

THE CONCEPTS OF PERSONALITY AND SPIRITUALITY DEVELOPMENT IN PSYCHOLOGY (Study Of Analysis Perspective Badi'uzzaman Said Nursi)

Jarman Arroisi

Universitas Darussalam Gontor
Email: jarman@unida.gontor.ac.id

Manzilatul Fadhilah

Universitas Darussalam Gontor
Email: pemburuilmu1997@gmail.com

Abstract

A recent discovery in psychology that is very amazing is that the central brain is active when a person's personality and spirituality can function as a balancer between the roles of the soul and the physical. In this context, Badiuzzaman Said Nursi initiated a concept of how to develop the development of one's personality and spirituality in psychology as a solution to the problems faced by humanity today in the form of globalization, westernization, secularization and liberalization which makes humans lose direction and grip on life. Therefore, human personality and spirituality are easily swayed. This research is a qualitative research, by taking library data as the object of research. The library data is in the form of books by Badi'uzzaman Said Nursi, as well as research works or notes that help in concluding the concept of personality development and spirituality in psychology from the perspective of Badi'uzzaman Said Nursi. Furthermore, using descriptive-analytic method as an analytical knife in drawing conclusions. The results of this study are that the development of a person's personality and spirituality cannot be separated from religious and divine aspects. According to Badiuzzaman Said Nursi, the concept of the development of one's personality in psychology is divided into four ways, namely: (1) Confession of one's helplessness before God Almighty, (2) Confession of self-poverty towards God Almighty, (3) Expecting God's love , (4) Doing

reflection or meditation. While the concept of developing one's spirituality in psychology is also divided into four ways, namely: (1) Through the light of faith in God, (2) Through holistic devotion (worship) to God, (3) Manifesting God's asthma that is reflected in them, and (4) Following the way of the Qur'an or the way of nature.

Keywords: Psychology, Development, Personality, Spirituality, Said Nursi

Abstrak

Sebuah penemuan terbaru dalam ilmu psikologi yang sangat mengagumkan adalah bahwa sentral otak bersifat aktif apabila kepribadian dan spiritualitas seseorang dapat berfungsi sebagai penyeimbang antara peran jiwa dan fisik. Dalam konteks ini, Badiuzzaman Said Nursi menggagas sebuah konsep bagaimana mengembangkan perkembangan kepribadian dan spiritualitas seseorang dalam ilmu psikologi sebagai solusi problematika yang dihadapi oleh umat manusia masa kini berupa arus globalisasi, westernisasi, sekularisasi, dan liberalisasi yang menjadikan manusia kehilangan arah dan pegangan hidup. Karenanya, kepribadian dan spiritualitas manusia mudah terombang ambing. Penelitian ini merupakan penelitian kualitatif, dengan mengambil data-data kepustakaan sebagai obyek penelitian. Data pustaka tersebut berupa buku-buku karya Badiuzzaman Said Nursi, serta karya-karya penelitian atau catatan-catatan yang membantu dalam menyimpulkan konsep perkembangan kepribadian dan spiritualitas dalam ilmu psikologi perspektif Badiu'zzaman Said Nursi. Selanjutnya menggunakan metode deskriptif-analitik sebagai pisau analisis dalam mengambil kesimpulan. Adapun hasil dari penelitian ini adalah, perkembangan kepribadian dan spiritualitas seseorang tidak dapat dilepaskan dari aspek religi dan ketuhanan. Menurut Badiuzzaman Said Nursi, konsep perkembangan kepribadian seseorang dalam ilmu psikologi terbagi menjadi empat cara, yaitu: (1) Pengakuan ketidakberdayaan seseorang di hadapan Tuhan Yang Maha Esa, (2) Pengakuan kemiskinan diri terhadap Tuhan Yang Maha Esa, (3) Mengharapkan cinta Tuhan, (4) Melakukan refleksi atau meditasi. Sedangkan konsep perkembangan spiritualitas seseorang dalam ilmu psikologi terbagi menjadi empat

cara juga, yaitu: (1) Melalui cahaya keimanan kepada Tuhan, (2) Melalui pengabdian secara holistik (ibadah) kepada Tuhan, (3) Memanifestasikan asma Allah yang terefleksi dalam diri mereka, dan (4) Mengikuti jalan al-Qur'an atau jalan *hakikat*.

Kata Kunci: Psikologi, Perkembangan, Kepribadian, Spiritualitas, Said Nursi

Introduction

Historically, the study of humans has existed since the time of the ancient Greek philosopher, Socrates (468-399). A philosopher who has the motto "Gnoti Theauton" (know yourself). The motto of Socrates' teachings continues to grow today.¹ This is evidenced by Alexis Carrel's statement in the book *Man, The Unknown*, which says that the reality of humanity and humanity will never be completely opened by various sciences. This is because humans are compound creatures that contain secrets.²

In the beginning, psychology was defined as the science of the soul. This understanding comes from the Greek word "psyche" which means soul and "logos" which means science. So, etymologically psychology is the science that deals with the soul.³

When talking about personality, in the perspective of psychology, the ideal human personality do not have to be based

¹ Abdul Gaffar And Lailatul Mubarokah, "Pengembangan Kepribadian Spiritualitas Melalui Penanaman Perilaku Religius Siswa SMP Mambaul Ulum Bata-Bata Puteri Palengaan Pamekasan," *Journal Of Islamic Education Policy* 06, No. 01 (2021): 57–69.

² Abdul Mujib, *Teori Kepribadian Perspektif Psikologi Islam* (Depok: Rajagrafindo Perdsada, 2020).P. 47

³ Lawrence Pervin, Daniel Cervone, And Oliver, *Psikologi Kepribadian : Teori Dan Penelitian. Terj. A. K. Anwar* (Jakarta: Kencana Prenada Media Group, 2019). P. 78-79

on or related to a particular religion or spiritual belief.⁴ It was only after entering the fourth generation of psychology, transpersonal psychology, that the discourse on the process of developing human psychology began to accommodate aspirations as well as relate to religion. Here, the development of the human personality is not only psychological but also begins to touch the spiritual realm.⁵

Every human being should maintain a balance between his physical and non-physical (soul) needs. Because the physical aspect will never be satisfied if the psychic dimension is neglected. Indeed, in fact physical interests are conditions that need to be met, but that alone is not enough without being accompanied by fulfillment of spiritual needs. Because in essence it is the spiritual needs that will suffice or give a sense of satisfaction.⁶

In this context, Bediuzzaman Said Nursi initiated a concept of how to develop the development of one's personality and spirituality in psychology as a solution to the problems faced by humanity today in the form of globalization, westernization, secularization and liberalization which makes humans lose direction and grip on life.⁷

Nursi introduced a method called the faith method. This method of faith is contained in the *Risale-i Nur* book. This method

⁴ Tumanggor, "Analisa Konseptual Model Spiritual Well-Being Menurut Ellison Dan Fisher," *Jurnal Muara Ilmu Sosial, Humaniora, Dan Seni* 3, No. 1 (2019). P.49-52

⁵ Lynn Wilcox, *Psikologi Kepribadian* (Yogyakarta: Ircisod, 2020). P. 90

⁶ Hazrat Inayat Khan, *Dimensi Spiritual Psikologi* (Bandung: Pustaka Hidayah, 2019).P. 32-33

⁷ Badiuzzaman Said Nursi, *Al Iman Wa Attakamul Al Insan. Terj. Fauzî Faisal Babreisy* (Jakarta: Risalah Nur Press, 2019).P. 37

makes spirituality the center of life, namely that the key to a person's success and happiness is with his spirituality.⁸

In this context, Bediuzzaman Said Nursi offers a different perspective. According to Said Nursi, every human being actually has great potential that God has placed in him. With all these potentials, humans are able to develop themselves to reach very amazing qualities and surpass all God's creatures⁹. However, in Said Nursi's view all these special potentials can never be fully actualized without the right relationship between man and his God.

The latest research that has touched on this theme is research conducted by Meta Malihatul Maslahat in his journal entitled "Citra dan Kepribadian Manusia dalam Perspektif Psikologi Barat dan Psikologi Islam" in this study discussing human image and personality in the perspective of Western psychology and Islamic psychology. This article is only to prove that the study of human image in a review of Western psychology and Islamic psychology has many similarities as well as differences. What distinguishes it from the research that the researcher will write is that it also discusses the psychological concept of spirituality according to Badiuzzaman Said Nursi, while previous studies did not.¹⁰

Subsequent similar studies have also been conducted by Novi Kurniati Sari in her journal entitled "Dinamika Perkembangan Spiritualitas dan Relevansinya Terhadap Pendidikan Islam". The research aims to facilitate educators in forming and

⁸ Badiuzzaman Said Nursi, *Haqaiq Al Iman* (Jakarta: Risalah Nur Press, 2020).P. 26

⁹ Junaidi, "Eksistensi Tuhan Menurut Said Nursi (Studi Terhadap Kitab Risalah Al-Nur)," *Manthiq* 1, No. 1 (2016).P. 36-40

¹⁰ Meta Malihatul Maslahat, "Citra Dan Kepribadian Manusia Dalam Perspektif Psikologi Barat Dan Psikologi Islam," *Syifa Al-Qulub: Jurnal Studi Psikoterapi Sufistik* 05, No. 01 (2020): 75–85.

developing children's spiritual attitudes as early as possible and is done according to the cognitive and emotional characteristics of the children themselves. The results of this research include that every stage of spiritual development coincides with the physical and psychological development of a child, which is also influenced by the child's interaction with the environment. As for the research that the researcher will write about the concept of personality development and spirituality from the perspective of Badiuzzaman Said Nursi, whereas previous research did not touch on Badiuzzaman Said Nursi.¹¹

This research is a qualitative research, through library data as the object of research. The library data using various books, whether in the form of the Qur'an, hadith, books, or the results of a study. books as the primary data source, to be read, studied, and analyzed. With a descriptive-analytic method to assist in taking conclusions, researchers used books by Badiuzzaman Said Nursi, as well as books or notes that help in concluding the concepts of personality and spirituality development in psychology perspective Badiu'zzaman Said Nursi.

The Concepts Of Personality Development In Psychology

In psychology, psychologists have different views among themselves when it comes to defining personality. In the research of Jess Feist and Gregory J. Fiest, Gordon Allport is one of the psychologists who is able to define personality comprehensively. According to Allport etymologically, personality comes from the Greek *persona*, which refers to the theatrical mask used in classical Greek drama by Roman actors during the first or second centuries

¹¹ Novi Kurniati Sari, "Dinamika Perkembangan Spiritualitas Dan Relevansinya Terhadap Pendidikan Islam," *Tadbir: Jurnal Manajemen Pendidikan Islam* 08, No. 01 (2020): 53–65.

BC.¹² Meanwhile, in terminology, Allport defines personality as a dynamic organization of an individual's psychophysical system that determines the characteristics of his behavior and thoughts.

According to Jess Feist and Gregory J. Feist, The term dynamic organization implies the integration or interrelatedness of various aspects of personality. Personality is something organized and patterned. However, this organization is always subject to change; so use the word "dynamic".¹³ Personality is not a static organization, but is constantly evolving and changing. The term psychophysics emphasizes the importance of both the psychological and physical aspects of personality. Another word used in the definition that implies action is decisive, which gives the idea that "personality is something and does something".¹⁴ With these words, personality is not just a mask that we wear, or just behavior. Personality refers to the individual who is behind his outward appearance, the man behind his actions.

According to Woodworth's personality, every person's actions are colored by his personality. For him, "personality is not a substance but a symptom and a lifestyle."¹⁵ Personality does not show the type of activity, such as speaking, remembering, thinking, or making love,¹⁶ but an individual can reveal his personality in the way he does these activities earlier.

Based on the explanation above, it can be concluded that personality is a characteristic of a person who can reflect his

¹² Sumadi Surya Brata, *Psikologi Kepribadian* (Depok: Pt Rajagrafindo Persada, 2019).P. 64

¹³ Wilcox, *Psikologi Kepribadian*.P. 54

¹⁴ Purnama Sari, *Pintar Mengintip Kepribadian Orang Lain* (Jakarta: Gramedia, 2019).P. 145

¹⁵ Pervin And Cervone, *Psikologi Kepribadian : Teori Dan Penelitian*. Terj. A. K. Anwar.P. 80. P. 76-77

¹⁶ Yustinus Semiun, *Behavioristik: Teori-Teori Kepribadian* (Jakarta: Gramedia, 2021).P. 77

behavior, thoughts, and emotions that can differentiate him from other people in facing the world.

Theory Of Personality Development In Psychology

Various personality development theories in psychology, namely psychoanalytic personality theory, trait theory, behaviorism personality theory, and cognitive psychology theory. Here's the explanation:¹⁷

- a) Psychoanalytic personality theory. Psychoanalytic personality theory is a theory that discusses the nature and development of personality. This theory prioritizes the elements of motivation and emotion.
- b) Straits Theory. This theory states that human nature is different, that is, they tend to behave in a certain way. This theory emphasizes aspects of personality that are relatively stable.
- c) The theory of behaviorism. Skinner stated that the behavior of individuals through the learning process. Learning is a place of position and special characteristics so as to produce special consequences (behaviour) for each individual.
- d) Cognitive Psychology Theory. This theory comes from the views of Gestalt psychology. They concluded that humans receive information through their senses, then input from the senses is arranged, linked and arranged to be given meaning, which is then used as the initial stage of a behavior.

An overview of several personality types according to Immanuel Kant, namely:¹⁸ Sanguinis type, the phlegmatic type, melancholic type, choleric type and assertive type.

By means of characteristics, Allport hopes to imply “individual” or “distinctive”. The word "character" originally meant a sign or engraving, a term that gives meaning to what

¹⁷ Surya Brata, *Psikologi Kepribadian*.P. 142-144

¹⁸ Pervin And Cervone, *Psikologi Kepribadian : Teori Dan Penelitian*.
Terj. A. K. Anwar.P. 152

Allport meant by "characteristic".¹⁹ All humans give their distinctive marks or engravings on each of their personalities, and the characteristics of their behavior and thoughts make them different from others²⁰. Characteristics are marked with distinctive engravings or markings, so that they cannot be duplicated by others. The words behavior and thoughts refer to whatever the person does. The two words are compound terms meant to encompass both internal behavior (thoughts) and external behavior, such as words and actions.²¹

Nevertheless, all personality discourses expressed by Allport still revolve around the development of the human personality which is psychological in nature, has not touched the spiritual realm of man.²² It was only when entering the fourth generation of psychology, transpersonal psychology, that the development of the human personality began to enter its spiritual realm. Because in transpersonal psychology, the process of understanding the complete human figure has begun to be taken into account by involving the spiritual dimension as well as the ability to carry out self-transcendence from the narrow confines of the ego²³. The brief discourse on the notion of personality development above is the entry point that leads us to enter a

¹⁹ Endin Nasrudin, *Psikologi Agama Dan Spiritualitas: Memahami Perilaku Beragama Dalam Perspektif Psikolog* (Jakarta: Lagood's Publishing, 2021).P. 112

²⁰ Mahbub, "Kenabian Dalam Pandangan Badiuzzaman Said Nursi: Sebuah Respon Terhadap Gagasan Materialisme Barat," *Khazanah: Jurnal Studi Islam Dan Humaniora* 18, No. 1 (2020). 5-8

²¹ Wilcox, *Psikologi Kepribadian*.P. 59-60

²² Listya Istiningtyas, "Kepribadian Tahan Banting (Hardness Personality) Dalam Psikologi Islam," *Jia* Vol. 14, No. 1 (June 2013): 81–97.

²³ Rofi'udin, "Konsep Kebahagiaan Dalam Pandangan Psikologi Sufistik," *Teologia* 24, No. 2 (2013).P. 56-59

discussion of The concepts of personality and spirituality development in psychology perspective Badiu'zzaman Said Nursi.

The Concepts Of Spirituality Development In Psychology

Spirituality is a basic need and the highest achievement of a human being in his life regardless of ethnicity or origin. These basic needs include: physiological needs, safety and security, love, esteem and self-actualization. Self-actuality is a spiritual stage of a person, which abounds with creativity, intuition, joy, compassion, peace, tolerance, humility and has a clear life purpose.²⁴

Spirituality is a belief in relation to God Almighty and the Creator.²⁵ Spirituality is everything that includes life, not just prayer or knowing and confessing God.²⁶ Spirituality is a multi-dimensional dimension, namely the dimension of existence and the dimension of religion. The existential dimension is the focus on the purpose and meaning of life, while the religious dimension is the dominant focus on one's relationship with God.²⁷ Spirituality as a two-dimensional concept, namely the vertical dimension and the horizontal dimension. The vertical dimension acts as a relationship with God that guides one's life, while the horizontal dimension plays a role in one's relationship with others.²⁸

²⁴ Inayat Khan, *Dimensi Spiritual Psikologi*.P. 66

²⁵ Nasrudin, *Psikologi Agama Dan Spiritualitas: Memahami Perilaku Beragama Dalam Perspektif Psikolog*.P. 211-212

²⁶ Nasrudin, *Psikologi Agama Dan Spiritualitas: Memahami Perilaku Beragama Dalam Perspektif Psikolog*.P. 152

²⁷ Inayat Khan, *Dimensi Spiritual Psikologi*.P. 152-153

²⁸ Jarman Ar Roisi, "Spiritual Healing Dalam Tradisi Sufi," *Tsaqafah: Jurnal Peradaban Islam* 14, No. 2 (November 2018): 323–48.

The Concepts Of Personality Development In Psychology Perspective Badiu'zzaman Said Nursi

In this context, Bediuzzaman Said Nursi offers a different perspective. According to Said Nursi, the personality development can never be separated from the religious aspect and one's belief in God. According to Said Nursi, every human being actually has great potential that God has placed in him. With all these potentials, humans are able to develop themselves to reach very amazing qualities and surpass all God's creatures²⁹. However, in Said Nursi's view all these special potentials can never be fully actualized without the right relationship between man and his God.

In *Risalah al-Nur*,³⁰ Badiuzzaman Said Nursi provides the concept of personality development in a systematic and gradual manner which is divided into four types, including: (1) The Acknowledgment Of One's Powerlessness Before God Almighty, (2) The Acknowledgment Of Self-Poverty Towards The Almighty God, (3) Expect God's Love, (4) Do Reflection Or Meditation. Here's the explanation.

1. The Acknowledgment Of One's Powerlessness Before God Almighty.

According to Nursi, this principle is based on the following verse: "*Don't say/consider yourself holy.*" Reflecting on the verse, in Nursi's view, in humans there is a natural tendency to

²⁹ Junaidi, "Eksistensi Tuhan Menurut Said Nursi (Studi Terhadap Kitab Risalah Al-Nur)," *Manthiq* 1, No. 1 (2016).P. 36-40

³⁰ Muhammad Syauqi, "Mengenai Risalah Nur Karya Said Nursi Dan Metodologi Penafsirannya," *Maghza* 02, No. 01 (2017): 109-24.

love oneself. Humans are so inclined to praise themselves and only love themselves, not others³¹.

Indirectly through the various qualities and abilities bestowed on him, he actually worships himself. Whereas through these various gifts, he should worship and glorify God, as the Estuary of True Devotion. Thus, for Nursi, he was trapped in a worship of other gods as indicated by the Qur'an, "*Those who make their lusts as their god.*"³²

Helplessness, at this stage is present in order to acknowledge the weaknesses and shortcomings that exist in humans at all times before their Lord. Through a sincere effort, helplessness teaches humans to see themselves as they are who have a variety of mistakes and sins, especially in their relationship of devotion to their God. The goal is none other than so that he is not trapped in self-arrogance and intention, which is actually the main obstacle to self-enlightenment.³³ For this reason, Nursi emphasized that the recognition of powerlessness in all aspects of human life is in relation to the Creator who possesses human beings, not in relation to other human beings.

2. The Acknowledgment Of *Self-Poverty* Towards The Almighty God.

Here, Nursi rests on the following verse: "*And do not be like those who forget Allah, then Allah makes them forget themselves.*" The verse, in Nursi's view, reminds people that humans tend to forget themselves and do not care about their essential safety. If he thinks

³¹ Nyanyu Khodijah, *Psikologi Pendidikan* (Jakarta: Pt. Rajagrafindo Persada, 2014).P.77

³² Badiuzzaman Said Nursi, *Al Lama'at* (Jakarta: Risalah Nur Press, 2021).P. 104

³³ Rofi'udin, "Konsep Kebahagiaan Dalam Pandangan Psikologi Sufistik."P.98

of the coming face of death, he only thinks of it in relation to other people ³⁴.

That is, he saw the darkness of death only when he visited the people he witnessed when the angel of death picked him up, not contemplating that death would one day visit him. If he sees the transience and destruction of all worldly affairs, he will not relate to himself. His lust for evil always commands that when difficulties come his way, he should forget them.³⁵

But when various rewards, advantages, and worldly pleasures came into his life, he was willing to do service with zeal. It is here, through this stage, that one must perform cleansing and purification of the soul, and practice doing the opposite, which is against the pleasures of one's bad desires ³⁶. Instead, he had to forget everything that had to do with himself about the false pleasures, ambitions, and worldly greed.³⁷

When he forgets his poverty which is his most fundamental authenticity in relation to God, he has indirectly forgotten God as the source of his life. Thus, humans should always be aware of the wealth, glory, majesty, and greatness of their Supreme Lord, and acknowledge their poverty, humiliation, and weakness before the Creator.³⁸

³⁴ Jarman Ar Roisi, "Spiritual Healing Dalam Tradisi Sufi," *Tsaqafah: Jurnal Peradaban Islam* 14, No. 2 (November 2018): 323–348.P.45

³⁵ Syaufi, "Mengenal Risalah Nur Karya Said Nursi Dan Metodologi Penafsirannya," 2017.

³⁶ Purwa Atmaja Prawira, *Psikologi Pendidikan Dalam Perspektif Baru* (Jakarta: Ar-Ruzz Media, 2013).P.32

³⁷ Badiuzzaman Said Nursi, *Asyrat As Sa'ab* (Jakarta: Risalah Nur Press, 2021).P.52

³⁸ Badiuzzaman Said Nursi, *Risalah Ana Wa Attabiab* (Jakarta: Risalah Nur Press, 2021).P. 73

However, in Nursi's view, humans as creatures who have free will, have the will, are intelligent, and most noble,³⁹ it turns out that all their actions are not absolutely determined by themselves, but there are external factors that also affect all their actions.⁴⁰ According to Nursi, among the most obvious human actions that come from his will (free will) are eating, talking, or thinking⁴¹. However, for Nursi, it is highly doubtful whether humans have a role even if only one percent in their actions, such as eating and talking which are done with their free will.⁴²

With this argument, humans should not deserve to forget their God as the Essence on which to hang all their needs while at the same time proving their poverty as a poor, destitute, and needy servant. But precisely with his poverty of God alone, he actually became the richest man who was free to serve and depend on anyone other than God.

3. Expect God's Love

This third step according to Nursi rests on the meaning of the following verse: *"Whatever blessings you get from Allah, and whatever disasters befall you, it comes from your own fault."* For Nursi, the verse teaches that the lust that dominates humans always assumes that all the good he does is from himself so that he is trapped again in the valley of arrogance and arrogance.⁴³

³⁹ Badiuzzaman Said Nursi, *Risalah Al Hasyr* (Jakarta: Risalah Nur Press, 2020).P. 44

⁴⁰ Badiuzzaman Said Nursi, *Mursyid Akhwat Al Akhbarah* (Jakarta: Risalah Nur Press, 2020).P. 31

⁴¹ Ibrahim, "Unsur Sufisme Dalam Konsep Pendidikan Said Nursi."P.65

⁴² Badiuzzaman Said Nursi, *Al Kalimat As Shaghirah Fil Aqidah Wal Ibadah* (Jakarta: Risalah Nur Press, 2021).P. 87

⁴³ Badiuzzaman Said Nursi, *Sirah Badiuzzaman Said Nursi. Terj. Fauzî Faisal Babreisy* (Jakarta: Risalah Nur Press, 2020).P. 51

Through this third step, a person must admit that all faults and sins, helplessness and shortcomings are from himself and appreciate that all kinds of goodness and righteousness that he does are gifts given by the Almighty Creator. He should thank God instead of pride and give Him thanks instead of boasting.

According to Nursi, with this awareness one applies the meaning of the following verse: *"Indeed, lucky are those who purify their souls."* Purification at this stage is possible only by knowing his perfection in the recognition of his imperfection, his strength in the perception of his powerlessness, and his riches in understanding his essential poverty⁴⁴. With this acknowledgment, a servant is anchored in the shade of the love of his Lord, the Most Merciful.

Nursi explains, else where in the same work, *Risalah an-Nur*, that there is another intrinsic reason why humans should indeed anchor themselves under the umbrella of divine love and compassion alone. Humans are endowed with various spiritual tools that reside within themselves, in the form of soul, heart, imagination, and all other powers not for narrow and temporal worldly purposes, but for the purpose of spiritual enlightenment in the direction of the vast and eternal hereafter field.⁴⁵ In addition, the human heart which has a very strong predisposition to love eternity and absolute perfection shows that the Eternal is only God and Absolute Perfection belongs to Him alone.⁴⁶

⁴⁴ Ibrahim, "Unsur Sufisme Dalam Konsep Pendidikan Said Nursi."P.99

⁴⁵ Badiuzzaman Said Nursi, *Risalah Ila Kulli Maridh Wa Mubtala*. Terj. Fauzi Faisal Babreisy (Jakarta: Risalah Nur Press, 2021).P. 33

⁴⁶ Ibrahim, "Unsur Sufisme Dalam Konsep Pendidikan Said Nursi."P.96

4. Do Reflection Or Meditation

This last step also refers to the following verse of the Quran: *"Everything is subject to destruction, except the Face of Allah."* According to Nursi, this verse educates people to realize that under the bad influence of the lusts that dominate them, humans tend to think that they are truly free and exist by themselves⁴⁷. Therefore, he went so far as to claim a number of deities upon himself and rebel against his Creator, who certainly deserved more worship.

Based on this, Nursi invites people to see everything other than God in relation to something that is temporal. That is, every human being must realize that everything and by virtue of its intrinsic nature, really has no true existence, is dependent, does not last long, and ultimately perishes in mortality.⁴⁸

At this stage of reflection, Nursi reminded a fundamental principle that all the existence of life, including humans and all activities related to it, if apart from divine values, all of them will perish without a trace in worldly mortality⁴⁹. Anyone who attaches his heart to the reality of the mortal world and all its attributes, in Nursi's allegory, is like people holding a mirror facing a palace, country, or garden, so that the palace, country, and garden appear in the mirror earlier. However, if the mirror is moved and changed just a little bit, there will be chaos in the mirror image.⁵⁰

⁴⁷ Darwis A Soelaiman Et Al., "Filsafat Ilmu Pengetahuan Perspektif Barat Dan Islam" (N.D.): 198.

⁴⁸ Asep Sulaiman, *Mengenal Filsafat Islam* (Bandung, Indonesia: Yrama Widya, 2016).P.18

⁴⁹ Syauqi, "Mengenal Risalah Nur Karya Said Nursi Dan Metodologi Penafsirannya."P.32

⁵⁰ Badiuzzaman Said Nursi, *Murayid As Syabab* (Jakarta: Risalah Nur Press, 2021).P. 66

However, if human life with all the trinkets of other life that accompanies it is associated with divine principles, all of them will produce the fruit of eternity in the sight of God. In addition to humans having a mortal age, he also has an eternal life in terms of his heart and spiritual life. Both will continue to be perfectly actualized and alive through knowledge of God, love for Him, devotion to Him, and pleasure in Him, so that all activities and mortal ages become eternal ages.⁵¹

Therefore, the most important thing for humans to do and the greatest task that humans have is to strengthen bonds and relationships with the Almighty and Great Essence and hold on to His glorious names.⁵² Because, what is sacrificed in the way of the Eternal Essence, will surely receive a kind of eternal nature as well.

The Concepts Of Spirituality Development In Psychology Perspective Badiu'zzaman Said Nursi

In *Risalah al-Nur*, Said Nursi describes quite a number of arguments that can ideally actualize as the concepts of spirituality development in psychology perspective Badiu'zzaman Said Nursi. The concept are contained in four steps, namely; (1) Through The Light Of Faith In God, (2) Through Holistic Devotion (Worship) To God, (3) Manifesting The Name Of Allah Which Is Reflected In Them, And (4) Following The Path Of The Qur'an Or The Path Of Essence. Here's The Explanation.

1. Based on Faith in God

In the perspective of Said Nursi, the development of human spirituality must be in a circle of faith in God. Every human being, by nature, has great potential that God has placed

⁵¹ Badiuzzaman Said Nursi, *Al Mi'raj An Nabawi* (Jakarta: Risalah Nur Press, 2022).P. 45

⁵² Badiuzzaman Said Nursi, *As Sunnah An Nabawiyah Mirqab Wal Mi'raj* (Jakarta: Risalah Nur Press, 2021).P. 52

within them. For Nursi, every human being is an extraordinary masterpiece of God and the most gentle and sublime miracle of His power. Because God has created humans as one of the special creatures who are able to actualize all the manifestations of Allah's name. He has created man as the center of the orbit of all His inscriptions and made him a miniature and model of all entities of the universe.⁵³

All potentials that exist in humans are not independent and stand alone. These potentials are sourced as well as the result of a gift from God Almighty. For this reason, when a servant is going to actualize his great potential, he must have an awareness of faith in the Creator who has given all these great potentials.⁵⁴ When this sacred relationship is broken, humans only have material aspects and no longer have a relationship with spiritual aspects. As for the material aspect, because it is pseudo and ephemeral, it does not become a standard for assessing the actualization of great human potentials.⁵⁵

Nursi places great emphasis on human spiritual development which cannot be taken away from the realm of faith in God. In Risalah al-Nur, Nursi repeatedly emphasized that every human being actually has intrinsic faculties that reside in his heart, soul, and intellect which are not bestowed by God on them only to lead to the material dimension of worldly life which is temporal and insignificant.⁵⁶

⁵³ Badiuzzaman Said Nursi, *Ats Samarah Min Syajarah Al Iman. Terj. Fauzi Faisal Babreisy* (Jakarta: Risalah Nur Press, 2019). P. 21

⁵⁴ Hamid Fahmy Zarkasyi Et Al., “Konsep Psikoterapi Badiuzzaman Said Nursi Dalam Risale-I Nur,” *Tsaqafah* 15, No. 2 (November 4, 2019): P. 212-214.

⁵⁵ Badiuzzaman Said Nursi, *Al Kalimat As Shaghirah Fil Aqidah Wal Ibadah* (Jakarta: Risalah Nur Press, 2021).P. 34

⁵⁶ Syauqi, “Mengenai Risalah Nur Karya Said Nursi Dan Metodologi Penafsirannya,” *Maghza* 2, No. 1 (2017).P. 43-44

2. Through Devotion/Worship to God

The second factor in the development of human spirituality requires every servant to do service to his Lord. This dedication factor is a further consequence of the faith factor. Here faith should not stop at the dimension of faith an sich, but requires implementation in the form of devotion to God as widely as possible⁵⁷. In this context, Nursi explained that in humans there are two sides, namely leading to the pseudo-life of the world from the side of egoism and leading to eternal life from the side of devotion.

On the first side, according to Said Nursi, humans are weak creatures⁵⁸. Human desires are as weak as a hair, human strength is limited by very limited talents, human life is as short as a flash of light when compared to the life of the world, and our material existence is a minuscule thing that will decay In this world, humans are nothing more than members of a species that is weak among the countless other species scattered throughout the universe.⁵⁹

Meanwhile, on the second side, especially when viewed from the helplessness and poverty that leads to devotion to God, humans have a broad and inclusive scope⁶⁰. The All-Wise Creator has instilled in man an infinite powerlessness and immeasurable poverty so that he can become a comprehensive mirror reflecting

⁵⁷ Ahmad Fajar Shodik, Muhammad Faiz, And Hasbi Sen, "Pemikiran Politik Kebangsaan Said Nursi Di Tengah Transisi Turki Menuju Republik," *Al'adalah* 23, No. 1 (April 19, 2020): 45–64.

⁵⁸ Masrur, "Peran Agama Dalam Kesehatan Mental (Kajian Psikologis Atas Kisah Maryam Binti Imran Dalam Qs Maryam: 18-22)," *Akademika* 14, No. 2 (2020). P. 21-23

⁵⁹ Badiuzzaman Said Nursi, *Short Words: On Life, Belief, And Worship* (Istanbul: Sozler Publication, 2019).P. 38

⁶⁰ Zarkasyi Et Al., "Konsep Psikoterapi Badiuzzaman Said Nursi Dalam Risale-I Nur." P. 218-222

the infinite manifestations of God's love and power, wealth and mercy. With that devotion, humans will gain unlimited power and infinite intrinsic wealth.

In order to strengthen this argument, Nursi presents an interesting analogy. Humans are actually like seeds because humans have the potential to reach and achieve perfection. A seed is endowed by Almighty God with great potential and destined to make an impact.⁶¹

According to Nursi, if we plant the seeds of our potential in the “land of worship” with the “water of Islam” and the “light of faith” according to the provisions of the Qur'an, and if we use our spiritual faculties for their true purpose, we will grow into eternal great trees whose branches stretch to the Barzakh Realm and the world where our deeds take specific forms in the afterlife.⁶²

Thus, the development of the human personality is essentially realized only by orienting its essential devices in the form of the heart, soul, and intellect along with all other human faculties towards eternal life by carrying out the task of service in accordance with each of these human faculties⁶³. At this point, it is no exaggeration if Nursi asserts that human nature with a number of intrinsic faculties that God has placed on him is authentic evidence that he was created to fulfill a devotion to his God. So that the development of human personality can only be fully

⁶¹ Badiuzzaman Said Nursi, *Malāḥiq* (Istanbul: Dār Sūzler Li Al-Nasyr, 2019).P. 50

⁶² Badiuzzaman Said Nursi, *Al Maktubat* (Jakarta: Risalah Nur Press, 2020).P. 211

⁶³ Fuad, “Psikologi Kebahagiaan Manusia,” *Jurnal Komunika* 9, No. 1 (2015). P.32-34

actualized by manifesting their faith in the level of devotion to God in the broadest sense.⁶⁴

I would not be able to express how worship can actualize the development of the human personality as beautifully as Nursi's description: "What extends this exalted spirit of man is worship. What places a limit on his powers of passion and anger is worship. What removes the rust of nature, which tarnishes his external and inner faculties and senses, is worship. What makes man attain to the perfection for which he is destined is worship. The most exalted, the subtlest relation between worshipper and Worshipped One, servant and Maker, is worship."⁶⁵

3. Manifesting God's Names

Said Nursi repeatedly stated that humans are the best works of God who are able to fully reflect God's attributes. In humans, God has instilled a great potential where humans can display all the majesty of God's name actually in themselves. In Nursi's view, humans can be mirrors that implement the names and attributes of God, summarized in the three dimensions of human life ⁶⁶.

First, just as the darkness of the night shows the presence of light, all human beings through their weakness and helplessness, their poverty, their shortcomings and all their defects show the presence of God's strength and might, His riches and glory and His sufficiency and perfection.⁶⁷

⁶⁴ Badiuzzaman Said Nursi, *An Nawafidz* (Jakarta: Risalah Nur Press, 2020).P. 60-61

⁶⁵ Nursi, *Risalah Ila Kulli Maridh Wa Mubtala. Terj. Fauzi Faisal Bahreisy*.P. 47-48

⁶⁶ Ali Muhammad, "Qur'anic Scientism In Bediuzzaman Said Nursi's Risala – I- Nur," *Qijis: Qudus International Journal Of Islamic Studies* 5, No. 1 (2017).P.22-25

⁶⁷ Nursi, *Haqiq Al Iman*.P. 24

Through verbal weakness, deficiency, and powerlessness, humans intrinsically call on Allah, *al-Qadir wal Qabbar*, the Almighty and Mighty God. Through the language of poverty, humans naturally always call on Allah *al-Razzaq wa al-Ganiy*, God who is the Giver of sustenance and the Most Rich. Borrowing Nursi's beautiful words directly: "*Like you learn of His Name of Provider through hunger, come to know also His Name of Healer through your illness*" Giver of sustenance, then with the disease that covers you you are also brought to understand the sanctity of Allah's name as al-Shaafi, the God who heals.⁶⁸

Second, as the best created beings, humans have potentials, such as strength, ability, power, possession, hearing, and sight. Each of these powers and abilities, their hearing and sight, as well as the knowledge and thoughts they possess are essentially from Allah, the All-Powerful and All-Powerful, the All-Seeing and the All-Hearing, and the All-Knowing and All-Owning God. All human potentials are a reflection of His attributes which He has entrusted to each of His servants.⁶⁹

Third, as a continuation of the second point, human potential is not only theoretical, but also at the practical level; not only in the subjective aspect, but also in the objective; not only normatively, but actually incarnated at the empirical level. When man builds a building, he manifests the names of God the Maker, the Creator, and the Giver of Forms.⁷⁰

Nine centuries before Nursi, Hujjatul Islam Imam Ghazali had explained that humans are loved by God, then He will distribute a glimmer of His greatness to that person. With the nature of *al-Qaniy*, for example, God Almighty, He will transfer power to loved ones until he has power beyond the calculations of

⁶⁸ Nursi, *Al Lama'at*.P. 210-211

⁶⁹ Nursi, *Haqaiq Al Iman*.P. 27

⁷⁰ Nursi.P. 34

most humans. As *al-Alim*, the All-Knowing God, He will bestow knowledge on His beloved servant, both concrete and some abstract things. That's how it goes. In this context, humans with all their potential, are able to approach the attributes of Allah to an unimaginable level.⁷¹

So that through the best patterns and the most beautiful creations, humans show the names of the Most Gracious and Most Merciful God. Nursi invites humans to always reflect, especially contemplation about oneself (read yourself) so that they can reflect the names and attributes of the Eternal God in a holistic manner. holistic and incarnate a real human (a true man).

4. Follow the Instructions of the Qur'an

Said Nursi did admit that there are various means to achieve the perfection of human self-actualization, especially in knowing the nature of oneself and God, in addition to the way of the Qur'an. In Nursi's view, there are at least four tools that can be used to reach the perfection of human spiritual development in knowing God.

First, the path of the wise Sufis to self-purification and spiritual enlightenment ⁷². In Letters, Nursi explicitly acknowledges the various benefits of the Sufism path that offers enlightenment for those who practice it. Even in one of Nursi's appreciations for the way of Sufism, he stated that through a journey with the heart and a relentless struggle against the temptations of Satan and his personal desires, it is possible for a Sufism practitioner to become a perfect human being. Namely by becoming a true believer and a perfect Muslim so as to achieve the truth or essence of faith and

⁷¹ Al-Ghazali, *Ihya' Ulumuddin* (Beirut-Libanon: Darul Kitab, 2018).P. 324

⁷² Ibrahim, "Unsur Sufisme Dalam Konsep Pendidikan Said Nursi," *Nizham* 4, No. 2 (2015).P.32

Islam⁷³. Therefore, as a sincere servant of Allah, he is also a guardian and lover of Allah, a mirror that reflects His name and attributes, becomes the best patron and proves the superiority of mankind over the angels. They also fly through the highest human degrees with the wings of faith and practice of sharia so that they can achieve eternal happiness even in this worldly life.⁷⁴

Nursi acknowledged that the Sufi paths can lead those who practice them to become guardians and lovers of Allah, able to present the attributes of Allah in their entirety, show their superiority over the angels, and present them as perfect human beings (human being)⁷⁵. Although Nursi admits that the many benefits of the Sufism path and the Sufi methods are their interpretation of the Qur'an, over time there have been many deviations in it.⁷⁶

Second, the way of theologians (mutakallim) who use logical or deductive arguments about human understanding of His Creator.⁷⁷ In the context of theology, Nursi also admitted that the concepts built by theologians were originally based on the Qur'an and attempted to interpret the Qur'an with a logical approach. But

⁷³ Suteja, *Tokoh-Tokoh Tasawuf Dan Ajarannya* (Sleman: Deepublish, 2012).P.12

⁷⁴ Badiuzzaman Said Nursi, *Mursyid Akhwat Al Akhirah* (Jakarta: Risalah Nur Press, 2020).P.55

⁷⁵ Fahmi, "Perjuangan Badiuzzaman Said Nursi Dalam Membendung Arus Sekularisasi Di Turki," *Jurnal Peradaban Dan Pemikiran Islam* 3, No. 1 (2019).P.9

⁷⁶ Ibrahim, "Unsur Sufisme Dalam Konsep Pendidikan Said Nursi."P. 32

⁷⁷ Kharis Ma'ruf, "Humanisme Pendidikan Islam Perspektif Badiuzzaman Said Nursi," *Analisis: Jurnal Studi Keislaman* Vol. 17, No. No. 2 (2017), P.62.

again, with the passage of time, theological methods become so complicated and there are various doubts in them.⁷⁸

Third, the way of the philosophers. Of course, many brilliant philosophers have constructed brilliant arguments that can bring enlightenment to human life ⁷⁹. However, according to Nursi, many philosophers' views are actually contaminated with doubts and false fantasies.

Fourth, is the best way of the holy Qur'an which is transparently able to show the throne of perfection with its amazing language, beautiful style, dazzling straightforwardness of argument, and incomparable completeness ⁸⁰. In Nursi's view, the path of the Qur'an is the most direct and shortest path to spiritual enlightenment, so it is universal, that is, it is possible to bring enlightenment to all mankind.

In connection with the best way of the Qur'an, Nursi formulated major steps for the development of personality spiritually. Although all true paths can be taken from the Qur'an, according to Nursi there are several paths for spiritual personality development that are shorter, safer, and more general than others. The steps that Nursi explored from the Qur'an include four major paths, namely recognition of one's own powerlessness (impotence, al-'ajz), poverty (poverty, al-faqr), compassion (compassion, al-syafaqah), and reflection (reflection, al-tafakkur).⁸¹

⁷⁸ Badiuzzaman Said Nursi, *Al Mu'jizat Al Qur'aniyah*. Terj. Fauzi Faisal Babreisy (Jakarta: Risalah Nur Press, 2019).P. 11

⁷⁹ Nusaibah, "Peranan Religiusitas Dan Kecerdasan Spiritual Terhadap Peningkatan Kesejahteraan Psikologis," *Psychological Journal Science And Practice* 1, No. 1 (2021).P.17

⁸⁰ Zarkasyi Et Al., "Konsep Psikoterapi Badiuzzaman Said Nursi Dalam Risale-I Nur."P.217

⁸¹ Nursi, *Sirah Badiuzzaman Said Nursi*. Terj. Fauzi Faisal Babreisy.P.

In Nursi's view, all religious obligations, ritual prayers of prayer and accompanied by remembrance afterward in *istikamah*, as well as avoiding major sins, minor sins, and various diseases of the heart, are fundamental principles that must be fulfilled first by anyone who will undergo self-spiritual development in approaching God. All of these fundamental principles are closely related to the four major steps constructed by Nursi.

Conclusion

From the explanation above, it can be concluded related to the concepts of personality and spirituality development in psychology perspective Badiu'zzaman Said Nursi. In this context, Badiuzzaman Said Nursi initiated a concept of how to develop the development of one's personality and spirituality in psychology as a solution to the problems faced by humanity today in the form of globalization, westernization, secularization and liberalization which makes humans lose direction and grip on life. According to Badiu'zzaman Said Nursi, the concept of personality development in psychology are divided into four types, namely: (1) The acknowledgment of one's powerlessness before god almighty, (2) The acknowledgment of self-poverty towards the almighty god, (3) Expect god's love, (4) do reflection or meditation. While the concept of spirituality psychology in the perspective of badiuzzaman said nursi are divided into four types, namely: (1) Through the light of faith in god, (2) Through holistic devotion (worship) to god, (3) manifesting the name of allah which is reflected in them, and (4) Following the path of the qur'an or the path of essence.

Nursi acknowledged that the Sufi paths can lead those who practice them to develop their personality and spirituality, able to present the attributes of Allah in their entirety, show their superiority over the angels, and present them as perfect human beings (human being). Even though he draws directly from the source of the Qur'an, Nursi also emphasizes that the fundamental

principles of these paths must follow the Sunnah of the Prophet Muhammad, carry out religious obligations, stay away from major sins, and perform the five daily prayers with *istikamah* and accompanied by *dhikr* afterwards. Thus, the construction of Nursi's spiritual personality development process, the substance of which is to return to the Qur'an and the Sunnah of the Prophet.

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