different places and topics, namely in Surah Al-Baqarah verse 179, 197, 269, Surah Ali Imran verse 7, 190, Surah Al-Maidah verse 100, Surah Yusuf verse 111, Surah Al Ra'd verse 19, Surah Ibrahim verse 52, Surah Shad verse 29, 43, Surah Al Zumar verse 9, 18, 21, Surah Al Mu'minun verse 54, and Surah Al Thalaq verse 10.

The discussions to be described are: first, discussing *qishash* (Surah al Baqarah verse 179); second, explaining *Hajj* (Surah Al-Baqarah verse 197); third, debating the meaning of Wisdom (Surah Al-Baqarah verse 269); fourth, discussing text and the meaning of the Qur'anic text (Surah Ali Imran verse 7); fifth, discussing the cosmic macro creation (Surah Ali Imran verse 190); sixth, discussing good and evil (Surah Al-Maidah verse 100); seventh, discussing the story of the prophets (Yusuf verse 111); eighth, discussing the public response to the Qur'an (Surah Al Ra 'd verse 19); ninth, discussing the teachings of *tauhid* as the main purpose of the Qur'an revealed (Surah Ibrahim verse 52); the tenth, understanding the function of the Qur'an as an afterthought (Surah Shad verse 29); eleventh, discussing the gathering of the family as a mercy (Surah Shad verse 43); twelfth, discussing the *Abid* people (worship experts) and *Alim* (knowledgeable/intellectual people) has stratification is

higher than others (Surah Az-Zumar verse 9); thirteenth, discussing people who listen and follow goodness (Surah Az-Zumar verse 18); fourteenth, discussing the command to pay attention to the cosmic macro (Az-Zumar verse 21); fifteenth, discussing the guidance and *dhikr* (Surah Al Mu'minun verse 54); sixteenth, discussing the commandment of devotion in order to avoid the torment of Allah SWT (Surah At Thalaq verse 10).

Human potential is empowering thinking skills that can be done externally such as by creating conducive environment through self-awareness or internally through education so that someone can think gradually (Miller, 2007; Al-Washilah, 2010:158). It means synonymous with reason. To distinguish considered from logic, however, the idea is a substance that can feel. Thinking is the power to know good and bad. Knowing good and evil is not only in the major of thought but also in the field of feeling. Creation, belief, and intention are elements of culture. Subsequently, they become a community that emerged as a civilization of a religion (Mietzner & Muhtadi, 2020; Madjid, 1994). Furthermore, scientific development including the spiritual realm of mankind has a domain that requires a metaphysical approach in addition to an empirical approach.

As stated by Guessoum (2011:35), the atheistic scientist finds the need for answers in the metaphysical domain when there are problems for several reasons of several. *First,* approaches build knowledge about the cosmos from interpretations of several verses, regardless of how many verses speak, and whether the verse speaks in general or specific. *Second,* some recent scientific findings turn out that there have been previous findings that were justified by the Qur'an through interpreter logic. As a problem and academic anxiety in the above context, thinking and knowledge in the Qur'anic text are *ûlû al-albāb.*

The first potential of *ûlû al-albāb* is the awareness of space and time, meaning. *Ulû al-albāb* is people who can hold innovations and explorations, develop space and time, remaining consistent to Allah SWT, and consciously reciting *dzikir* or remember Allah SWT (Baidhawy, 2011). *Ûlû al-albâb* has intuition and intellectual acumen in handling his world because they have very rare potential, namely wisdom from Allah, the Almighty, and most worthy of praise.

Concerning *ûlû al-albâb*, *'aql* based on the Qur'an can be seen from its function and characteristic divided into three, namely: *Al Aql al Wazi ', Al Aql al Mudrik and Al Aql al Mufakkir. Aql al Wazi'* is the gift of grace. *Al Aql al Mudrik* is *aql* based on understanding, awareness and deeper than just anxiety. *Al-Aql al Mufakkir* is described by al-Qur'an with the words *al fikr, al nazhar, albashar, al tadabbur, al i'tibar, al zikr, and al ilm* (Kodir & Sonjaya, 2015).

The context of Islamic psychology as in *ûlû al-albâb* functions reasonably for human life. The perspective mind of *ûlû al-albâb* not only processes the information into knowledge stored in memory, but also gives moral encouragement to its proponents to be encouraged to do something good, and avoids the disadvantages. As quoted by (Shihab, 1996:294), the intellect has three powers that can be understood in some verses of the Qur'an: *First*, the power to understand and describe something; *second*, moral encouragement (the power to follow moral values); third, the power to take lessons and conclusions and wisdom.

Ûlû al-albâb in the context of psychology has different ways of thinking and behaving as the concept of modern psychology, ûlû al-albâb, has the characteristic. First, obedience to Allah the Great to uphold human rights; second, preparation supplies of obedience to Allah the Great; third, taking lessons and wisdom from the creation of Allah., fourth, believe the Qur'an and understand its contents, fifth, have knowledge of matters relating to nature, sixth, having a sharp instinct of reality (good and bad), seventh, confession of truth came from Allah SWT., eighth, critical to science with worship, ninth, belief in Allah the Great, tenth, have high awareness and fear will surrender Allah SWT, the eleventh, the development of the sharpness of thought from the stories of the prophets and apostles. According to the author, thinking of the Qur'an's perspective in rationalization does not rationalize mean and ruling out revelation, but rationally with three characters, namely: first, rejection of things unrelated to reality, second, denial of principal contradictions, and third, always open to something new or different. With these three principles, the academic world will be avoided from claiming a truth (justified *dzan*) solely to encourage experimentation, the attitude of opposing one's perspective with another view, and avoiding literal, fanatical, and stagnant attitudes.

Transpersonal Spiritual Psychology Ideology

Transpersonal psychology truly wants to see human potential entirely and thoroughly as well as exploring the most profound human possibility, the comprehensive development of human beings as individuals in all dimensions and complexity. The growth is a realization that focuses on the physical/emotional or intellectual

aspects of the person by leaving more fundamental insights. They are not explored as the object of the study of human charts in several layers verse the first layer is the deepest layer, namely transpersonal integrity; the second layer is the mystic layer; the third layer is the psychic, spiritual layer; the fourth is intuition layer; the fifth is personal integrity layer; the sixth is intellectual layer; the seventh is emotion layer, and the eighth is the physical layer. These layers develop objects that are studied by transpersonal psychology. Besides, the objects studied in transpersonal are: first, the states of consciousness; second, the highest or ultimate potentials; third, past ego or personal (trans-ego); fourth, transcendence; and fifth, spiritual (Chodkiewicz, 2015; Awn, 1978:134). The object which is transpersonal discussion is a similarity in the encyclopedia of Islamic psychology that prioritizes consciousness.

The concept of consciousness in transpersonal psychology has several stages; first, the peak experience, examining mystical experience and other experiences in the state of optimal psychological health; second stage, self-transcendence, namely the situation in which the sense of self-extends through daily definitions and the personal images of the individual. It concerns the connection, harmony, or fundamental unity with other people and the universe. The third stage is optimal health. Mental health is usually defined as adequate handling of environmental demands and solving personal conflicts. However, the view of transpersonal psychology also includes awareness, self-understanding, and self-fulfillment. Fourth, spiritual emergencies, namely a disturbing experience caused by a religious experience (or "awakening"). Fifth, the spectrum of development, namely an understanding that incorporates many psychological and philosophical concepts into the transpersonal framework. Sixth, meditation, namely a variety of practices to centralize or calm mental processes and cultivate transpersonal states (Emmons & Paloutzian, 2003; Crapps, 1993:176).

Awareness and spirituality cannot be separated, because human potential will develop when there is a spirit in consciousness, this is because humans have spiritual potential, as Victor said, expressing 8 levels of human consciousness, namely physical, emotional, intellectual, personal integration, intuition, psychic, mystical and transpersonal integration with explanations and methods for personal and transpersonal self-development. From this view, it is evident that transpersonal psychology seeks to expand the field of psychology studies from the physical and psychological regions to the body-soul-spiritual region. In other words, transpersonal psychology extends the concept of human psychophysical unity into psychophysical-spiritual unity (Victor, 1973).

This spiritual view explored by transpersonal schools does indeed look similar to the Islamic view of humans who have spiritual elements besides their body and soul. But unfortunately, Spirit as one of the elements of the human determinant that has so far been adopted by transpersonal flow as a determinant of personality style, it turns out is not the spirit referred to in the meaning of Islam. Whereas the spirit in the Islamic perspective is the spirit that God blessed mankind, not just any soul, but the spirit that is holy and very sublime: "My soul, Spirit (creation) Divine" (Surah al-Hijr, 29).

The Development of *Ûlû al-albâb* Transpersonal Perspective

In Islamic psychology objects and their development is an instrument to analyze the concepts of *ûlb al-albāb* in transpersonal psychology. Transpersonal psychology specifically focuses on empirical scientific studies. Its implementation is self-actualization, self-transcendence, cosmic consciousness, and intellectual phenomena that occur in (or experienced by) individuals or groups of people.

As in transpersonal psychology, Qishash (Surah al-Baqarah verse 179) is an attempt to raise human consciousness in his psyche for his life. Likewise, in Hajj (Surah al-Baqarah verse 197) at this stage, humans in a psychological context view the phenomenon of ritual worship that is quite long physically and psychologically. However, ritual worship is performed to achieve the degree of human spirituality, as revealed by Crapps. The ritual depends on humans' efforts to maintain their identity (nobleness and perfection) by leading to a consistent long-term goal [10]. *Hikmah*, the meaning of wisdom (Surah Al-Baqarah verse 269, Al-Maidah verse 100, and Surah Az-Zumar verse 18) in transpersonal perspective is to develop the potential of goodness, to defeat negative forces, and reject all the stresses of destructive souls that affect him. The text and the meaning of the Qur'anic text are revealed in Qur'an Surah Ali Imran verse 7. Cosmic macro and creation are revealed in Qur'an Surah Ali Imran verse 190. The story of the prophets gets involved in the realm of God's transcendence, in which Islamic psychology stated as he terms miracles and meanings wisdom (Surah Yusuf verse 111). The response of the community is revealed in Qur'an Surah Al Ra'd verse 19). Tauhid as the main goal is revealed in Surah Ibrahim verse 52. The Qur'an as an afterthought is revealed in Surah Shad verse 29. Family as mercy is revealed in Surah Shad verse 43. *Abid* (worshipers) and *Alim* (knowledgeable/intellectual people) have higher stratification than others (in Surah Az-Zumar verse 9), The Orders to pay attention to the cosmic macro are revealed in Surah Az-

Zumar verse 21. *Hidayah* and *dzikir* are revealed in Surah Al-Mu'minun verse 54. The commandment is devoted to avoiding God's torment in Surah Al-Thalaq verse 10.

Transpersonal psychology can be used as analysis as well as solving maximally the potential of goodness possessed by every human being. It is a shield that can protect humans from harmful things that can damage the soul and human values in the context of Islam *ûlû al-albāb*. *Ûlû al-albâb* comes in three pillars, namely verse *dzikir, fikir*, and *shaleh*. In more detail, *ûlû al-albāb* is a person's ability to reflect deeply on natural and social phenomena. This is to encourage the development of knowledge-based on total submission to the greatness of Allah, to be used as a pillar in positive work. In other languages, people who have the status of *ûlû al-albāb* are those who fulfill some indicators. They are: first, having the sharpness of analysis; second, having spiritual sensitivity; third, having optimism in facing life; fourth, having physical balance, individual-social and world-hereafter balance; fifth, having benefits for humanity; sixth pioneer and pioneering in social transformation; seventh, having independence and responsibility; and eighth, strong personality.

Transpersonal is one of the strengthening and development of the soul in the realm of spirituality, as *ulb albab* as a basis of course reveals the role of the Qur'an concerning the problems of psychology and human character. Namely, how the Qur'an invites people to think. Stimulation in the Qur'an opens up thinking so that people want to use their minds and hearts according to their functions to deal with life. First, the Qur'an uses the question sentence with the words "*afala ta'qilun, afala tadzakkarun, afala tatadabbarun, afala tatafakkrun*" which means "do you not think?" Secondly, the Koran used to use parables or stories so that it had a message inviting people to think. For example, discussing charity issued due to Riya, not sincere and hurting the person who receives it, then the parable is like a slippery stone on which there is soil, then the stone is hit by heavy rain, then becomes clean (not dusty) (Surah Al-Baqarah verse 264). Third, the Koran uses certain words which, if pronounced in Jahr, bring up a picture of the situation and situation about the intended material, for example, when Allah, the Almighty and the Great, explains about anxiety (Surah An-Nas (114) verse 1-6). Fourth, another way that is also used by the Qur'an is to ask oratorical questions, namely questions that do not require answers.

The questions contained in the verse are very intriguing and make people think. Modern medical science with the support of sophisticated technology will not be able to make the eyes and ears match the original creation of God both in form and function, let alone make organs in humans. Those who reject the verses of Allah, basically do not use their minds, even if they use them, they deny their minds and hearts.

Achievement in developing *ûlû al-albâb* in the perspective of transpersonal psychology has several meanings, first; humans have thought(mind)wide or deep, second; a man of feeling(heart) sensitive, sensitive or delicate feelings, third; a man who has a sharp or strong intellect, fourth; people who have a view on or insight (insight)wide, and deep, fifth; humans who have understanding, accurate, precise, or broad; sixth; humans who have wisdom, namely being able to approach the truth, with considerations that are open and fair (Rahardjo, 1996:557).

The development produced by five characteristics *ûlû al-albâb* are namely: first, sincerity in seeking knowledge and his love for thankfulness for Allah's blessings (Surah Ali Imran verse 190); second, having the ability to separate something from goodness and evil, while directing his ability to choose and follow the good (Surah Al-Maidah verse 100); third, being critical to receive knowledge or to hear the conversation of others and having the ability to weigh the words, theories, propositions and or arguments put forward by others (Surah Al-Zumar verse 18); fourth, having a willingness to convey their knowledge to others, having a responsibility to improve society and called upon his heart to be a pioneer in the creation of benefit in society (Surah Ibrahim verse 52 and Surah al-Ra'd verse 19-24); and fifth, feeling afraid only to Allah (Surah Al-Baqarah verse 197 and Surah al-Thalaq verse 10).

4. Conclusion

Ûlû al-Albâb in many surahs means as humans who are given with the ability of reason and knowledge, the relation of one verse to the other verses (*munasabah*). The connection of this verse is very necessary to know the meaning of *ûlû al-Albâb* more deeply and comprehensively.

The basic potential of *ûlû al-albāb* is a person who is aware of space and time, meaning that humans, who are capable of carrying out innovations and explorations, can inhabit space and time, remaining consistent with the attitude of living humans who are aware of Allah. *Ûlû al-albâb* has intuition and intellectual acuity in dealing with his world because this human has the highest potential of wisdom from Allah, the Almighty, and most worthy of praise.

Using his mind, taking advantage of it, and taking guidance from him describes the majesty of Allah. He wants to remember the wisdom and its virtues, besides the majesty of His gift in all their attitudes and actions so that they can stand, sit, walk, and lie down.

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