

UNIVERSAL CONSCIOUSNESS AS A DRIVING FACTOR FOR THE INTEGRATIVE-INTERCONNECTIVE APPROACH: A PSYCHOLOGICAL PERSPECTIVE

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Abstract

In his book titled *Multidisiplin, Interdisiplin, and Transdisiplin: Metode Studi Agama dan Studi Islam di Era Kontemporer*, Chapter V, M. Amin Abdullah, the author, describes the tension between the logic of religion and the logic of science during the covid-19 outbreak. It means that the integrative-interconnective paradigm is still experiencing stagnation in the axiological order. Abdullah himself admits that dialoguing science and religion is still far away, let alone integrating them. In his observations, serious discussions about the relationship between science and religion are still rare. This article tries to give some insights from a psychological perspective through the very idea of awareness. To realize the integrative-interconnective paradigm, awareness is needed at a higher level than personal awareness, namely universal awareness. Therefore, this article tries to connect universal awareness with the concept of integrative-interconnective approach, where universal awareness has a position as a driving factor in the formation of integrative-interconnective scientific axiology. The result of this research is about how universal awareness can be a driving factor for integrative-interconnective science. While the expected implications of this research are mainly as a reflection material for scientists, especially Muslim scientists, to achieve the axiological goals of the integrative-interconnective paradigm so that this can be the initial foothold for realizing integrative-interconnective goals in both the education sector and the social sector.

Keywords: Universal Consciousness, Integrative-Interconnective Approach

Abstrak

Dalam bukunya yang berjudul *Multidisiplin, Interdisiplin, dan Transdisiplin: Metode Studi Agama dan Studi Islam di Era Kontemporer*, Bab V, M. Amin Abdullah, sang penulis, menggambarkan ketegangan antara logika agama dan logika ilmu pengetahuan di masa wabah covid-19. Artinya, paradigma integratif-interkoneksi masih mengalami kemandekan dalam tatanan aksiologis. Abdullah sendiri mengakui

bahwa mendialogkan sains dan agama masih jauh, apalagi mengintegrasikannya. Dalam pengamatannya, diskusi serius tentang hubungan sains dan agama masih jarang dilakukan. Artikel ini mencoba memberikan beberapa pandangan dari perspektif psikologis melalui gagasan kesadaran. Untuk mewujudkan paradigma integratif-interkonektif, diperlukan kesadaran pada tingkat yang lebih tinggi dari kesadaran personal, yaitu kesadaran universal. Oleh karena itu, artikel ini mencoba menghubungkan kesadaran universal dengan konsep pendekatan integratif-interkonektif, di mana kesadaran universal memiliki posisi sebagai faktor pendorong terbentuknya aksiologi keilmuan integratif-interkonektif. Hasil dari penelitian ini adalah bagaimana kesadaran universal dapat menjadi faktor pendorong bagi keilmuan integratif-interkonektif. Sedangkan implikasi yang diharapkan dari penelitian ini terutama sebagai bahan refleksi bagi para ilmuwan, khususnya ilmuwan muslim, untuk mencapai tujuan aksiologis paradigma integratif-interkonektif sehingga hal ini dapat menjadi pijakan awal untuk mewujudkan tujuan integratif-interkonektif baik dalam bidang pendidikan maupun bidang sosial.

Kata Kunci: Kesadaran Universal, Pendekatan Integratif-Interkonektif

Introduction

The conflict between science and religion has been going on for a long time. One proof is the fate of Socrates who was forced to drink poison because at that time he was considered an atheist because of his philosophy. In fact, with philosophy, Socrates was trying to bring Athenian youth closer to a deep understanding of religion. Likewise, Ibn Rushd was considered deviant because he thought nature was Qadim. In the Islamic world itself, although philosophers (especially paripatetic philosophers) have tried to convince theologians that philosophy and religion can collaborate, the distance between the two is even greater.¹

In Islam itself, peace was achieved during the heyday of Islam, which is often referred to by scientists as the phase of progress (650-1250). Prof. Dr. M. Hasbi Amiruddin, M.A. (2022) tried to arouse Muslim intellectuals by writing a book "Ulama and Science during the Glorious Period of Islam", which according to him, the discussion of the glory of Islam in the past was not to boast but rather to criticize the

¹ Mustamar Iqbal Siregar, *BIDAYAH : Studi Ilmu-ilmu Keislaman* : "Dari Integrasi ke Fertilisasi: Reposisi Agama, Filsafat, dan Ilmu Pengetahuan dalam Pendidikan Islam di Indonesia". Vol. 14, No. 1, June 2023, 69

current state of the Muslim intellectual atmosphere which was slumped. At that time, Muslims became an icon of progress in the world community. It was not only Islamic religious knowledge that developed with the existence of fiqh, tawhid, and tasawwuf; general science was also developed by Muslim scientists.²

One example of a figure in this golden age is Ibn Sina, a Muslim scientist who in the Islamic world and the West is known as a medical scientist and whose books were a reference for European Medical Schools in the 17th century.³ He had mastered the Qur'an and Arabic by the age of 10 and finished studying logic, math, physics, medicine, and the sciences of his time by the age of 16 (with the exception of Aristotle's metaphysics, which he understood after reading Al-Farabi's commentary). By the age of 18, he had only expanded his understanding of the knowledge he already possessed in depth.⁴ His holistic knowledge is of course also due to the support system from his environment.

The support system that supports the holistic knowledge of Ibn Sina is the existence of an open-minded environment with the existence of science without putting aside the importance of studying Islamic science obtained from his parents' upbringing.⁵ According to the author, this is not the only factor, because Ibn Sina's science developed and expanded outside the Islamic region also because of the adequate facilities provided by the Islamic government at that time. Behind these facilities, there were also political upheavals that should have disturbed his concentration in maintaining his intellectual quality.

As a vizier who joined the political stream as well as a scholar who always tried to dive into deep thought, with the power of concentration Ibn Sina was able to balance the two and do both. After a night of feasting, he went to his room and continued to write his thoughts.⁶ From this fact, it can be concluded that the factors that affect the productivity of scientists are external factors in the form of a support system and

² Prof. Dr. M. Hasbi Amiruddin, M.A., *Ulama dan Ilmu ...*, 46-47

³ Firas Alkhateeb, *Sejarah Islam yang Hilang: Menelusuri Kembali Kejayaan Muslim Pada Masa Lalu*, Penerjemah: Mursyid Wijarnako, translate from "Lost Islamic History: Reclaiming Muslim Civilisation from The Past" terbitan Hurst & Company, 104

⁴ Seyyed Hossein Nasr, *Tiga mazhab utama filsafat Islam: Ibnu Sina, Suhrawardi, dan Ibnu 'Arabi*; Penerjemah: Ach. Maimun Syamsuddin, translate from "Three muslim sages : Avicenna -- Suhrawardi -- Ibn Arabi", (Yogyakarta : IRCiSoD, 2020), 44-45

⁵ Seyyed Hossein Nasr, *Tiga mazhab utama ...*, 44

⁶ Seyyed Hossein Nasr, *Tiga mazhab utama ...*, 47

internal factors in the form of seriousness of scientists in studying knowledge. Because if the political game does not support it, the fate of Ibn Sina will be like Socrates and if without seriousness for what Ibn Sina developed his science even though he had received an important position in the government.

Returning to the present, which is the modern period towards the postmodern period, the dominating view of society still considers science and religion as not intersecting with each other. It is as if they live on their own. Both have their own areas, separated in terms of formal-material objects, research methods, truth criteria, roles, and even the organizing institutions.⁷ This is a far cry from the glory days of Islam. One of the external factors is the Western scientific epistemology that has influenced the global world, including the Islamic world. Abulhasan Banisdr calls it westomania, a psychological symptom that assumes that the west is everything. Syed Nguib Al-Attas takes it even more sharply; he considers it a "virus" that stimulates the secularization of Islamic science. For general scientists this is not a problem, but among Muslim scientists it is both a problem and a challenge.⁸

The contradiction continues to form a dichotomy of science. This condition received a serious response from Indonesian Muslim intellectuals, including Kuntowijoyo who offered a solution in the form of scientific integration. The solution was then refined by Amin Abdullah in the paradigm of scientific integration-interconnection.⁹

According to Amin Abdullah, the integration-interconnection paradigm of scientific knowledge can see more thoroughly about human life. He emphasizes integration between different cultural and philosophical perspectives in search of truth. This means that this paradigm recognizes the inability of a science to comprehensively understand world phenomena. This includes the integration of

⁷ Fuad Ngainul Yaqin dkk, *JURNAL SINDA*: "Kajian Keilmuan Islam Holistik-Integratif Mengakhiri Dikotomi Ilmu Agama dan Umum", Vol. 3 No. 1 2023, 4

⁸ Mustamar Iqbal Siregar, *BIDAYAH : Studi Ilmu-ilmu Keislaman* : "Dari Integrasi ke Fertilisasi...", 70

⁹ Mustamar Iqbal Siregar, *BIDAYAH : Studi Ilmu-ilmu Keislaman* : "Dari Integrasi ke Fertilisasi...", 69

western and eastern knowledge, between Islam and non-Islam, and between modern science and ancient traditions.¹⁰

The concept of the paradigm in the epistemological side is clear. But the problem is, how should this paradigm begin to explore the realm of axiology? If science will remain secular if it is not based on the ontological basis of a complete worldview, then epistemology will also remain exploitative if it is not based on an Islamic ontology. Science that has been integrated will not be meaningful if it is held by immoral and irresponsible people, therefore what needs to be addressed from this scientific interconnection integration paradigm is the axiological aspect.¹¹

In general, scientific paradigm changes are very common, but among Muslim scientists this change looks slow. This is because of the sacralization of the paradigm that has been built by previous scientists. In the world of Islamic science, paradigms that should be profane are considered sacred, what should be open-ended becomes closed, what should be an object of study becomes an ideology, and so on.¹²

If someone look at the experience of Ibnu Sina, to foster open-mindedness, there needs to be a factor from within the scientist, which must begin with awareness. Meanwhile, holistic knowledge can be achieved if scientists reach universal consciousness. Therefore, this article will try to outline how universal consciousness becomes a driving factor for scientists to achieve holistic knowledge through an integrative-interconnective scientific paradigm.

AMIN ABDULLAH'S INTEGRATIVE-INTERCONNECTIVE SCHOLARSHIP

Major world changes in the form of scientific and technological advances that have an impact on globalization, the expansion of space exploration, migration, the field of archeology, the field of evolution and genetics, as well as education and literacy according to Abdullah Saeed have occurred today.¹³ Before the rapid development of

¹⁰ Azwar Sani, *ISME : Journal of Islamic Studies and Multidisciplinary Research* : “Jalan Baru Kebenaran dalam Epistemologi Integrasi dan Interkoneksi Muhammad Amin Abdullah”, Vol. 1 No.1 (2023), 42

¹¹ M. Iqbal Lubis etc., *At-Tarbiyah al- Mustamirrah: Jurnal Pendidikan Islam* : “Implementasi Konsep Integrasi Islam dan Sains UIN Sunan Kalijaga Yogyakarta”, Vol 4 No 1 2023,16-17

¹² Busahdiar, *Fikrah: Journal of Islamic Education*: “Integrasi Keilmuan dan Implikasi AIK dalam Mewujudkan Insan Berkemajuan di Perguruan Tinggi”, Vol. 7 No. 1 2023, 74

¹³ M. Amin Abdullah, *Al-Jāmi’ah: Journal of Islamic Studies* :” RELIGION, SCIENCE AND CULTURE An Integrated, Interconnected Paradigm of Science” Vol. 52, no. 1 (2014), 190

science and technology, change did not happen as quickly and as widely as it does today. Humans as the main actors of this change certainly experience their own upheaval, especially when it comes to values that are contrary to the changes currently owned by "religion". In this article, the author will focus on Islam.

Islam is currently interpreted as a static religion, which is absolute, immutable or unchangeable, and transcendental, which is always associated with something great and holy.¹⁴ This is in stark contrast to the present-day conditions described by Abdullah Saeed above. If it is to be suspected, is it possible that the changing world can be prevented from changing in order to be like religion? Or perhaps the interpretation of Islam should adjust to the circumstances of the times? The second question is more likely to be done because interpreting religion is in human control, while the first question occurs because changes in the world are caused by natural law.

From these two things, there are two contrasting scientific perspectives as well, namely modern science and classical science. Modern science includes discussions about humanity, health, education, economics, corruption, collusion, nepotism, drug abuse, misuse of positions, and so on. While classical scientific insights discuss the formulations of Ash'ari, Mu'tazilah, and Maturidiyah (related to mortality and immortality, big sins and small sins, etc.). The condition of the Islamic world today is still inclined to the second point of view so that what arises is only religious tensions due to differences in the madhhabs adopted (ta'ifiyyah-madzhabiyyah-hizbiyyah).¹⁵ If ignored, this phenomenon will cause Islam to be underestimated, which should aim to be rahmatan lil alamin instead of being busy with its internal problems.

Both have three entities that, when combined, result in a historical-anthropocentric view. The three entities include:¹⁶ (1) Mentifact, or can be referred to as values, ideas, paradigms, and beliefs, which means that they are not bound by time and space but can live in it. (2) Socifact, which is a group, stream, organization, sect or

¹⁴ M. Amin Abdullah, *Al-Jāmi'ah: Journal of Islamic Studies*:" RELIGION, SCIENCE..., 190

¹⁵ M. Amin Abdullah, *FILSAFAT ISLAM: HISTORISITAS DAN AKTUALISASI: Peran dan Kontribusi Filsafat Islam bagi Bangsa* "MERAJUT PARADIGMA FILSAFAT ISLAM KEINDONESIAAN: Fresh Ijtihad Memperjumpakan Ulum al-din dan Sains Modern dalam Keilmuan Keagamaan Islam untuk Pembangunan Bangsa", Bagian III: Filsafat Islam dan Problem Kebangsaan, Prosiding, Vol. 1 (Cet. 1). FA Press, Yogyakarta, 2017, 236-237

¹⁶ M. Amin Abdullah, *Al-Jāmi'ah: Journal of Islamic Studies*:" RELIGION, SCIENCE..., 191

community that occurs due to social interaction between individuals. (3) Artifact, which is a physical object that symbolizes the existence of value.

In Islam itself divides the way of thinking into three, including bayani reasoning or with text reasoning, burhani with ratio reasoning, and irfani with intuition reasoning.¹⁷ Bayani reasoning reaches the study of theology, fiqh, ulumul qur'an and ulumul hadith, where the position of reason is used to justify the text (Al-Qur'an and Hadith) or often referred to as interpretation of the Al-Qur'an and Hadith so that the truth is subjective. If in bayani reasoning the ratio is only used as a means of justifying, in ratio reasoning the reason is used to find objective truth. While the source of the text of burhani reasoning is reality. In addition to these two reasons, the way of thinking that connects them is intuition. Intuitive reasoning has a source of text from intersubjective spiritual experiences and appreciation.

Amin Abdullah in his writing about at-ta'wil al-ilmi, argues that in Islamic thought it will not be enough if it only uses the at-tafsir al-ilmi model because it only uses bayani reasoning.¹⁸ By only relying on one way of thinking and one source of text, the knowledge gained will only be partial and not comprehensive. In fact, Islam is a value that needs its expression to continue to exist, especially if not in a reality? So scientists also need burhani reasoning to relate how the usefulness of the Qur'anic text to the reality that occurs.

This burhani reasoning is what philosophy uses to find truth. With deep thinking, truth values will not be dogmatic as in bayani reasoning. This is what helps a person to be able to flow with the changing world. So if Islam uses this reasoning too, Islam will be able to accompany global changes and remain relevant anywhere and anytime. But is the purpose of Islam here only to defend the values of Islam?

According to the author, Islam is an instrument (in the form of religion) used by humans to be able to behave humanely according to the purpose for which humans were created. Meanwhile, humans themselves cannot know exactly where their life is headed. Humans can only try to add information so that the patterns of their life direction become more complex and make them know where they need to go. To be able to know this information, humans need to dialogue with God as the creator of the

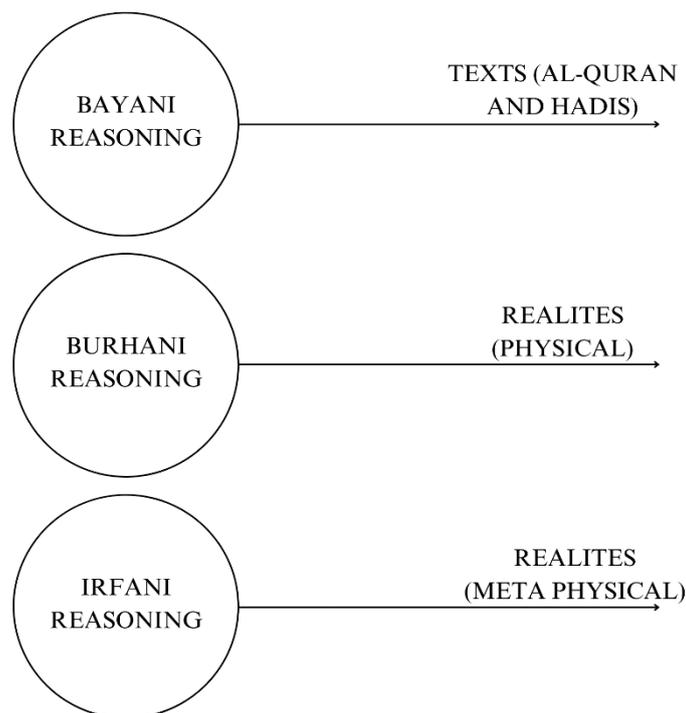
¹⁷ M. Amin Abdullah, *Al-Jami'ah*: "Al-Ta'wil Al-'ilmi : Kearah Perubahan Paradigma Penafsiran Kitab Suci" Vol.39 Number 2 July - December 2001, 371

¹⁸ M. Amin Abdullah, *Al-Jami'ah*: "Al-Ta'wil Al-'ilmi : Kearah Perubahan...", 385

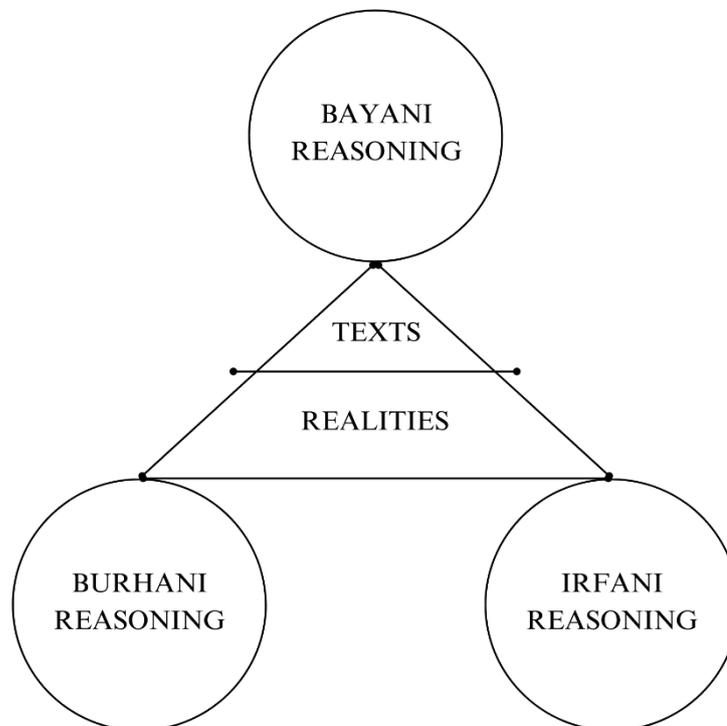
universe in order to receive God's message or commonly referred to as irfani reasoning. It is relate that the source of the text of irfani reasoning is direct experience, so the scientist experiences directly the experience of getting closer to the Divine, from this process a person will find his inspirations.

Therefore, Amin Abdullah formulated the at-ta'wil al-ilmi approach method to obtain more holistic knowledge in Islamic thought so that the relationship between bayani reasoning, burhani reasoning and irfani reasoning is mutually dialoguing, not even ignoring each other. In the author's language, there is a sense of insufficiency, dissatisfaction, or lack of perfection between the reasoning; so that the attitude that emerges is humility. It is from this humble attitude that then encourages reasoning to dialogue with each other, criticize, evaluate, and improve so that the differences in thinking methods do not even make a threat to the development of a science, but instead science should be more fertile if it gets more input from various paradigms.

An overview of the tafsir and ta'wil approaches can be illustrated as follows.



After integrating and interconnecting, it will look like the following.



From the two illustrations it can be seen that the ta'wil model offered by Amin Abdullah is circular. This is a sign that the relationship between thinking reasoning at-ta'wil al-ilmu will always rotate and will not find its final, exclusivity and will not hegemony.¹⁹ In the absence of the hegemony of certain groups, the internal condition of Islam will be harmonious and ready to establish relations with the external. This concept is called scientific integration-interconnection.

He borrowed the terms Ian G. Barbour and Holmes Rolston, Abdolkarim Soroush, Nidhal Guessoum and Jasser Auda that there are three keywords that can describe the style of scientific integration-interconnection. They are semipermeable, intersubjective testability, and creative imagination.²⁰

1. Semipermeable

¹⁹ M. Amin Abdullah, *Al-Jami'ah: "Al-Ta'wil Al-'ilmi : Kearah Perubahan..., 387*

²⁰ M. Amin Abdullah, *Multidisiplin, Interdisiplin, & Transdisiplin: Metode Studi Agama & Studi Islam di Era Kontemporer*, (Yogyakarta: IB Pustaka, 2021), 120

Science, which has the law of causality, meets religion, which contains meaning or value, creating a semipermeable or mutually penetrating pattern. The existence of mutual rejection between the causality of science and value in religion is due to the assumption that science itself is the most correct to solve problems. With this scientific integration-interconnection, these opposing views can actually penetrate each other and collaborate.

2. Intersubjective testability

The second characteristic of scientific integration-interconnection is the existence of intersubjective testing. Intersubjective is a scientific mentality that dialogues between the subjective and objective worlds of both religionists and scientists in analyzing complex problems in the areas of religion, science or culture.²¹ The way to test it involves all scientific communities in assessing the correctness of the interpretation and meaning of the data obtained by researchers and scientists from the field.²²

3. Creative imagination

This term arises because there is no logic to create a theory even though there is logic to test a theory. So, how to come up with a new theory? Koesler and Ghiselin said that the creative imagination that makes a person able to link one theory with another theory.²³ Usually the two theories look very different, even unrelated. This is consistent with interconnection-integration, which connects sciences that even use different reasoning, such as religion and science. Therefore, creative imagination is also one of the characteristics of scientific integration-interconnection.

UNIVERSAL CONSCIOUSNESS

Universal consciousness or what the author calls awareness of the unity of the micro and macro universe can be studied in transpersonal psychology. Transpersonal psychology is a psychology that studies transpersonal processes, values, states, unity consciousness that are the effects of peak experiences, ecstasy, mystical experiences, self-transcendence, meditation, transpersonal cooperation of knowledge, and other

²¹ M. Amin Abdullah, *Multidisiplin, Interdisiplin, & Transdisiplin:..., 130*

²² M. Amin Abdullah, *Multidisiplin, Interdisiplin, & Transdisiplin:..., 126*

²³ M. Amin Abdullah, *Multidisiplin, Interdisiplin, & Transdisiplin:..., 132*

similar things. Therefore, transpersonal psychology is equated with spiritual psychology that connects rationality in science and human spiritual experience. The core discussion of transpersonal psychology is nonualitas, which is the understanding that every part (including humans) is part of the whole universe.²⁴ Universal consciousness is the unity consciousness that exists in one's transpersonal experience or can be called transpersonal consciousness.

Before understanding how the picture of universal consciousness, it is necessary to know there are several levels regarding the human dimension so that it can be known where universal consciousness is located, including:²⁵

- 1) Physical, which is the dimension that can be sensed.
- 2) Emotional, which is the dimension that can be felt.
- 3) Intellectual, which is the dimension that can be thought about cognitively.
- 4) Personal integrity, is the harmonization of 1), 2), and 3).
- 5) Intuition, is the dimension of intuition.
- 6) Psychic-spiritual, which is the psychic dimension usually referred to as spiritual intelligence.
- 7) Mystical, which is the dimension that has eliminated duality.
- 8) Transpersonal integrity, which is a combination of all dimensions.

Of the 8 dimensions, transpersonal consciousness is in the eighth dimension, the dimension of transpersonal integrity, which harmonizes all human dimensions. When viewed from the perspective of Muslim scientists, here the author takes the example of Al-Ghazali, a person's consciousness is adjusted to the level of his spirit. He then divided several levels of consciousness, namely sensory, imaginative, rational, fikri, and qudsi. This shows that Al-Ghazali recognizes that consciousness can move from rational consciousness to a higher consciousness, or he calls it self-beyond ego. This consciousness can be found outside the intellect, while someone who can explore this area is someone who sharpens his dzauq.²⁶ This consciousness that exceeds rational consciousness is the realm of universal consciousness.

²⁴ Muhammad Ali Syahbana, *al-Tazkiyah*: "Pengaruh Psikologi Transpersonal Terhadap Kreativitas", Volume 6, No. 2, Desember 2017, 74-78

²⁵ Muhammad Ali Syahbana, *al-Tazkiyah*: "Pengaruh Psikologi ..., 75

²⁶ Abdul Muhaya, *Jurnal At-Taqaddum* : "Konsep Psikologi Transpersonal Menurut Abu Hamid Muhammad Al-Ghazali", Volume 9, Nomor 2, November 2017, 142-143

Maslow also said so, he called it self-transcendence, that consciousness occurs when a person expands his awareness beyond his usual consciousness, that is, when a person experiences directly the fundamental connection, harmony, or unity with other people and the world.²⁷ Likewise with Mukhtar Gojali's explanation, the physical body is in the behavioral unconscious in the mechanism of behaviorism, lust or emotion comes from the unconscious libido in the mechanism of psychoanalysis, reason comes from the ego in the cognitive mechanism, and the heart is a picture of conscience in humanistic psychology. While spiritual experience, which he calls the experience of the spirit, is in transpersonal psychology.²⁸ This spiritual experience is what a Sufi experiences.

In the Islamic world itself, according to the author, Sufi experience is still seen as something that is difficult to understand (due to the strength of religious doctrine) and pessimistic to do for today's progressive age (due to Muslim recognition of western progress without a spiritual side) seen from the few Islamic universities that really study Sufism. Despite this, there is still hope for Sufism to be studied more deeply because there are still some scholars who can explain Sufism in a way that is relevant to humans today. Among them is Al-Ghazali. Here are some of Al-Ghazali's explanations explaining the possibility of spiritual experiences that bring universal awareness.²⁹

1. Universal consciousness can occur because consciousness depends on the level of one's spirit that receives perception. Universal consciousness is obtained when one's spirit uses perception beyond the rational ego (dzauq).
2. Universal consciousness can occur because humans have two doors of consciousness, namely consciousness from the outer door dealing with the real world and the inner door dealing with the supernatural world. Consciousness from the outer door makes one able to read the reality of physical objects (in the form of rational and imaginative), while awareness from the inner door makes one able to read the reality of metaphysical objects (in the form of reality and form in lauh al-mahfudz). With the awareness of both one can achieve universal consciousness.

²⁷ Mukhtar Gojali, *Syifa al-Qulub*: "Konsep Dasar Psikologi Transpersonal", vol, 2 No. 1, 2017, 39

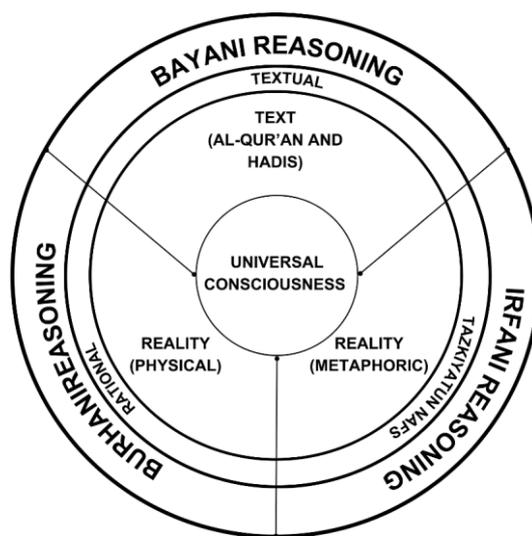
²⁸ Mukhtar Gojali, *Syifa al-Qulub*: "Konsep Dasar Psikologi Transpersonal....", 42

²⁹ Abdul Muhaya, *Jurnal At-Taqaddum*: "Konsep Psikologi Transpersonal ...", 153-156

3. The reality of metaphysical objects is of two kinds, if not from angels then from demons. Therefore, the transpersonal condition can be an illumination of truth or a disturbance from the devil. Furthermore, Al-Ghazali explained that which reality a person will see depends on the condition of one's heart, whether it is clean or still dirty by heart disease.
4. The method offered by Al-Ghazali to get a transpersonal state is twofold, first by doing riyadhoh and mujahadah to cleanse the soul. Second, by practicing dzauq, which he exemplifies is by listening to music, because it can lead a person to a state. If seen in point 3, so that there is no misunderstanding of the acceptance of metaphysical reality, the first method or soul cleansing must be done to get a clean heart and be ready to receive the illumination of truth.
5. The experience of ecstasy is a feeling of drowning in the beauty of reality (al-Haq), this state that brings a person no longer realizes the existence of himself so that there is only al-Haq. What the author understands, this is the area when someone has reached the scientific level of haq al-yaqin.

UNIVERSAL CONSCIOUSNESS AS A DRIVING FACTOR FOR SCIENTIFIC INTEGRATIVE INTERCONNECTIVE

The framework for thinking about the relationship between universal consciousness and the concept of integrative-interconnective science can be seen in the following figure.



The universal consciousness that lies in the dimension of transpersonal integrity, which harmonizes all human dimensions, means that this consciousness overshadows all reasoning, whether bayani reasoning, burhani reasoning, or irfani reasoning. With universal consciousness one can see from the uppermost level, therefore one will also see the level below. From this, the position of universal consciousness has shown a similar function to the semipermeable nature in scientific integration-interconnection.

If detailed, the relationship of universal consciousness with each reason is as follows.

1. Bayani Reasoning

Bayani reasoning lies in the physical dimension and the emotional dimension. The physical form of the existence of the text of the Qur'an and Hadith in which even though it has not been thought of causally, someone at this level may recognize its truth. A person's belief in the physical truth of the text is usually due to belief, while the emotional side is in the belief in something that is in the text even though the reality has not been seen physically, such as regarding heaven and hell, reward and sin, and other similar things.

Awareness in this reasoning contains sensory awareness and imaginative awareness. With sensory awareness one can interpret the text by looking at the text directly. Meanwhile, imaginative consciousness can believe in texts that cannot be achieved by reason. The way to get an understanding is textually or it can be said to only believe dogmatically.

2. Burhani Reasoning

Burhani reasoning lies in the intellectual dimension and the dimension of personal integration (physical, imaginative, and intellectual). The intellectual dimension is the thought life of a person, so the content of this dimension is thoughts that are interrelated with the law of causality. Meanwhile, the personal integration dimension is the connection between understanding the text and reading the reality of physical objects which are then linked to each other by the reader. Consciousness in burhani reasoning is a rational consciousness, where the object that is read is an objective reality that gives rise to positivistic thinking.

3. Irfani Reasoning

Irfani reasoning lies in the Intuition dimension, the psychic-spiritual dimension, the mystical dimension and the transpersonal integrity dimension. These four things are also separate levels in the world of irfani. The intuition dimension is the lowest dimension because the intensity of one's sensitivity in receiving intuition is also low. In the psychic-spiritual dimension, one begins to feel and fully realize the dialogue with the Entity. In the mystical dimension, there is no longer any dialogue between the creature and the Entity because the two have merged. Meanwhile, the consciousness that carries all three dimensions in one consciousness is the transpersonal integrative dimension.

If it has been mentioned above how the semipermeable pattern is seen, the intersubjective testability pattern will also be seen because with universal consciousness which is like a ladder, even though it goes up it is still supported by the lowest level, or does not leave the consciousness below it, rational consciousness will cooperate with universal consciousness to criticize the shortcomings of a scientific integration-interconnection.

Likewise with the style of creative imagination. The consciousness that collaborates with universal consciousness here is imaginative consciousness, which with imaginative consciousness supported by knowledge from universal consciousness will produce an innovation that is better than before because of the holistic element.

CONCLUSIONS

From this research, the author finds an understanding that universal consciousness is a consciousness that integrates various kinds of consciousness at the lowest level so that someone who has this consciousness will not forget the vegetable aspect (physical dimension), animal aspect (emotional dimension), human aspect as a human (intellectual dimension), human aspect as a servant (intuition, psychic-spiritual, and mystical). If humans only have the consciousness of the vegetable aspect, of course their life is not passionate. If humans only have the consciousness of the animal aspect, of course their life is only to satisfy themselves. If man only had the consciousness of the human aspect as a human being, his life would only be to satisfy his intellect. If man only has the awareness of the human aspect as a servant, of course his life is only to worship closer to his Lord. But if all these consciousnesses are integrated-interconnected in a universal consciousness, then humans will become

humans who have a holistic view, a realistic attitude according to reality, and an inner condition that remains connected to the Divine. So in terms of science, it is not only the science of religion and science that is integrated-interconnected, but also the integration-interconnection between a person's knowledge and his behavior.

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