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# Self-Transcendence in Transpersonal Psychology: A Critical Review from the Perspective of the Islamic Worldview

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**Abstract**

Transpersonal psychology offers a perspective that emphasizes the spiritual aspects of human experiences and consciousness, summarized in a concept that represents human's spiritual consciousness, self-transcendence. Unfortunately, its formalized concept, along with its spiritual aspects, showed the necessity for further inquiry, especially from the Islamic worldview. This research aimed to critically review the concept of self-transcendence in transpersonal psychology from the perspective of the Islamic worldview. This research was done by applying the library research method, collecting data from the works of Viktor Frankl and Abraham Maslow, who are prominent figures in the related topic, in addition to the works of various scholars about transpersonal psychology. The researcher used an analytical method to analyze it. After completing this research, the researcher found out that 1) the concept of self-transcendence formulized in the framework of existentialism implied to be inevitably anthropocentric, which needed to be criticized by replacing it with the Islamic theocentric framework; 2) the misconception of its spiritual aspect provides experiences that cannot represent genuine and authentic spirituality, whether in a state of inclusive spirituality or a form of spiritual pluralism; 3) self-transcendence from Islamic perspective required not only horizontal connection with nature but also vertical transpersonal with God so that it can fulfil one's inherent nature and consequently live a meaningful life in obedience to his God. Based on these findings, the researcher concluded that self-transcendence in transpersonal psychology was infected with the Western paradigm. Therefore, it should be cured by applying the Islamic worldview to gain proper relation between self and God and other creatures.

**Keywords** *Self-Transcendence, Transpersonal Psychology, Existentialism, Spiritual, Islamic Worldview, Islamic Psychology*

## INTRODUCTION

In the development of psychology as a science, transpersonal psychology become the current important emerging topic which can be counted on to deal with humanity's spiritual crisis. Transpersonal psychology can be described as a school of psychology that studies various forms of sublime potential and extraordinary human experiences. Tart, referring to Sutich, mentioned it as the 'fourth force' of psychology school interested in ultimate human capacities and potentialities that have no systematic place in either three previous forces (Sutich, 1976, p. 13; Tart, 1992, p. 2); Walsh and Vaughan (1993) defined it as "the area of psychology that focuses on the study of transpersonal experiences and related phenomena". In contrast, Lajoie and Shapiro, who attempted to collect transpersonal definitions stated by numerous scholars for the first 23 years since its emergence, then formulated it as "the school of psychology that concerned with the study of humanity's highest potential, and with the recognition, understanding, and realization of unitive, spiritual, and transcendent states of consciousness" (Lajoie & Shapiro, 1992, p. 91). Based on these

definitions, transcendence and spirituality within human consciousness become the main focus of this force, which the others have not accommodated. Since these aspects are difficult to study, transpersonal psychology plays an important role in applying scientific methods to areas beyond the strictly empirical, in order to formulize it as a scientific object of knowledge (Shapiro et al., 2002).

In the discourse of transpersonal psychology, self-transcendence is one of its key terms. This term was pioneered by Viktor Emil Frankl, an existential psychologist, who, in his presentation, formulated the concept of logotherapy (Frankl, 1984, p. 133). Logotherapy is concisely based on three main principles, namely freedom of will, will to meaning, and meaning of life; each of these principles is related to human existence and specialized by three different characteristics, i.e. freedom, responsibility, and spirituality (Arroisi & Mukharom, 2021). While freedom triggers him to seek the meaning of life by which he is consequently responsible for achieving it, spirituality becomes the essence of his existence that can be actualized by transcending himself. His inability to transcend himself will result in his failure to find the meaning of his very life—in other words, he fails to find his existence and is trapped in meaninglessness, which leads to a neurosis condition, namely 'existential vacuum' (Das, 1998; Frankl, 2004, p. 4). Therefore, Frankl then placed self-transcendence as one of the main characteristics of human existence (Frankl, 1966, p. 97). In other words, according to Frankl, to transcend also means to exist; the more someone transcends himself, the greater his meaning of existence and the more perfect his humanity will be.

The concept offered by Frankl received a fairly positive response because it was able to accommodate themes around religious and spiritual experiences in the discussion of the development of psychology. Among those who recognized it was Malik B. Badri, a contemporary Islamic psychologist who has become an inspiration for many young Muslim psychologists. Badri considers religion to have a special place in logotherapy because it is the most powerful force that can give meaning to human suffering (Badri, 2016, p. 96). However, there are also those who take a critical stance towards the idea and try to develop it even further. Among them is Hanna D. Bastaman, a lecturer in the psychology faculty at the University of Indonesia, who claims himself to be a 'student' of Frankl, although only through his books. Bastaman revealed that logotherapy developed by Frankl in particular and various psychological themes in general embrace anthropocentrism, which has the potential to disprove the transcendental relationship between humans and their God (Bastaman, 2007, p. 281). The development of discussions around this theme, which has received considerable attention from psychologists worldwide, is a sign that the related theme has an essential contribution to psychology as a science.

Suppose the hypothesis stated by Bastaman is correct; it will imply a paradoxical relation between the self-transcendence of transpersonal psychology and spirituality within religious teachings. On one side, transpersonal psychology as an extensification from humanistic study will expand its object to reach spiritual aspects within human experience, leaving no choice but to undergo inclusion or even integration of religion and spirituality into the mainstream of psychology (Koltko-Rivera, 2006, p. 302). On the other side, this extensification also requires the logical consequence of a more comprehensive understanding of the worldview regarding the meaning of life, which is not only involving one's self with one's own life but also with others' surroundings, nature, or even God. Since self-transcendence originated from the anthropocentric framework, integrating its concept with the fundamental beliefs within religious teachings will not be easily accepted. Therefore, this research aims to analyze the possibility of integration between these two concepts, with the approach of the Islamic worldview perspective to criticize self-transcendence

along with the inherent beliefs within transpersonal psychology, so that it will open the chance to formulize the Islamic concept of self-transcendence based on the analysis.

## LITERATURE REVIEW

Several studies have attempted to comprehensively explain the concept of self-transcendence. One was conducted by Ajit K. Das, a professor of psychology at the University of Minnesota. In his attempt to examine the philosophical basis of Frankl's theory of meaning, Das states that an important element in Frankl's idea of the will to meaning is a person's ability to transcend himself from his instincts and biological stimuli so that he may achieve value and meaning in life (Das, 1998). On the other hand, Marseille concludes that the spiritual dimension offered by Frankl through his logotherapy is an important contribution to the discourse of transpersonal psychology (Marseille, 1997, p. 1). In addition, Sefa Bulut, who also studied self-transcendence in logotherapy, attempted to find similarities between self-transcendence and the spiritual experiences of religious people, namely the concept of *Futuwwah* in Islam and *Dharma* in Hinduism (Bulut, 2021). The research conducted by Arroisi and Mukharom (2021) concluded that although logotherapy is very close to its spiritual dimension, which is also called 'noetic', it is only concerned with human qualities, far away from the spiritual connotation as understood by religious people in general. Each of the studies mentioned above makes self-transcendence the object of study but with very diverse methods and approaches. Therefore, the researcher will do the research regarding self-transcendence formulized within the transpersonal psychology, with the perspective of the Islamic worldview as the basis for its critical review.

## RESEARCH METHOD

This research was done using the library research method (Kaelan, 2005, p. 60). Primarily, the researcher collected the data from the works of Viktor Frankl (1966, 1984, 2004, 2014) and Abraham Maslow (1954, 1968, 1993), which were selected based on their relevance in discussing the related topics. The secondary references are selected by two major criteria; first the sources discussing theories and basic concepts of transpersonal psychology that extended the last ten years, and the sources focusing on its development and significance in actual cases for the last ten years. As for analyzing it, the researcher applied an analytical method (Kaelan, 2005, p. 68), using the works of Muslim psychologists about the related topic as the argumentation basis to criticize some misconceptions within the object or its basic assumptions.

## FINDINGS AND DISCUSSION

### Self-Transcendence According to Viktor Frankl

Self-transcendence is a term that plays an essential role in Frankl's work. The early formulation of self-transcendence departs from his experience when he became a doctor and treated wounded victims in one of the Nazi concentration camps, where at that time, he found a patient who was able to survive while smiling happily even though he was on the verge of death (Frankl, 1984, p. 90). This phenomenon, which functions like a drive, leads humans to affirm themselves existentially. Hence, Frankl also affirms self-transcendence as one of the most fundamental essences of human existence (Frankl, 2014, p. 79). As for its role in Frankl's meaning-centred psychotherapy, self-transcendence was formulized after the principle of 'will to meaning' that confronting the two giant motivation theories dominating the school of thought in psychology at the time; the 'will to pleasure' initiated by Sigmund Freud and the 'will to power' offered by Alfred Adler. Both theories are based on the same principle, namely homeostasis (Bastaman, 2007, p. 92;

Frankl, 2014, p. 31). As the antithesis of this principle, Frankl assumed that so-called pleasure and happiness are not the end stations to which human life is directed but merely side effects of the actual goal (Frankl, 2014, p. 33). The final goal, which becomes the orientation of human life, is defined by Frankl as the meaningfulness of life, the state that can only be achieved through the will to meaning (Frankl et al., 2010, p. 43). Moreover, since the meaning of life is one of the ultimate achievements that self-transcendence aims for, the will for meaning becomes an inseparable topic from the discussion around self-transcendence.

Frankl defines self-transcendence as "a human existential phenomenon that always points and directs oneself to something or someone other than himself, be it a meaning to fulfil, or another human being to encounter" (Frankl, 1984, p. 133). This phenomenon allows a person to embrace happiness even in the midst of suffering because suffering will have no effect as long as one can find meaning in it (Frankl, 1984, p. 135). Self-transcendence is a spiritual process experienced by the human psyche when it directs itself to an interpersonal being. At this stage, one constructs a trans-subjective realm, which becomes the essence of his existence (Frankl, 2014, p. 44). To understand it more easily, Frankl gives an analogy that the foundation of self-transcendence is like the paradoxical principle of our organ of vision, the eye; its ability to see the surrounding world is highly dependent on its inability to see itself (Frankl, 2004, pp. 233–234). When he can see himself, it means that he is in a state of illness, such as when vision becomes cloudy due to cataracts.

In addition, self-transcendence, which involves spiritual activities, is also based on individual freedom of will. This means that the impulse towards any form of interpersonal entity is not based on compulsion or mental abnormality but is an authentic phenomenon of human existence (Das, 1998). This freedom of will is also a form of individual responsibility toward the meaning of one's life, considering that life experience requires the will to pursue meaning in life. The analogy is like a hunter who throws a boomerang; his throw is a process of self-transcending, while the boomerang will return to him only when he misses the target (Frankl et al., 2010, p. 43). The throw is made based on his freedom of choice, not out of compulsion, but is also an accountability for himself because the boomerang will return to his grasp.

**Self-Transcendence According to Abraham Maslow**

Maslow departed from his formulation of the hierarchy of needs and peak experiences in formulating his idea of self-transcendence. In his early thoughts, self-actualization occupies the highest peak of the hierarchy. Self-actualization is the need for inner satisfaction from life as a whole and the quest to experience and fulfil that need (Craighead & Nemeroff, 2004, p. 86). At the highest level in the hierarchy, one cannot achieve self-actualization until all the underlying needs at the previous levels are fulfilled (Leeming et al., 2009, p. 380). In fact, for Maslow, self-actualization is a phase in which a person will feel an authentic experience that totally absorbs his consciousness so that the satisfaction is able to make him fully human (Maslow, 1993, p. 44). Therefore, self-actualization does not arise because environmental factors influence it; it is intrinsic and grows from within humans. This is as he expressed in his book Motivation and Personality:

> Self-actualization is not a lack or deficiency… It is not something extrinsic that the organism needs… Self-actualization is the intrinsic growth of what is already in the organism… or, to say it in another way, self-actualization is growth-motivated rather than deficiency-motivated (Maslow, 1954, p. 183).

Although his findings on the hierarchy of needs have opened a new breakthrough in the discourse of humanistic psychology, it turns out that its development does not stop there. When one is able to achieve his satisfaction in self-actualizing, he will experience a temporal supreme sensation termed a 'peak experience' (Maslow, 1993, p. 46), a condition in which one's perception not only recognizes reality as it is but also involves the values inherent within it (Lowry, 1968, p. xxiv). This point becomes Maslow's first exploration of the formulation of self-transcendence.

In defining self-transcendence, Maslow departs from his fairly broad but limited insights into humanistic psychology, gathering various contexts that become the semantic field of the term transcendence before then defining it as "a supreme, inclusive, and holistic level of human consciousness that behaves and forms relationships to itself, other people, humans in general, other species, nature, and to the cosmos" (Maslow, 1993, p. 269). Someone who can achieve peak experience in actualizing themselves will coherently intersect with the process of self-transcendence. This is because the peak experience has the characteristics of self-forgetful and ego transcending, in which a person's personality experiences a fusion within himself so that he is then able to unite with the universe around him (Worth & Smith, 2021). In other words, the peak experience of self-actualization is the initial stage for someone to experience self-transcendence. The existence of objective values also supports this process based on perceptions of reality or B-values that are whole, complete, just, and very rich to make authentic human experiences more alive (Lowry, 1968, p. xxiv). Therefore, one's inability to achieve transcendent and transpersonal experiences has the potential to cause pain, despair, or even apathy (Lowry, 1968, p. xl). In short, the concept of self-transcendence departs from this definition and has the potential to open new insights into psychology and understanding of humans because it goes beyond Maslow's theory of self-actualization and hierarchy of needs.

## A Critique Toward Frankl's Existentialism

If we carefully examine the ideas offered by Frankl, we can find a common thread that connects his ideas with the philosophy of existentialism. Will to meaning, which confronts the principle of homeostasis, is a motivation that does not arise from psychophysical or psycho-cognitive consciousness but instead experiences consciousness at a higher level and reaches a transpersonal level (Tageson, 1982, p. 120). At this level of consciousness, humans no longer seek to fulfil their biological or psychological desires but instead have more fundamental desires, such as questioning the meaning of their existence. Therefore, the will for meaning must be positioned as the primary and most fundamental motivation in human life, which seeks to realize life's values to achieve a meaningful life (Frankl et al., 2010, p. 43). This is also what distinguishes Frankl's ideas from humanistic psychology; where humanistic schools seek to actualize one's potential, Frankl's existentialist ideas seek to help people achieve transcendental experiences in order to find meaning for their lives (Leeming et al., 2009, p. 1093). Humans do not automatically question the meaning of their lives, but the fact that humans experience life triggers them to question their existence (Ardyansah, 2021, p. viii). Especially at the transpersonal level of consciousness, humans become an entity that questions the most fundamental meaning of their existence, such as 'Why am I alive?' and 'What is the purpose of my life' (Tageson, 1982, p. 160). Furthermore, to answer these questions, an approach oriented towards human existence is needed (Armawi, 2016). This is where the concept offered by Frankl meets existentialism.

Humans, in the perspective of existentialism, are entities that will always question their existence. This can be concluded based on the fact that existentialism is a philosophy that views all forms of phenomena departing from existence (Armawi, 2016). Only by questioning his existence

can humans find meaning in his lives. To answer these questions, man cannot but rely on his most fundamental beliefs about himself, the universe, and his relationship with nature (Das, 1998). These beliefs are inherent in his view of life and nature, which Kierkegaard termed 'life-view' or 'worldview' (Naugle, 2002, p. 75). Kierkegaard, who is famous for his religious existentialism, divides the level of human existence into three levels, namely, aesthetic existence, ethical existence, and religious existence (Armawi, 2016). A person's worldview will be perfect and inclusive at the religious level of existence because it includes his perspective in the previous two levels of existence (Naugle, 2002, p. 80). This worldview functions as a collection of abstract propositions and becomes an unwavering belief in man—both for his existence in the world and in the afterlife—that he is actually inseparable from God (Naugle, 2002, p. 76). In other words, religious existence, with its more comprehensive worldview, can lead a person to carry out subjective appreciation to bridge himself to his God (Armawi, 2016). Up to this point, the worldview and human existence have a very close relationship because it concerns the meaning and purpose of life.

Unfortunately, although worldview in the frame of existentialism philosophy is able to pave the way for one's transcendence to God, this concept is not fully in accordance with Islamic values. Especially in this modern era, which is marked by the rise of modern scientific development, humans increasingly tend to become subjects who are positioned as the center of the universe, thus making all forms of entities that exist in nature only as objects of knowledge (Naugle, 2002, p. 332). This change certainly implies significant consequences, desacralizing the cosmos into something profane, which subsequently causes the emergence of extreme anthropocentrism and secularism. If this danger is not prevented early on, the resulting impact on the development of modern psychology is to give a wrong understanding of humans who have full freedom and sovereignty over their lives, making them omnipotent, able to play God, even crowning them as 'self-determining beings' (Bastaman, 2007, p. 281). As a Muslim psychologist, of course, such misconceptions need to be critically reviewed so that things that are not in accordance with Islamic teachings can be avoided by elaborating them with Islamic values.

As the creatures of God, humans must always involve divine elements to view everything in the universe. This perspective is the opposite of anthropocentrism, where the ultimate being at the center of the universe is not humans but God, also known as theocentrism (Fajriah, 2018, p. x). Humans who base their understanding of themselves on a theocentrism orientation will be able to expand their environmental horizons, so that they not only have horizontal relationships with nature, themselves, and the surrounding environment, but also vertical-transcendental relationships with God (Bastaman, 2007, p. 283). The horizontal relations humans build can affirm their existence existentially, thus helping them find the meaning of their lives (Triyono, 2010). The closeness of humans to their God will also instil their moral attitude toward others and nature (Arroisi, 2022). Not only that, but closeness to Him can even facilitate humans simultaneously achieving the goals of religion and psychotherapy, namely, developing mental health, increasing faith, and maintaining spirituality (Bastaman, 2007, p. 259). Thus, it can be concluded that existentialism framed in the perspective of the Islamic worldview is not only able to realize the meaning of life that can maintain mental health, but also form a good relationship with God also between humans.

**Transpersonal Psychology and The Spiritual Misconception**

Although the term 'spirituality' within transpersonal psychology opens up new and more comprehensive insights about human beings, utilizing it within psychology is still problematic. Transpersonal psychology is indeed a bridge between psychology and human spiritual experience

(MS, 2018, p. 170), but the spirituality within is only defined as the core of humanity: either the human aspiration to find meaning in life or the source of human qualities (Gumiandari, 2012). Spirituality is not associated with the spirit as the very substance of human inner qualities that are directly related to God, so it tends to describe humans in a limited definition (Haryanto, 2021, pp. 3–4). The definition is not even based on religious values (Arroisi & Da'i, 2020). This indirectly indicates that the spirituality studied by transpersonal psychology is not genuinely spiritual in its true sense because it only limits itself to the scientific aspects contained in humans. Subsequently, the scientific framework studying human spirituality has reduced psychology's understanding of the conception of human personality (Gumiandari, 2012). In addition, psychology's inability to define spirituality as an abstract concept has resulted in human spirituality having a variety of meanings, connotations, and even interpretations in its discussion (Bastaman, 2007, p. 68). Consequently, there are at least two unavoidable negative possibilities: either denying religion as a part of human spirituality or accumulating all forms of religious practices into one conception of spiritual experience.

The first possibility can be identified through Frankl's concept of the noetic dimension. Frankl initially reintroduced the so-called spiritual into psychological discourse as a form of dissatisfaction with Alfred Adler and his community, who tended to understand human behaviour in a reductionistic manner (Marseille, 1997, p. 3). Frankl then integrated the phenomenon of spirituality with the human psychophysical system and made it the basis to formulate logotherapy as a meaning-based psychotherapy method (Bastaman, 2007, p. 68). Unfortunately, instead of naming it as a spiritual factor, Frankl preferred to call it 'noetic'. This term originates from the Greek word *noos* meaning 'mind', which denotes something that is closely related to one's humanly aspect (Triyono, 2010). This is certainly done for a reason, given the fact that each of the two terms, whether spiritual or noetic, has its own semantic field. If the term 'spiritual' is closely related to religion, whereas 'noetic' emphasizes the human aspect, then indirectly, Frankl's attitude is a deliberate move to avoid religious connotations (Arroisi & Mukharom, 2021). This attitude also has implications for the concept of logotherapy, which is more dominantly anthropological than theological (Bastaman, 2007, p. 68). In fact, as a therapeutic method that relies on its analysis of human existence and the meaning of life, logotherapy should inevitably also talk about theology because humans, in realizing their mental health are the meeting point between religion, which is the source of theological teachings and logotherapy as a method of psychological therapy (Bastaman, 2007, pp. 256–257).

The second possibility of not defining the term spiritual is the inclusive and conventional concept of spirituality. This phenomenon is also referred to as 'spiritual pluralism', which affirms that everyone can have an authentic spiritual experience without considering their identity, ethnicity, race, faith or other social classifications (Reischer et al., 2021). Such experiences can be achieved because true spiritual potential comes from religious practices and many other things, so spirituality has eclectic characteristics (Ferrer, 2002, p. 152). This fact certainly refutes the spiritual paradigm of the majority of religions, which is exclusive and tends to be extreme towards those who do not share their faith (Reischer et al., 2021). This spiritual pluralism dismantles the metaphysical aspects that have been deeply rooted in human spirituality, thus providing a more pluralistic understanding (Ferrer, 2002, p. 113). Metaphysics seems to be deliberately discarded to open up possibilities for a new 'post-metaphysical' approach that transforms the universe from a realm of perception to a realm of perspective (Wilber, 2006, p. 42).

In its significance to transpersonal psychology, spiritual pluralism is able to expand the spiritual dimension of human experience into a broader horizon, which becomes an essential

foundation for realizing psychological healing and health (Ferrer, 2002, p. viii). There are only two prerequisites for achieving spiritual pluralism, first is having a deep sense of one's own spirituality, and then experiencing it in an expansive yet inclusive context (Reischer et al., 2021). This may be possible since humans have a subject of experience within themselves that is essentially non-material (Richardson, 1920). Spiritual pluralism also applies a more adequate metaphysical framework, as it opens the door to dialogue between beliefs and is more receptive to and fosters infinite spiritual creativity (Ferrer, 2002, p. 189). Unfortunately, spiritual pluralism is comprehended from a phenomenological approach so as to reach transpersonal and spiritual realities but through a subject who not only reflects reality but also co-creates it (Wilber, 2006, pp. 176–177). This approach, like Maslow's, extends beyond scientific boundaries to reach metaphysics, so that spirituality is still a phenomenological experience and is unable to reach the heights of the hidden dimensions of reality (Hartelius, 2022).

**Critical Review on Transpersonal Spirituality Based on Islamic Worldview**

As explained earlier, the manifestation of human spiritual experience is summarized in the concept of self-transcendence. Self-transcendence embodies the motivational drive within oneself to transcend boundaries and connect with others, the surrounding nature, and, ultimately, the cosmos (Bulut, 2021). The main point of self-transcendence is one's connection with the external world, either in its interpersonal or transpersonal dimension (Reed & Haugan, 2021, p. 106). This connectedness will then construct the meaning of his existence in the world (Frankl, 2004, p. 233). However, the significance of the concept of self-transcendence in psychology is more focused on its usefulness for maintaining mental health. Hence, Western psychologists tend to affirm a person's spirituality even without religion (Corey, 2008, p. 452). In fact, a person's spiritual connection will not be fulfilled if they do not reach the ultimate source, the starting point of all existence in the universe, God the Creator (Utz, 2011, p. 35). As a result, the spirituality of atheists and agnostics will not be able to reach God that they do not believe in the first place so it cannot produce full meaning and thus cannot provide the perpetual meaning of life. Based on this explanation, self-transcendence, which has been formulated in transpersonal psychology, has proven to still have shortcomings that need to be improved even further.

Because of the obligation to adhere to the teachings contained within the Qur'an and sunnah, a Muslim who studies psychology must take a critical attitude. Muslim psychologists should not take for granted what has been formulated by modern psychology, but must try to free themselves from the negative influences lay behind it and try to base all their findings on a comprehensive framework derived from the Qur'an and sunnah (Badri, 2016, p. 88). This effort not only aims to formulate concepts about humans, personality, or other concepts in Islamic-based psychology but also serves to filter concepts and theories in modern psychology that are contrary to Islamic values (Zaharuddin, 2017), especially considering that Islam has a *tauhidic* principle that perceives reality both physical and metaphysical (Arroisi et al., 2024). Thus, Islamic psychology will be born as an integration of two disciplines: the first of Islamic studies, which have Sufistic-textualist characteristics, and psychology, which is philosophically positivistic (Rosyada et al., 2020). As for its relation to transpersonal psychology and its spiritual aspects, Islamic psychology has a more comprehensive approach to humans because it positions the human spirit as the main perpetrator of spiritual experiences towards God, unlike modern psychology, which reviews the spirit at the psychophysical level so that it tends to reduce the meaning of the spirit itself (Bastaman, 2007, p. 267). Islamic psycho-transpersonal also emphasizes that the external forces outside a person that dominate his motivation and behaviour come from none other than God and things that

are spiritual and metaphysical (Rosyada et al., 2020). This is the main mission of Islamic psychology, which aims not only to restore and treat mental health but also at the same time to increase one's faith and piety, actualize the person of a Muslim who is both a believer and righteous, which actually must be considered as the main purpose itself (Bastaman, 2011, p. 8). Thus, the spiritual aspect of human transpersonal experience cannot be conceptualized with pluralist or inclusive characteristics but must be exclusive and in accordance with the teachings of Islam.

**The Concept of Self-Transcendence in Islam**

Based on Islamic values, the conception of self-transcendence can be reformulated to be more holistic and comprehensive. As a higher being, humans are equipped with a dimension of spiritual awareness that is not possessed by other creatures. This dimension of consciousness is part of human nature, so humans always feel the need for it (Gumiandari, 2012). This basic need then leads him to transcend towards something greater than himself or even the cosmos, namely God, who created the universe and everything in it (Bulut, 2021). This is also supported by the nature of the human soul, which not only has psychological characteristics but also contains spiritual and metaphysical essences (Utz, 2011, p. 35). Human transcendence to God can be analogized to a wave in the middle of the ocean; in some conditions, it seems to be a separate part of the ocean, but its appearance is caused by waves that arise on the surface. When the waves disappear, the two reunite to become a unified entity (Frager, 1989, p. 290). Therefore, transcendence becomes humans' most basic spiritual need to fulfil their main motivation, which is to live meaningfully (Bastaman, 2007, p. 72). When a person cannot fulfil their spiritual needs, this causes them to experience the emptiness of life, anxiety, suffering, and despair (Utz, 2011, pp. 133–134).

When a person enters the dimension of his spiritual awareness, his nature will always encourage him to interact with the greatness of God (Yuliyanti, 2019). Even if it is related to the hierarchy of needs that Maslow has formulated, the actual human need for God does not only lie at the top of the hierarchy when he transcends himself but from the beginning of his awareness to fulfil God's orders as the first and main need that he must fulfil first as well as a continuum of needs to its peak (Rassool, 2021, pp. 249–250). One example of worship representing self-transcending to God is prayer (*salah*), which is not only performed to fulfil His commandment but is also beneficial in improving spiritual domains of health (Sarkingobir et al., 2022). Moreover, as concluded from the various teachings of Islamic Tasawwuf, improving spirituality can not only salvage humanity from spiritual crisis but also strengthen the horizontal connection in espousing the society in terms of spiritual development (Ahmad & Bisati, 2023). This is because practising Islamic Tasawwuf enhances moral improvements, which become a substantial factor in the attainment of eternal happiness, both outward and inward, here and in the hereafter (Yusuph & Ibrahim, 2023). As for the relation with social development, improving spiritual values is also beneficial in increasing job satisfaction to a higher level, which motivates people to become more productive and thus will have a significant impact in upgrading economic productivity and social welfare (Ramilan et al., 2024). Thus, the two main aspects that need to be considered in the Islamic version of self-transcendence are its horizontal relationship to others and the universe as well as vertical to God the Transcendent and the full meaning of life that results from interaction with God both through worship and *mu'amalah*.

**CONCLUSION**

Transpersonal psychology, as a new chapter in the development of modern psychology, offers an emphasis on the conception of man on the spiritual aspects of his consciousness experience. These aspects in their application are not only able to enrich the treasures of human consciousness in mystical and transcendental experiences but also, at the same time, a bridge between psychology and religion as a source of spiritual teachings. These experiences are summarized in a concept that represents extraordinary human consciousness, namely self-transcendence.

Self-transcendence can simply be explained as an existential motivation within humans to direct themselves toward things outside themselves, either to other people, the universe, or the cosmos. This experience is characterized by a drive at the søne level of the spiritual dimension of his consciousness and aims to find the meaning of life outside himself. According to Frankl, self-transcendence is an essential element in his logotherapy concept based on three main principles: responsibility, freedom, and spirituality. In Maslow's idea, self-transcendence becomes a final need that occupies the top of the hierarchy of needs, thus becoming an essential motivation rather than self-actualization.

From the perspective of the Islamic worldview, self-transcendence has several aspects that need to be underlined as concerns. First, its formulation in the frame of existentialism causes it to be influenced by anthropocentrism, so it needs to be criticized because it is not in accordance with Islamic values and must be adjusted to a theocentric style. Secondly, the spiritual aspect, in principle, has misconceptions that tend to inauthentic spirituality, be it a form of spiritual experience that is inclusive and unrelated to religion or spiritual pluralism. Third, Islam views self-transcendence in its transpersonal connection and ought to establish a vertical relationship with the ultimate goal of God so that it can fulfil its nature and get the full meaning of life in worship and obedience to God.

**LIMITATION & FURTHER RESEARCH**

Besides the attained result, this research was limited to the ideas of self-transcendence from the perspectives of Frankl and Maslow. Therefore, it still needs improvement by combining perspectives from other scholars, either classical, such as Freud and Jung, or even contemporary, like Seligman, to have a more comprehensive discussion about transpersonal psychology. Moreover, some variables can be elaborated with such topics, namely psyche, ego, the self, or even related to Islamic studies, such as soul, virtue, and happiness.

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