

The Convergence of Tasawuf and Psychology in the Thought of Ibn Sina: A Literature Study

Umi Nur Kholifah¹, Konto Iskandar Dinata² Aya Hasan Al-Saffar, M.A³

¹ Universitas Islam Negeri Raden Fatah Palembang. e-mail: umicahaya_uin@radenfatah.ac.id

² Universitas Islam Negeri Raden Fatah Palembang. e-mail: kotoiskandardinata_uin@radenfatah.ac.id

³ Sakarya Universitesy Turkey

Abstract

The study on the relationship between Sufism and psychology according to Ibn Sina aims to: (1) understand Ibn Sina's thoughts on Sufism; (2) understand Ibn Sina's thoughts on psychology; (4) understand the relationship between Sufism and psychology according to Ibn Sina. This is a qualitative study that uses library research as the methodology, where the researcher collects theories from experts and analyses them to form the theoretical foundation for the discussion.

The study found that according to Ibn Sina, Sufism does not begin with asceticism, worship, and abandoning the worldly life, as was done by Sufis before him. Instead, Ibn Sina believed that Sufism begins with reason assisted by the heart. With a pure heart and radiance of reason, one can gain knowledge of the Creator's deeds (al-fa'al). Ibn Sina also discussed psychology, which he referred to as the "soul." According to Ibn Sina, the soul is not material but rather a rule of a particular form. In terms of human soul development, Ibn Sina identified perception, conception, memory, common sense, and opening.

Keywords: Sufism, Psychology, Ibn Sina

INTRODUCTION

According to religious beliefs, humans consist of two substances: physical and soul. The physical aspect of humans can be seen and is in the form of material objects, while the soul is in the form of spirit and is unseen. The soul not only encompasses the material body, but also includes emotions, thoughts, and energy. The combination of these four basic elements of matter creates a uniform level of manifestation in the form of humans (Tamami, 2011;68). Ibn Sina believed that humans are born in a state of fitrah, which is a neutral state without good or bad qualities. Humans will undergo a change in nature after adapting to their educational environment. If a person is raised in a good environment, then they will become good, but if they are raised in a bad environment, then they will become bad.

Meanwhile, according to A-Junaidi (Solihin, 2008), Sufism aims to purify the human heart from all things that disturb their feelings, and to overcome the influence of the original or instinctual mind. In addition, Sufism also strives to extinguish the weaknesses of human nature, such as arrogance, envy, and so on. Sufism also encourages humans to avoid all forms of calls to lust, and instead approach spiritual purity. To achieve these goals, Sufism depends on the science of reality, which includes knowledge about Allah SWT, His creatures, and about human beings themselves. Sufism also encourages humans to use important and more permanent things, as well as to spread advice to everyone so that they too can obtain blessings from Allah SWT. In

addition, Sufism emphasises the importance of adhering to the promises with Allah SWT in terms of reality, and following the example of the Prophet Muhammad in terms of shariah.

The science of Sufism is a theoretical understanding that relates to revelation about the relationship between humans and God, as well as how humans can approach God as closely as possible through spiritual purification and training. On the other hand, the science of kalam is an Islamic discipline that emphasises discussions about faith. Philosophy is a theoretical explanation of revelation for humans related to the existence, process of creation of the universe and humans, and so on. Meanwhile, the science of psychology discusses the phenomena and mental activities of humans (Aprilia & Wreksoatmodjo, 2015).

In the context of Islamic studies, the science of Sufism has a close relationship with other Islamic sciences such as exegesis, hadith, jurisprudence, and Islamic history. The main objective of Sufism is to attain *ma'rifah* (profound knowledge) about Allah SWT and to achieve inner happiness and peace. Therefore, other Islamic sciences such as exegesis and hadith provide a strong foundation for the understanding of Sufism's Islamic concepts. Conversely, Sufism also makes an important contribution to other Islamic sciences. One example is in the field of exegesis, where Sufi concepts such as *ma'rifah*, *tawakal*, and *ikhlas* can help to deepen the understanding of the meanings of Quranic verses. Similarly, in jurisprudence, Sufi concepts such as *zuhud*, *tawakal*, and *shukr* can assist individuals in facing the challenges of everyday life.

However, although Sufism has a close relationship with other Islamic sciences, its contribution is often overlooked or considered less important. Therefore, it is important for scholars and researchers to understand the relationship and contribution between Sufism and other Islamic sciences more deeply and comprehensively. Thus, our research will discuss the relationship between Sufism and psychology according to the perspective of Ibn Sina. Ibn Sina, also known as Avicenna, believed that there is a close relationship between Sufism and psychology. According to Ibn Sina, Sufism and psychology discuss similar concepts, such as self-awareness, self-preservation, and purification of the heart.

Ibn Sina argues that Sufism and psychology complement each other in the effort to achieve human perfection. Sufism helps humans acquire knowledge about the existence of Allah and practise Islamic values in daily life. Meanwhile, psychology helps individuals understand themselves, overcome fear and anxiety, and achieve inner peace. In Ibn Sina's view, Sufism and psychology have the same goal, which is to improve and develop human potential, so that they can attain true happiness and achieve perfection as believing humans. Therefore, Ibn Sina sees these two sciences as complementary and capable of helping humans achieve true life goals.

Sufism, according to Ma'ruf Al-kurkhi (Solihin, 2008), is the understanding of the essence of something and not relying on what is possessed by creatures. Meanwhile, according to Amir bin Usman Al-Makki (Solihin, 2008), *tasawuf* is to do the best in every opportunity. Furthermore, according to Syamnun (in Solihin & Anwar, 2008;15), sufism is to possess something but not be possessed by anything. Generally, tasawuf is considered as the mystical aspect of Islam, which emphasises awareness of the relationship between human beings and God and achieving spiritual closeness (*qurb*) with Him. This awareness then brings about the realisation that everything belongs to God and relative and relative existence does not mean anything in the face of absolute existence. Abu Al-Wara' Al-Ghanimi At-taftazani, a researcher of tasawuf, states that it is difficult to give a complete definition of sufism. However, he identifies five general characteristics of tasawuf, namely moral improvement, fulfilment of annihilation (*fana*) in absolute reality, direct intuitive knowledge, attainment of certain levels, and the emergence of a sense of happiness as a gift from Allah, and the use of symbols of expression that encompass both literal and implied meanings (Solihin, 2008).

Due to the difficulty of providing a complete definition, sufism has five general characteristics that include moral improvement, fulfilment of annihilation in absolute reality, direct intuitive knowledge, the emergence of a sense of happiness as a gift from Allah in the heart of a sufi because of the attainment of *maqamat*, and the use of symbols of expression that usually contain both literal and implied meanings. These characteristics show that sufism is a discipline that emphasises spiritual and moral aspects in human life, which are linked to the achievement of higher levels of consciousness and deeper understanding of God and oneself. In addition, sufism also involves the use of symbols and metaphors as a means of expressing profound understanding of spiritual concepts and the meaning of life (Solihin, 2008). Ibn Sina, also known as Avicenna, was a mediaeval Muslim philosopher who made a great contribution to the development of sufism. According to Ibn Sina, sufism is a branch of knowledge that directs humans to achieve spiritual perfection by drawing closer to Allah through knowledge and experience.

Ibn Sina states that sufism has two aspects, namely the theoretical aspect and the practical aspect. The theoretical aspect concerns the understanding of the true nature of reality and the purpose of human life, while the practical aspect concerns the practice of spiritual values in daily life. Ibn Sina emphasises the importance of knowledge and experience in sufism. According to him, knowledge is the beginning of awareness of the existence of Allah and the purpose of human life, while experience is a tool for achieving spiritual perfection. In addition, Ibn Sina also emphasises the importance of self-discipline and purification of the heart in the practice of sufism. According to him, humans must improve their bad qualities, such as greed, envy, and hatred, as well as enhance their good qualities, such as patience, honesty, and compassion. Thus, humans can achieve true happiness and draw closer to Allah. Overall, Ibn Sina views sufism as a very important branch of knowledge in the development of human spirituality, as it can

help humans achieve their true goal of drawing closer to Allah and achieving perfection as believing humans.

The contribution of Muslim scientists in the field of psychology is significant and still felt today. However, their role in advancing and developing psychology has not received adequate attention from modern psychologists. Generally, the thoughts of Greek philosophers, especially Plato and Aristotle, are more frequently discussed. In this regard, modern historians of psychology tend to only discuss the psychological thoughts of mediaeval and Renaissance European thinkers. In doing so, they completely overlook the contributions of Muslim scientists, whose works have been translated into Latin and have greatly influenced the opinions of modern European thinkers (Shohibul Ulum, 2019).

Ibn Sina also developed deep psychological concepts, including the concepts of *nafs* (ego), *aql* (reason), and *qalb* (heart). According to Ibn Sina, *nafs* is divided into three: *nafs ammara* (the ego that often leads to evil), *nafs lawwama* (the ego that regrets its mistakes), and *nafs mutmainnah* (the calm and satisfied ego). Meanwhile, *aql* is the ability of humans to think and contemplate. *Qalb*, on the other hand, is the centre of the soul and the place to understand higher reality.

Ibn Sina also developed psychological therapy concepts based on these ideas. He believed that psychological therapy should be conducted by changing a person's thought patterns through providing correct understanding and knowledge about reality. Ibn Sina also emphasised the importance of improving morality and reflecting on the universe as a means of achieving inner peace.

Overall, Ibn Sina's contribution to psychology is significant and covers various aspects that are still relevant today. He was able to develop deep psychological concepts and provide effective psychological therapy methods to overcome psychological problems. Unfortunately, his contribution is often overlooked by modern historians of psychology, who tend to recognize the contributions of European thinkers (Shohibul Ulum, 2019).

In terms of discussing psychology, Ibn Sina's opinion on the matter is famous for being radical. Besides distinguishing between the human soul, animals, and plants (which falls under comparative psychology), he also distinguishes the soul from the human body. Ibn Sina began his work on psychology in his book *As-Syifa*. He proved that the soul is not material but is the form of a rule (Shohibul Ulum, 2019).

Mengenai perkembangan jiwa manusia, menurut Ibnu Sina sebagaimana disebutkan oleh E.A van Dyck (dalam Ulum, 2019;101). adalah 5 macam. beberapa klarifikasi dan penjelasan tambahan mengenai konsep-konsep tersebut:

1. Persepsi: Seperti yang telah dijelaskan, persepsi adalah tindakan menyusun, mengenali, dan menafsirkan informasi sensoris untuk memberikan gambaran dan pemahaman tentang lingkungan. Persepsi sangat dipengaruhi oleh pengalaman, motivasi, dan harapan seseorang. Sehingga, persepsi seseorang terhadap suatu objek atau situasi dapat berbeda dengan orang lain.
2. Konsepsi: Konsepsi dapat diartikan sebagai cara pandang atau pemahaman seseorang terhadap suatu konsep atau objek tertentu. Konsepsi dapat dipengaruhi oleh faktor-faktor seperti pengalaman, pengetahuan, dan kepercayaan. Konsepsi juga dapat berubah atau berkembang seiring dengan bertambahnya informasi atau pengalaman seseorang.
3. Memori: Memori merupakan kemampuan untuk menyimpan dan mengingat informasi atau pengalaman masa lalu. Memori dapat dibagi menjadi beberapa jenis, seperti memori jangka pendek, memori jangka panjang, dan memori episodik. Proses pengkodean, penyimpanan, dan pemanggilan kembali informasi merupakan bagian dari fungsi memori yang kompleks dan terkait erat dengan fungsi kognitif lainnya.
4. Common sense: Common sense merujuk pada pengetahuan yang dianggap umum dan diterima oleh banyak orang dalam suatu masyarakat. Namun, common sense juga dapat berbeda-beda antara satu masyarakat dengan masyarakat lainnya, dan dapat berubah seiring dengan perkembangan ilmu pengetahuan dan teknologi.
5. Opening: Saya kurang memahami konsep ini secara spesifik. Namun, dari penjelasan yang diberikan, opening mungkin merujuk pada pembukaan pikiran atau sudut pandang yang lebih luas dan pertimbangan yang sudah matang dalam membentuk konsepsi atau pendapat tentang suatu hal. Namun, penting untuk diingat bahwa konsepsi atau pendapat seseorang dapat berubah seiring dengan bertambahnya informasi atau pengalaman yang diperoleh (Shohibul Ulum, 2019). Hal tersebut memang menjadi perdebatan di kalangan para ahli psikologi. Sebagian menganggap bahwa psikologi seharusnya memfokuskan pada pengkajian tentang jiwa manusia sebagai substansi yang membentuk kepribadian, pikiran, dan emosi manusia. Namun, di sisi lain, banyak juga yang berpendapat bahwa jiwa manusia merupakan sesuatu yang abstrak dan sulit untuk diteliti secara empiris, sehingga psikologi lebih fokus pada studi tingkah laku manusia yang dapat diobservasi secara langsung dan diukur secara objektif. Oleh karena itu, penelitian psikologi lebih menitikberatkan pada aspek luar yang dapat diamati dan diukur, meskipun tetap mengasumsikan bahwa tingkah laku tersebut terkait dengan keadaan jiwa yang mendasar (Achmad Mubarak, 2014). Benar, dalam psikologi, jiwa dianggap sebagai sesuatu yang abstrak dan belum dapat dibatasi dengan tepat. Meskipun konsep jiwa sering dibicarakan dan dijadikan acuan dalam psikologi, namun definisi yang tepat tentang jiwa masih

menjadi perdebatan dan sulit untuk dijelaskan secara konkret. Oleh karena itu, psikologi lebih fokus pada pengamatan dan studi terhadap tingkah laku manusia sebagai manifestasi dari gejala jiwa, bukan pada pengamatan langsung terhadap jiwa itu sendiri (Agus Sujanto, 2014).

Ibn Sina also provided his perspective on the science of the soul or psychology. He developed concepts rooted in Aristotle's and ancient Greek philosophy as well as classical Muslim views on the soul. Among these concepts are: (1) Concept of Soul: Ibn Sina believed that the soul is a non-material substance responsible for human actions and thoughts. The soul cannot be influenced by material or physical surroundings but can influence them. The soul consists of three aspects: intellect, spirit, and appetite. (2) Concept of Intellect: Ibn Sina identified intellect as the human ability to understand universal concepts and comprehend the principles underlying the world. Intellect is the highest source of human knowledge and plays a crucial role in the development of morals and spirituality. (3) Concept of Spirit: Ibn Sina identified spirit as the aspect of the soul that gives life to the body and controls physiological processes. The spirit is a non-material and eternal substance that is separate from the body and will remain alive after death. (4) Concept of Appetite: Ibn Sina identified appetite as the aspect of the soul responsible for human desires and urges. Appetite is closely related to worldly desires such as the desire for food, sex, and wealth.

In Ibn Sina's view, the main goal of psychology is to understand the human soul and ways to improve it through education and the development of morals and spirituality. In this regard, he stated that moral and spiritual development can be achieved through the exercise and control of intellect and appetite, so that one can attain true happiness and perfection.

RESEARCH

This research is a qualitative study in which the author uses library research as the method. The author collects theories from experts through literature review, analyses and uses them as a theoretical foundation in the discussion.

RESULTS AND DISCUSSION

The soul is a complex entity that is studied by many disciplines, including psychology. Through psychological research, one can learn about a person's psychological traits, such as tendencies towards certain behaviours, thought patterns, and emotions. However, it is important to remember that the cleanliness or dirtiness of the soul is not only determined by psychological factors, but also influenced by spiritual and religious factors. Therefore, efforts to maintain the cleanliness of the soul must be made from various aspects, including psychological, spiritual, and social (Agus Sujanto, 2014).

The issue of the self or the psyche has long been a concern in various disciplines. In philosophy, the self is often discussed in the context of ethics, namely how to control desires or impulses so as not to exceed limits and contradict moral values. Meanwhile,

in psychology, the self is often associated with various aspects of the psyche, such as emotions, motivation, and behaviour. In the science of Sufism, the self is considered as part of human consciousness that needs to be cultivated and developed in order to achieve spiritual perfection. In Sufism, the self is divided into several levels, namely the *ammara* self (the self that incites evil), the *lawwama* self (the self that blames oneself), and the *mutmainnah* self (the self that feels calm and satisfied with the will of Allah). In all of these disciplines, the issue of the self is considered a complex matter and requires a deep understanding of the psychological aspects of human beings.

Regarding the self, it is often associated with various psychological problems faced by humans, such as emotions, desires, and behavioural tendencies. In the science of Sufism, the self is also seen as the source of various spiritual diseases that hinder humans from achieving closeness to God. The concept of the self in Sufism is divided into three types: the *amarah* self (the self that tends towards uncontrolled anger and desires), the *lawwamah* self (the self that feels guilty and constantly evaluates oneself), and the *mutmainnah* self (the self that feels calm and satisfied with the decree of God). In the view of Sufism, the *amarah* and *lawwamah* selves need to be controlled and purified so that humans can achieve the state of the *mutmainnah* self, which is considered the peak of spiritual consciousness. To achieve this state, Sufism offers various spiritual practices, such as *dhikr*, meditation, and *muraqabah*.

Although the concept of the self is not limited to the scope of Sufism, it also forms an important part of the understanding of psychology and philosophy. In the context of psychology, the concept of the self can help humans understand and control unwanted behavioural and emotional tendencies. Meanwhile, in the context of philosophy, the concept of the self opens up views about the essence of human beings and their relationship with God. Psychology does not talk about the soul; it talks about human behaviour, which is assumed to be a symptom of the soul (Sudirman Tebba, 2003). Psychological research never investigates the human soul; what is studied is human behaviour through reflection, observation, and laboratory studies (Anfaq Ansari, 2003)

Psychology does not directly discuss the soul because of its abstract nature. However, psychology studies and analyses human behaviour as a symptom of the human soul. In psychological research, human behaviour is the main object to be observed and analysed. Methods such as contemplation, observation, and experimentation are used to investigate and understand the underlying psychological processes that lead to human behaviour. From these research results, psychology formulates laws of human psychology that are useful in helping humans understand themselves and their environment (Sudirman Tebba, 2003). Psychological research never examines the human soul; what is studied is human behaviour through contemplation, observation, and laboratory experiments. From one behaviour, it is connected with other behaviours, and laws of human psychology are formulated (Achmad Mubarok, 2014).

Ibn Sina believed that the science of psychology studies the nature and function of the human soul, including how the soul is influenced by environmental and internal factors. Generally, Ibn Sina identified three important aspects of psychology, namely:

1. Self-Knowledge: Ibn Sina considered self-knowledge as the key to understanding the nature of the human soul. He stated that humans should learn the

characteristics of their own souls, such as the ability of the mind, desires, and emotions, as well as how external factors influence their thoughts and actions.

2. **Soul Education:** Ibn Sina argued that psychology should focus on the education of the soul or the development of morals and spirituality. According to him, soul education involves the process of developing the mind and desires of humans so that they can achieve true happiness and perfection.
3. **Soul Healing:** Ibn Sina considered that psychology also serves to treat mental and emotional disorders. He introduced several methods to treat mental disorders, such as talk therapy, meditation exercises, and the use of drugs.

In Ibn Sina's view, psychology is an important part of science and wisdom because it helps humans understand themselves and achieve true happiness. Therefore, he believed that psychology should be integrated with philosophy and ethics so that it can influence human life as a whole.

The Relationship between Sufism and Psychology In psychology, mental health is an important topic of discussion. The term "mental" in this context refers to all aspects of a person's soul, including thoughts, emotions, attitudes, and feelings that are interconnected and shape behaviour patterns. Mental health includes the state of a person's mind and emotions, which can affect their physical and psychological well-being. In psychiatry and psychotherapy, the term "mental" is often used as another name for a person's personality (Tamami, 2011). Therefore, it is important for every individual to maintain their mental health through various means, such as exercising, getting enough rest, engaging in activities they enjoy, and expressing their feelings and thoughts in a healthy and productive way. In more severe cases, individuals experiencing mental disorders need help and treatment from mental health experts such as psychologists or psychiatrists. By maintaining their mental health, individuals can achieve happiness and well-being in their lives (Tamami, 2011).

Sufism and psychology have different approaches in discussing the relationship between the soul and the body. Sufism emphasises a spiritual approach and purification of the soul by getting closer to God through various worship and practices, while psychology uses a scientific approach to study human behaviour and psychological factors that influence it. However, both have the same goal, which is to help humans achieve happiness and satisfaction in life. Both Sufism and psychology discuss the importance of maintaining soul health and overcoming psychological problems such as depression, anxiety, and stress. Therefore, they can complement each other in helping individuals achieve balance between the soul and body and attain true happiness in life (Tamami, 2011).

In Sufism, the harmony between the soul and the body is emphasised as an important aspect because these two elements influence each other. Sufis believe that human behaviour is influenced by the impulses of the soul, and the state of the body also affects the soul. Therefore, physical cleanliness and bodily health are crucial in supporting soul cleanliness and health. Additionally, the harmony between the soul and the body is also emphasised because spiritual and physical aspects are related in performing the obligation of worshipping Allah. A person with a healthy and strong body will find it easier to perform their worship obligations and, thus, achieve perfection in worship.

The view of the soul in Sufism is closely related to the field of mental health, which is a part of psychology. In Sufism, the soul must be purified through various exercises and practices to achieve spiritual perfection and avoid negative or reprehensible behaviour. Similarly, in psychology, mental cleanliness and health are important for achieving well-being and happiness in life. However, psychology tends to rely more on theories and methods outside the context of worship or remembrance known in Sufism (Sudirman Tebba, 2003).

It can be understood that for individuals who are close to their Creator, their personality appears calm and their behaviour is commendable. The pattern of human closeness to their Creator is the focus in Sufism, and it is where there is a strong connection between the science of Sufism and the science of the soul. Ibn Sina believed that Sufism and psychology have a close relationship because both study the nature of the human soul and ways to achieve spiritual perfection. The following are some things that explain the relationship between Sufism and the science of the soul, according to Ibn Sina:

1. **Focus on Self-Knowledge:** Both Sufism and psychology emphasise the importance of self-awareness. In Sufism, self-awareness is key to achieving spiritual consciousness and knowing God, while in psychology, self-awareness helps a person understand their own soul characteristics and how to interact with their surrounding environment.
2. **The Process of Purifying the Soul:** Sufism and psychology also study how to purify the human soul. In Sufism, purifying the soul involves practices such as meditation, remembrance, and fasting, with the aim of cleaning the soul from negative impulses and achieving spiritual consciousness. Meanwhile, in psychology, purifying the soul can be done by developing skills that strengthen the soul, such as social skills, emotional skills, and stress management skills.
3. **The Role of Intellect:** Both Sufism and psychology view intellect as playing an important role in understanding the human soul. In Sufism, intellect is used to understand God and achieve spiritual consciousness, while in psychology, intellect is used to understand a person's thoughts and emotions and develop soul skills.
4. **Focus on True Happiness:** Sufism and psychology also study how to achieve true happiness. In Sufism, true happiness is achieved through spiritual consciousness and dedication to God, while in psychology, true happiness is achieved through a deeper understanding of oneself, social skills, and emotional management skills.

In Ibn Sina's view, Sufism and psychology have a close relationship because both study the nature of the human soul and ways to achieve spiritual perfection. Sufism and psychology can also complement each other in helping a person achieve true happiness and a deeper understanding of oneself.

CONCLUSION

From the discussion that has been presented, it can be concluded that the science of Sufism plays an important role in human life by providing inner peace and tranquillity. Unlike conventional Sufi approaches, Ibn Sina began the concept of Sufism by considering the role of reason aided by the heart. In addition, Ibn Sina also developed a view of psychology, where individuals consider the soul not as a material substance, but as a rule of a certain form. In the concept of human soul development according to Ibn Sina, there are five stages, namely perception, conception, memory, common sense, and opening. Ibn Sina emphasises that the science of psychology is closely related to mental health, while Sufism emphasises more on the purity of the soul and spiritual approach to God through various worship practices. Despite having different perspectives in understanding the nature of the human soul and how to achieve perfection, the science of Sufism and the science of psychology can complement each other and are related in understanding the condition of the human soul.

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