

TRANSCENDENCE EXPERIENCE OF MULTI-RELIGIOUS SPIRITUAL TRADITION IN THE PERSPECTIVE OF TRANSPERSONAL PSYCHOLOGY

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The purpose of this article is to explore and explain the dynamics of self-transcendence experiences of spiritual-religious traditions from the perspective of transpersonal psychology. The research approach used is qualitative phenomenology. Respondents who participated were three lecturers from higher education of private religious - Islam, Christianity, and Catholicism in Central Java and Yogyakarta. The data collection method utilized is a semi-structured interview. The analysis of data uses Mac Donald's theory about Spiritual Model. The results shows that the self-transcendence can lead to the attainment of identity and maturity in faith. Characteristics of self-transcendence of the three informants can be found in the balance, wholeness, and health-owned, although each informant has his peculiarities and uniqueness of each. The conclusion taken from the study shows that the three informants have similarities in the dynamics of the process of discovery of identity and personal maturity, but they have different process of achieving social maturity.

Keywords: transcendence, experience, multi-religious spiritual, tradition, transpersonal psychology

I. INTRODUCTION

Spirituality is a human experience as well the unique factors that can explain human behavior that is not inherited but become part of the personality (Piedmont & Leach, 2002). Spirituality is a multidimensional construct with properties consisting of the various components of social, behavioral, affective, cognitive, physiological, and experience; it is integrated with the phenomenon of experience that includes religious, mystical, transpersonal, and transcendence; it is experienced by all individuals both in quantity and quality but individually different in expressing it; it is different from religion but reflects the intrinsic religious component; and it includes the beliefs, experiences, and paranormal practices.

Dimensions of spiritual expression (MacDonald, 2000; Macdonald & Friedman, 2002) includes Cognitive Orientation toward Spirituality (COS) like the beliefs, attitudes, and perceptions of reality and the world which is not related to religion. It is important for the proper functioning of spirituality and well-being such as religious insight as well as Experiential / Phenomenological Dimension (EPD) as the spiritual experiences that are natural such as mystical experiences, religious transcendence, transpersonal, and peak experiences. It is also important for Existential Well-Being (EWB) as the feeling of the meaningfulness of the purpose of life, the perception of self and the ability to manage and meet life's challenges.

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It is related to Paranormal Beliefs (PAR) as the beliefs of the existence of paranormal phenomena such as witchcraft and ghosts; and Religiousness (REL) as an expression of spirituality through lifestyle, attitudes and religious practices such as prayer and religious activities as well.

Psychological diagnosis faces challenges when it distinguishes religious, spiritual, and transpersonal non psychopathological experiences with the possibility of psychopathological evidence. Things concerning with this issue are the diversity of experience and value assumptions embedded in diagnostic practices. Theoretical and pragmatic problems are forms of determination of the diagnostic categories, in which religious and spiritual problems always associated with the DSM (Johnson & Friedman, 2008).

Religious plurality is a normal condition in society. Religion is multidimensional. It means that multiple dimensions of spiritual or religious experience can be combined in different ways across the life of the individuals. The results show that the spiritual discourse is often used as a theme like a mystery, strength, meaning, compassion, morality, and social connections (Ammerman, 2010). Other studies (Buser & Buser, 2014) conclude that the emerging themes are related to the spiritual experience such as (1) experience spiritual restlessness, (2) perception of religion and spiritual, (3) the activity of appreciation and respect for religious diversity and spiritual, (4) an increase in self-understanding, (5) the discovery of the values of learning experience, (6) the motivation of learning.

The results show the behavior of an interfaith spiritual transcendence and culture (Anganthi, 2016). This behavior is measured using a scale of spiritual transcendence that can reveal a person's personality and attitude towards spiritual experience. The study is conducted on a sample of the population in India with Hindus, Christians, and Muslims. It is concluded that the measuring instrument spiritual transcendence scale has predictive independent validity of the personality factors. These results that support the use of a scale of spiritual transcendence in diverse samples prove that the spiritual experiences are universal (Piedmont, 2005); (Piedmont, 2007); (Piedmont, Ciarrochi, Dy-Liacco, & Williams, 2009); (Piedmont, Werdel, & Fernando, 2009).

Empirical studies have identified links between religion, spirituality, and health. The linkage is measured by using the global indicators, such as the frequency of arrival to a place of worship, as well as the level of religiosity and spirituality themselves (Hill & Pargament, 2003). Religious and spiritual territory that is associated with physical and mental health is tightly with God, motivation and religious orientation, religious support, as well as religious forces. The findings indicate the presence of various religious and spiritual contributions to the health, welfare, and quality of life.

The linkage between spirituality and personal self has been long known in the study of religious and spiritual systems, while the scientific study of the spirituality

associated with identity began to grow approximately 20 years ago. Special attention is given to illustrate and criticize the transpersonal and conservative perspective by describing the theories that have been proven empirically, such as five-dimensional model of spiritual MacDonald (2009) as a model of spiritual identity formation.

Transpersonal Psychology is a part of psychology that integrates the spiritual aspect and the transcendence of the human experience within the framework of modern psychology, and is known as the spiritual psychology. This study seeks to describe and integrate the spiritual experience into the modern psychological theory and formulates a new theory to cover most of the human experiences. Transpersonal psychology has contributed to the academic world and the study of human development, consciousness and spirituality as well as the area of psychotherapy and psychiatry. However, transpersonal psychology still requires openness and diversity to be present in the vision as one of the disciplines that have relevance to the contemporary human progress.

II. LITERATURE REVIEW

Transpersonal psychology represents a perspective which has an interest in psychological research and clinical practice. Important themes in transpersonal psychology (Walach, Kohls, & Belschner, 2005) are (a) the importance of the spiritual in counseling and psychotherapy, (b) spiritual as a source of health care, (c) a spiritual experience as a container of awareness, (d) extra-Ordinary state of consciousness, and (e) a spiritual crisis. Issues in transpersonal psychology include the development of spiritual self, the self that transcends the ego, peak experiences, mystical experiences, systemic trance, spiritual crisis, spiritual evolution, religious conversion, states of consciousness, and experiences other unusual in human life. The other themes of holistic-integrative psychology, psychology of transformation, including the state of consciousness of a moderate level to a broader approach transcendence and self-fulfillment, are included in the study of transpersonal psychology (Hartelius, Caplan, & Rardin, 2007).

Transpersonal is the experience of self-identity that grows beyond the limits of personal self to expand and strengthen the humanitarian aspects, life, or mental (O'Reilly, 2006). Transpersonal orientation relates to reflection on the question of "who you are" as a form of spiritual excavation (Vaughan, 2010). Life is a journey of consciousness, mental learning process, as well as the opportunity for the growth of enlightenment and awareness to be shared or dedicated, as well as finding authenticity as part of the process of personal spiritual development.

A transpersonal person who has explored the spiritual path or experienced firsthand the lack of landmarks (the void) will not use spiritual path exploration as a means to avoid the existence of reality, but try to cultivate qualities of wisdom, compassion, and love, as well as deal with and manage reality. It means that he

will not avoid or refuse the process of consciousness in the face of reality even though the reality was painful for him. A transpersonal person is usually pleased to have mystical experiences, such as one with nature, a spiritual journey, or feel the togetherness with God which is a form of self-transcendence fully-comprehensive.

Self-transcendence refers to the process of moving experience that goes beyond the boundaries of self and the increased quality of self that is formed on the result of a process of looking at the peak of the wider world (Garcia-Romeu, 2010). Self-transcendence emerges as a key theme in transpersonal psychology and personality theory, for instance the experience of feeling empty (vacuum) in the context of the spiritual as a result of the willingness (sincerity) and purification (authenticity). Psychology is termed as the release of guilt and anger towards the past and the loss of fear of the future. Spiritual experience of this void in the context of health will lead to healing and deliverance. The events experience life as a learning process will lead to the achievement of meaningful enlightenment or liberation. This is a response to the existence of a challenge transpersonal thus creating meaning to life (Vaughan, 2010).

The main problem raised in this article is the dynamics of personal transcendence experiences of diverse religious traditions of spirituality in view of transpersonal psychology. The focus of the article is the experience of transcendence that refers to feelings of self tightly individual with God in different religious traditions: Islam, Christianity and Catholicism. The purpose of articles is to explore and explain the dynamics of self-transcendence experiences of spiritual-religious traditions from the perspective of transpersonal psychology. The exposures to the dynamics of the experience of transcendence are expected to provide benefits in the form of (1) understanding of the formation process of maturity in religion, (2) the meaning of virtue that can be a role model as a result of spiritual maturity, and (3) the identification of universal factors which play a role in relations between adherents of the spiritual-religious traditions are different.

III. METHOD

This study utilizes qualitative phenomenological approach to explore, understand, and describe the experiences of spiritual-religious each informant. All informants who participate in the study were lecturers in higher education private religious (Islam, Protestantism and Catholicism) in Central Java and Yogyakarta. Informants are selected by authorized structural leaders, with the criteria of understanding the values and insights about spirituality-related religious, male, aged at least 30 years old, married, and worked for at least 3 years in private religious higher education institutions. Selection of the characteristics is associated with the purpose of research that focuses on the stages of religious development.

The data collection method utilizes a semi-structured interview based on a structured guide interview material that can be developed in the field. It means that the formula of interview is still open to change and to modify in the amount and content for relevant questions and supporting information that research shows. The list of questions is modified from the measuring instrument spiritual-religious expressions (MacDonald & Friedman, 2002) including (1) making of spiritual-religious; (2) religious history; (3) the principle of spiritual-religious; (4) the perception of God; (5) religious rituals; (6) the role of culture; (7) implementation-religious spirit in everyday life; (8) the experience of the summit; (9) the day religious holiday; (10) the religious life and religious conflict. The analysis of the data uses Mac Donald theory study of Spiritual Identity Model consisting of five dimensions, namely Cognitive orientation toward the spiritual; Phenomenological experience; The existence of well-being; Paranormal belief; and Expression of religiosity.

IV. RESEARCH RESULT

The descriptions of the informants phenomena who participate in the study, namely Im, Kn, and Kk are described below.

(A) Im phenomenon

Im is a man aged 31 years, a Muslim, a lecturer in Islamic-based private higher education in Central Java, he is married with one child, has doctoral program educational background, working at PTS for 5 years. Informant delivers peak spiritual experience when he married a woman who is now a partner. His wife is a lecturer of state university in different cities in the Central Java. Informant has a philosophy implemented when he started a family (married) which is internalized from beliefs in his religion, namely (1) the man is a leader for woman, (2) treat your wife well, and (3) do balanced life (tawazun). The informant says that before marriage he was a kind of individual (rigid) with the principle of 'if you do not like this, then it is not so' with the consequence of having a temper called 'mutungan' (easily to be cranky).

Informant is categorized to person who always failed in finding a life partner. Whenever informant intended to marry a woman, he never accomplished because of various causes, such as the woman refused, her family refused, or the parties themselves and their families refused.

This situation continued until the informant began to set the hearts of the dialogue with God. The informant thought that he could only proposed but God disposed, and finally he accepted God's will. The informant began to understand that, in fact, if man's wish is not the same with the will of God, it will not be possible. Therefore, to overcome the consequences of failure, he, as a man, should be sincere (volunteered himself to follow God's will without feeling forced). Finally,

with the sincere condition, he accepted the will of God to make him comfortable and happy without feeling pressured (stressed) for failure to fulfill his will. Furthermore, the informant had a new understanding that he had to apply the principle of balance (tawazun). It means that to achieve life success one must do his best, work hard according to the procedure (the mechanism of action is right and good), pray for guidance in order to understand and align the will of God with his will.

(B) The phenomenon of Kn

Kn is a man aged 54 years, Protestant, and a professor of private higher education in Central Java. His status is married with two children. His latest education is doctoral program and has been working in one of private university for 20 years. Informant delivers peak experience spiritual prayer time in Goa Maria (a special place to pray Catholics). Informant interprets the Christian spirit through belief in the phenomenon of death as the last place to go to paradise or hell. According to the informant, all humans would not survive because of sin, therefore it should be saved by Jesus Christ as the way of salvation. As Christians, he really believes in the statement.

Furthermore, informant follows the faith in a way that it is submissive obedience to the Lord and depart from evil (the ban), as well as prudent in thinking, saying, and doing well. The temptation comes every time, so in order to avoid that, informant prays everyday as his daily routine and performs fasting every Monday-Thursday and Weton of his family (day of birth in the Javanese calendar) as Javanese ritual. Praying, according to the informant, means making commitment to undergo what is believed and establish communication with God. Informant does praying before starting fasting and every morning of the start of activities for contemplation. On Wednesday and Sunday night at 21:00 to 22:00, praying is done in a special place in Goa Maria to obtain a shady atmosphere, solemn, cool, and comfortable.

Additionally, the use of Goa Maria as a place for praying is also beneficial because there is a statue and cross to help focus in prayer. According to the informant, pray at night is the time to build relationships and actualize themselves with God, so that informant feels close to God and can protect him to avoid temptation. Informant describes that prayers being said to God are according to the problem at hand. When problems are many, crucial, complex and heavy, the informant prays longer and more often because it likens such as being confide.

(C) The phenomenon of Kk

Kk is a man aged 42 years, Christian Catholic, and a private higher education lecturer in Yogyakarta. His status is married with one child and the last education is doctoral program with 17 years of working experience in private university. Informant had his peak spiritual experience when facing the death of his father, and interpreted the meaning of God through the Christian spirit associated with her personal goal. Informant perceives his father is not good because often hurt

himself mentally so that the informant was not happy in his life. A father is considered as a parent that is not ideal. But when her father died, informant realized that God gave unlimited space (bottomless) against his father, and he realized that someone would be prejudiced against God’s good or bad depends on personal perception on understanding people. The informant looked at her father as someone who is stubborn and difficult to give opportunity for others to argue. But apparently God gave flexible space for his father to have dynamization, finding, and prepare him before entering a period of eternity (death) in a beautiful way.

The informant tells a story that a year before his father died, there was a behavioral change in his father. He did ritual prayer of Koronka consistently at 3 p.m. every day. The content of his prayer was remembering the wound of Jesus when he was tortured. Informant assumed that Jesus’s wound was remembered and used to heal his own wound. According to the informant, his father had been doing this ritual for 3 or 4 years before he died. Besides, his father had a ritual bath in the morning at 02.00 in an attempt to clean himself. During the 100 days before death, his father turned into the calm, quiet, never argue, and only commented was nice and kindly towards others. His father also be forgiving, not putting the ego, and tried starting resigned (*semeleh*).

The informant described his father as hypertensive, most impatient, and irritable, and is regarded as a sinner. However, once his father faced the death, God gave the opportunity to face by way of a wonderful way, even a few minutes before death, he still greeted neighbors who went back from the islamic gathering, ate *thiwul* (traditional Javanese food), and had smeared balm (a drug) by his wife. But when the informant’s mother left the room to fetch balm, it turns out his father had died in smile. So for informant, God is the process of traveling as when he saw his father’s death that was first initially considered unjust, but he was still given the opportunity and the freedom to receive forgiveness from God.

The findings indicate that three respondents reach the stage of maturity of identity and self-discovery, although in different developmental stages of maturity. The experience summary of transcendence among the informants can be seen in Table 1.

TABLE I: TRANSCENDENCE EXPERIENCE AMONG INFORMANTS

<i>Num</i>	<i>Dimention</i>	<i>Informant Im</i>	<i>Informant Kn</i>	<i>Informant Kk</i>
1	Spiritual thought	Human needs a balance	Man will not be safe because of sin	Good or bad perception is personal matter
2	Phenomenological experience	Marriage	Silence	Death
3	Welfare Concept	Harmonious will	Building relation and self actualization	Do not burden others
4	Paranormal Belief	Make a dialogue with God	Closness and protection from God	God becomes good model
5	Religiosity expression	sincere	respect	love

According to Table 1, all informants experience a process of spiritual self-transcendence (closeness to God) through various experiences. Aspects of transcendence in spiritual thought mean beliefs, attitudes, and perceptions of the reality of the world that are important to the function of personal and welfare. Aspects of transcendence in the phenomenological experience mean spiritual experiences including the experience of mystical, religious, transpersonal, peak, and transcendence. Aspects of transcendence within the meaning of welfare are associated with meaningfulness, purpose and perception of oneself as a belief in the ability to face the challenges. Aspects of transcendence in paranormal belief mean that there are beliefs about the existence of paranormal phenomena such as extra sensory perception (ESP). Aspects of transcendence in the expression of religiosity mean spiritual expressions which are done through the beliefs, practices, and intrinsically-oriented religious lifestyle. The results of the analysis of the experience of transcendence from each informant are described as follows:

Informant Im, in the aspect of spiritual thought, he demonstrates attainment of self-transcendence through the balance of life. On the experiential aspect of phenomenology it is shown through experience when entering married life, while in the aspect of meaning well-being it is achieved through skill aligning his own will to the will of God. Then on the aspect of belief paranormal it is achieved through the readiness to dialogue with God. Finally, the aspect of religiosity expression is displayed in the form of sincerity to accept reality.

Informant Kn, in the aspect of spiritual thought, he demonstrates attainment of self-transcendence through the idea that every human being cannot survive because of sin. Then on the experiential aspect of phenomenology, he shows an understanding of silence, while the aspect of the meaning of well-being is achieved by building relationships and self-actualization by God. Then the aspect of paranormal beliefs is achieved through feelings and receiving the protection of God. Finally, the aspect of religiosity expression is displayed in the form of reverent behavior.

Informant Kk, in the aspect of spiritual thought, he demonstrates attainment of self-transcendence through the idea that prejudice is good or bad depends on one's perception. The experiential aspect of phenomenology is shown through his experience while viewing the phenomenon of the death of his father. In the aspect of the meaning of well-being, he assumes that it can be achieved through state of a person who is not a burden to others. Then the aspect of paranormal belief is obtained through the example revealed by God. Finally, the aspect of religiosity expression is displayed in the form of love for someone who is not popular.

V. DISCUSSION

Self-transcendence in the Maslow's theory (Koltko-Rivera, 2006) is placed in the highest hierarchy above self-actualization. Self-transcendence has consequences

as follows: (1) the meaning of a more comprehensive review of the self, (2) understanding of the sources of motivation of altruism, social-progress, and wisdom, (3) understanding of violence in the name of religion, (4) the need for integration between the psychology of religion and spirituality in mainstream psychology, and (5) the integration of culture in psychological theory.

Transcendence is defined as ongoing quest toward self-induced and influenced by outside factors (of God), which is found because of the phenomenon of ‘peak experiences and cognitive activity’ as a mystical experience, aesthetic experience, and the experience of emotion. Maslow calls the involvement of cognitive activity as ‘Being-cognition’ or ‘B-cognition’ which is a region of self-actualization although the way they work is different from the self-transcendence (Koltko-Rivera, 2006). Peak experience of self-actualization is often directed toward personal transcendence but remains concerned about them to actualize. In other words, self-actualization is a way of self-transcendence, but do not ignore the existence of self-transcendence of self-actualization. The analogy of the relationship between self-actualization self-transcendence is as depictions of transpersonal psychology and humanistic psychology. Transpersonal psychology is originally referred to as trans-humanistic different humanistic psychology. The differences are as self-transcendence with self-actualization. Observing the results of research that has been presented in Table 1, it can be stated that the transcendence of each informant are different in experience phenomena, processes and meanings, as well as the virtues are produced.

Informant Im experienced transcendence in his early adulthood through the phenomenon of failure in obtaining a life partner. Furthermore, failures of the informant seek an answer to the failure by the philosophy thoughts on the spirit of religious belief. Finally, in his spiritual experience in searching the meaning of failure, the informant gains insight and understanding of life by obtaining a spouse who has been the targets and objectives to be achieved. The process of enlightenment and the meaning of life are obtained when the informant is able to balance the will possessed by the will of the Creator. Furthermore, the findings of the meaning of life by informants are implemented in daily life. Virtue found by the informant in the course of its transcendence is sincerity which, in the classification of VIA (Anganthi, 2016); (Banicki, 2014); (Shryack, Steger, Krueger, & Kallie, 2010), is a group of wisdom and knowledge (wisdom and knowledge) consisting of creativity, curiosity, decision-making, enjoy learning, and insight.

Informant Kn experienced transcendence in the middle of his adulthood through the phenomenon of feeling the silence while he was praying. The informant seeks answers to the solitude experienced by philosophical thoughts on the phenomenon of death that is believed to be the last place to go to paradise (pleasure) or hell (suffering). Finally, in his spiritual experience in searching the meaning of silence, the informant gains enlightenment and understanding of life with the

analogy of silence as a similar phenomenon to death. The process of enlightenment and the meaning of life are obtained when the informant is committed to undergo his belief and establish communication with the Creator. Furthermore, the findings of the meaning of life are implemented in daily life through efforts to avoid the temptations that may lead him to sin. Virtue found by the informant in the course of its transcendence is solemn which, in the classification of VIA (Anganthi, 2016); (Shryack et al., 2010), is a group of simplicity (Temperance) consisting of forgiveness, humility, prudence, and self-management.

Informant Kk experienced transcendence in the middle of his adulthood through the phenomenon of facing the death of his father. The informant seeks answers to the conflict with his father through the philosophy thoughts on the phenomenon of death faced by his father by obtaining a chance from the Creator to prepare for his death. Finally, in his spiritual experience in searching the meaning of the conflict, the informant gains enlightenment and understanding of life through changing perceptions of the Creator who is believed to be an exemplary means for him. The process of enlightenment and the meaning of life are obtained when the informant believes that as a responsible individual informant he should learn to make peace with himself as a means of conflict resolution. Furthermore, the findings of the meaning of life are implemented in daily life through efforts to love neighbor even if he is an enemy to himself. Virtue found by the informant in the course of its transcendence is love which, in the classification of VIA (Anganthi, 2016); (Shryack et al., 2010), is a humanitarian group (humanity) consisting of compassion, kindness, and social intelligence.

Characteristics of individuals who have achieved self-transcendence (Koltko-Rivera, 2006) is a good adjustment (well-adjusted), different from others (differentiated-authenticity), and self-fulfillment (fulfilled individual self or ego). The relation between self-actualization self-transcendence is closed. Self-actualization means that the individual does activities aimed to actualize his own potential, while the self-transcendence means that the individual override the needs of himself (as already fulfilled) to meet the broader needs and quality, such as serving others or society. A culture of instrumental self-transcendence explains how individual differences in understanding and sense of life occur. Results of Schwartz's research show that the self-transcendence reflects universal values, such as understanding, tolerance, and protection applied to the survival and well-being of entire human beings as benevolence or virtue).

Self-transcendence is also interpreted as self-experience integrated with nature, a spiritual journey, and merges experience with God (Vaughan, 2010). Spiritual experience is characterized by admiration or extraordinary conditions, excitement, and a deep peace (Underwood & Teresi, 2002). In order to be whole human beings, human beings need to optimize the capacity of spiritual owned, because with spirituality human beings can develop relationships with themselves, others, and

God. But people often use religious spirit coping strategies both positively and negatively, and do so in the context of how the individual perceives his relationship with God (Greenway, Phelan, Turnbull, & Milne, 2007). This means that individuals need religious spirit coping strategies in some degree of transcendence from the lowest to the highest. When people feel closer to God, transcendence occurs high (positive religious spirit coping strategies), then it is felt that all the problems are easy to solve. But when individuals feel far from God, transcendence occurs low (negative religious spirit coping strategies), it is felt that the life has a lot of troubles. The human health condition can be an example. Humans become healthy if it is able to share the love and forgiveness to others. Revenge and unforgiving conditions cause people pain and these conditions can be an obstacle to be free from the burden or distress. Thus, humans need love and forgiveness to come to spiritual transcendence because love is very crucial for healing and wholeness. Being healthy and convalescent can be an experience of achieving equilibrium.

Logical, mental, emotional, and physical self-awareness and the spiritual existence are the paths to recovery. This is different from positive thinking, because the spiritual transcendence focuses on the absence of unknown fear of a person's consciousness. Spiritual transcendence refers to a person's feelings about the experience of the holy things that affect self-perception, feeling, purpose in life, and the ability to pass a difficulty or a bad experience (Seidlitz et al., 2002). Self-ego will not be able to reach the transpersonal or existential, because self-transcendence is the development of self to transcend self-qualified.

Adult human development, according to the transpersonal psychology, is regarded as a growth towards wholeness capacity of self that includes a balance and integration of the physical, emotional, mental, and spiritual aspects. Transpersonal psychology introduces themes such as authenticity, intrinsic health, and self-transcendence, and it exists as an inclusive approach to the values of diversity and unity, and it is relevant to explain and cope with tragedy or a bad experience (Davis, 2000). Transpersonal psychology also has implications for sustainable growth in life continuously. Human development, according to Kohlberg, is grouped into three phases: pre-conventional, conventional and post-conventional. Practically, it is known as cognitive development, morale, confidence, motivation, and self. Developmental maturity also raises specific and unique virtues (kindness) in each of the stages as described in Erikson's theory of psychosocial development.

The development of pre-conventional or pre-personal is the development of identity that separates "I", "me", and "mine" to show one's ego. This stage has the characteristics of their compliance and penalties, as well as the interests that stand out. Virtue (goodness) that stands out in this stage is a willingness (will), destination (purpose), ability (competence), and loyalty (fidelity). Conventional or personal development is the development of social identity that accepts the agreement as

compliance without the opportunity to think critically. In this condition a person has been able to integrate himself with the society. This stage has the characteristics of any compromise and compatibility among individuals, as well as the orientation of the social order and power. Virtues (goodness) that stand out in this stage are love (love) and attention (care). The development of post-conventional or post-personal is the identity that has reached maturity that can be reflected in happiness or passion although not in a satisfied condition. This phase has the characteristics of orientation on the social contract and the universal principles. Virtue (goodness) that stands out in this stage is wisdom. All three informants in this study have entered the stage of the highest in Maslow's theory, namely the achievement of self-transcendence. However, each informant has the dynamics in the process of achievement.

Informant Im, compared with Kk and Kn, has the earliest stages in chronological age. In other words, the level of attainment of self-transcendence of Im is the fastest compared to those of other two informants. In addition, the phenomenological experience of informant Im is obtained through a pleasant experience (marriage) while the phenomenological experiences of the other two informants, Kk and Kn, are obtained through miserable experiences or sufferings (the death). However, the experience of transcendence of the informants Kk and Im is started from the experience of the internal conflicts of failure, while the informant Kn gains experience of transcendence from everyday experience. Another interesting discovery is the transcendence experience to the informant Kk which is different from Im and Kn related to the discovery of the meaning of self-transcendence life because informant Kk obtains the meaning through events that involve others (external) while both informants Im and Kn obtain the meaning through events experienced (internal) without involving others. In addition, to the well-being meaning, informant Kk emphasises more on the involvement of others; the success of a person is determined when he does not become a burden to others, while the informants Im and Kn emphasize on the relation to the Creator orientation. In other words, informant Kk has orientation towards fellow human beings (social maturity), while the informants Im and Kn have orientation to the Creator (individual maturity). Furthermore, in paranormal beliefs, both Im and Kn informants have confidence in their closeness and intimacy with God as a mystical experience, while the informant Kk claims that mystical experiences can be encountered in everyday life, because God is believed to provide a model for the informant.

The process of self-identity of all informants evolves separately - is fused - then becomes more mature, creative, and self-conscious to participate in the change of consciousness. There is a process of secession with the environment (differentiation), union with the environment (integration), and self-improvement (transcendence) sustainable (Vaughan, 2010). Each stage of development is placed in a separate stage, but the basic structure is a consciousness that remains intact.

The process of evolution of life towards mental issues into the soul and spirit leads to a reflection on the concept of evolution starting from physical, emotional, mental, and soul. This evolution of consciousness offers greater freedom at each stage and evolving towards self-awareness and the world. The achievement of self-transcendence of the three informants can be identified through the attainment of wholeness, balance, and health-owned. Wholeness reflects a process of fulfilling the needs that have reached the peak. The balance reflects a process of alignment relation in himself, relationships with others, as well as the relationship with the Creator. While health reflects the condition of achieving optimization of positive emotions and the absence of negative emotions that will eventually generate a virtue or goodness in everyday behavior.

VI. CONCLUSION

Self-transcendence can lead to the achievement of self-identity and maturity in religion. Characteristics of self-transcendence of the three informants can be found in the balance, wholeness, and health-owned, although each informant has his peculiarities and uniqueness. The balance stands out on the informant Im, integrity stands out on the informant Kn, while health stands out on the informant Kk. Informants Im, Kn, Kk have similarities in the dynamics of the process of discovery of identity and personal maturity, but they have different process of achieving social maturity. The implication of the study is to establish a more universal strategy to develop a comprehensive religious orientation wholly, balanced, and healthy among different religion believers.

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