

MAHABBAH AS PEAK EXPERIENCES IN POSITIVE PSYCHOLOGY

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Abstract

Mahabbah in a spiritual context Islam is the highest spiritual attainment usual peak by Sufis become a destination of spiritual maturation. By reaching the spiritual level mahabbah, the Sufis can truly understand the meaning of love, love for whom it had to give, and to whom should she charge. In the Islamic concept, mahabbah comprises various levels and usage, but all centered on the love of a God. Whatever he loved, all must be based on love for God, so that man in any condition he will still be able to feel happiness essentials. In addition to the concept of Islam, mahabbah in English means love or love. Some explanations associated with love by psychologists that love consists of cause and effect. It seems like some of the requirements to achieve happiness through the path of love. Love the terms of all three Sternberg became an example of how the western psychologists struggled to do research to find love. As a comparative note that loves in view of the west still stopped on the order of the material, but in Islam in love with the material should be based on love of God. A heart so that love can still feel happiness even in any condition.

Keywords: Mahabbah, Spiritual, Love

INTRODUCTION

O ye who believe, whoever among you turn back from his Faith, soon Allah will bring a people whom He will love them and they love Him, which is to be gentle toward the believers, the mighty against the disbelievers, which is jihad in the path of God, and who are not afraid to censure those who scold. That is the gift of God, given to whom He wills, and Allah is the area (his gift), the Knower. (Q.S. Al Maidah, 54).

Instinctively humans have a sense of leaning towards what he loves. Expression of love has existed since thousand years ago, in Arabic mahabbah. A Qur'anic verse above gives a signal that people would love each other, and all the material that he loved. But in Islam is not quite up to the love for one another and the material, but continued in his love for God as the pinnacle of one's love.

Islamic Spirituality and Positive Psychology

Positive psychology is present to contribute concretely to the science of modern psychology. Modern human soul needs were deemed began to experience dryness of the value of life encourages psychologists to think and find a new path in the development of life sciences. Positive Psychology

tries to see the other side of the man filled with a myriad of potential good that can continue to grow, both are seen or are still in the secret side of human spirituality. The results of the findings of psychologists west is an effort to work hard to prove that man really in a glorious position. Is not the same that the results of research by psychologists using animals equation then the results as an indicator of human psychiatric symptoms.

In Islamic spirituality, the soul or spirit is a noble value of a person. Ibnu Sina gives the following caption, "nafs (soul) in the body of a caged like a bird in a cage, missed his freedom in the wild, reunited with his spiritual nature, ie natural origin. Every time he recalled the nature of origin, she was crying because she missed wanted to go back. "Of the many properties of the soul is his love for something that he loved. In Arabic, it is known as mahabbah love, in English and Indonesian love. These three words have in common in terms of word names, but each is different in meaning and usage. It is influenced by various factors, such as culture. Culture each region will be a demanding man to act in accordance with an agreed culture that has existed for generations. Love or mahabbah will act in accordance with the needs and active attitude towards any object which he loved.

Mahabbah and Love

a. Mahabbah as Grace

يَأْتِيهَا الَّذِينَ ءَامَنُوا مِنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى آلِ الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكُفْرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ٥٤

O ye who believe, whoever among you turn back from his Faith, soon Allah will bring a people whom He will love them and they love Him, which is to be gentle toward the believers, the mighty against the disbelievers, which is jihad in the path of God, and who are not afraid to censure those who scold. That is the gift of God, given to whom He wills, and Allah is the area (his gift), the Knower. (Q.S. Al Maidah, 54).

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ٣١

Say: "If you (really) love Allah, then follow me, Allah will love you and forgive you your sins". Allah is Forgiving, Merciful. (Q.S. Ali Imran, 31).

وَمَنْ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ أَنَّ آلَ عَذَابٍ أَنَّ آلَ قُوَّةَ اللَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ١٦٥

And among men there are those who worship other than Allah counter-counter; They love them as they love Allah. As for those who believe extreme love for God. And even if people do wrong at the time when they see the punishment (on the Day of Resurrection), that power belongs to Allah, and that Allah is severe in punishment (they would regret it) (Q.S. Al Baqarah, 165).

Mahabbah derived from the Arabic word-yuhibbu-ahabba-mahabbatan, which literally means love or love. There are several explanations of the meaning mahabah, but of the many sense that meaning, we should cite information given Rabi'a Adawiyah as a Sufi figure who coined the concept of mahabbah the spiritual world of Islam, Sufism. According to mahabbad is love sublime, sacred and unconditionally to God (Totok J. & Samsul M.A., 2005; 131). In the view of Sufism, mahabbah (love) is the basis for all the glory of things, just as repentance is the foundation for the glory of the station. Therefore, mahabbah basically is a gift becomes the basis for all things. Sufis mentioned as a grace-grace (mawahib) mahabbah is pullback careful attention to the beauty or beauty. In the world of Sufism, the most popular are brought about mahabbah Rabi'a Al-Adawiyah. Furthermore, Harun Nasution, said that the notion mahabbah is; Hugging adherence to God and hating attitude against him. Submit entire self to the beloved. Emptying the heart of everything except a loved one, that is God (Syahdotme1, 2016; 03).

Mahabbah or love is a grace that God has given His beloved servant. It is intended that a servant's heart is not contaminated by another love in addition to himself. For example, he must love others, such as children and his wife, then all the love that is based on his love for God. At least there are several types of love that must be possessed of a believer in running their lives in the world. In a study on the verses of the Qur'an, Allah turns to explain in 11 verses of the Qur'an about the love that should be owned by every believer, namely: (1) The love of Allah. and His Messenger, (2) Love of faith manifested in deeds-deeds, (3) Love among the faithful to establish bonds of brotherhood, (4) Loving parents and relatives, and (3) The love of the pleasures of life or -like world jewelry opposite sex couples who will give you peace of life children as the conditioning eye and connective lineage, possessions and even vehicles that provide ease in life (Buya Riyadi, 2008; VI). Love is a form of unification longing heart and soul before the unification of the flesh. Dreams and desires of each individual we may understand this notion with its true meaning, as well as throw away lust toward the true meaning of love. Imam al-Ghazali defines mahabbah as: "Love is a bias instinct towards something fun". According to Imam Al-Ghazali, the love level is determined by three factors, namely: a. Love will not happen without the recognition process (ma'rifah) and knowledge. b. Love realized in accordance with



the level of recognition and knowledge. c. Humans certainly love him (Imam al-Ghazali, t.th; 228).

Harun Nasution said that mahabbah is love is the love of God. Harun Nasution also explains the meaning given to mahabbah among others the following: 1. Hug adherence to God and hating attitude against him; 2. Submit the self to the beloved; 3. Empty the heart of everything except a loved one, that is God (Harun Nasution, 1983; 70). In terms of levels, mahabbah as expressed as-Sarraj, as quoted Harun Nasution, there are three kinds: (1) mahabbah ordinary person, (2) mahabbah people Siddiq and (3) mahabbah wise. Mahabbah ordinary people took a form always remember Allah with remembrance, likes to call the names of Allah and gain pleasure in dialogue with God God, always praising God. Furthermore, mahabbah Siddiq people are people who know the love of God, the greatness, the power, the knowledge, and others. Love that can remove the veil separating himself a servant of God and thus can see that there are secrets to the gods. He hold dialogue with God and get pleasure from dialog it. Love this second level to make people able to eliminate the will and its properties themselves, but their hearts are filled with feelings of love to God and always miss him. While love is the love of the wise men who knew the gods. Similar love arises because already knew well in god, feel close to and even melting in the majesty of God. In such conditions, which is seen and felt no longer love themselves, but self-love who loved, loved nature penetrate into self-love (Hamzah Tualeka et al., 2011; 319-320).

The third level mahabbah seemed to show a process of love, starting from the familiar properties of god by name through remembrance, followed by dissolution of self (fana') on the nature of God. Of these three levels seem to love the latter you want to target by mahabbah sulfiyah. With this purpose, can be obtained by understanding that mahabbah is a state of the soul that loves God wholeheartedly, so that the properties of the beloved (God) entered into a loved one. The goal is to obtain an inner pleasure that is hard to describe in words, but can only be felt by the soul. In addition, the above description also describes that mahabbah is one thing, namely mental states, such as feelings of pleasure, feelings of sadness, fear and so on. It related to the maqam (spiritual level), because it is not obtained on the basis of human efforts but rather the grace and mercy of God. And different it is with the station, it is temporary, coming and going, coming and going to the Sufi way in (suluk) closer to god.

Meanwhile, there is also the suggestion that al mahabbah is a term that is almost always sided by side with ma'rifah, both in position and in understanding. If ma'rifah is the level of knowledge to God through the eyes of the heart (al-qalb), then mahabbah is perasaankedekatan to God through love (ruhiyyah). The whole soul filled with compassion and love for God. A love

that grows as knowledge and pengenalannyakepada God is very clear and deep, so it is seen and felt himself no longer love, but love yourself Essence god loved. Therefore, according to al-Ghazali, the mahabbah ma'rifah manifestation of God. This last opinion there is also real in relation to the level of mahabbah as noted above, because of what is known as Al-Ghazali ma'rifah by it is essentially the same as the second level mahabbah as stated above as-Sarraj, while mahabbah question is mahabbah level third. Thus mahabbah notch higher than ma'rifah (FS. Darmawan, 2016; 5).

Here are some expressions of lovers in love; There is no salvation for the soul, except in love. He had to crawl and creep, first among lovers. Only Lovers can escape from these two worlds. It has been stipulated when perinatal. Only from the heart, you can get to heaven. Flowers Greatness can only be raised in the Heart (Rumi). Be the prisoner of love so that you become free-free from passion and worship them. Riuan that has escaped is the wise and learned, but strangers to love. No names were left for them, there is nothing to gain popularity and their fate or to tell their history in the movement of time. Even if you try to do a thousand things in this world, only love that will free you from the bondage of yourself (Jami).

This is the first step on the road to love God. This is just the seed of love. In time, the seeds will grow and become a tree and bear fruit. It is hard for people who have to feel it tell people who do not pernah feel it. (Syaikh Muzaffer). One day, Rabiah asked, "Who will lead us to our Beloved?" And aides replied, "Beloved us together in such us, but the world has separated us from Him." (Rabia). O Lord, do not suapi I love but the desire for love. (Ibn Arabi). Points of love are the heart, and the heart is the true gold. God's Grace polish by looking at it, making it radiant and pure. Light trail unmatched beauty of love is evident in the hearts of the pious mirror. Human love life through the love of God (James Fadiman & Robert Frager, 2002; 119).

Love is a grace from God to each person so that people are more able to know the Lord well. Please humans love anything or anyone, but all that love must be based love of God. Thus human love while experiencing an event that does not chill by the liver, the heart remained calm and he could still doing fine. That is the meaning mahabbah as a love. Anxiety love for what he is showing true love that love for something that is extraordinary. It is not surprising for the lover dared to sacrifice anything for his beloved. And it is the power of love that can move the man to do anything above what he loves.

b. Love is expression of the soul

In the book *The Art of Loving*, or the art of love, Erich Fromm wrote that the modern man is actually the people suffer. The suffering caused by their thirst to be loved by others. They tried to do anything to be loved (Jalaluddin Rakhmat, 2014: 1). Love is a feeling of strong

emotion loving toward someone who is positive and has a positive influence (if the individual implements of love within the meaning exact) for the individual who is a combination of various feelings, desires, and thoughts that occur simultaneously (Rismawati Marasabessy, t.th; 7).

The meaning of love, if it were limited to the territory of the human material, will increasingly suffer. Because instinctively when humans pursue love, asking for perfection on the desire just to please her on her love, then he will get close to the suffering. The more the pursuit of love then humans would increasingly suffer. And this love of the material, either in sesame (spouse), rank position, wealth, children, or any other material to the exclusion of love for God. There is a theory that is quite famous in the world of modern psychology today. Sternberg suggests love triangle theory is that love has three main forms (three components), namely: intimacy (intimacy), passion (passion), and the decision or commitment (decision/commitment). Some explanations on the love triangle Sternberg's theory is to explain one by one part of the component of the love triangle. These three components form the basis of how humans can measure in a happy love.

1. The familiarity or intimacy

Is feeling in a relationship that enhances closeness, attachment, and relatedness. In other words, as an element of intimacy implies affection encourage individuals to always do the emotional closeness with loved ones. The results of the study demonstrate familiarity Grajeg Sternberg and include at least ten elements, namely: 1) The desire to improve the welfare of loved ones; 2) Experiencing happiness with loved ones; 3) Respect for his loved ones as high; 4) Can rely on loved ones in the time required; 5) Have a mutual understanding with loved ones; 6) Dividing his and hers with loved ones; 7) Receive emotional support from loved ones; 8) Provide emotional support to loved ones; 9) Communicate familiar with loved ones; 10) Consider important loved ones in his life. Of the ten indications are attempts how human love can reach a happiness. The warmth of the spouses can become fertilizer harmony in living a life together. And that is the basis for formulating Sternberg first love triangle.

2. Passion

Covering a deep longing to be united with a loved one who is an expression of desire and sexual needs. Or in other words that passion is a physiological element that causes a person to feel wanted physically close, enjoy or feel physical touch, or have sexual intercourse with his partner. Components passion also refers to the impulse that leads to romance, physical attraction, sexual consumption and feeling like in a romantic relationship. In a relationship (relationship), intimacy can be a function of how much the relationship that needs someone to passion. Conversely, passion can also be caused due to intimacy. In some of the close relationship



between the people of the opposite sex, passion, intimacy while slower growing fast. Passion can propel a person's relationships with others, while intimacy who maintain closeness with the person. In the other type of intimate relationship, passion is the physical attraction (physical attraction) develops after intimacy. Two other types sidekick can be attracted to each other physically when I get to a certain level of intimacy. Sometimes the opposite growing intimacy and passion, for example, in association with prostitutes, passion and intimacy increase low. But can also be aligned, such that to achieve emotional closeness, intimacy and passion mixed and passion into emotional intimacy. In essence, although the interaction of intimacy and passion are different, but both of these components is always interacting with one another in an intimate relationship. Physical is the main capital for the foundation of Sternberg's second love. Humans need physical warmth. Not only emotionally, but physically be important for how people can feel pleasure and happiness physiologically. And of course, this will encourage how humans can live happily with her love.

3. Decision/commitment

Components of decision or commitment of love contain two aspects, the first is a short-term aspect and the second is a long-term aspect. Short-term aspect is the decision to love someone. While the long-term aspect is the commitment to maintain that love. Or in other words that the commitment is a statute for someone to stay with something or someone to finish. Both of these aspects do not have to occur simultaneously and does not mean that when we decide to love someone also means that we are willing to maintain the relationship, for example, couples who live together. Or conversely, we might be willing to be bound (commit), but do not love someone. These components are required to pass through difficult times. Commitment to interact with the intimacy and passion. For most people, this commitment is a combination of intimacy and passion onset. Intimacy and passion could only arise after their commitment, for example, arranged marriages (matchmaking). Intimacy and commitment were relatively stable in a close relationship, while passion or lust tend to be relatively unstable and may fluctuate without predictable. In the short-term romantic relationships, lust tends to be a bigger role. On the contrary, in the long-term romantic relationships, intimacy and commitment should play a greater role. The three components mentioned above must be balanced to produce a satisfying love relationship and enduring (Rismawati Marasabessy, t.th.; 8).

In a social context, the technical term falls in love, it means that how the person's condition was really gone blind with what he loves making that person no longer concerned about the vicinity, he focused only on what he loves and is ready with all the risks faced, willing to sacrifice. Similarly, the condition of the soul in love. Everyone who had fallen in love, for

example, she fell in love with someone he loves, he is ready with all the risks that would be faced. He was willing to sacrifice everything he has, whether it is material, even his own soul to get what he loved. And he must decide on what he felt that love to get immediate happiness as he expected.

Mahabbah As Peak Experiences

While still small Husain (grandson of Rasulullah Saw.) Asked his father, Hadrat Ali: "Do you love God?" Ali replied, "Yes". Then Husain asked again: "Do you love grandfather from my mother?" Ali again replied, "Yes". Husain asked again: "Do you love my mother?" Again Ali replied, "Yes". Small Husain to ask: "Do you love me?" Ali replied, "Yes". The latter innocent Husain asked, "My father, how do you unite so much love in your heart?" Then Sayidina Ali explained: "My son, great question! My love to snicker from the mother (the Prophet.), Mother (Fatima ra.) And to you alone is because they love God ". Because of substantially all of the love that the branches of the love of Allah SWT. After hearing the answer from his father that Husain was smiling understand.

Rabi'a Al-Adawiyah when visited the grave of the Prophet PBUH. once said: "Forgive me, O Apostle, not I do not love you, but my heart has been closed to love others because it has a full love for Allah". About love itself, Rabiah teaches that love is to be shut out of everything except his beloved. Not that Rabiah does not love the Messenger, but words that have symbolic meaning implies that the love of God is a form of integration of all forms of love, including love for the Messenger. So love the Rasulullah Saw. already calculated in the love of Allah. A believer lovers of God must love what-what in love him anyway. Prophet once prayed: "God has blessed me love Thee, love the people who love you and love anything that draws me in thy love. Make Your Essence I love more than the cold water. "The formula of love Rabiah can see the mystical prayer:" Oh Lord, if I worship Thee in fear of hellfire, then burn me in it. And if I worship The in hope of Paradise, let me out of there; But if I worship because of you alone, you must not hide Your eternal beauty." In the book of Al-Mahabbah, Imam Al-Ghazali said that the love of God is the ultimate goal of all spiritual maqam and he occupies a degree/higher level. "(Allah) loves them and they love Him." (Qur'an, 5: 54). In Sufism, after he achieved this mahabbah maqam no one other than the fruit of mahabbah itself. Spiritual introductions such as patience, repentance, asceticism, and others will lead to mahabatullah (love of God) (Pujiwanto, 2016; 3).

Some information above was written the expression of feelings that try to explain how love was very influential on one's soul. Love can make man into a human noble but otherwise suffered due to the inability of every human being in the face of love. Mahabbah becomes part of spiritual

top priority for the Sufis. Due to the position of spiritual attainment levels mahabbah, Sufis can continue to grow and understand the essence of itself. Mahabbah eliminates her really be gone, and from which nothing becomes nothing because of the openness that veil between him and God. As expressions of Rabia Basri who are willing to be cast in fire and cast out of heaven for a sincere love for God. But if his sincerity was really from the heart of love for God, he hoped God reveals all its beauty. And this is the peak of all peaks a mystic journey.

CONCLUSION

Mahabbah in a spiritual context Islam is the highest spiritual attainment usual peak by Sufis become a destination of spiritual maturation. By reaching the spiritual level mahabbah, the Sufis can truly understand the meaning of love, love for whom it had to give, and to whom should she charge. In the Islamic concept, mahabbah comprises various levels and usage, but all centered on the love of a God. Whatever he loved, all must be based on love for God, so that man in any condition he will still be able to feel happiness essentials. In addition to the concept of Islam, mahabbah in English means love or love. Some explanations associated with love by psychologists that love consists of cause and effect. It seems like some of the requirements to achieve happiness through the path of love. Love the terms of all three Sternberg became an example of how the western psychologists struggled to do research to find love. As a comparative note that loves in view of the west still stopped on the order of the material, but in Islam in love with the material should be based on love of God. A heart so that love can still feel happiness even in any condition.

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