

Mental Health and Moral Education in Robert Frager's Transformative Psychology

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ABSTRACT

This paper examines mental health and moral education from the perspective of psychology by Robert Frager. The object of this research is literature. So that this research can be categorized as library research, in this study, the authors used a qualitative approach. The primary data in this study is the work of Robert Frager, "Heart, Self, & Soul: The Sufi Psychology of Growth, Balance, and Harmony, published by Theological Publishing House, Wheaton, 1999. This study found that according to Robert Frager, mental health can be achieved by how to practice the five spiritual paths, namely, way of heart, mind, group, service, and remembrance. In addition, the author also finds that according to Robert Frager, moral education can be carried out by simultaneously integrating the three spiritual organs of man, namely, heart, self, and soul.

Keywords: mental health, moral education, robert frager

A. INTRODUCTION

Moral education is essential for human life because, with commendable character, a person's morals will be better in living a social life. The interactions that arise will no longer be based on temporary, egoistic, and material interests. However, it is based on sincerity, compassion, and benefit.

Personality change is not something that can be done instantly. Because personality is an action, attitude, and trait that has been patterned in a person for a long time thus, changes to the fundamental aspects must first be made. In Sufism, this aspect is the heart.

The heart is a place for inner knowledge. The type of knowledge that has a higher degree than intellectual knowledge. It is said so because inner knowledge is closely related to the aspect of internal consciousness in humans. This awareness can provide the basis for personality change, changing the outer form of action and the underlying intentions and goals. This is certainly different from intellectual knowledge, which does not guarantee that the knowledge will be applied. Therefore, opening the heart and connecting with the deepest wisdom is one of the goals of Sufism, in addition to its main goal which is to get closer to God who is the Source of all things.

Robert Frager, on another occasion, defines Sufism as a way to open one's heart and deepen one's ability to love-the fastest way to grow spiritually is also very important to cultivate sincerity, reduce desire and selfishness, and be obedient to God (Robert Frager, 1996).

In this paper, the author will discuss the mental health system from Robert Frager's perspective in realizing self-transformation or morals. This paper aims to find out the concept of mental health from Robert Frager's perspective and to find out the process of self-transformation in the health system written by Robert Frager in his book Heart, Self, and Soul The Sufi Psychology of Growth, Balance, and Harmony.

To avoid the similarity of the research, the author conducted a literature review of previous studies, which were considered to have a similar focus to the problem raised by the author this time. The research themes include the following; First, research written by Rovi Husnaini on "Heart, Self, and Soul." Rovi Husnaini uses the perspective of Robert Freger's thinking in dissecting the themes of the heart, self, and soul (Robert Frager, 1996). Second, research written by Asti Wulandari on Nafs in Sufism Psychology: Robert Freger's Perspective (Asti Wulandari, 2017). Third, research conducted by Nanik Nurhayati on Sufi Psychology (Nanik Nurhayati, 2014). Fourth, research conducted by Rahmad Yulianto on

Transformative Sufism as a Solution to the Problems of Modern Man in Muhammad Zuhri's Perspective of Sufism (Rahmad Yulianto, 2014).

From the results of the literature review conducted by the author on previous research, there has been no writing or research that discusses mental health and moral education in the view of Robert Frager's transformative psychology, therefore according to the author, this research is very relevant to do.

B. METHOD

The object of this research is literature. So that this research can be categorized as library research (Kartini, 1996). In this study, the authors used a qualitative approach. The primary data in this study is the work of Robert Frager, "Heart, Self, & Soul: The Sufi Psychology of Growth, Balance, and Harmony, published by Theological Publishing House, Wheaton, 1999. The data collection techniques in this research are as follows: conducting a literature study by examining various writings related to the object of research, taking an inventory of books and scientific works, both of which include primary data and secondary data that are significantly related to the object of research (Lexy J.M., 2007). and categorizing the writings scattered in various books and books into groups that are implicitly related to the object of research. While in the data analysis technique, the writer uses the descriptive-analytical technique by organizing and sorting the data into patterns, categories, and units of description, which aims to formulate the data to follow the research theme (Lexy J.M., 2007).

1. Robert Frager: Mursyid Helvatti Jerrahi Tarekat

Robert Frager is an American scientist of Palestinian descent born in America on June 20, 1940. Robert Frager was born and raised in a Jewish family; he began embracing Islam in 1981 after meeting Sheikh Muzaffer Ozak. Sheikh Muzaffer Ozak Efendi. He is the 19th murshid of the Halveti al-Jerrahi order. He is often known as "Efendi" in Turkish, which means Lord. Robert Frager's first experience with the Mursyid was when Shaykh Muzaffir came with a group of about 25 dervishes, including singers and musicians, to visit the Institute of Transpersonal Psychology (ITP) (Robert Frager, 2001).

and all his students and the entire audience were amazed and transfixed by the Sheikh's narration, which felt intense when delivering his speech. It was not the academic-theoretical discussion about Islam and Sufism that kept them silent, but the telling of the wisdom stories used by the Sheikh to explain the essence of religion and life to the audience. Robert said his life would change if he could remember all the stories (Robert Frager, 2001).

Since then, Robert Frager decided to study with him, and even Robert Frager's Sufism thought can be said to have originated from the teachings of Shaykh Muzaffer, especially in his book entitled *Heart, Self, and Soul: The Sufi Psychology of Growth, Balance, and Harmony*, publisher Theological of Publishing House, 306 West Geneva Road, Wheaton, USA, which he wrote in 1999. After embracing Islam, Robert Frager was sworn in as a dervish in the Halveti Jerrahi Order; he studied and practiced, then he was given the name Shaykh Rajip al-Jerrahi. In 1985 Robert Frager became a Mursyid of the Halveti Jerrahi Order and led the Sufi community in Redwood City, California (Robert Frager, 2001).

2. Robert Frager Psychological Perspective Physical Health

According to Robert Frager, human mental health can be achieved by carrying out or practicing the teachings of Sufism. As his opinion written in the book *Hati, Diri, Jiwa* that the practice of Sufism aims to change the bad qualities of the personality, open the heart, connect with deep wisdom, and get closer to Allah (Robert Frager, 2001). In his book entitled *Sufi Conversations*, Robert Frager explains that Sufism is a spiritual path. In the Sufi tradition, there are at least five spiritual paths; the way of heart, mind, group, service, and remembrance.

The Way of the Heart, Serving God is one of the most popular most basic Sufi practices. This devotion is reflected in the soothing poetry of both Rumi and other Sufi poets. In Sufism, there is the concept of love. It is said, love elevates the degree above animals, even above angels. At the opening of the grand mosque in Istanbul, the sultan invited a Sufi sheik to lecture. Everyone in the area gathered at the mosque. A water bearer grabbed his sleeve when the sheik was about to defend his speech. "I lost my donkey," he said in a desperate tone, "and I need it so badly that I can give you some water. Since today everyone is here, will you help me find it?" And when the sheik started his talk, he asked if anyone had anything. I never loved anyone else, not even a pet. A man slowly stood up. Encouraged by his actions, two other people also stood up. The sheik turned to the water deliveryman and said, "You lost one donkey, but I found three for you." Sufis learn to love their teachers and to love and serve their fellow Sufi brothers and sisters. Sufis love the Prophet Muhammad and all his spiritual teachers (Robert Frager, 2001).

The Way of Intellect, Apart from inspiring poets and lovers, the Sufi tradition is also trusted by the wisdom of scholars and wise teachers. However, Sufism teachers radiate deeper wisdom and a more complete intelligence than the general scholar bound to books. Sufis like this phrase, "A scholar who does not put into practice what he has learned is like a donkey carrying many books." The books that were carried in the donkey cart could not

change the donkey, nor did the books that were stored only in the heads of scholars. True wisdom is to learn something well, then apply it.

The Group Way, In this modern, isolated society, everyone desperately needs a group. Sufism is a group path—one of the central practices in the broadcast of wirid TV, or the remembrance ceremony. Sufis hum, sing and encourage one another. They also teach each other as often as their shaykh teaches them. A believer is a mirror to other believers. New Sufis can see senior Sufis see more awakening, more fantastic service abilities, and more profound remembrance of God. Prophet Muhammad also said that you believe if you have the pleasure of meeting you. In fact, until now, in Turkey, it is customary to close the windows while cooking because the smell of food can add to the suffering of the poor. If the Turks grill meat outside the house, they often send it a plate of food to the neighbors (Robert Frager, 2001).

Service Path, This path is closely related to the group path. If he truly cares for one another, and by doing so, he too can serve the divine element within him. Service is a privilege as well as a gift. After all, it is not the number of services rendered but the intention that counts. As Mother Teresa said, "It's not what you do, but the magnitude" of the love that goes with it." Mother Teresa is an external example of the typical manifestation of the power of service. As a young nun, she showed no signs of becoming a spiritual leader. But also, she is a nun in general and a regular teacher at her Catholic and Calcutta schools. He turned into a saint after he devoted himself to serving lepers and the poor (Robert Frager, 2001).

The path of Zikr, Sufism, is the discipline of remembering the divine dimension within itself. Sufis believe that God places a divine spark in every human being. It is hidden in the depths of the human heart, but is veiled by love for everything other than God, attachment to the deceptions of this world, and also by neglect and neglect. However, these veils are not real. Through the Prophet, God said, "There are seventy thousand veils between you and Me, but there is no veil between you and Me." Most Sufis practice daily dhikr, usually repeating the names of God or His attributes and reading prayers and verses from the Koran. In most tarekat, there is also a weekly congregational remembrance ritual. Sufis recite prayers and chant certain names of God. The most famous of these ceremonies is the practice of the mawlawi group. This ritual consists of music, humming, and movements of the Sufi head. Other orders place greater emphasis on remembrance and certain prayers. There are tarekat who make remembrance while sitting, and others standing. Others combine the two methods (Robert Frager, 2001).

As a way, Sufism includes a beginning, middle, and end. At first, they are usually attracted to the words of poets or great Sufi writers. The next step deals with the dervishes and becomes familiar with their customs and practices. In the middle of the road is the daily life of novice Sufis. Other Sufi Memories and Practices and dealing with the Sufi community aim to transform Sufis. Sincerity of effort and steadfastness are at the core of the psychospiritual process, which is also essentially the guidance of a wise sheikh.

Frager is very optimistic that Sufism will be able to play an important role in Western society, which is being hit by a crisis. Because as Nurcholish said, "In Western countries, these crises have encouraged a search for a more spiritualistic meaning of life, so that various "schools of belief" have grown, some of which have led to the so-called "Go East" (going to the East). East) is an attempt to find patterns of spiritual appreciation from Asia, especially India. Because the nature of Islam is different from the religions there, it may be hoped that the "Go East" wave will not happen to the Muslim community. However, this does not mean that the need for more and more Muslims towards a more esoteric religious appreciation does not exist. This is evidenced by the increasing number of people interested in Sufism's teachings. Therefore, these more esoteric teachings must now be given a greater portion of attention, so that it can be hoped that they will become a balancing factor for the materialistic lifestyle of modern industrial society."

The goal of the Sufi is to become less and less until finally mortal. However, this extraordinary mortality is a condition that leads to union with the Lord. Throughout its history, Sufism has changed constantly. The outward form of the practice reflects different cultures and historical periods. Some Sufi groups function as families. The Sufis lived with the sheik, and every day they worked together and shared food. Some of the lodges grew until hundreds of Sufis inhabited it. Sheiks, whose Sufis number in the thousands or more, scattered throughout the regions and cities. In such cases, Sufis seldom meet their shaykh in person. Their spiritual progress was only monitored by one of the sheik's representatives (Robert Frager, 2001).

3. Robert Frager's View Of Practices Education Methods

After having a healthy soul by following the five spiritual paths that Robert Frager has compiled, moral transformation can be built by integrating the three lathaif of one's spiritual organs; Heart, self-self, and soul. Robert Frager revealed that humans are not worldly beings who seek spirituality but spiritual beings who seek their authenticity (Robert Frager, 2001). We are not worldly creatures seeking the spiritual; we are spiritual beings seeking to

discover our own nature. What we truly are is to be found in our Heart of hearts (Robert Frager, 2001).

Because humans are spiritual beings, humans are also equipped with spiritual organs or lathaif, namely Heart (Heart), self (soul), and soul (spirit). Lathaif is what needs to be developed for its deepest potential, so that humans can achieve self-authenticity. Not only that, the development of all individuals in a balanced manner, including body, mind and soul, also needs to be done to achieve true spiritual development. In Sufism, all life is part of spiritual practice (Robert Frager, 2001).

In Sufism, real spiritual growth means balanced development of the whole individual, including body, mind and spirit. In sufism, all of life is part of spiritual practice (Robert Frager, 2001).

Therefore, one does not have to leave one's family and work to be able to practice Sufism, because the way of behaving, the way of social life and the way of doing work in the world are part of being coherent with spiritual practice. The three core points that underlie self-transformation related to the Heart, soul, and spirit, according to Robert Frager, are as follows: First, self (self), an inner drive, must be transformed from the lowest level to a higher level. The nafs is the most important component of all human actions because the capacity for action lies in the nafs. It is the Heart that feels, but the nafs that acts (Robert Frager, 2001).

Second, the Heart (Heart) as a place of divine knowledge must be cleaned and the veil that hinders it must be removed. Every human being has a heart that consists of four stations, namely sadr, qalb, fu'ad, and lubb. However, not all humans have access to it. In order to gain access, one must remove the veil that covers it. Third, the Soul (Spirit), which consists of seven dimensions, namely the mineral spirit, vegetable spirit, animal spirit, personal spirit, human spirit, secret spirit, and supreme secret spirit, must be balanced and harmonized (Robert Frager, 2001). The spirit has direct involvement with the physical, psychological, and spiritual aspects. Therefore, the imbalance will have an unfavorable impact on the other dimensions of the spirit. Sufism as a method offers a way to realize these three things, including through self-observation (muhasabah), self-discipline (riyadhah), and seeing a reflection of oneself in others (Robert Frager, 2001).

Sufism provides powerful and effective tools for understanding and transforming the tyrannical nafs. These tools include self-observation, self-discipline, and seeing oneself in others (Robert Frager, 2001).

The main goal of self-transformation is to remove all the veils that stand between God and us. And the final veil is the "I", which is the sense of detachment that everyone has. Therefore, it can be said that the goal of self-transformation is to get rid of all illusions, including the last illusion, which is the self, so as to attain true Reality (James F dan Robert Frager, 1998). After going through that, one will truly be reborn and manifest divine attributes. The journey of human self-transformation starts from the tyrannical nafs to the holy nafs (kamilah). As has been explained, the nafs is a process produced by the interaction between the spiritual spirit and the material body (Robert Frager, 2001). Therefore, in the nafs there are two tendencies, namely the tendency towards spiritual matters and the tendency towards material things, each of which tries to dominate the other (Robert Frager, 2001).

Because nafs has its roots in body and spirit, it includes both material and spiritual tendencies (Robert Frager, 2001).

In the tyrannical nafs, material tendencies dominate over spiritual tendencies, so the impulse that arises is something negative. In explaining these tyrannical nafs, Robert Frager describes the types of the unconscious: Higher-unconscious or the upper subconscious: represents the spiritual, transcendental, and transpersonal part of the soul (asti Wulandari, 2017). This section is the area of human experience when experiencing mystical experiences as well as profound religious experiences(Robert Frager, 2001).

- a. *The higher unconscious is that realm of human experience encountered most dramatically in mystical or profoundly spiritual experience* (Robert Frager, 2001).

Middle-unconscious or middle subconscious: here is the place "I," which is considered as the center of the soul. The "I" can influence experience by highlighting awareness, expanding, and shrinking it (Robert Frager, 2001). In the picture above, sensitivity is a circle consisting of dots surrounding the "I." While the area outside the sensitivity/awareness is a memory waiting to be accessed (Robert Frager, 2001).

- b. Middle-unconscious includes the field of awareness. The area outside the circle contains currently conscious memories but is easily retrievable. The "I" is placed in the center of the middle unconscious. The "I" has the ability to affect our experience by focusing our awareness, expanding or contracting it (Robert Frager, 2001).
- c. Lower-unconsciousness: closely related to Freud's concept of the subconscious (Id). This section covers latent traumatic memories resulting from the repression of desires, drives of greed, and sexual desire (Robert Frager, 2001).

Before manifesting in the form of action, the tyrannical nafs will meet with the Heart in sadr, to determine which is stronger, whether the negative impulse of the tyrannical nafs or the positive force of the Heart. In this battle, the winner will influence the loser. When the nafs is dominant, the Heart will harden and become veiled. If the Heart is dominant, then the nafs will be transformed under the influence of divine light (Robert Frager, 2001).

The battle will also have an impact on shadr. Sadr is where external knowledge is stored. Besides that, sadr is also a place for the first four spirits (mineral spirits, vegetable spirits, animal spirits, and personal spirits) to work in establishing interactions between humans and the world (Robert Frager, 2001). Therefore, the outcome of the battle between the Heart and the nafs that affects the sadr will significantly impact the thoughts, behavior, and words of people in living life in this world. At this stage, the negative power of the tyrannical nafs creates an imbalance in the spirit by making it more inclined and prioritizing worldly pleasures, and neglecting the relationship with God. Regarding the spirit, Robert Frager revealed that opposing forces could be grouped into two main categories, namely instinctive drives and negative ego. Instinctive impulses come from the vegetable and animal spirits, while the negative ego comes from the personal soul (Robert Frager, 2001).

We can divide the hostile inner forces into two significant categories: instinctual impulses and the negative ego (Robert Frager, 2001).

The instinctual impulses are found in the vegetable and animal soul, and the negative ego is located in the personal soul. An example of a negative impulse due to an imbalance of a vegetable spirit is greed, having a strong desire for good food and drink. At the same time, negative impulses from animal spirits include greed, fear or anxiety, and anger or hatred (Robert Frager, 2001). Apart from the instinctive urges of the vegetable and animal spirits, the tyrannical nafs include the personal spirit's pride and egoism (Robert Frager, 2001).

Robert Frager reveals that in Sufi psychology, the tyrannical nafs is the root of distorted thinking and understanding and the source of the greatest danger to oneself and others (Robert Frager, 2001).

However, according to Sufi psychology, the tyrannical nafs are the root of the worst distortions of thinking and perception and the source of the greatest danger to ourselves and others (Robert Frager, 2001).

This is because the tyrannical nafs that have dominated in shadr can abuse human understanding and external knowledge to realize negative desires. So it is natural for someone who has high intellectual knowledge but still commits fraudulent, criminal, and

despicable acts, because that knowledge has been ridden or hijacked by the tyrannical nafs. Robert Frager said, The tyrannical self seeks to dominate us and to control our thoughts and actions. At this level, the individual displays unbridled selfishness and no sense of morality or compassion. This level of self contains the narcissistic ego or lower personality. It is made up of powerful and often unconscious impulses or drives.

These drives dominate reason or judgment. They prevent one from following any path or discipline (Robert Freger dan James Fadiman, 1976).

In the Halvetti Jerrahi order, the dhikr used for the inspired nafs is Hu which is the pronunciation of the last letter of the word "Allah". This intimate, wordless relationship with God is found in the Heart. It is small and weak at the level of the inspired nafs, but grows at each level of the nafs in succession. The relationship with God is the source of the inspired inspiration of the nafs (Robert Frager, 2001).

In addition, the guidance of the shaykh is essential so that one is able to go beyond this level (Robert Frager, 2001).

This is because fundamentally, a sheik or murshid is a very strong role model, which provides evidence that transformation is possible. One will see a personality change in the shaykh, whose inner vessel has been filled with light and love (Robert Frager, 2001).

Through the dialectical process between the nafs and the Heart, the nafs get the light of faith from the Heart and the light of ma'rifat that comes from fu'ad. Therefore, the nafs begins to realize the presence of God. The "I," which at first was totally preoccupied with temporal and finite things, is now known from the point of view of the infinite and eternal spirit. If at the level of the inspired nafs the "I" connection with God is assisted by the shaykh, at the peaceful nafs "I" finds its connection with God, so that the "I" is no longer seen as the center (Robert Frager, 2001).

The area of sensitivity is getting wider and now limits the area of the upper and lower subconscious so that a person is increasingly sensitive to inner instructions and the peace of his own soul (Robert Frager, 2001). At this stage, for the first time the impulse from the subconscious (id) weakens and makes a person quite safe from negative impulses (Robert Frager, 2001).

The individual is more aware of the depths of his own psyche. The id impulses are weakened, and the "I" is transformed. The individual is now relatively safe from their power for the first time (Robert Frager, 2001).

In the Halvetti Jerrahi order, the dhikr used for the pure nafs is Qahhar, meaning All-Powerful or All-Powerful, which refers to God's power which cannot be stopped or resisted,

which completely removes all obstacles. Nothing escapes God, and all the millions of universes prostrate before Him.

C. CONCLUSION

Based on the results of the research described above, the authors found that according to Robert Frager, a person's mental health can be achieved by carrying out five spiritual paths, namely; way of heart, mind, group, service, and remembrance. In addition, the author also finds that according to Robert Frager, moral education can be carried out by simultaneously integrating the three spiritual organs of man, namely; heart, self and soul.

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