

Intellectual and Spiritual Integration in Self-Actualisation of the *Naqsyabandiyah Khalidiyah Tarīqah*

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ABSTRACT: *This study aims to examine the interaction between intellectual and spiritual aspects in the Naqsyabandiyah Khalidiyah order and its impact on the self-actualisation and morality of the congregation. This study uses a qualitative approach with an interpretivism paradigm, focusing on the spiritual and social experiences of followers of the Naqsyabandiyah Khalidiyah Order. The study was conducted at the Naqsyabandiyah Khalidiyah congregation foundation in Medan, North Sumatera, Indonesia. Data collection techniques included observation, interviews, and documentation. Data analysis was done by reduction, narrative presentation, and triangulation for validity testing. Self-actualisation through tariqah, especially in the Naqsyabandiyah Khalidiyah Order tradition, integrates intellectual and spiritual dimensions. Sheikh Kadirun Yahya developed an approach combining exact sciences with spirituality, emphasising the importance of intellectual development through an understanding of metaphysics, psychology, and deep sufism practices. This order teaches that self-actualisation depends on fulfilling physical needs and increasing spiritual awareness that connects individuals with God. Thus, Tarīqah's followers develop spiritual potential and enrich their intellect to achieve a more holistic balance in life. The implication for Islamic education is the importance of integrating intellectual and spiritual dimensions in learning. Further research suggests exploring the application of Sheikh Kadirun Yahya's teachings in Islamic education to develop students' potential holistically, both in spiritual and intellectual aspects.*

Penelitian ini bertujuan untuk mengkaji interaksi antara aspek intelektual dan spiritual dalam *Thariqah Naqsyabandiyah Khalidiyah* serta pengaruhnya terhadap aktualisasi diri dan akhlak jamaah. Penelitian ini menggunakan pendekatan kualitatif dengan paradigma interpretivisme, dengan fokus pada pengalaman spiritual dan sosial para pengikut *Thariqah Naqsyabandiyah Khalidiyah*. Penelitian dilakukan di yayasan jamaah *Naqsyabandiyah*

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Khalidiyah, Medan, Sumatera Utara, Indonesia. Teknik pengumpulan data meliputi observasi, wawancara, dan dokumentasi. Analisis data dilakukan dengan reduksi, penyajian naratif. Uji keabsahan dengan triangulasi. Aktualisasi diri melalui thariqah, khususnya dalam tradisi *Thariqah Naqsyabandiyah Khalidiyah*, memadukan dimensi intelektual dan spiritual. Syekh Kadirun Yahya mengembangkan pendekatan yang memadukan ilmu eksakta dengan spiritualitas, dengan menekankan pengembangan intelektual melalui pemahaman metafisika dan psikologi disertai praktik tasawuf yang mendalam. Thariqah ini mengajarkan bahwa aktualisasi diri bergantung pada pemenuhan kebutuhan fisik dan peningkatan kesadaran spiritual yang menghubungkan individu dengan Tuhan. Dengan demikian, para pengikut thariqah mengembangkan potensi spiritual dan memperkaya intelektualitas mereka untuk mencapai keseimbangan yang lebih holistik dalam kehidupan. Implikasinya bagi pendidikan Islam adalah pentingnya mengintegrasikan dimensi intelektual dan spiritual dalam pembelajaran. Penelitian lebih lanjut menyarankan untuk mengeksplorasi penerapan ajaran Syekh Kadirun Yahya dalam pendidikan Islam untuk mengembangkan potensi siswa secara holistik, baik dalam aspek spiritual maupun intelektual.

Keywords: *Intellectual Integration, Spiritual Integration, Self-Actualization, Naqsyabandiyah Tariqah.*

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I. INTRODUCTION

In psychology studies, self-actualisation is the peak potential of individuals with healthy personalities (Kaufman, 2023). To achieve this level of self-actualisation, individuals must first fulfil the basic needs in their personality hierarchy, which include the biological need for safety, as well as the need for respect and affection (Compton, 2024; Hoffman, 2020; Howell et al., 2020; Mzawak et al., 2024; Povalyaeva et al., 2020). The hierarchy of needs theory proposed by Abraham Maslow explains that the highest phase in personality development is the self-actualisation phase (Rotar, 2022). In *tariqah* to achieve this phase, individuals must fulfil the four previous needs, namely physiological needs, safety, affection, and self-esteem (Sobaih & Hasanein, 2020). The firm hopes to achieve this self-actualisation and drives individuals to seek various ways, one of which is through a sufism approach.

Sufism is an important spiritual dimension in Islam, which allows a servant to draw closer to the Creator (Hill, 2021). This spiritual experience can be honed through membership in a *tariqah* so that *tariqah* and sufism cannot be separated. Integrating sufism and *tariqah* produces a deep love for God (Ghufron, 2018; Sahri, 2024). With the birth of love for God, a servant will be protected and guided by Allah in carrying out the values of religious goodness, by Allah's promise in the Qur'an that He protects those who are pious (El Fadl, 2015). With God's guidance, a person can more easily actualise his potential.

A comprehensive study of sufism is needed to actualise one's potential optimally. There are three important elements in studying sufism: intellectuality, spirituality, and morality (Wijaya, 2022). However, in practice, many congregational forums today tend to ignore the intellectual aspect and focus more on spirituality and morality alone. This

causes sufism members to get caught up in carrying out various religious rituals without a deep understanding of the practice's theoretical basis (Lan, 2018; Smidt, 2019). This attitude could birth conservatism that rejects all forms of innovation or new ideas under the pretext of maintaining the creed. Ironically, this approach can sacrifice new ideas and hinder the progress of Islamic thought (Kruglanski, 2018).

The *Naqsyabandiyah Khalidiyah Tarīqah* has a prominent characteristic: the scientific nature inherent in its teachings. Under the guidance of its murshid, Sheikh Kadirun Yahya Muhammad Amin al-Khalidi, this *tarīqah* has succeeded in integrating metaphysical science, which is related to the spiritual aspect, with an exact approach associated with the intellectual aspect. However, understanding this *tarīqah* through a precise approach is difficult for the congregation, especially for those who have not fully mastered religious knowledge or science (Szocik & Van Eyghen, 2021). In addition 1961, Sheikh Kadirun Yahya founded the University Pembangunan Panca Budi (UNPAB), the oldest university in Medan.

Previous research on the psychological well-being of the *Naqsyabandiyah Khalidiyah* congregation is characterised by self-acceptance through surrender to Allah, happiness in this world and the hereafter, the ability to control the environment with vigilance, love for others, and the development of good self-potential (Ghufron, 2018). The inner peace of the followers of the *Naqsyabandiyah Khalidiyah Tarīqah* through problem-solving, decision-making, finding solutions, patience, and strengthening faith and self-efficacy. Faith is obtained through dhikr, which leads to the remembrance of God. These aspects differ from the theories of Mujib and Mudzakkir, with additional findings that the values taught by the murshid and the approach to God positively impact inner peace (Qomariyyah & Saifuddin, 2022). The role of the Sufi or *tarīqah*, especially the *Naqsyabandiyah Khalidiyah Jalaliyyah Tarīqah*, emphasises Sufi concepts such as purification, confession, and spiritual enlightenment to improve its members' moral and spiritual quality. Each phase in this ritual contributes to gradual spiritual development, with the ultimate goal of achieving a "perfect human," which reflects spiritual perfection in both the worldly and the afterlife (Rosidi et al., 2024).

Previous studies have identified the impact of the *Naqsyabandiyah Khalidiyah Tarīqah* on members' psychological well-being, inner peace, and spiritual attainment. However, there is still a gap in understanding how intellectual and spiritual interaction affects congregants' moral development and self-actualisation. Studies on the synergy between *tarīqah* in strengthening interfaith harmony in Indonesia still need to be completed. This study aims to examine the development and influence of the *Naqsyabandiyah Tarīqah* in Indonesia and to analyze how intellectuality, spirituality, and morality are integrated into self-actualization. This study also examines the contribution of the *Naqsyabandiyah Khalidiyah Tarīqah* in supporting individual self-actualisation.

II. METHOD

This study uses a qualitative approach focusing on an in-depth understanding of the experiences and perceptions of the followers of the *Naqsyabandiyah Khalidiyah Tarīqah*. The research paradigm is interpretivism, which allows researchers to explore the spiritual and social experiences in the *Naqsyabandiyah Tarīqah* and the synergy between intellectuality, spirituality, and morality. Through an interpretive approach, this study will reveal the contribution of the *tarīqah* in building religious harmony and how

the values of the *tarīqah* play a role in achieving self-actualisation, primarily through the teachings of Syaikh Kadirun Yahya.

The research location at *Naqshbandiyah Khalidiyah* Congregation Foundation, Medan, North Sumatera, Indonesia, was chosen because of its historical and social significance for the regional *tarīqah*. The *tarīqah* has many followers and plays a vital role in the spiritual development of the local community. In addition, this location is one of the centres of *Naqsyabandiyah Khalidiyah* activity in Indonesia, allowing researchers to observe the social interactions, rituals, and doctrines adhered to in-depth. This location was selected based on the scientific need to understand the influence of the *tarīqah* in Medan's social and religious context.

The data collection techniques include observation, interviews, and documentation (Stanley, 2023). Observations were conducted to observe the practice of the *tarīqah* ritual directly. At the same time, interviews were used to explore the views of *tarīqah* leaders, such as Syaikh Dr. Ir. Syarifuddin, M.H., and his followers regarding the meaning and purpose of the ritual. Documentation collects visual and written evidence supporting the research results, such as historical records of the *tarīqah* and other relevant materials.

Data analysis begins with data reduction, filtering relevant information from raw data obtained through observation, interviews, and documentation. Irrelevant or repetitive information is removed to facilitate further analysis. For example, only interviews that explain the meaning and purpose of rituals are retained. The summarized data is then presented in narrative or tabular form, which describes the results of observations and interviews with the congregation's leaders. Conclusions are drawn by identifying patterns and key findings that answer the research questions, for example, the relationship between the practice of congregation rituals and spiritual meaning (Miles et al., 2014).

The validity test of the data is carried out through triangulation by comparing the results of observations, interviews, and documentation to ensure consistency of findings. If the data from the three sources support each other, then the research results are valid. In addition, the credibility of the data is tested by verifying information through relevant primary and secondary sources (Schünemann et al., 2019; Sugiyono, 2019).

III. RESULT AND DISCUSSION

The Development of the *Naqshbandiyah Tarīqah* in Indonesia

Since its first appearance, sufism has been an integral part of Islam in Indonesia. The peaceful and rapid spread of Islam in the archipelago was greatly influenced by the role of Sufis, who are known for their attitude of compromise and compassion. In Java and other regions, Sufis are known for their adaptive approach to local culture. Woodward (2017) explains that sufism has expanded the concept of openness to include other religions and cultures in accordance with the inclusive nature of Islam, which does not distinguish between ethnicity, race, culture, language, or geographical location.

The development of sufism in Indonesia has increased. The colonial presence did not hinder the progress of Sufism, although the colonial government strictly supervised the activities of the followers of Sufism. One of the most prominent forms of sufism in Indonesia is the *Naqsyabandiyah*. Many followers only recognise the name of sufism,

but some feel it is important to emphasise that the sufism they follow is the *Naqsyabandiyah Khalidiyah*. This name may reflect the development period of the *Naqsyabandiyah* sufism led by specific figures. For some people, this title reflects the expansion of the teachings and understanding of sufism with all its uniqueness. Unlike some Sufis who emphasise the ascetic life, *Naqsyabandiyah Tarīqah* does not adhere to the principle of isolating oneself from the world and the ruling government. Instead, this *tarīqah* actively seeks to influence political views through various means. Among the *Naqsyabandiyah Tarīqah*, there is a sheikh who has a lineage and is nicknamed the *mujaddid alfi sani* (reformer of the second thousand years), namely Sheikh Ahmad Shirhindi (Nugroho, 2021).

The development of sufism in Indonesia has proliferated. The colonial presence did not hinder the progress of sufism, although the colonial government strictly supervised the activities of the followers of sufism. One of the most prominent sufism in Indonesia is the *Naqsyabandiyah*. Many followers only recognise the name of sufism, but some feel it is important to emphasise that the sufism they follow is the *Naqsyabandiyah Khalidiyah*. This name may reflect the period of development of the *Naqsyabandiyah Tarīqah* led by specific figures. For some people, this title reflects the expansion of the teachings and understanding of sufism with all its uniqueness. Unlike some sufis who emphasise the ascetic life, *Naqsyabandiyah Tarīqah* does not adhere to the principle of isolating oneself from the world and the ruling government. Instead, this sufism actively seeks to influence political views through various means. Among the *Naqsyabandiyah Tarīqah*, there is a sheikh who has a lineage and is nicknamed the *mujaddid alfi sani* (reformer of the second thousand years), namely Sheikh Ahmad Shirhindi (Qomariyyah & Saifuddin, 2022).

The *Naqsyabandiyah Khalidiyah Tarīqah* began to be developed by Sheikh Kadirun Yahya in 1950 in Batang Anai, Padang Pariaman, West Sumatra. The development process of the *Naqsyabandiyah Khalidiyah* resulted from guidance from Sheikh Muhammad Hasyim, Sheikh Kadirun Yahya's teacher. In 1954, Sheikh Kadirun Yahya spread the *Naqsyabandiyah Khalidiyah Tarīqah* in Medan City, precisely on Jalan Binjai, SPMA Negeri Complex. Along with its development, this *tarīqah* moved to Jalan Gatot Subroto KM 4.5, Medan City, until now (Abdurahman, 2018).

In the process of developing the *Naqsyabandiyah Khalidiyah Tarīqah*, Sheikh Kadirun Yahya collaborated with nine allied *tarīqahs*, namely: the Naqsbandiyah Babussalam Langkat, the Naqsbandiyah Labuhan Haji Aceh, the Naqsbandiyah Alam Bulaan of West Sumatra, the Naqsbandiyah Ranjau Batu Mandailing Natal, the Naqsbandiyah Hutapungkut Mandailing Natal, the Naqsbandiyah Bonjol of West Sumatra, the Naqsbandiyah Tarīqah of West Sumatra, the Naqsbandiyah Aek of the Libung Tapanuli Selatan Congregation, and the Naqsbandiyah Giri Kusumo Semarang Congregation. In his statement, Syarifuddin explained that cooperation with allied *tarīqahs* helps build a forum for friendship between *Naqsbandiyah* congregations in Indonesia and encourages the creation of harmony between religious communities in Indonesia (Syarifuddin, personal interview, January 21, 2024). According to Syarifuddin, Sheikh Kadirun Yahya not only succeeded in developing the *Naqsyabandiyah Khalidiyah Tarīqah* but also succeeded in practicing its teachings through the establishment of the University Panca Budi Development (UNPAB), which has proven to be the oldest university in the city of Medan.

Synergy of Intellectuality, Spirituality, and Morality in Achieving Self-Actualisation

Intellectuality can be understood as having or showing good reasoning power (Iskandar et al., 2023). In the context of the Qur'an, intellectuals are equated with the term *al-Aql*, which indicates the capacity for conscious reasoning and critical thinking. *Al-Aql* is thus an integral part of the intellectual process, serving as a foundation for analysis and wise decision-making. Dawam Raharjo's interpretation of intellectuality emphasises that intellectuality is the operation of a person's proficient reasoning system (Rahardjo, 2016). This perspective aligns with the broader understanding that intellectuals have creative potential and effectively utilise it to contribute new ideas and solutions in their social context (G. D. Mitchell, 2017). The dynamic interaction between reason, creativity, and social engagement characterises intellectual activity, indicating that intellectuals are defined by their ability to innovate and positively influence their environment.

Abraham Maslow's hierarchy of needs theory provides a framework for understanding how intellectual and spiritual development contribute to self-actualisation. According to Maslow, self-actualisation the realisation of one's full potential depends on satisfying the preceding needs: physiological, safety, love, and esteem (Sobaih & Hasanein, 2020). This hierarchy implies that achieving higher levels of personal growth requires addressing and satisfying these basic needs. The interaction between the intellectual and spiritual dimensions is important, as both are necessary to reach the highest levels of Maslow's hierarchy.

In the study of sufism, integrating intellect, spirituality, and morality is fundamental to achieving self-actualisation. The philosophy of sufism states that these three dimensions must function harmoniously to foster a whole and enlightened individual. Intellectuality, characterised by intelligence and clear reasoning based on knowledge, is important in realising one's potential (Stanovich et al., 2019). This intellectual clarity allows individuals to understand and act on the divine manifestations present in the universe as Allah says: "Wherever you turn, there is the face of Allah" (QS. Al-Baqarah [2]: 115) (Imawan, 2020). Spirituality is related to the soul, spirit, religion, faith, and transcendental (Cardwell, 2014). Active spiritual potential or a high level of faith will beautify how a person expresses their religious attitudes so that what is displayed is not just a collection of worship that has been carried out but noble morals as a result of education from God's teachings. As a result, people who can activate their spiritual dimension will give birth to sharp intuition.

Morals express intellectual and spiritual conditions; in other words, morals emerge spontaneously and cannot be engineered. Morals are the outward manifestation of intellectual and spiritual conditions. Good morals are a natural result of integrated intellectual and spiritual development, resulting in positive character and beneficial social interactions (Pambudi & Hidayat, 2020). Conversely, bad morals show a lack of harmony with intellectual and spiritual ideals, often negatively impacting oneself and others (Rassool, 2015). Thus, developing noble morals requires adhering to ethical guidelines and involves a deep integration between intellectual insight and spiritual depth.

The integration of intelligence, spirituality, and morality influences each other in the individual growth cycle. Intellectual intelligence enhances understanding of spiritual principles, while spiritual experiences deepen intellectual reasoning (Imawan, 2020).

Morality becomes a practical expression of these two dimensions, manifested in ethical behaviour and compassionate interactions (Pambudi & Hidayat, 2020). The synergy between the three ensures that personal development is theoretical and reflected in positive changes in life and community. This integrated approach helps individuals achieve more profound and holistic self-actualisation and contribute meaningfully to society while achieving a balanced and fulfilling life (Abdurahman, 2018).

Integration of Spirituality and Intellectuality in Achieving Self-Actualisation

The *Naqsyabandiyah Khalidiyah Tariqah* in Indonesia, led by Sheikh Kadirun Yahya, is known for its approach to combining the exact sciences and spirituality. Sheikh Kadirun Yahya, a professor in the exact sciences, founded the Faculty of Metaphysics and Spirituality at the Panca Budi Development University in Medan in 1960. In addition to developing the university, he wrote many books on sufism and the exact sciences, such as *Metaphysics of Islamic sufism* and *Metaphysics of Technology in the Qur'an* (Abdurahman, 2018).

Achievement at the stage of self-actualisation is the highest achievement in the study of psychology. Therefore, it is natural that psychologists formulate various theories that humans can implement to achieve this self-actualisation stage. Abraham Maslow developed the hierarchy of needs theory to achieve the self-actualisation stage. Meanwhile, in his psychoanalytic theory, Sigmund Freud formulated that achieving self-actualisation requires an understanding of the id, ego, and superego (Niaz et al., 2019).

According to Western psychology, self-actualisation can be achieved through processing knowledge and wisdom, which is obtained through logical reasoning. Western psychology views faith as something that has no reality and is only an idea that cannot be proven empirically. Meanwhile, Sufi psychology views faith as a belief in the truth behind the various appearances of material objects. Faith becomes the foundation a person holds in his relationship with the universe and God (Al-Owidha, 2024).

Abraham Maslow, a figure who put forward the theory of the hierarchy of needs, with the peak being self-actualisation, revealed that there are general characteristics of individuals who have reached the stage of self-actualisation. Among these characteristics are being able to pass through the hierarchy of needs, adhering to B-Values or meta motivation, being free from beta pathology, and being able to fulfil the need to grow and develop so that they can become individuals who can actualise themselves (Omodan & Abejide, 2022).

Navy (2020) argues that the concept developed by Abraham Maslow still needs to be revised in explaining self-actualisation comprehensively. Self-actualisation, explained by Maslow, is limited to fulfilling physiological needs and noble needs. Seeing the limitations in the concept conveyed by Maslow, efforts are needed to develop and perfect this thinking. One effort that can be made to perfect the concept of self-actualisation is through the development of an Islamic framework of thought. This is based on the interrelated similarities between the concept of self-actualisation brought by Abraham Maslow and the Islamic framework of thought.

One of the frameworks of Islamic thought related to the process of fulfilling self-actualisation is the path of sufism. Unlike other Islamic disciplines, sufism prioritises increasing the spiritual values of its adherents. However, this does not mean it can ignore the actual increase and physical needs of its adherents and practitioners. In Abraham

Maslow's view, self-actualisation is a spiritual experience that has reached its peak (peak experience), bringing extraordinary joy. This is part of the experience of transcendence that every individual cannot achieve because this experience will take someone beyond the limits of physical pleasure. The peak experience described by Maslow, in the view of sufism experts or Sufis, is still considered to have shortcomings. This is because the peak experience described has not reached the stage of anthropocentric experience or, in Sufi language, is only limited to the actualisation of the human spirit and has not reached the level of *sir al-Asrar* (Caballero, 2024).

To actualise oneself comprehensively, the teachings of sufism through religious *tarīqah* have an important role in helping every individual who wants to reach the peak of fulfilling the hierarchy of needs. Each *tarīqah* has teachings or guidelines for each of its followers. These teachings or guidelines are intended to increase the spiritual level of the *tarīqah*'s followers to reach the peak of the desired spiritual *tarīqah*. Unlike *tarīqah* in general, the *Naqsyabandiyah Khalidiya Tarīqah* pioneered by Prof. Dr H. Kadirun Yahya not only focuses the teachings and traditions of its *tarīqah* on fulfilling and improving spiritual values but also has teachings that aim to increase the intellectual potential of its followers. *Naqsyabandiyah Khalidiya Tarīqah* focuses its congregation on optimising intellectual potential (Abdurahman, 2018).

Sheikh Kadirun Yahya, as the leader of the *Naqsyabandiyah Khalidiya Tarīqah*, greatly influenced the teachings and traditions of the *tarīqah* he founded. This is proven by his view that religious teachings will seem outdated in this era if they are only explained traditionally and dogmatically and fail to respond to increasingly advanced technological developments. Moreover, most religious guidance only focuses on the fields of Islamic knowledge that only concern religious knowledge, such as *mantiq*, *fiqh*, *bayan*, Arabic grammar, *tafsir*, *tarbiyah*, history, and so on. Thus, the focus of guidance on the core teachings of Islam, namely the field of sufism, needs to be addressed (Rustom, 2015).

Sheikh Kadirun Yahya explained that the science of sufism or *tasawuf* focuses on teaching humans how to carry out spirituality technically by connecting individual spirituality with the presence of God Almighty. On the other hand, Sheikh Kadirun Yahya also emphasised that students of sufism must understand and be able to explain the scientific concepts of carrying out spiritual rituals. This requires members of the *Khalidiyah* and *Naqsyabandiyah* congregations to develop their spiritual potential and intellectual potential related to psychology and metaphysics.

The scientific tradition built by Sheikh Kadirun Yahya during the *Naqsyabandiyah Khalidiyah Tarīqah* aims to encourage the intellectual potential of the congregation, considering that theories related to general science, such as natural science, physics, chemistry, and so on, are increasingly developing rapidly. Meanwhile, religious science is stagnating because religious teachings are accepted traditionally and dogmatically, so it does not provide space for the cognitive abilities of its adherents to develop. If this continues, religion will be increasingly abandoned, and its teachings will no longer be believed. Therefore, to prevent religion from becoming a neglected teaching, intellectual efforts are needed to study religion so that it can be formulated methodologically and accepted by the wider community (Rustom, 2015).

Through the teaching tradition of the *Naqsyabandiyah Khalidiyah Tarīqah*, which emphasises the development of individual spiritual potential and encourages individuals to develop their intellectual potential, this *tarīqah* guides the congregation in fulfilling

the peak human needs, namely self-actualisation. Efforts to fulfil peak experiences are carried out through the *Naqsyabandiyah Khalidiyah Tarīqah*. The *Naqsyabandiyah Khalidiyah Tarīqah* tradition is an effort to actualise oneself that is far superior and more comprehensive than the concept of self-actualisation offered by Abraham Maslow. As previously explained, self-actualisation, according to Abraham Maslow, is only limited to the fulfilment of spiritual experiences that reach their peak (peak experience) by bringing extraordinary feelings of joy (Caballero, 2024). Self-actualisation resulting from the teaching tradition of the *Naqsyabandiyah Khalidiyah Tarīqah* is not limited to peak spiritual experiences alone but is also able to formulate these peak experiences in a methodological concept that can be conveyed and discussed as a scientific product while also producing an impact of change for the individuals who experience them. These transpersonal experiences can also affect the individual's living environment (Kaufman, 2023; Qomariyyah & Saifuddin, 2022). Figure 1 shows the synergy between intellectual and spiritual aspects in the *Naqsyabandiyah Khalidiyah Tarīqah* to achieve self-actualisation.

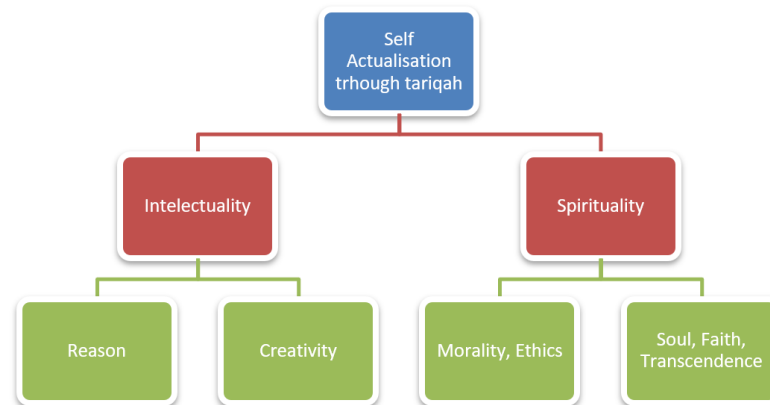


Figure 1. Synergy between intellectual and spiritual aspects

IV. CONCLUSION

Self-actualisation is achieved harmoniously, integrating intellectual intelligence, spirituality, and morality. Intellectuality refers to the ability to think critically and reason clearly, which allows an individual to understand and act on spiritual principles. As explained in sufism, this integration creates a whole and enlightened individual. Abraham Maslow's theory suggests that self-actualisation depends on fulfilling basic human needs, including intellectual and spiritual ones. The *Naqsyabandiyah Khalidiyah Tarīqah*, led by Sheikh Kadirun Yahya, combines spirituality with intellectual development, equipping its followers with an understanding of metaphysics and psychology. In this context, intellectual and spiritual development are not separate but complement each other to reach the peak of one's potential. The synergy between intelligence, spirituality, and morality allows individuals to achieve self-actualisation comprehensively in their personal and social lives.

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