

THEORY OF KHUDI AND SPIRITUAL DEVELOPMENT ON IQBAL'S PERSPECTIVE: Analysis Spiritual Strengthening Islamic Perspective

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Abstract

Nowadays most people lack their self-control, which can result in sadness, stress corruption, even murder and suicide. The purpose of writing this paper is to find out Muhammad Iqbal's theory of khudi. By descriptive analysis method, this paper concludes that: First, Muhammad Iqbal's theory of khudi as a strengthening of spirituality in Islamic psychology. Second, khudi is defined as soul, individual, and personality. Third, the factors to strengthen khudi include: love, faqr, toleration, courage, and action. Fourth, the three main stages to strengthen the spirituality of khudi include: obedience to Allah's law, self-control, and Caliphate. Fifth, Insan Kamil is a form of realization of the value of spirituality in khudi as an understanding of human nature as a servant of Allah to become the Caliph of Allah on earth.

Keywords: Human, Self, Khudi, Spiritual, Psychology

Abstrak

Di era modern sebagian besar manusia kehilangan self-control yang menyebabkan depresi, stres, korupsi, bahkan pembunuhan dan aksi bunuh diri. Tujuan penulisan makalah ini untuk mengetahui teori khudi Muhammad Iqbal. Dengan menggunakan metode deskriptif analisis makalah ini menghasilkan kesimpulan bahwa: Pertama, teori khudi Muhammad Iqbal sebagai penguatan spiritualitas dalam psikologi Islam. Kedua, khudi diartikan sebagai jiwa, individual, dan kepribadian. Ketiga, faktor untuk memperkuat khudi diantaranya: cinta, faqr, toleransi, keberanian, dan tindakan. Keempat, tiga tahap utama untuk memperkuat spiritualitas khudi diantaranya: ketaatan akan hukum Allah, pengendalian diri, dan ke-Khalifahan. Kelima, insan Kamil adalah bentuk terealisasinya

nilai spiritualitas dalam khudi sebagai pemahaman hakikat manusia sebagai hamba Allah hingga menjadi Khalifah Allah di muka bumi.

Kata Kunci: Manusia, Pribadi, Khudi, Spiritual, Psikologi

Introduction

In this modern era, most humans are faced with various life problems, such as difficulty, stress and anxiety.¹ Up to 86% of millennials feel anxiety, dissatisfaction, loneliness, and depression.² The impact is caused by the loss of self-control over various circumstances that attack physically³ and mentally,⁴ and this is due the loss of the divine dimension and religion.⁵ One strategy for resolving problems is visiting a psychologist.⁶ Modern psychologists strive for the best counseling for patients for the recovery of mental problems suffered. Modern psychologists are able to mobilize all the potential of patients to strengthen themselves. For this reason, it is undeniable that modern psychology has explained human reality. No wonder, if the self-theory of modern psychologists hegemonizes all psychological studies in various countries.⁷

¹ Jarman Arroisi et al., "Psychological Problems Of Modern Society (The Analysis of Mental Disorders Based on Islamic Spiritual Tradition Perspective)," *Akademika: Jurnal Pemikiran Islam* 26, no. 2 (December 13, 2021): 205, <https://doi.org/10.32332/akademika.v26i2.3728>.

² Jarman Arroisi and Zalfaa' 'Afaaf Zhoofiroh, "Terapi Psikoneurosis Perpspektif Ustman Najati," *Analisis: Jurnal Studi Keislaman* 20, no. 2 (December 30, 2020): 153, <https://doi.org/10.24042/ajsk.v20i2.7293>.

³ Seyyed Hossein Nasr, *Islam and the Plight of Modern Man*, Rev. and enl. ed ([Place of publication not identified], Chicago: ABC International Group; Distributed by KAZI Publications, 2001), 4–5.

⁴ Seyyed Hossein Nasr and Seyyed Hossein Nasr, *Man and Nature* (s.l: Unwin Paperbacks, 1990), 6.

⁵ Andari Nur Rahmawati and Rizma Fithri, "Religious Attitude dengan Perilaku Prososial pada Relawan PMI Kota Surabaya: Indonesia," *Journal An-Nafs: Kajian Penelitian Psikologi* 5, no. 2 (November 30, 2020): 173, <https://doi.org/10.33367/psi.v5i2.1136>.

⁶ Jarman Arroisi, "Spiritual Healing dalam Tradisi Sufi," *TSAQAFAH* 14, no. 2 (November 27, 2018): 324, <https://doi.org/10.21111/tsaqafah.v14i2.2459>.

⁷ Arroisi, 325.

However, many psychologists⁸ are unable to resolve issues because the psychologists only overcome the aspects of *jismiyah* as physical-biological organs such as thoughts, sentiments, volition, freedom, and emotions. This failure was caused the strategy and methods applied.⁹ The methods contemporary psychologists skip over the nafs, which is the true source of human suffering.¹⁰ The methods of mental treatment developed by Western psychologists will lead to a misunderstanding of human nature.¹¹

As far as previous searches related to the study of Theory Khudi and Spiritual Development on Iqbal's Perspective are relevant. First journal entitled "Reconstructing the Muslim Self: Muhammad Iqbal, *Khudi*, and the Modern Self", by Hasan Azad.¹² This article examines Iqbal's ideas of the self for investigating how Iqbal's approach to the Muslim- self. Second, entitled "Tarbiyat-e-Khudi: A Model of Self-Development from Poems of Muhammad Iqbal in *Asrar-i-Khudi*", by Fahad Khan and Kainat Malik.¹³ This paper will focus on Iqbal's theosophical assertions on development of the self. Iqbal proposed a three-stage development process: Obedience (Ita'at), Self-Control (Zabt-e-Nafs), and Divine Vicegerency (Neyabat-e-Ilaahi). These two articles only discuss the

⁸ Jarman Arroisi, Rohmah Akhirul Mukharom, and Maulida 'Izzatul Amin, "Sufistic Phsycoteraphy; Telaah Metode Psikoterapi Ibnu Qayyim al-Jauziyyah," *Analisis: Jurnal Studi Keislaman* 21, no. 2 (December 30, 2021): 255, <https://doi.org/10.24042/ajsk.v21i2.9884>.

⁹ Hamid Fahmy Zarkasyi et al., "Konsep Psikoterapi Badiuzzaman Said Nursi dalam Risale-i Nur," *TSAQAFAH* 15, no. 2 (November 4, 2019): 217, <https://doi.org/10.21111/tsaqafah.v15i2.3379>.

¹⁰ Arroisi, "Spiritual Healing dalam Tradisi Sufi," 330.

¹¹ Arroisi, Mukharom, and Amin, "Sufistic Phsycoteraphy; Telaah Metode Psikoterapi Ibnu Qayyim al-Jauziyyah," 255.

¹² Hasan Azad, "Reconstructing the Muslim Self: Muhammad Iqbal, Khudi, and the Modern Self," *Islamophobia Studies Journal* 2, no. 2 (2014), <https://doi.org/10.13169/islastudj.2.2.0014>.

¹³ Fahad Khan and Kainaat Malik, "Tarbiyat-e-Khudi: A Model of Self-Development from Poems of Muhammad Iqbal in *Asrar-i-Khudi*," *Babaria Journal of Professional Psychology* 20, no. 1 (January 2021).

concept of khudi as self-development in general. so, they are very different from the studies in this article.

The purpose of writing this paper is to find out Muhammad Iqbal's theory of khudi as a strengthening of spirituality in Islamic psychology. There are three main stages to strengthen the spirituality of khudi such as, obedience to Allah's law, self-control, and Caliphate. So, *Insan Kamil* is the realization of the value of spirituality in khudi as an understanding of human nature as a servant of Allah to become the Caliph of Allah on earth.

This research supports theory *khudi's* Muhammad Iqbal, relevant for handling the contemporary psychological issues. Iqbal claims that the unpredictability and volatility of modern life are the main causes of human discontent.¹⁴ Iqbal wrote in his book "The Reconstruction of Religious Thought in Islam" that humans require spiritual principles to restore the equilibrium of human life. He said:

"Humanity needs three things today-a spiritual interpretation of universe, spiritual emancipation of the individual, and basic principles of a universal import directing the evolution of human society on a spiritual basis." ¹⁵

Khudi plays an important role in strengthening human spirituality, with khudi the attributes of God are able to absorb and be reflected in humans. According Iqbal "The Greater His Distance From God, The Less Is His Individuality. He Who Comes Nearest to God Is the Complete Person."¹⁶ In order *khudi's* spirituality is to

¹⁴ Aisha Shams Akhunzada and Dr Malik Ghilam, "A Study of Allama Iqbal's Khudi and Critical Thinking :Thematic Analysis" 7 (2021): 72–73.

¹⁵ Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam* (Lahore: Institute of Islamic Culture, 1996), 202.

¹⁶ Muhammad Iqbal, *The Secrets of the Self Translation by Reynold A. Nicholson* (Global Grey, n.d.), 6 "Physically And Spiritually Man Is Self-Contained Centre, But He Is Yet A Complete Individual. The Greater His Distance From God, The Less Is His Individuality. He Who Comes Nearest To God Is The Complete Person. Nor That He Is Finally Absorbed In God. On The Contrary He Absorbs God In Himself."

develop the value of spirituality in the human soul with the purpose of discovering human existence and becoming a more distinct person.¹⁷

Discussion

The Meaning of Soul

In Islam, the soul termed as *nafs*, *nafs* in Arabic has two meanings, namely *nafs* in the sense of life and *nafs* which implies the whole of something and essentially refers to the person. Every human being has two *nafs*, namely the *nafs* of reason and the *nafs* of the spirit. The loss of the *nafs* of reason makes humans unable to think but still live, while the loss of the *nafs* of the spirit causes the loss of life.¹⁸ In English *nafs* is defined as soul or spirit.¹⁹

Nafs in the Quran mentioned 298 times in 270 verses. The word *nafs* in the Quran has various derivations such as, *nafasa*, *anfus*, *nufus*, *tanafusu*, *tanfus*, *yunafisu*, *mutanafis*. The word *nafs* in *mufrad* is mentioned 140 times. In *jama'* *nufus* is mentioned 2 times while the *jama'* *anfus* is mentioned 153 times. The word *tanaffasa*, *yatanafasu*, *mutanafis*, each is mentioned once in the Quran.²⁰ From various interpretations of the word *nafs*, the word *nafs* has several various meanings including, *nafs* means self or person, *nafs* means God's self, *nafs* means person, spirit, soul, and means the side to human behaviours.

The meaning of terms *nafs* refers to several views of Muslim philosophers and scholars as, al-Kindi, and Ibn Sina. Al-Kindi defines *nafs* as initial perfection, for al-Kindi *nafs* as the essence of man. The substance of *nafs* comes from the substance of God for that, *nafs* for al-Kindi is divine and spiritual, *nafs* is different from

¹⁷ Fahad Khan and Kainaat Malik, "Tarbiyat-e-Khudi: A Model of Self-Development from Poems of Muhammad Iqbal in Asrar-i-Khudi," 3–4.

¹⁸ Ibnu Manzur Muhammad Ibnu Mukarram al-Anshari, *Lisan Arab*, 8th ed., vol. 8 (Kairo: daar al-Misriyah li al-Ta'lif wa al-Tarjamah, 1968), 119–20.

¹⁹ John M. Echols, *Kamus Indonesia-Inggris*, 1997th ed., 3 3 (Jakarta: Gramedia, n.d.), 245.

²⁰ Amir Sahidin, "Telaah Atas Konsep Khilafah Al-Mawardi (Studi Deskriptif Analisis)," *Jurnal Penelitian Medan Agama* 12, no. 2 (December 31, 2021): 127, <https://doi.org/10.58836/jpma.v12i2.11112>.

jism and even contradicts it.²¹ Nafs is eternal and not destroyed like the destruction of the jism.²² Al-Kindi divided the forces of the nafs into three types (الشهوانية القوة) the power of lust centered in the stomach (الغضبية القوة) the power of anger centered in the chest (العقلية القوة) is centered in the brain.²³

According to Ibn Sina *nafs* it is same as *ruh*.²⁴ *Nafs* according Ibn Sina as stated by al-Kindi's perspective, he argues that *nafs* is the initial perfection for the physical. With the existence of *nafs* making the human organism real and perfect person. The essence of *Nafs* is different from *jism*.²⁵ This is because *jism* is changeable.²⁶ Thus, the soul is not a body. However, it is a substance that stands alone (*jauhar qaimun bi dzatib*).²⁷ Ibn Sina divided the soul into three parts such as, Natural soul, animal soul, and human soul.²⁸

Al-Kindi and Ibn Sina believed that the Soul was the first stage of the physical's completion. 'Initial perfection for the natural body' refers to the idea that man is believed to be flawless once he develops into an acting being This is so because the natural body's initial perfection, rather than the material body's, is the soul. The definition of "mechanistic" then refers to the way the body uses its many limbs as instruments to carry out its varied tasks. While

²¹ Abubakar Madani, "Pemikiran Filsafat Al-Kindi" IXX, no. 2 (2015): 114.

²² . Asmullah and Muhammad Iqbal, "Kajian Kritis Terhadap Pemikiran Tentang Jiwa (Al-Nafs) Dalam Filsafat Islam," *Inspiratif Pendidikan* 11, no. 1 (July 9, 2022): 170, <https://doi.org/10.24252/ip.v11i1.30125>.

²³ Fadlul Rahman, Indah Anta Sari, and Wahida Raihan Sirait, "Islamic Psychology From The Perspectives Of Al-Kindi," *Edusoshum: Journal of Islamic Education and Social Humanities* 2, no. 2 (August 31, 2022): 108, <https://doi.org/10.52366/edusoshum.v2i2.40>.

²⁴ Jarman Arroisi and Rahmat Ardi Nur Rifa Da'i, "Psikologi Islam Ibnu Sina (Studi Analisis Kritis Tentang Konsep Jiwa Perspektif Ibnu Sina)," *Proseding Konferensi Integrasi Interkoneksi Islam dan Sains* 2 (2020): 200.

²⁵ Ibn Sina, *Ayy-Syifa'; Ath-Thabi'yyat, an-Nafs* (Kairo: Haiah Mishriyah al-'Ammah lil Kitabah, n.d.), 163.

²⁶ . and Iqbal, "Kajian Kritis Terhadap Pemikiran Tentang Jiwa (Al-Nafs) Dalam Filsafat Islam," 173.

²⁷ Arroisi and Rahmat Ardi Nur Rifa Da'i, "Psikologi Islam Ibnu Sina (Studi Analisis Kritis Tentang Konsep Jiwa Perspektif Ibnu Sina)," 201.

²⁸ Muhammad 'Akil bin 'Ali al-Mahdali, *Muhammad 'Akil Bin 'Ali al-Mahdali Dirasat Fi al-Falsafah al-Islamiyah*, 2 (Kairo: Daar al-Hadist, n.d.), 103.

"having an energetic life" refers to a person who is ready for life and ready to accept the soul. ²⁹

Nafs according to Muhammad Iqbal is not a dualistic essence, for him nafs and jism are two things that are not separate. Iqbal said: "*O you who say the body is the responsibility of the spirit. Reflect on the secret of the spirit in the body. No, the body is not the responsibility of the spirit, it is part of the affairs of the spirit. Calling it the responsibility of the spirit is a mistake.*" ³⁰ From this explanation it can be understood that nafs and jism are one, but nafs is the root of the jism. ³¹

Contrasting this idea, Greek philosophers such as Aristotle defined nafs by "*the soul as something that is responsible specifically for mental or psychological function*". ³² According to his definition nafs is everything that controls how the body works and strives to calm the body on thought and activity. ³³ For Aristotle the soul is the core of the body, ³⁴ without the soul life would not be perfect. ³⁵ Therefore, he considered the soul as the initial perfection for the natural body or natural physique whose principle of action is dynamic and the second perfection is related to the human senses. ³⁶

This is what differentiates Muslim philosophers apart from Greek philosophers, who exclusively study from the physical and empirical perspectives and don't care about ukhrawi perspectives; instead, they concentrate on what the senses can see. While Muslim

²⁹ Senata Adi Prasetya et al., "Ibn Sinā's Psychology: The Substantiation of Soul Values in Islamic Education," *Journal of Quran Sunnah Education & Special Needs* 6, no. 2 (December 1, 2022): 3, <https://doi.org/10.33102/jqss.vol6no2.162>.

³⁰ K. G. Saiyidain, *Iqbal's Educational Philosophy* (Lahore: Bengal Art Press, 1945), 65.

³¹ Sahjad M. Aksan and S. Ag. M. Phil, "Konsep Ego Pandangan Iqbal Tentang Manusia," n.d., 10.

³² Aristoteles, *On the Soul Book 1 Translated by J.A. Smith Ebooks* (South Australia: University of Adelaide Library, 2007), 85.

³³ Amir Reza Kusuma, "Konsep Jiwa menurut Ibnu Sina dan Aristoteles," *TASAMUH: Jurnal Studi Islam* 14, no. 1 (April 26, 2022): 69, <https://doi.org/10.47945/tasamuh.v14i1.492>.

³⁴ Michael Fuller, *The Concept of the Soul: Scientific and Religious Perspective* (Cambridge Scholars Publishing, 2014), 10–11.

³⁵ Aristoteles, *De Anima III, Beare, J: Theories of Elementary Cognition* (Greek: Oxford, 1906), 79.

³⁶ 278.

thinkers like Ibn Sina studied more deeply and completely from both the physical and spiritual perspectives.

As a result of the meanings attached to words and phrases, it may be said that the human spirit prefers to conduct positive things rather than bad ones. In order to realize his full potential as a human, a person must constantly work to preserve his good-inclined, which is manifested as a *khalifah* and 'abd by always increasing the value of spirituality in the human soul.

Soul and Spirituality Strengthening

The value of spirituality creat the meaning and purpose of life. Than, spirituality has a positive role for individual's psychological in managing emotional anxiety, solving problems , and social concern. Individuals with a high level of spirituality will protected from negative actions such as suicide, divorce, drug abuse, physical illness, and depression.³⁷

Nafs related to the dimension of spirituality. The three main parts of the nafs such as, *al-Nafs al-Lawwamah*, is the *nafs* dominated by reason. *Ammarah*, is the *nafs* dominated by lust. *Muthmainnah*, is the *nafs* dominated by *qolb*.³⁸ Allah has created the nafs in a perfect state, this perfection encourages humans to do goodness.³⁹ Therefore, nafs nee the value of spirituality to improve the personality habits. The dimension of spirituality implements in changing human behavior socially and individually.⁴⁰

Therefore, it is necessary to have the role of spiritual psychology that discusses the theories strengthening of human

³⁷ Aqila Kerinina and Chandradewi Kusristanti, "Spirituality and Posttraumatic Growth in Adolescent Girls with Dating Violence Experience," *Journal An-Nafs: Kajian Penelitian Psikologi* 8, no. 1 (June 6, 2023): 85, <https://doi.org/10.33367/psi.v8i1.3656>.

³⁸ Kholifah Septiani, "pengembangan konsep insan kamil muhammad iqbal dan relevansinya dalam pendidikan islam" (Lampung, Universitas Islam Negeri Raden Intan Lampung, 2021), 290.

³⁹ . and Iqbal, "Kajian Kritis Terhadap Pemikiran Tentang Jiwa (Al-Nafs) Dalam Filsafat Islam," 169.

⁴⁰ Halim Purnomo and Firman Mansir, "Spirituality: The Core Of Attitude With Social Awareness," *Psikis : Jurnal Psikologi Islami* 6, no. 2 (December 28, 2020): 130–38, <https://doi.org/10.19109/psikis.v6i2.4716>.

behavior with spiritual aspects.⁴¹ For this reason, it is necessary to strengthen the *nafs*, the *nafs* strengthening model in Islamic psychology can be taken with a psycho-Sufistic approach. The first stage, known as the *takballi* stage, this stage to eliminate sin, and all despicable traits. This stage is self-improvement, which is to try to do things goodness and useful things in accordance with the *Sharia*.⁴²

The second stage is known as the *taballi* stage or the mujahadah stage. At this stage, to improve good traits, followed by the process of habituation in the goodness.⁴³ The soul has been cleared of despicable traits and sin, then adorns his soul with good things or *mahmudah* traits. This stage must be encouraged by *riyadah al-nafs* such as, *musyarathah*, *muroqobah*, *mubasabah*, *mujahadah*, *muraqabah*, dan *mukasyafah*.⁴⁴

The third stage, the stage of feeling (*al-mudziqqât*). At this stage a servant does not just carry out the commands of his Creator and stay away from His prohibitions, but feels delicacy, closeness, longing and even together (*ma'iyyah*) with Him. This stage is also called *tajalli*. *Tajalli* is the appearance of the attributes of Allah after the disappearance of bad qualities.⁴⁵ This stage is characterized by spiritual religion aims to improve personal quality through *riyadhoh* and *mujahadah* by struggling and practicing to cleanse themselves from the restraints of lust, and controlling the desires of their lust.⁴⁶

As practiced by Sufis Abu Yazid al-Bustami, he provides *mujâhadah al-nafs* an effort to cleanse the self-become a healthy person. *Muhajadah al-nafs* begins with *ma'rifat al-nafs*, people who have known their souls, they actually have a strong ability. To fortify his freedom of action, al-Bustami strives to present God in life to

⁴¹ bagus Riyono, "Pentingnya Psikologi Spiritual Untuk Pengembangan Kepemimpinan Bermoral," *Buletin Psikologi* 17, no. 1 (2009): 14.

⁴² Nurviyanti Cholid, "Konsep Kepribadian Al-Ghozali Untuk Mencapai Hasil Konseling yang Maksimal," *Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 9, no. 1 (July 1, 2019): 72, <https://doi.org/10.32923/maw.v9i1.716>.

⁴³ Cholid, 72.

⁴⁴ Abdul Mujib, "Model Kepribadian Islam Melalui Pendekatan Psikosufistik," *Nuansa VIII*, no. 1 (2015): 55–58.

⁴⁵ Mujib, 58.

⁴⁶ Cholid, "Konsep Kepribadian Al-Ghozali Untuk Mencapai Hasil Konseling yang Maksimal," 73.

gets His love.⁴⁷ While *mujāhadah al-nafs* for Imam 'Abd al-Qasim al-Qusyairi has stages, among others, through repentance, *mujahadat*, *kehalwat*, *uzlah*, *wara*, *zuhud*, silence, *kehanf*, *rajā'*, sadness, hunger, leaving lust, solemnity, fighting lust, jealousy, *qanā'ah*, *tawakkal*, gratitude, *ridha*, *ubudiyyah*, worship, *istiqaamah*, sincerity, honesty, shame, *dhikr*, morals, generosity, *ghīrah*, guardianship, prayer, poverty, friendship, tawhid, love, longing, keeping the feelings of the *shaykh's* heart, and *ma'rifatullah*.⁴⁸

While, Bediuzzaman Said Nursi offers the concept of strengthening the soul based on religiosity.⁴⁹ In Risalah al-Nur, he divides the concept of strengthening the soul into four parts such as, *al-'ajz* is a sense of inferiority to God, *al-Faqr* is the recognition of having nothing to God and a sense of need with God, *al-Syafaqah* is a sense of longing for God and always expecting God's affection, *al-Tafakur* is self-contemplation or meditation.⁵⁰ It can be concluded, the steps offered by Said Nursi is the process of strengthening the nafs to improving the quality of faith. By improving the quality of faith changes life, and keep the nafs from various of diseases.⁵¹

To increase the potential of human soul, *khudi* plays an important role in strengthening human potential and spirituality, with *khud* the attributes of God are able to absorb and be reflected in humans. The greater his distance from God, the less his individuality. He who comes nearest to God is the completest person. The self-strengthening build the value of spirituality in the human soul with the aim of finding human existsens.

⁴⁷ Arroisi, "Spiritual Healing dalam Tradisi Sufi," 337.

⁴⁸ Arroisi, 341–43.

⁴⁹ Muhammad Labib Syauqi, "Mengenal Risalah Nur Karya Said Nursi Dan Metodologi Penafsirannya," *Maghza: Jurnal Ilmu Al-Qur'an dan Tafsir* 2, no. 1 (May 11, 2017): 109–24, <https://doi.org/10.24090/maghza.v2i1.1547>.

⁵⁰ Jarman Arroisi and Manzilatul Fadhillah, "Konsep Pengembangan Kepribadian Dan Spiritualitas Dalam" 21, no. 2 (2022): 399.

⁵¹ Zarkasyi et al., "Konsep Psikoterapi Badiuzzaman Said Nursi dalam Risale-i Nur," 229.

Definition of khudi

The concept of khudi is the basic concept of Muhammad Iqbal's philosophy, he explains that khudi is the core of life.⁵² This concept is discussed in his work, written in Persian of *Asrari Khudi*.⁵³ Iqbal's khudi philosophy is both a critique and a correction of attitudes that pay little attention to the importance of the self.⁵⁴ First, the attitude of indifference to the self that wants to immerse itself in God and only set aside the life of the world. Second, the attitude that does not attach importance to the value of selfhood only glorifies the material alone. This attitude only demeans the value of humanity.⁵⁵ Iqbal strengthened the human self with the Khudi in order to prevent a fall from human nature. Because man has a lot of potential for becoming reality.

According to Iqbal every individual has their own khudi.⁵⁶ This is because khudi has the power to strengthen spirituality. Khudi can move an individual to instill the nature of divinity in him.⁵⁷ With khudi humans become more unique and better understand their nature. Human khudi contains the power or energy to develop a self that is intact and does not merge with other individuals.⁵⁸

⁵² Rusdin Rusdin, "Insan Kamil Dalam Perspektif Muhammad Iqbal," *Rausyan Fikir: Jurnal Studi Ilmu Usbuluddin dan Filsafat* 12, no. 2 (February 5, 2018): 259, <https://doi.org/10.24239/rsy.v12i2.84>.

⁵³ Mohd Abbas Abdul Razak, "Iqbal's Ego Philosophy and Its Importance in Awakening Man's Spirituality Falsafah Ego Iqbal Dan Kepentingannya Dalam Kebangkitan Kerohanian Manusia," *Journal of Islam in Asia* 11, no. 1 (June 1, 2014): 151, <https://doi.org/10.31436/jia.v11i1.424>.

⁵⁴ Iqbal, *The Reconstruction of Religious Thought in Islam*, 106.

⁵⁵ Dwi Muthia Ridha Lubis, "Konsep Pemikiran Tasawuf Akhlaqi," *Islam & Contemporary Issues* 1, no. 2 (September 12, 2021): 104–5, <https://doi.org/10.57251/ici.v1i2.88>.

⁵⁶ aksan And Phil, "Konsep Ego Pandangan Iqbal Tentang ManusiA," 2.

⁵⁷ Khamsa Qasim, "The Concept Of Khudi (The Self) In Iqbal's The Secrets Of The Self," *Advances In Language And Literary Studies* 6, No. 3 (May 4, 2015): 205, <https://doi.org/10.7575/Aiac.Alls.V.6n.3p.202>.

⁵⁸ aksan And Phil, "Konsep Ego Pandangan Iqbal Tentang Manusia," 13.

Khudi is defined as soul, individual, and personality⁵⁹ also defined as “ruh”.⁶⁰ Khudi according to Muhammad Iqbal is a conscious individual “Only that truly exists which can say ‘I am’”.⁶¹ As a conscious individual, the khudi can create a special unity that unites mental states into a complex unity called the mind. The khudi's thoughts are not bound by time and space. So the khudi has the flexibility with his thought process that relates to the present and the future. The khudi mind system produces the ability of perception, judgment, and the will to deal with the invasion of tension from the environment into the khudi.⁶² Thus the khudi is not something that is rigid but something that is free. The freedom of the mind to act is the responsibility of the individual. For Iqbal, all pleasures, sufferings, and desires belong to man and not to God. For this reason, humans cannot just take the name of God for all their good and bad deeds.⁶³

So, according to Iqbal, khudi holds the power or energy that never stops seeking to manifest itself. For this reason, humans are endowed with freedom and free will that develop into a personality. An accumulation of tension that results of action, to develop potential and reach the highest quality of God-created beings. Khudi's power resides in the process of self-strengthening. Khudi, which has the ability to standardize a person and impart the character of divinity in him, therefore khudi plays a significant role in fostering human individuality.

Strengthening of Khudi

According Muhammad Iqbal, personality strengthening cannot be separated from aspects of religious and God. Because humans have great potential, and humans are able to develop themselves to achieve the highest quality to other creatures of God. *Khudi* is the core of the entire organization of human life.⁶⁴ For this

⁵⁹ Iqbal, *The Secrets of the Self Translation by Reynold A. Nicholson*, 2.

⁶⁰ Carimo Mohamed, “Towards a Final Combination - Muhammad Iqbal's Philosophy of History,” *Journal of Philosophy and Ethics* 2, no. 1 (2020): 24.

⁶¹ Iqbal, *The Reconstruction of Religious Thought in Islam*, 53.

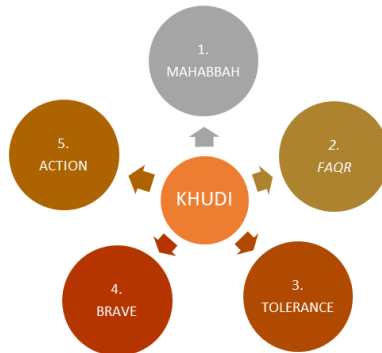
⁶² Iqbal, 109–11.

⁶³ aksan And Phil, “Konsep Ego Pandangan Iqbal Tentang Manusia,” 6.

⁶⁴ Iqbal, *The Secrets of the Self Translation by Reynold A. Nicholson*, 4.

reason, *khudi* plays an important role in strengthening human individuality.⁶⁵

To maintain the potential of *khudi* Muhammad Iqbal offers several things to strengthen and of *khudi* such as: Love, *Faqr*, Tolerance, Courage and action as depicted in the diagram below followed by an explanation of the relationship and function of *khudi*:



Picture 1.1 The Actualization on Strengthening of Khudi

Based on the diagram above, Muhammad Iqbal provides several actualizations on strengthening *khudi* such as: First, love. For Iqbal, *khudi* is fortified by love, means that love able to strengthen *khudi*. He said:

“This word is used in a very wide sense and means the desire to assimilate, to absorb. Its highest form is the creation of values and ideals and the endeavor to realize them. Love individualizes the lover as well as the beloved. The effort to realize the most unique individuality individualizes the seeker and implies individuality of the sought, for nothing else would satisfy the nature of the seeker.”⁶⁶

The statement above explains that with love, *khudi* will find the absolute ego (God). because the potential faith of person depends on the level of greatness his love to God. With love, man

⁶⁵ Khamsa Qasim, “The Concept of Khudi (The Self) in Iqbal’s The Secrets of the Self,” 205.

⁶⁶ Iqbal, *The Secrets of the Self* Translation by Reynold A. Nicholson, 5.

able to actualize himself with God and understand all the implications realities of life.⁶⁷ He said:

“The luminous point whose name is the self, Is the life – spark beneath our dust. By love it is made more lasting, More living, more burning, more glowing. From love proceeds the radiance of its being, And the development of its unknown possibilities. Its nature gathers fire from love, Love instructs it to illumine the world.”⁶⁸

Second, *faqr*. *Faqr* has an important role in strengthening *khudi*⁶⁹ to save humans from slave’s worldly pleasures.⁷⁰ *Faqr* rejects pseudo-mysticism, and able to conquers the material world. He said:

“The withdrawal from the world of matter is not the end of true renunciation; It means the conquest of the earth and the heavens; I wash my hands of the ascetics *faqr*, Which is not but poverty and grieving. The nation that has lost the wealth of Taimur's courage; Can neither cultivate *faqr* nor win an empire.”⁷¹

Third, tolerance. For Iqbal, tolerance of behaviours is an intellectual representation.⁷² He said:

“Iqbal's tolerance is born of strength, not of weakness, it is the tolerance of man of strong faith who has fervently cherished convictions his own, but, on that very account, realizes that respect is due to those of others.”⁷³

⁶⁷ Riffat Hassan, “Iqbal’s ‘Khudi’ - Its Meaning and Strengthening Factors,” n.d., 8.

⁶⁸ Iqbal, *The Secrets of the Self Translation by Reynold A. Nicholson*, 16.

⁶⁹ Saiyidain, *Iqbal’s Educational Philosophy*, 181.

⁷⁰ Ehsan Ghodratollahi, “The Doctrine Of Khudi In Iqb Ls Philosophical Thought,” *Philosophical-Theological Research* 13, No. 1 (2018): 76.

⁷¹ Saiyidain, *Iqbal’s Educational Philosophy*, 179.

⁷² Ghodratollahi, “The Doctrine of Khudi In Iqb Ls Philosophical Thought,” 76.

⁷³ Saiyidain, *Iqbal’s Educational Philosophy*, 174–75.

Fourth courage, courage is essential for strengthening *khudi* by losing the things that cause weakness of *khudi*.⁷⁴ The courage actualized in the concept of *tawhid* by rejection of everything except Allah Ta'ala. He said:

“Courage can be cultivated as an attribute of character by making~ Tawhid (Monotheism) an active working principle of conduct which, according to Iqbal, implies a rejection of all fears except the fear of God, a surrender of our will and purposes to His increasing purpose, and an attitude of manly defiance towards all other powers which may threaten to arrest our free development and the exercise of our legitimate human rights.”⁷⁵

Fifth, Action. Iqbal emphasized the importance of activity and creativity in life. In fact, creativity comes through Action and without creativity there can be no progress.⁷⁶ He said:

“How aptly did Sikandar remark to Khizr: Participated actively in the struggle of life! You watch the battle from the edge of the battle-field: Dine in the thrice of the fight and gain everlasting life”⁷⁷

The quality of *khudi* depends on the level of love. The stronger of love, the stronger of *khudi*. Prophet Muhammad as the ideal character to elevate themselves and find the love of God. Love for God can be found in love for the Prophet, and love for the Prophet leads to love for God.⁷⁸

⁷⁴ Ghodratollahi, “The Doctrine of Khudi in Iqbal's Philosophical Thought,” 77.

⁷⁵ Saiyidain, *Iqbal's Educational Philosophy*, 165.

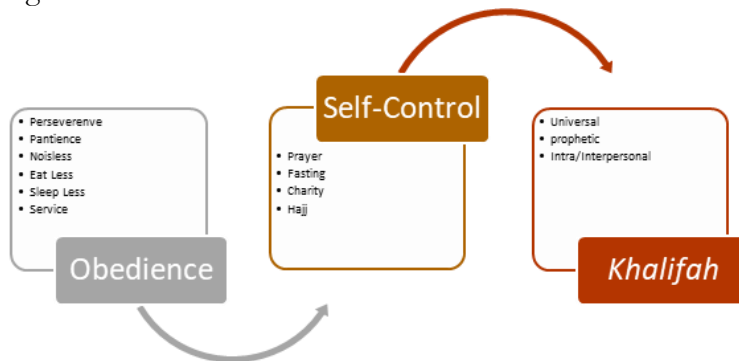
⁷⁶ Ghodratollahi, “The Doctrine of Khudi in Iqbal's Philosophical Thought,” 77.

⁷⁷ Saiyidain, *Iqbal's Educational Philosophy*, 61.

⁷⁸ Sarmad Asim, Dr. Aasia Nusrat, and Dr. Sardaraz Khan, “A Comparative Study of Walt Whitman and Dr. Allama Muhammad Iqbal on ‘SELF,’” *Sjesr* 3, no. 3 (September 29, 2020): 181, [https://doi.org/10.36902/sjesr-vol3-iss3-2020\(176-183\)](https://doi.org/10.36902/sjesr-vol3-iss3-2020(176-183)).

Khudi's Spirituality Strengthening

The spirituality of *khudi* can be strengthened by creating the attributes of God. Accordance with Iqbal's quote "*Takhalluq bi-akhlāq Allah*."⁷⁹ The realization of the attributes of God⁸⁰ to reinforcement, and guides for all principles of life behavior.⁸¹ This aims to strengthen the spiritual of soul and accordance in human *fitrah*.⁸² To reach the perfection of *khudi* Iqbal offers three main stages such as: obedience, self-control, and *khalifah*.⁸³ As depicted in the diagram below:



Picture 1.2 The Actulaization on Khudi's Spirituality Strengthening

⁷⁹ Iqbal, *The Secrets of the Self Translation by Reynold A. Nicholson*, 6“Physically And Spiritually Man Is Self-Contained Centre, But He Is Yet A Complete Individual. The Greater His Distance From God, The Less Is His Individuality. He Who Comes Nearest To God Is The Complete Person. Nor That He Is Finally Absorbed In God. On The Contrary He Absorbs God In Himself.”

⁸⁰ Abdul Razak, “Iqbal’s Ego Philosophy and Its Importance in Awakening Man’s Spirituality Falsafah Ego Iqbal Dan Kepentingannya Dalam Kebangkitan Kerohanian Manusia,” 152–53.

⁸¹ Iqbal, *The Reconstruction of Religious Thought in Islam*, 13 The Naturalism Of The Qur’an Is Only A Recognition Of The Fact That Man Is Related To Nature, And This Relation, In View Of Its Possibility As A Means Of Controlling Her Forces, Must Be Exploited Not In The Interest Of Unrighteous Desire For Domination, But In The Nobler Interests Of A Free Upward Movement Of Spiritual Life. In The Interest Of Securing A Com_Plete Vision Of Reality, Therefore, Sense-Perception Must Be Supple_Mented By The Perception Of What The Qur’an Describes As Fuad Or Qalb, I.E.

⁸² Fahad Khan and Kainaat Malik, “Tarbiyat-e-Khudi: A Model of Self-Development from Poems of Muhammad Iqbal in Asrar-i-Khudi,” 3–4.

⁸³ Iqbal, *The Secrets of the Self Translation by Reynold A. Nicholson*, 5.

The diagram above explains about the three stages to strengthen the spirituality of *khudi*. To understand the explanation of the interrelationship the author will explain in the analysis below. First, Obedience to God's law, in the poem "*the secret of the self*"⁸⁴ instructs humans to obey the obligations of all the rules God.⁸⁵ Obedience can be interpreted as human attitudes and behavior in trust, acceptance, and willingness to carry out requests or carry out rules that have been set.⁸⁶ In this stage individuals need to do soul training by doing *akhlaq al-karimah*.⁸⁷ this exercise is a human effort to build spirituality in his. By carrying out obligations, they are able to control themselves from negative impulses.⁸⁸

Second, self-control,⁸⁹ in the Quran is described *Jihad an-Nafs*. Human's needed Self-control, because in the human soul there are innate traits such as arrogance, stubbornness, and selfishness.⁹⁰ Person who has control over his lusts, will free from selfishness and greed. Establish himself with taqwa as a faith, fear, and devotion to Allah.⁹¹ Taqwa to Allah is realized by the pillars of Islam such as, *Shahadah*, prayer, fasting, *zakat*, and *haji*.⁹²

⁸⁴ Iqbal, 32 So Wilt Thou Enjoy The Best Dwelling-Place, Which Is With God. Endeavour To Obey, O Heedless One! Liberty Is The Fruit Of Compulsion.

⁸⁵ Sarmad Asim, Dr. Aasia Nusrat, and Dr. Sardaraz Khan, "A Comparative Study of Walt Whitman and Dr. Allama Muhammad Iqbal on 'SELF,'" 180.

⁸⁶ Yuarini Wahyu Pertiwi and Amirul Muminin, "Parenting, Islamic Morals And Obedience," *Psikis : Jurnal Psikologi Islami* 6, no. 1 (June 1, 2020): 17, <https://doi.org/10.19109/psikis.v6i1.3921>.

⁸⁷ Zukhruf Irbah, Ida Kurnia Shofa, and Hana Rahadatul Aisy, "Konsep Pendidikan Tasawuf Dalam Kitab Faidhurrahman Sebagai Upaya Penanganan Krisis Spiritual," *AT-TAISIR: Journal of Indonesian Tafsir Studies* 3, no. 1 (January 30, 2023): 15–16, <https://doi.org/10.51875/attaisir.v3i1.98>.

⁸⁸ Khamsa Qasim, "The Concept of Khudi (The Self) in Iqbal's The Secrets of the Self," 6.

⁸⁹ Iqbal, *The Secrets of the Self Translation by Reynold A. Nicholson*, 33 He That Does Not Command Himself Becomes A Receiver Of Commands From Others.

⁹⁰ Iqbal, 33 Thy Soul Cares Only For Itself, Like The Camel.

⁹¹ Sarmad Asim, Dr. Aasia Nusrat, and Dr. Sardaraz Khan, "A Comparative Study of Walt Whitman and Dr. Allama Muhammad Iqbal on 'SELF,'" 180.

⁹² Rida Yosaf and Kiran Bashir Ahmad, "Iqbal's Dynamic Personality Theory and Humanistic Psychology – A Comparative University Student-

Third, *Khalifah*,⁹³ this stage reached when the self has reached freedom, means that soul not free from all existing legal constraints but its soul has reached an infinite condition. His ability to attributes of God and achieve *khalifah*.⁹⁴ He said:

“He wakes and sleeps for God alone. He teaches age the melody of youth. To the human race he brings both a glad message and a warning, He comes both as a soldier and as a marshal and prince.”⁹⁵

Humans are the most perfect manifestation of God. Humans have divine nature and have the highest value other creatures of God. For this reason, God chose humans as His *khalifah*. Humans mediate the creation and preservation of nature. Humans are the guardians and causes of the continuity of life on earth. Humans reach the position of perfection through the process of obedience to Allah.

The Steps and Purpose of Strengthening Spirituality

Spirituality can build the meaning and practice of religion. Spirituality makes life more balanced.⁹⁶ Because spirituality emphasizes efforts to cleanse the heart, maintain the hearts to connect with God and find the meaning of life. With spiritual beliefs, it will maintain harmony and be a solution for facing physical illness, emotional stress, social isolation, and even fear of death.⁹⁷ Therefore, in psychological studies, spirituality is the core of life that can enhance and deepen the meaning of life. Without the dimension of spirituality, and religious life will become dry and rigid.⁹⁸

Centered Thematic Analysis,” *Babria Research Jurnal on Iqbal Studies (BRJIS)* 1, no. 1 (2022): 22.

⁹³ Iqbal, *The Secrets of the Self* Translation by Reynold A. Nicholson, 34.

⁹⁴ Khamsa Qasim, “The Concept of Khudi (The Self) in Iqbal’s The Secrets of the Self,” 7.

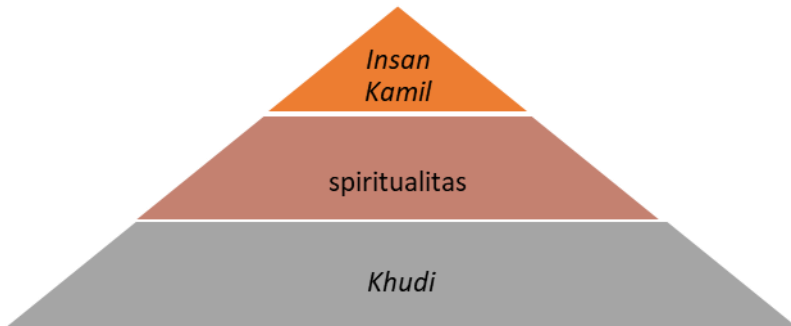
⁹⁵ Iqbal, *The Secrets of the Self* Translation by Reynold A. Nicholson, 34.

⁹⁶ Endin Nasrudin and Ujam Jaenudin, *Psikologi Agama Dan Spiritualitas (Memahami Perilaku Beragama Perspektif Psikologi)* (La Good’s Publishing, 2021), 35.

⁹⁷ Ah Yusuf et al., *Konsep dan Aplikasi dalam Asuhan Keperawatan* (Jakarta: Mitra Wacana Media, 2016), 2.

⁹⁸ Yusuf et al., 43.

Khudi has the potential to build the value of spirituality. The development of khudi it aims to finding human existence as *insan kamil*.⁹⁹ *Insan kamil* according to Muhammad Iqbal is a person who closer to God. It means an attitude that absorbs the properties of God is able to reflect on its life.¹⁰⁰ The actualization of *khudi* to *insan kamil* can be understood through the diagram below:



Picture 1.3 The Actualization of Khudi

Spiritual value making divine values a foothold, humans will be invited to be universal in determining various matters concerning life.¹⁰¹ Because humans have a dimension of awareness of autonomy, personal growth, self-acceptance, while with spirituality humans use their awareness to know themselves.¹⁰² So as able to human respects each other, loves each other, forgives each other, and understands each other.

With the value of spirituality the soul will direct perform good actions, will get satisfaction, and inner peace. Conversely, those who are unable to control themselves and are even un-controlled their souls encourage bad actions. Soul that tends to goodness is a soul that can lead to tranquility, getting His pleasure. The healthy soul will get paradise. While the soul that disbelieves will be further away.

⁹⁹ Fahad Khan and Kainaat Malik, "Tarbiyat-e-Khudi: A Model of Self-Development from Poems of Muhammad Iqbal in *Asrar-i-Khudi*," 3–4.

¹⁰⁰ Iqbal, *The Secrets of the Self Translation by Reynold A. Nicholson*, 6.

¹⁰¹ M Nasir Agustiawan, "Spiritualisme Dalam Islam," n.d., 103.

¹⁰² Nur Romdhona, "The Importance of Building Spiritual Health by The Application of Islamic Psychology in Life," *Indonesian Journal of Islam and Public Health*, n.d., 78.

A soul that disbelieves in its Lord will tend to do bad deeds because basically one of the soul's characters has a tendency to do evil. That is the form of a sick soul, a dirty soul.¹⁰³

Conclusion

In the modern era, humans have lost self-control. The loss of self-control is due to the loss of the divine dimension and religious teachings from the human soul. This is because humans are unable to control themselves over conditions that attack the body and spirit. Many psychologists fail to overcome the problems that occur because their efforts in revealing the reality of humanity are only external, not addressing the real problem of human essence.

This paper upholds Muhammad Iqbal with his theory of khudi worthy to answer the psychological problems nowadays. Khudi is the basic concept of Muhammad Iqbal's, khudi as the core of life. Khudi is defined as soul, individual, personality and defined as "spirit". Khudi plays an important role in the improvement of human spirituality, with khudi the attributes of God are able to absorb and be reflected in humans and finally humans can understand the fitrah.

Khudi defined as the soul, In Islam, the soul termed as Nafs. Nafs is referred to as the initial perfection, and as the essence of man. The substance of the nafs is derived from the substance of God. Meaning 'initial perfection' is that humans become perfect when they become acting beings. This because the soul is the first perfection for the natural physique and not for the material physique.

Because nafs as the initial perfection, it is necessary to strengthen nafs in human spirituality. Thus, need for the role of spiritual psychology that discusses the strengthening of human behavior and integrated with spiritual aspects. The model of strengthening the nafs in Islamic psychology can be taken with a psycho-Sufistic approach. Namely, the takhalli stage, the tahalli stage, and the feeling stage (al-mudziqât) or the tajjali stage. In this case, the concept of strengthening the soul based on aspects of

¹⁰³ Arroisi, "Spiritual Healing dalam Tradisi Sufi," 332.

religiosity to create a human soul that has great potential as a creature of God and to form the quality of faith.

Muhammad Iqbal, he has his own process of strengthening *khudi*. The strengthening of *khudi* is based on the creativity of *khudi* and potential humans. With all its potential humans are able to develop themselves to achieve the highest quality. For this reason, *khudi* plays an important role in strengthening human individuality to create the attributes of God. According to Muhammad Iqbal, there are several things that can strengthen khudi including: love, *faqr*, toleration, courage, and action.

When *khudi* succeeds contributes with God, they are able to reflect these in their lives. The realization of God's attributes in *khudi* as a reinforcer, and guide for all principles of life behaviours. strengthening the spirituality of khudi is a mandatory thing to do it aims to form a soul that has spiritual value. Because looking at the current phenomenon, it is necessary to strengthen spirituality in the human soul that loses the essence of itself. To get to the perfection of khudi Iqbal offers three main stages that must be passed including, Obedience to God's law, Self-control, and *khalifah*.

Strengthening the value of spirituality in order to direct the soul in good actions and get satisfaction and inner peace. Conversely, those who are unable to control themselves and are even controlled by their lusts, and do not follow His will, then their souls always encourage bad actions. So, soul that tends to goodness is a soul that can lead to tranquility, and getting His pleasure. The healthy soul that will get His paradise. While the soul that disbelieves will be further away from His mercy and His heaven. A soul that disbelieves in its Lord will tend to do bad deeds.

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