

# God has Chosen Me as a Healer: A Biographical Study of The Spiritual Journey of Muhammad Arfaiz

Mutiara Henni Damayanti<sup>1\*</sup>, Hayatun Naimah<sup>2</sup>, Viola Rakhmawati Supratman<sup>3</sup>, Salsabila Aini<sup>4</sup>, Azzahra Jihan Chani<sup>5</sup>, Fithricia Ekayuni Poerwanti<sup>6</sup>, Ina Annisa Putri<sup>7</sup>, Raeshanthy Zsazsa M H<sup>8</sup>, Amanda Erdiana Syifa<sup>9</sup>, Hendro Prabowo<sup>10</sup>

{[mutiarahd@staff.gunadarma.ac.id](mailto:mutiarahd@staff.gunadarma.ac.id)\*}

<sup>1,2,3,4,5,6,7,8,9,10</sup>Faculty of Psychology, Gunadarma University Depok

**Abstract.** Muhammad Arfaiz (MA) is a healer born on May 22, 1977, with a strong spiritual experience. This study aims to describe in depth the spiritual journey of MA. The research method used in this study uses a qualitative biographical method to understand the process and stages of the subject's spiritual awakening. Data collection uses direct and indirect in-depth interviews with MA. Biographical analysis techniques are used to identify a series of stories chronologically and comprehensively about his life experiences from childhood to adulthood. Chronologically, the results of the study include: 1) spiritual crisis, namely experiencing weird illnesses, seeking treatment, dialogue with demons, attempting suicide, and experiencing out-of-body experiences; 2) spiritual emergence, namely the spiritual awakening of MA followed by clairvoyance and being able to access religious symbols as well as several characters, 3) Spiritual seeker: the search for a job that is appropriate to spirituality, which includes getting a life teacher (visible or invisible), and the second acceleration of puberty. 4) Become a healer, full-time, using several healing methods, including egg acupressure, long-distance bioenergetic and bioenergetic, chakra methods, opening auras, aura points, maximizing chakra points, palm reading, psychics, healing through nerve points, face acupressure, and tai chi. These results are expected for psychology to be able to clearly distinguish between pathology and spiritual awakening.

**Keywords:** Biography, Clairvoyance, Healer, Spiritual Crisis, Transpersonal Psychology.

## 1. Introduction

Muhammad Arfaiz, a name that may not be commonly known but has a life experience of deep meaning, He is a man born in 1977 who believes that God has chosen him as a healer. However, the process towards this role of healer was not easy for him, as he had to go through events that were not only confusing to him but also unwanted. But these events were transformative experiences that significantly shaped his spiritual self. Arfaiz actually wanted to be an ordinary human being, but the experience of a spiritual crisis made him unable to choose to be an extraordinary human being.

In general, humans are beings with a spiritual dimension in addition to the physical, psychological, and social dimensions. The spiritual dimension is concerned with the search for meaning and purpose in life, as well as relating to something greater than oneself, such as God, nature, or universal values. The spiritual dimension can provide a source of strength, hope,

peace, and happiness for humans. However, in the course of one's life, there are often experiences that transcend the boundaries of the material world and enter deep spiritual territory that threaten an individual's balance and well-being. Phenomena that can occur in this context are spiritual *crises* and spiritual *emergence*. A spiritual crisis or spiritual awakening is related to a spiritual or intuitive experience that arises in a person's life. In the face of such events, individuals experience difficulty coping with experiences that arise suddenly, such as newfound psychic or intuitive abilities, intense emotions, visionary experiences, recollection of trauma, or experiencing deep questions about life or life purpose (1). The symptoms that arise in these spiritual crises can be frightening and confusing and are often misdiagnosed as physical and mental illnesses. The distinction between a spiritual crisis and an episode of illness is often difficult to make until the individual experiencing it recovers and is able to better describe their experience (2).

Transpersonal psychology has revealed that a spiritual crisis is a type of developmental crisis that is not pathological. These crises can have a powerful transformative effect on a person's life when given support and allowed to reach their endpoint. The concept has gained popularity in the last decade and encompasses a wide range of phenomena, from the unfolding of psychic or paranormal abilities to the emergence of various altered states of consciousness (3). In the view of transpersonal psychology, a spiritual crisis is not something to be avoided or considered a mental illness, but rather a call for deeper growth and transformation. In dealing with a spiritual crisis, it is important for individuals to engage their inner dimension and accept that the process of treatment or growth is not always comfortable. The presence of deep awareness and a willingness to deal with the emotional pain that may arise in this process is an important step towards recovery and deeper spiritual growth (4). When individuals face significant challenges and changes in their spiritual journey, these crises can open the door to new experiences and a deeper understanding of human existence.

The problem this paper focuses on is to describe in depth Muhammad Arfaiz's spiritual journey as a *healer* and understand its influence on his life. The benefits of this research can extend the knowledge and previous research on individual spiritual experiences. To answer the research question, the researcher will use a qualitative method of the biographical type with data collection through interviews to find out a detailed description of Muhammad Arfaiz's life and his spiritual experiences from childhood to adulthood. Thus, the purpose of this study is to describe in depth the spiritual journey of Muhammad Arfaiz.

## **2. Literature Review**

The theory used in this study falls within the field of transpersonal psychology. Transpersonal psychology is the fourth school in psychology, after the three previous schools, namely psychoanalysis, behaviorism, and humanism (5). Transpersonal comes from the combination of the words "trans," which means through, and "personal," which means self, so it can be said that transpersonal discusses or examines experiences outside or beyond the boundaries of the individual self, including in the context of spiritual experiences (6). Daniels (7) argues that transpersonal psychology is a branch of psychology that pays attention to the study of deeper and broader states and processes of human experience, or a greater sense of connectedness to others and the universe that is included in the spiritual dimension.

Transpersonal psychology itself seeks to examine and foster spiritual experiences in the context of psychology and is a bridge between psychology and the spiritual aspects of religious experience (8). Spirituality is the basic experience of humanity in relation to things such as God, the height of nature, love, purpose, and ideality (9). Human spiritual experiences can range from ordinary experiences in daily life to extraordinary human experiences such as *Exceptional Human Experience* (EHE), which include: 1) mystical experiences and unification; 2) *psychic* experiences (telepathy and *clairvoyance*) that are difficult to explain scientifically; 3) *encounter* experiences (direct confrontation or other involvement of one individual with another); 4) "normal" experiences in the form of *spontaneous healing* experiences, caring for others (*compassion*), and altruism; and other experiences such as OBE (*out of body experiences*), NDE (*near death experiences*), occult knowledge, aura, and astral travel (6).

In relation to the experience of spirituality, transpersonal psychology seeks to recognize, understand, and transcend spiritual states within the human level of consciousness. Similarly, John Davis (10) also said that transpersonal psychology is directly related to spirituality, which includes the study of humanity's highest potential as well as recognizing, understanding, and transcending *states of consciousness*. *The states of consciousness*, also called *the altered states of consciousness* (ASC), are a person's experiences of crossing the boundaries of ordinary consciousness, for example, dimensional experiences, experiences of entering the mystical realm, mystical unity, inner communication, meditation experiences, and so on (11). The phenomena of OBE (*out-of-body experiences*) and NDE (*near-death experiences*) are changes in the level of consciousness that occur in special situations or *altered states of consciousness* (ASC).

*Out-of-body experiences* (OBEs) are experiences where a person can see the world from outside their body (12). In addition to OBEs standing as a phenomenon, OBEs are also one of the stages in a *near-death experience* (NDE). Moody (13) defines *near-death experiences* as a profound spiritual event that occurs uninvited in some individuals at the point of death. The main characteristics of NDEs include seeing bright lights, floating through tunnels, having out-of-body experiences with clear sensory awareness, inner communication with spiritual beings and deceased relatives, family, or friends, reviewing life (recalling things in life), and all occurring when a person is at the point of death.

Spiritual experiences are often called *peak experiences*. In transpersonal psychology, *peak experiences* are considered important for initiating the transformative changes required to achieve self-realization (14). This is in line with Maslow (in Krems, Kenrick, & Neel, (15)), who stated that *peak experiences* play a very important role in the self-actualization phase. According to Leach (16), a *peak experience* is a valuable experience characterized by high perceptual intensity, depth of feeling, or a strong sense of significance so that the experience stands out in the individual's mind in relatively fixed contrast to surrounding experiences in time and space. Maslow (17), who found that individuals who experience *peak experiences* become more loving and accepting of their lives, have a change in outlook on life, and have an increased awareness of spirituality.

### **3. Method**

The method used in this research is a qualitative type of biography. A biography is a detailed description of a person's life that contains a description of the important events experienced by

a person in his life that affect the development and formation of that person's personality (18). Biographies are written by other people, whether the character is alive or dead (19). The purpose of biography is to reveal *turning points* or epiphanies, namely interesting experiences that greatly affect or change a person's life (20). Biography is the object of this research because, as a *healer*, Muhammad Arfaiz has experienced a series of spiritual events in his life. These spiritual experiences changed his life significantly and led him to become a well-known *healer* in Bali and abroad. Data were collected using *in-depth* interviews and biographical analysis techniques to identify a series of chronological and comprehensive stories about his life experiences from childhood to adulthood. According to Utama (21), biographical data analysis techniques are carried out in several stages, namely: 1) organizing objective experiences about the respondent's life, such as the stages of life's journey and experiences. These stages are in the form of stages of childhood, adolescence, and adulthood, which are written chronologically, such as educational, marriage, and work experiences; 2) Read the entire story, then reduce and code it; 3) The story obtained is then arranged chronologically; 4) Identify and examine the meaning of the story presented, looking for epiphanies from the story; 5) Look at structures to explain meaning, such as social interactions within a group, culture, ideology, and historical context, then interpret the individual's life experience; 6) The respondent's life history is written in the form of a narrative that focuses on the process in the individual's life, theories related to his or her life experience, and the uniqueness of the individual's life.

## **4. Result**

### **4.1. Life History**

Muhammad Arfaiz, also known as Faiz, is a man who was born on May 22, 1977. He is the first of seven children. Faiz started his education at elementary, junior high, and high school in the East Jakarta area. In 1996, Faiz majored in engineering at the Respati University of Indonesia. However, he only sat in college for 1 year and 3 months. Faiz decided not to continue his studies because of his family's unstable economic conditions. Currently, Faiz and his family live in an area in East Jakarta.

Since childhood, Faiz has lived and was raised by his grandmother and grandfather because his parents, who were soldiers, had to serve outside the city. Faiz's grandmother and grandfather played an important role in guiding and educating him. They taught Faiz to live with simplicity and concern and to help the family business process coconut shell waste. The strict upbringing Faiz received from his grandmother and the daily activities involving hard work have shaped him into a strong and resilient figure. Faiz learned the values of simplicity, hard work, and perseverance that influence his personality to this day.

After deciding to quit college in 1996, Faiz decided to work. His first job was as a *security guard* at a batik shop in North Jakarta from 1997–2000. It was here that Faiz met a woman who captured his heart. In 2000, Faiz decided to quit his job as *security*. In the same year, he started a new job as a supervisor at a paint company from 2000–2002. Then, in 2002, Faiz made the decision to marry his girlfriend after a 5-year relationship.

### **4.2. Spiritual crisis**

In his married life, Faiz began to experience many trials that were the beginning of his spiritual journey. During the first 4 months of his marriage, Faiz suddenly fell ill. Every day, Faiz felt

pain all over his body, like his head was about to burst and be stabbed, his stomach felt like it was about to explode, and his chest hurt. At that time, Faiz went to the doctor, but the doctor could not find the cause of his illness. Finally, Faiz was taken by his parents to Sukabumi for treatment by the *kyai* (Islamic leader) there. But strangely, the *kyai* who treated Faiz died one week after the treatment. Then he went to the next *kyai*, called Kyai H.R., also in Sukabumi. There, Faiz finally found out that all this time he had been sick because someone did not like him where he worked. After undergoing treatment with Kyai H.R., the same incident repeated itself; exactly 1 month after treatment, the *kyai* died. Finally, Faiz went to Mr. T, where Mr. T was an acquaintance of his parents. At that time, Mr. T said that when Faiz's child was born and named "Sofiana or Sofiani", Faiz would recover. One month later, Mr. T finally died. Because of this incident, Faiz surrendered to God about his illness because of the events that made him think that no one could cure him. Even so, for 8 months of illness, Faiz continued to fight his illness by continuing to worship Allah.

In the ninth month, Faiz began to wake up, although there were still feelings of wanting to end his life. Arriving in the 10th month, Faiz's first spiritual journey was meeting the devil, who told him that he would not die, no matter what he did to end his life. The incident occurred repeatedly until finally the devil, who came, told Faiz to hold electricity to see if he died or not. It turned out that Faiz did not die; he just bounced off the wall and was not injured. The next suicide attempt was to drink paint, thinner, and mercury brought to the house from where Faiz worked. Faiz confidently drank the paint to prove that he could die. However, Faiz only had a stomach ache and no severe reaction. Faiz's final attempt at suicide was with a knife, where he stabbed the knife towards his heart and inserted his hand into the stab wound. After realizing what he did with the permission of Allah by saying "*Allahumma Sholli Ala Sayyidina Muhammad Wa Ala Ali Sayyidina Muhammad*," he did not die, and the blood flowing from the stabbing stopped instantly. From that incident, Faiz realized that any attempt he made to commit suicide would not make him die. Faiz then prayed for forgiveness from Allah.

#### **4.3. The healing process**

As a result of this incident, Faiz was often insulted, considered crazy, useless, and accused of learning a science. After 1 year, Faiz began to accept the process he went through sincerely, and after 3 months, his daughter was born in 2003, and his health began to recover. Faiz was able to control his body, began to move his hands and feet, felt lighter, and began to have the spirit to live again. However, his wife began to lose patience and asked Fauzi to divorce him. Faiz accepted and said he too would not live long and prayed that his wife would get better than him, but his wife rethought her request and chose to continue living with Faiz. From there, Faiz began working odd jobs to support his wife and child as an *ojek pangkalan* (motorcycle taxi base) near his house.

Since recovering, he felt that the spiritual process had ceased to exist. However, at one point, Faiz saw the sun split into two and the human body become fragmented, as well as his own body. In addition, after Friday prayers, Faiz could suddenly see human skulls and organs. His hands moved by themselves, writing symbols. As a result of this incident, Faiz has the ability to see and write Javanese, Arabic, Rajah, and Sanskrit symbols. He also began to hear voices coming from the *Guru Mursyid*, a teacher who teaches the teachings of a *tariqah* and guides him to get as close to God as possible. Not only that, when Fauzi was doing *dhikr*, his body suddenly levitated and said recitations other than those taught in Islam, such as Hinduism and Buddhism, such as "*Lailahailallah, Lailahailallah, Lailahailallah*" to "*Ya Sangiang Widhi*

*Wasa Ya Sanghyang Widhi, Ya Sang Tunggal, Ya Sang Tunggal*” then “Sang Agung” to “Sang Widhatar Utama” and “Sang Buddha”. Then, Faiz was shown the actual ascension of Prophet Isa and the symbol (cross) of Prophet Isa. At that time, his hands seemed to move straight to the right and left like a cross symbol, and his head was facing up instead of down. The meaning of the symbol for him is the ultimate surrender—that life is only for Allah.

#### **4.4. Becoming an Advisor and Meeting Master Daru**

By 2004, Faiz felt normal again. However, his brother considered Faiz an *orang pintar* (smart person) who could help others, so Faiz was introduced to the general's big family by his father and was eventually trusted to become an advisor to the general's family and two companies of the generals. Before long, Faiz's name became more and more recognized by the community, and many people began to come to his house, such as *Kyai* and *Ustadz*, who prayed at his house. At first, everything went normally; over time, Faiz felt further and further away from his faith, and he began to hide in the general's house. Because Faiz was often absent from his house, these activities began to stop. As a result of Faiz's frequent association with the generals and their families, In 2007, Faiz met Guru Daru, who was giving a talk at one of the general's family offices. While listening to Guru Daru's talk, Faiz felt that the material presented was 80% spiritual. Therefore, Faiz continued to follow whatever Guru Daru taught. Until one day, Faiz asked Guru Mursyid who *Guru Daru* really was and got the answer that *Guru Daru* was just like him but with different tasks. *Guru Daru* is a teacher, and Faiz is a healer.

#### **4.5. Entertaining and teaching**

Around 2008, Faiz tried to move into the *entertainment* world; more precisely, he was recruited by friends to join as a *talent* with artist management under Rumah Totok. Faiz had broadcast several times on local television, bringing treatment methods until he could hold eight outlets under Rumah Totok, which are in the cities of Batam, Bali, and Yogyakarta. Then, in 2009, Faiz was invited by *Guru Daru* to teach in Bali. At that time, Faiz felt sure that he had been directed by Allah to teach about medicine in Denpasar, Bali. In addition, *Guru Daru* also taught Faiz about vibration, interconnection, and visualization. While in Bali, Faiz began to discuss the rules and types of Hinduism with people who were Hindu. At that time, Faiz was highly respected and closely acquainted with priests, *pemangku* (clergy or holy men in the Hindu faith in Bali), *balian* (a person who has the power to cure diseases), and shamans. Faiz also tried his luck by entering the world of shamanism. After about a month, patients often came. But after realizing that Faiz and his wife were often exhausted from receiving guests, Faiz finally left the *entertainment* world and has remained a healer independently until now.

#### **4.6. The Second Puberty**

While Faiz was focusing on spirituality and studying auras, aura points, etc. in Bali in 2012, he was also teaching and healing. Then, while healing, he met a woman from Canada who was spiritually attracted to him. This was because Faiz asked Allah to accelerate the second puberty process, which was at the age of 35. He was afraid of anything that led to eroticism and could interfere with his performance in the healing process. Meeting the Canadian woman and several other women from Europe was an ordeal for Faiz. Luckily, this crisis ended after Faiz consulted and was accompanied by *Guru Daru*.

Initially, Faiz did not realize that his experience of meeting several women from several countries who later expressed love for him was a manifestation of his own request. Guru Daru helped him a lot in coming to the realization that this event, which took several months, was part of his prayers. During the trip with Guru Daru in Yogyakarta, Faiz received a lot of advice, but in the end, Faiz received enlightenment from Guru Daru during Ramadan in Bali.

#### **4.7. Spirit of the Prophet**

After time passed, in 2019, Faiz was invited to Austria by one of the clients in Bali. In Austria, Faiz had 150 participants; every day, Faiz handled 10–12 participants. When he reached 120 participants, Faiz felt very overwhelmed, and his energy ran out. Faiz asked to rest for an hour and was escorted to the oldest church in the city of Vienna. At the church, Faiz asked for help to be energized by Allah through the Prophet Isa through the media of the Statue of Jesus and the Statue of the Virgin Mary. After praying for the religion he believed in and thanking him, Faiz proceeded to handle the other participants. Within 3 weeks, 150 participants could be completed properly.

Until now, one of the interesting experiences of the healing process carried out by Faiz is that Faiz treated a patient of Hungarian nationality who was initially unable to hear or deaf to be able to hear again instantly. Faiz believes he is only a bridge to Allah. In addition, the reason Faiz continues to pursue spirituality is because he feels that he has gone through various spiritual processes and has been given guidance or a path from Allah.

As for the healing methods used by Faiz, namely his healing methods through *egg acupressure*, bioenergetic and remote bioenergetic methods, chakra methods, open aura method, aura point method by maximizing a person's aura point, the method of maximizing the chakra point as a whole, reading hand lines, psychic, treating through nerve points, then face to face, to *tai chi* or internal energy to help self-healing, Faiz's ability to do this healing is believed to be a blessing given by Allah; some things are learned from certain cultures, while others are things that are self-taught, that is, never learned but can be done yourself.

### **5. Discussion**

Muhammad Arfaiz's spiritual journey can be divided into several parts, namely *spiritual crisis*, *spiritual emergency*, *spiritual seeker*, and *spiritual healer*. Spiritual crisis is described in the literature on transpersonal psychology as a turbulent period of spiritual unfolding and transformation, during which the process of spiritual emergence or awakening becomes uncontrollable for the individual (22). Powerful spiritual energy can affect a person's body and mind, causing fragmentation of the self until the energy can be realized (23). In this study, the subjects experienced trans-dimensional experiences, such as *out-of-body experiences*, entering the spiritual realm, and inner communication. The experience that Faiz had, namely experiencing pain throughout his body until he tried to go to Kyoto in order to heal, Seeing the sun split in two and the human body become fragmented Seeing skulls and human organs I saw and wrote ancient Javanese, Arabic, Rajah, and Sanskrit symbols. I started hearing voices and talking to the *Guru Mursyid*. And was shown the ascension and symbol (cross) of Prophet Isa. Subjects in this study also experienced *near-death experiences*, or in transpersonal psychology, also called *near-death experiences*. These experiences often include a sense of separation from the physical body, a sense of divine revelation, indescribable feelings, a sense that the

experience transcends the personal ego, and encounters with religious and mystical figures or divine presences. This is consistent with Faiz's experience of attempting suicide as a result of his encounter with the devil, who told him that he could not die, such as holding electricity, drinking paint, and the most extreme, sticking a knife into his chest. Then he felt his body levitate after making *dhikr* and reciting recitations other than those taught in Islam, such as Hinduism and Buddhism.

The term "*spiritual emergency*" was coined by Stanislav Grof and his wife Christina Grof as a way of referring to a breakdown of meaning that leads to transformative growth and greater psycho-spiritual health on the part of the individual (24). As Grof (25) describes it, the movement of the individual to a more expansive way of life involves improved emotional and psychosomatic health, greater freedom of personal choice, and a deeper sense of connection with others, nature, and the environment of the cosmos. In this study, the subject experienced a *spiritual emergency* when many people and religious leaders came to Faiz's house to pray. At first, everything went normally. Over time, Faiz felt further and further away from his faith, and he began to hide and return to the path of Allah.

*Spiritual seekers* are people who follow a lifelong path of self-discovery and whose search is the result of life-changing events, such as trauma. *Spiritual seekers* can come from individuals who have a history of health problems that interfere with their daily lives. Such life experiences often lead people to become *spiritual seekers* as a way to accept or understand themselves. During the process of healing themselves, individuals often find that they tend to share their findings with the collective as a way to help others on a similar journey (26). Just as Faiz experienced at the beginning of his spiritual journey, he experienced the ordeal of suddenly falling ill and attempting suicide. Then, during his healing process, he saw what no one else saw, heard, and spoke with the *Guru Mursyid*, and his body levitated during *dhikr*. All that he experienced he told after meeting the person he thought could guide him, namely Guru Daru. Together with Guru Daru, Faiz began teaching and became a healer.

According to the Cambridge Dictionary (27), a *healer* is an individual who has the power to heal sick people without the use of ordinary medicines. Faiz is a full-time *healer* who treats his patients with healing techniques including totok telur, *bioenergetic* and remote *bioenergetic*, chakra method, open aura, aura point, chakra point maximization, reading hand lines, psychic, treating through nerve points, facial massage, and *tai chi*, or internal energy, to help with self-healing. As a healer, Faiz believes he is only a bridge to Allah.

Faiz also felt connected to everything around him by sensing a deep unity between himself, the universe, and the source of life itself. *Peak experiences* have a direct effect on the individual (17). In this study, Faiz felt more peaceful, more grateful, and more able to face life's challenges with calmness and wisdom. Material achievement is no longer Faiz's main focus, but happiness and inner satisfaction are the focus of his life. Faiz feels more responsible, active, and creative. This is in line with Prabowo's (6) opinion regarding individuals who, *beyond their ego*, are characterized by altruism, namely concern for the welfare of others or care about the suffering of others.



## 6. Conclusion

Based on the research that has been conducted, it can be concluded that Faiz experienced a spiritual journey that was quite intense and varied, ranging from an unknown cause of illness, dialoguing with the devil, experiencing an *out-of-body experience*, to a spiritual awakening followed by *clairvoyance* so that at that time he could see religious symbols and several characters and utilize his ability to help others in the role of a *healer*. The spiritual process that Faiz underwent realized that Faiz could go beyond his limits in undergoing a long spiritual process, and it made Faiz realize that the experiences he had undergone were a blessing given by Allah SWT. He feels that Allah SWT has chosen him as a *healer* to help people who are experiencing difficulties in their lives. Faiz considers his duty as a healer a calling and a responsibility that he must fulfill.

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