

# ***Maqāmāt* as Therapeutic Spirituality: A Hermeneutic and Positive Psychology Approach in a Modern Context**

## ***Maqāmāt* sebagai Spiritualitas Terapeutik: Pendekatan Hermeneutik dan Psikologi Positif dalam Konteks**

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### **Abstract**

This study examines the concept of *maqāmāt* within classical Sufi literature and its implementation in a modern context. *Maqāmāt*, defined as the spiritual stages traversed by a *sālik* (spiritual seeker), were systematically developed by classical Sufi masters such as al-Sarraj, al-Qusyairi, and al-Hujwiri. This research employs a qualitative approach using a literature review and hermeneutic analysis to contextually reconstruct the meaning of *maqāmāt*. The findings indicate that a reinterpretation of *maqāmāt* through a philosophical hermeneutic approach enables the integration of classical spiritual values into modern urban life, including in professional, community, and psychological therapeutic domains. Furthermore, the integration of the *maqāmāt* concept with positive psychology demonstrates a transformative potential in the development of contemporary therapeutic spirituality. This research offers a flexible, inclusive, and relevant implementation model for *maqāmāt* to address the challenges of the modern era, thereby bridging the gap between the treasury of classical Islamic spirituality and the spiritual needs of modern humanity.

**Keywords:** *Maqāmāt, Classical Sufism, Modern Spirituality.*

### **Abstrak**

Penelitian ini membahas konsep *maqamat* dalam literatur tasawuf klasik serta implementasinya dalam konteks kehidupan modern. *Maqamat*, sebagai tahapan-tahapan spiritual yang dilalui seorang salik, telah dikembangkan secara sistematis oleh para sufi klasik seperti al-Sarraj, al-Qusyairi, dan al-Hujwiri. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi pustaka dan analisis hermeneutik untuk merekonstruksi makna

maqamat secara kontekstual. Hasil penelitian menunjukkan bahwa reinterpretasi *maqamat* dengan pendekatan hermeneutika filosofis memungkinkan integrasi nilai-nilai spiritual klasik ke dalam kehidupan urban modern, termasuk dalam ranah profesional, komunitas, dan terapi psikologis. Selain itu, integrasi konsep *maqamat* dengan psikologi positif menunjukkan potensi transformatif dalam pengembangan spiritualitas terapeutik kontemporer. Penelitian ini menawarkan model implementasi *maqamat* yang fleksibel, inklusif, dan relevan dengan tantangan zaman modern, serta menjembatani antara khazanah spiritual Islam klasik dan kebutuhan spiritual manusia modern.

**Kata kunci:** *Maqamat, Tasawuf Klasik, Spiritualitas Modern.*

## Introduction

Within the discourse of Islamic knowledge, Sufism holds a strategic position as an esoteric dimension that offers a spiritual path toward closeness to Allah SWT. One of the fundamental concepts in Sufi literature is *maqāmāt* (مقامات), which etymologically derives from the word *qāma-yaqūmu*, meaning “to stand” or “a standing place.” This concept of *maqāmāt* has become a theoretical foundation for Sufis in understanding the spiritual stages that a *sālik* (spiritual seeker) must traverse on the journey toward *ma’rifah* (divine knowledge) and divine closeness.<sup>1</sup> A deep understanding of *maqāmāt* is not only important from a theoretical aspect but also holds significant practical relevance in the context of contemporary spirituality, where modern humans face various existential challenges that require authentic spiritual solutions.

Classical Sufi literature developed a comprehensive systematization of *maqāmāt*, with figures such as Abu Nasr al-Sarraj (d. 988 CE) in his work *Kitab al-Luma’*, Al-Qusyayri (d. 1072 CE) in *al-Risālah al-Qusyayriyyah*, and Al-Hujwiri (d. 1077 CE) in *Kasyf al-Mahjūb* making significant contributions to the formulation of this concept.<sup>2</sup> The systematization they carried out was not only descriptive but also normative, providing practical guidance for saliks in their *sulūk* (spiritual journey). The *maqāmāt* in classical Sufi tradition generally

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<sup>1</sup> Harun Nasution, *Falsafah dan Mistisisme dalam Islam*, Jakarta: Bulan Bintang, 1973, hal. 78.

<sup>2</sup> Abu Bakar Aceh, *Pengantar Sejarah Sufi dan Tasawuf*, Solo: Ramadhani, 1996, hal. 156.

include *tawbah* (repentance), *wara'* (scrupulousness), *zuhd* (asceticism), *faqr* (spiritual poverty), *sabr* (patience), *tawakkul* (trust in God), and *rida* (contentment), each of which has specific characteristics and requirements that a salik must fulfill.<sup>3</sup>

Nevertheless, in the context of modern life, the implementation of the *maqāmāt* concept faces various complex challenges that were not encountered in the classical period. Globalization, secularization, and modernization have altered the spiritual landscape of contemporary Muslim societies, raising fundamental questions about the relevance and applicability of the *maqāmāt* concept in daily life. Changes in social, economic, and cultural structures have created conditions different from the classical era, where the practice of Sufism occurred within a relatively homogeneous society with a uniform worldview.<sup>4</sup> This condition creates an urgency to conduct a thorough study on how the concept of *maqāmāt* developed by classical Sufi masters can be adapted and implemented in the context of modern life without losing its spiritual essence.

Furthermore, the phenomenon of spiritual awakening in the contemporary era indicates a longing among modern humans for an authentic spiritual dimension, after experiencing a spiritual drought due to the dominance of rationalism and materialism.<sup>5</sup> In this context, the concept of *maqāmāt* has the potential to become an alternative spiritual solution that can fulfill modern human needs for a deeper meaning and purpose in life. However, the implementation of this concept requires a comprehensive understanding of how *maqāmāt* can be articulated in a language and context that is understandable to modern society, without diminishing the richness of meaning and spiritual depth it contains.

Another problem that needs attention is the gap between the theoretical understanding of *maqāmāt* and its practical implementation

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<sup>3</sup> Simuh, *Tasawuf dan Perkembangannya dalam Islam*, Jakarta: Raja Grafindo Persada, 1997, hal. 134.

<sup>4</sup> Azyumardi Azra, "Konteks Berteologi di Indonesia: Pengalaman Islam", dalam *Studia Islamika*, Vol. 8, No. 2, 2001, hal. 15.

<sup>5</sup> Komaruddin Hidayat, *Psikologi Beragama dalam Islam*, Jakarta: Hikmah, 2002, hal. 89.

in daily life. Many studies on Sufism are textual and historical in nature, but they provide insufficient practical guidance on how Sufi concepts can be applied in the context of modern life. This has led to a dichotomy between the theoretical and practical aspects of Sufi studies, which in turn can reduce the relevance and effectiveness of Sufi teachings in providing solutions to contemporary spiritual problems.<sup>6</sup> Therefore, a study is needed that can bridge this gap by exploring how the concept of *maqāmāt* can be operationalized in modern life.

In addition, the development of modern technology and communication media has created both new opportunities and challenges in the dissemination and implementation of Sufi teachings. On one hand, technology allows for wider access to classical Sufi literature and facilitates the formation of virtual spiritual communities. On the other hand, this ease of access also has the potential to foster a superficial and pragmatic understanding of Sufi teachings, which can distance practitioners from the true spiritual essence.<sup>7</sup> In this context, a study is needed on how the concept of *maqāmāt* can be implemented authentically in the digital era, by utilizing technology as a tool without getting trapped in superficiality.

Another dimension that needs to be considered is the psychological and therapeutic aspect of the *maqāmāt* concept in a modern context. Contemporary studies show a positive correlation between spiritual practices and mental health and psychological well-being. The concept of *maqāmāt*, with its emphasis on character transformation and gradual spiritual development, has the potential to make a significant contribution to the field of psychotherapy and spiritual counseling.<sup>8</sup> However, for effective implementation in a modern therapeutic context, a thorough study is needed on how the

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<sup>6</sup> Mulyadhi Kartanegara, "Tasawuf dalam Perspektif Filosofis", dalam *Jurnal Ullumul Qur'an*, Vol. 6, No. 4, 1995, hal. 48.

<sup>7</sup> Nurcholish Madjid, "Spiritualitas Islam dalam Era Modern", dalam *Jurnal Paramadina*, Vol. 3, No. 1, 2004, hal. 23.

<sup>8</sup> Fuad Nashori, "Dimensi Spiritual dalam Kesehatan Mental", dalam *Jurnal Psikologi Islami*, Vol. 2, No. 1, 2005, hal. 70.

*maqāmāt* concept can be integrated with contemporary psychological approaches without losing its spiritual identity.

Based on the description above, research on the concept of *maqāmāt* in classical Sufi literature and its present-day implementation is highly relevant and urgent. This study will not only provide a more comprehensive understanding of the richness of classical Sufi heritage but will also offer a reinterpretation of *maqāmāt* through the lens of philosophical hermeneutics, combining the thoughts of Hans-Georg Gadamer on the 'fusion of horizons' and Paul Ricoeur on the 'arc of interpretation,' to reconstruct the meaning of *maqāmāt* from classical textuality to modern contextuality. Furthermore, the significant novelty of this research lies in the systematic integration of the *maqāmāt* concept with contemporary positive psychology, showing an explicit correlation between spiritual stages like *tawbah* and self-awareness and personal responsibility, *sabr* and resilience and emotional regulation, and *tawakkul* with the Acceptance and Commitment Therapy (ACT) approach. This dual approach of philosophical hermeneutics and positive psychology has not been extensively explored in depth in *maqāmāt* studies, making it an original contribution in the effort to develop a therapeutic and applicable spirituality model for the challenges of modern humanity. This study will not only provide a more comprehensive understanding of the richness of classical Sufi heritage but will also offer a practical contribution to developing a spiritual model that is authentic and relevant for modern society. Thus, this research is expected to serve as a bridge connecting classical spiritual heritage with contemporary spiritual needs, thereby providing an effective solution to the spiritual crisis faced by modern humanity.

## Research Methodology

This research employs a qualitative approach with a library research method that is descriptive-analytical and comparative in nature. The primary data sources consist of classical Sufi works such as *Kitab al-Luma'* by al-Sarraj, *al-Risālah al-Qusyayriyyah* by al-Qusyayri,

and Indonesian Sufi literature by Hamka, Simuh, and Harun Nasution. Secondary data includes scientific journals and contemporary works on the implementation of modern Sufism. The analysis technique utilizes content analysis to identify the concept of *maqāmāt* in classical sources, hermeneutic analysis to understand its historical meaning, and comparative analysis to see the relevance of its implementation in a modern context. The data validity is ensured through source triangulation from various credible literature.

## Discussion

### Hermeneutic Reconstruction of the *Maqāmāt* Concept: From Classical Textuality to Modern Contextuality

The concept of *maqāmāt* in classical Sufi literature demonstrates a complexity of meaning that transcends a mere textual understanding. In the work of Abu Nasr al-Sarraj, *Kitab al-Luma'*, *maqāmāt* are presented as spiritual stations that must be achieved through the effort and struggle of a *sālik*, in contrast to *ahwāl*, which are direct gifts from Allah.<sup>9</sup> This understanding was then further developed by al-Qusyayri in *al-Risālah al-Qushayriyyah*, who emphasized the transformative aspect of each *maqām*, where achieving a *maqām* involves not only ritual aspects but also a fundamental change in the structure of spiritual consciousness.<sup>10</sup> This systematization carried out by classical Sufi masters shows an effort to create a spiritual epistemology that can be universally verified and practiced.

However, when applying a contemporary hermeneutic approach, particularly the philosophical hermeneutics of Hans-Georg Gadamer, to classical Sufi texts, a richer and more relevant dimension of meaning for the modern context emerges. Gadamer emphasizes that the understanding of a text cannot be separated from the reader's historical horizon, so the interpretation of the *maqāmāt* concept must consider the *fusion of horizons* between the classical and contemporary

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<sup>9</sup> Abu Nasr al-Sarraj, *Kitab al-Luma' fi al-Tasawuf*, ed. Reynold Nicholson, London: Luzac, 1914, hal. 42.

<sup>10</sup> Simuh, *Tasawuf dan Perkembangannya dalam Islam*, Jakarta: Raja Grafindo Persada, 1997, hal. 145.

worlds.<sup>11</sup> In this context, *maqāmāt* are no longer understood as rigid, linear-evolutionary stages, but rather as spiritual dimensions that can be experienced simultaneously and interact with one another in modern life.

This hermeneutic reinterpretation yields a new understanding of the dynamics of *maqāmāt* that is more flexible and adaptive. The concept of *tawbah*, for example, in classical understanding is often seen as the starting point of the spiritual journey that must be completed once. However, in a modern context, *tawbah* can be understood as a continuous process that occurs in every moment of consciousness, a “turning point” that can be experienced repeatedly as a response to the complexities of contemporary life.<sup>12</sup> Similarly, the concept of *zuhd*, which in classical understanding is often interpreted as a rejection of the material world, can be reinterpreted as a spiritual attitude that allows a person to be actively involved in modern life without getting trapped in destructive materialism and consumerism.

Paul Ricoeur's hermeneutic approach to the “arc of interpretation” provides a more comprehensive methodological framework for understanding the transformation of the meaning of *maqāmāt*. Ricoeur emphasizes that interpretation involves three stages: *pre-understanding*, *explanation*, and *comprehension*.<sup>13</sup> In the context of *maqāmāt*, *pre-understanding* involves an initial understanding of spiritual concepts in the Islamic tradition, *explanation* requires a structural analysis of the systematization of *maqāmāt* in classical literature, while *comprehension* yields a new understanding that is relevant for the modern context. This process produces what can be called a “living tradition”, where the concept of *maqāmāt* no longer becomes a historical artifact but a living and dynamic spiritual reality.

This hermeneutic transformation also reveals the social and communal dimensions of *maqāmāt* that have so far received less

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<sup>11</sup> Komaruddin Hidayat, *Hermeneutika dan Pengembangan Ullumul Qur'an*, Jakarta: Pustaka Pelajar, 2003, hal. 78.

<sup>12</sup> Harun Nasution, *Falsafah dan Mistisisme dalam Islam*, Jakarta: Bulan Bintang, 1973, hal. 89-92.

<sup>13</sup> Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ullumul Qur'an*, Yogyakarta: Pesantren Nawesea Press, 2009, hal. 134.

attention in Sufi studies. In a modern context characterized by individualism and social atomization, *maqāmāt* can be understood as a way to rebuild the communal dimension of spirituality. The concept of *shahbah* (spiritual companionship), which was an important context in achieving *maqāmāt* in the classical tradition, can be revitalized in the form of modern spiritual communities based on the principles of mutual support and *collective transformation*.<sup>14</sup>

However, this revitalization needs to be studied further. The main challenge is how to ensure that these modern spiritual communities do not fall into new forms of dogmatism or group exclusivity, which could be counterproductive to the initial goal of communal transformation. It is important to find a balance between structure and spontaneity, between tradition and adaptation, so that *maqāmāt* as a communal spiritual path remains relevant and inclusive without sacrificing the depth of personal experience. In addition, it is necessary to consider how these communities can overcome the dynamics of power and authority so as not to fall into patterns that hinder the spiritual development of individuals within them.

Furthermore, the hermeneutic approach allows for the articulation of *maqāmāt* in a language and concepts that can be understood by modern society without losing its spiritual essence. The concept of *sabr* (patience) can be articulated in the terminology of *resilience* and *emotional intelligence*; the concept of *tawakkul* can be understood within the framework of *surrender* and *acceptance*; while the concept of *ma'rifah* can be communicated through the language of *transpersonal psychology* and *consciousness studies*.<sup>15</sup> This translation process is not reductionist but rather enriches the understanding of the universal spiritual dimensions within the *maqāmāt* tradition.

This hermeneutic reconstruction also yields a critique of the understanding of *maqāmāt* as being too hierarchical and elitist in the classical tradition. In a modern context that emphasizes egalitarianism

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<sup>14</sup> Mulyadhi Kartanegara, "Reaktualisasi Tradisi Ilmiah Islam", dalam *Jurnal Ulumul Qur'an*, Vol. 6, No. 3, 1995, hal. 70.

<sup>15</sup> Azyumardi Azra, "Konteks Berteologi di Indonesia", dalam *Studia Islamika*, Vol. 8, No. 2, 2001, hal. 23.

and spiritual democratization, *maqāmāt* can be understood as spiritual dimensions that can be accessed by everyone without having to go through a rigid hierarchical structure. Everyone can develop a specific spiritual dimension according to their life conditions and challenges, without having to follow a pre-established sequence.<sup>16</sup>

This more fluid and democratic understanding also holds potential challenges. By eliminating a rigid hierarchical structure, there is a risk that the depth and discipline inherent in traditional *maqāmāt* practice could be eroded. The ease of accessibility without adequate guidance can lead to superficial or merely subjective interpretations, losing its profound transformative dimension. Therefore, it is important to find a way for this spiritual democratization not to mean spiritual trivialization, but rather to facilitate an authentic and meaningful personal exploration, perhaps through a more flexible mentorship model or learning communities that are still grounded in solid spiritual principles.

As a concrete example, let us reconstruct the meaning of *tawbah* (repentance) using the framework of philosophical hermeneutics. In classical literature, as found in al-Sarraj and al-Qusyayri, *tawbah* is often understood as a fundamental and singular starting point of the spiritual journey—namely, to absolutely abandon past sins and commit to not returning to the same mistakes. Ricoeur’s approach, with the stage of *pre-understanding*, allows us to understand this basic meaning as a moral-religious commitment. However, when applying the stages of *explanation* and *comprehension* through Gadamer’s lens of the *fusion of horizons*, this understanding is enriched for the modern context.

In a dynamic and complex urban era, where individuals are constantly faced with pressure, small mistakes, and new temptations that may not be “major sins” but erode spiritual well-being (for example, procrastination at work, social media addiction, or a negative mindset), *tawbah* is no longer merely a once-in-a-lifetime event. Hermeneutic reinterpretation allows us to understand *tawbah* as a

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<sup>16</sup> Nurcholish Madjid, *Islam, Doktrin dan Peradaban*, Jakarta: Paramadina, 1992, hal. 156.

“continuous process of re-calibrating consciousness” or a “micro turning point that occurs in every moment of awareness.” This is a response to the complexity of contemporary life, where a person may need to “repent” from destructive consumptive habits, from a negative mindset that hinders growth, or from accumulating small negligences. Thus, *tawbah* is articulated as the ability to continuously self-evaluate, acknowledge mistakes, and make ongoing self-correction, making it a living and relevant spiritual dimension in facing the fragmentation and pressures of modern life.

### **An Implementation Model of *Maqāmāt* in Modern Urban Life: A Practical Framework**

The implementation of the *maqāmāt* concept in modern urban life requires an approach that is different from the traditional model which developed in the context of agrarian and pre-industrial societies. Metropolitan life, with its characteristics of high mobility, digital technology, and cultural plurality, creates both new challenges and opportunities for authentic spiritual practice. In this context, a framework is needed that can integrate the principles of *maqāmāt* with the reality of urban life without sacrificing the transformative essence of the spiritual journey.

One of the main challenges in implementing *maqāmāt* in an urban environment is the phenomenon of spiritual fragmentation caused by the compartmentalization of modern life. Urban life tends to separate public and private spaces, professional and spiritual activities, and individual and communal life. This condition contradicts the fundamental principle of *maqāmāt*, which emphasizes integration and *wholeness* in the spiritual journey.<sup>17</sup> Therefore, an urban *maqāmāt* implementation model must be able to create *coherence* and *integration* in a fragmented life.

A practical framework that can be developed is the “Urban Spirituality Model”, which integrates the principles of *maqāmāt* with daily activities in an urban environment. This model consists of three

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<sup>17</sup> Kuntowijoyo, *Paradigma Islam: Interpretasi untuk Aksi*, Bandung: Mizan, 1991, hal. 234.

main dimensions: temporal integration, spatial integration, and social integration. Temporal integration involves integrating spiritual practices into daily routines, where each *maqām* is articulated in the form of *daily practices* that can be performed amidst urban busyness. Spatial integration involves the transformation of urban space into spiritual space, where offices, public transport, and other social spaces can become contexts for spiritual practice. Social integration involves the formation of spiritual communities that can function within a pluralistic and dynamic urban context.<sup>18</sup>

The implementation of *maqāmāt* in a modern professional context shows great potential for the transformation of *workplace spirituality*. In the medical profession, for example, the concept of *sabr* can be implemented in the form of empathetic and patient *patient care*, while the concept of *tawakkul* can help medical personnel in facing high uncertainty and pressure in medical practice. The concept of *ihsān* can be articulated in the form of *excellence in medical practice* that focuses not only on technical aspects but also on the humanistic and spiritual dimensions of healthcare.<sup>19</sup>

The implementation of *maqāmāt* in the professional sphere, especially in the medical field, needs to face several practical and structural challenges. First, a work culture that is often oriented toward productivity and quantitative targets may be difficult to align with the essence of *maqāmāt*, which places more emphasis on internal quality and process. Second, there is a risk that these spiritual concepts can be misunderstood or reduced to mere motivational rhetoric without substantial changes in daily practice. It is important to develop a concrete framework and training programs that allow professionals not only to understand these concepts intellectually but also to internalize and apply them authentically, while maintaining strict ethical and professional boundaries in a diverse work environment.

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<sup>18</sup> Amin Abdullah, "Metodologi Kalam dalam Perspektif Paradigma Keilmuan", dalam *Jurnal Ulumul Qur'an*, Vol. 7, No. 2, 1996, hal. 45.

<sup>19</sup> Fuad Nashori, "Psikologi Islami dan Aplikasinya", dalam *Jurnal Psikologi Islami*, Vol. 3, No. 1, 2006, hal. 81.

In the world of business and the corporate environment, the implementation of *maqāmāt* can contribute to the development of *ethical business practices* and *sustainable capitalism*. The concept of *wara'* (scrupulousness) can be implemented in the form of authentic *corporate social responsibility*, where business decisions always consider social and environmental impacts. The concept of *zuhd* can be articulated in the form of *sustainable consumption* and *anti-consumerism* that does not reject economic activity but develops a healthy relationship with material things and *wealth*.<sup>20</sup>

Digital technology provides new opportunities for the implementation of *maqāmāt* through various platforms and applications that can support spiritual practice. The development of *spiritual apps* based on the principles of *maqāmāt* can help *urban dwellers* to *maintain consistency* in their spiritual practice. However, the implementation of technology in *spiritual practice* must be done with caution to avoid the *commodification* and *superficialization* of profound spiritual teachings.<sup>21</sup>

Urban spiritual communities based on the principles of *maqāmāt* can be an alternative to the individualism that is dominant in modern life. This community model does not have to be in the form of a formal institution but can develop into flexible and adaptive *spiritual networks*. Such communities can provide the necessary *support system* for the spiritual journey in a *challenging* and *stressful* urban context.<sup>22</sup>

The implementation of *maqāmāt* in an urban context also requires a sensitive approach to the cultural diversity and pluralistic *religious landscape* in modern society. The developed framework must be able to accommodate differences in spiritual interpretation and practice without losing its authentic Islamic identity. In this context, the concept of *maqāmāt* can serve as a *common ground* that can facilitate dialogue and

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<sup>20</sup> Dawam Rahardjo, *Etika Ekonomi dan Manajemen*, Yogyakarta: Tiara Wacana, 1990, hal. 126.

<sup>21</sup> Budhy Munawar-Rachman, "Spiritualitas dalam Era Digital", dalam *Jurnal Paramadina*, Vol. 4, No. 2, 2005, hal. 92.

<sup>22</sup> Komaruddin Hidayat, *Psikologi Beragama dalam Islam*, Jakarta: Hikmah, 2002, hal. 134.

cooperation among different faiths in building an inclusive and transformative urban spirituality.<sup>23</sup>

An *Urban spirituality model* based on *maqāmāt* must also be responsive to social and *environmental* issues that are major challenges in modern urban life. The concept of *khalifah* in Islamic tradition can be integrated with the principles of *maqāmāt* to develop a deep *environmental consciousness* and *social responsibility*. In this context, the spiritual journey is understood not only as *individual transformation* but also as a *contribution to collective wellbeing* and *planetary healing*.<sup>24</sup>

### **Integration of Maqāmāt with Positive Psychology: Towards a Contemporary Therapeutic Spirituality**

The integration of the *maqāmāt* concept with positive psychology opens a new horizon in the development of therapeutic approaches that are holistic and *culturally sensitive*. Positive psychology, pioneered by Martin Seligman, emphasizes the importance of developing human *strengths* and *virtues* to achieve optimal *flourishing* and *well-being*.<sup>25</sup> This approach has a fundamental similarity with the philosophy of *maqāmāt*, which also emphasizes the development of positive spiritual qualities through a continuous process of transformation. The convergence between these two traditions can produce a therapeutic framework that not only addresses *psychological distress* but also facilitates *spiritual growth* and *meaning-making*.

A comparative analysis between the stages of *maqāmāt* and models of *psychological well-being* shows a significant correlation in several fundamental aspects. The concept of *tawbah* in the *maqāmāt* tradition has similarities with the concepts of *self-awareness* and *personal responsibility* in positive psychology, where individuals develop the ability to acknowledge mistakes and commit to positive change. The concept of *sabr* correlates with *resilience* and *emotional regulation*, two

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<sup>23</sup> Alwi Shihab, *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama*, Bandung: Mizan, 1997, hal. 167.

<sup>24</sup> Seyyed Hossein Nasr, *Spiritualitas dan Seni Islam*, Bandung: Mizan, 1993, hal. 92.

<sup>25</sup> Subandi, "Psikologi Agama dan Kesehatan Mental", dalam *Jurnal Psikologi*, Vol. 2, No. 1, 2009, hal. 12.

important components of *psychological well-being* that enable individuals to face *adversity* in a constructive manner.<sup>26</sup>

The concept of *tawakkul* in *maqāmāt* can be understood within the framework of *locus of control* and *acceptance-based therapies* that are developing in contemporary psychology. *Tawakkul* is not passivity but *active surrender* that allows individuals to focus on aspects of life they can control while accepting those that are outside their control. This approach is highly relevant to *Acceptance and Commitment Therapy* (ACT), which emphasizes *psychological flexibility* and *value-based living*.<sup>27</sup>

To demonstrate the depth of the comparative analysis between *maqāmāt* and positive psychology, we can take the example of the concept of *tawakkul* (surrender to God) and compare it with the principles of *Acceptance and Commitment Therapy* (ACT). Classically, *tawakkul* is understood as complete reliance on God after making a maximum effort. This is not passivity but rather a conviction that the final outcome is beyond human control and is entirely up to the divine will. In positive psychology, especially ACT, there are key concepts of 'acceptance' and 'cognitive defusion' that are highly parallel to *tawakkul*. ACT teaches individuals to accept unpleasant internal experiences (thoughts, emotions, sensations) without judging or trying to suppress them, and to see thoughts as 'just thoughts' rather than absolute truths. This is similar to the essence of *tawakkul*, where a person 'surrenders' worries or obsessions about uncertain outcomes after making an effort, focusing on what can be controlled (effort and intention) and accepting what cannot be controlled. Instead of being trapped in anxiety about the future (which is beyond their control), *tawakkul* encourages *active surrender*, allowing individuals to focus on the values they hold and act in accordance with those values (*value-based living*), similar to ACT's focus on committed action that aligns with personal values. Thus, *tawakkul* becomes a spiritual foundation for

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<sup>26</sup> Fuad Nashori, "Dimensi Spiritual dalam Kesehatan Mental", dalam *Jurnal Psikologi Islami*, Vol. 2, No. 1, 2005, hal. 23.

<sup>27</sup> Bastaman Hanna Djumhana, *Logoterapi: Psikologi untuk Menemukan Makna Hidup*, Jakarta: Raja Grafindo Persada, 2007, hal. 145.

the *psychological flexibility* emphasized in ACT, enabling individuals to face *adversity* with courage and meaning.

The therapeutic dimension of *maqāmāt* is becoming increasingly important in a modern context characterized by high levels of *anxiety*, *depression*, and *existential crisis*. The crisis of meaning experienced by many modern individuals can be overcome through an approach that integrates *spiritual development* with *psychological healing*. The concept of *ma'rifah* in the *maqāmāt* tradition can serve as a framework for *meaning-making* that is not only cognitive but also *experiential* and *transformative*.<sup>28</sup>

The development of *assessment* instruments based on the principles of *maqāmāt* can make a significant contribution to the field of *spiritual psychology* and *religious coping*. Such instruments can help *therapists* and *counselors* to understand the *spiritual resources* that clients possess and integrate them into the therapeutic process. Unlike existing *spirituality* instruments, which tend to be general and universal, *maqāmāt*-based instruments can provide a more specific and *culturally relevant assessment* for the Muslim population.<sup>29</sup>

The integration of *maqāmāt* with *positive psychology* also opens up opportunities for the development of *prevention-based interventions* that can help individuals develop *resilience* and *coping mechanisms* before experiencing *psychological distress*. The concept of *murāqabah* (self-monitoring) in the *maqāmāt* tradition can be integrated with *mindfulness-based interventions* that have been proven effective in addressing various *psychological disorders*. This approach can produce *culturally adapted mindfulness practices* that are more resonant with the *worldview* and *spiritual beliefs* of the Muslim population.<sup>30</sup>

The application of *maqāmāt* in *group therapy* and *community-based interventions* shows great potential for *healing collective trauma* and building *social cohesion*. The concept of *shahbah* (spiritual

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<sup>28</sup> Jalaluddin Rakhmat, *Psikologi Agama*, Jakarta: Mizan, 2004, hal. 181.

<sup>29</sup> Djamaludin Ancok, "Psikologi Islami dan Transformasi Sosial", dalam *Jurnal Psikologi*, Vol. 3, No. 2, 2008, hal. 56.

<sup>30</sup> Subandi, "Sabar: Sebuah Konsep Psikologi", dalam *Jurnal Psikologi*, Vol. 1, No. 2, 2011, hal. 92.

companionship), which was an important context in the *maqāmāt* tradition, can be adapted into the form of *therapeutic communities* that provide a strong *support system* for *individual recovery* and *growth*. This model can be an effective alternative to the *individualistic approaches* that are dominant in *mainstream psychotherapy*.<sup>31</sup>

The *somatic* and *embodied* dimensions of *maqāmāt* also have high relevance to recent developments in *body-oriented therapies* and *somatic psychology*. Spiritual practices related to *maqāmāt* such as *salat*, *dhikr*, and *wird* involve a physical dimension that can have a significant therapeutic effect. The integration of *spiritual practices* with *somatic approaches* can produce more holistic and *comprehensive interventions*.<sup>32</sup>

The development of *training programs* for *mental health professionals* that integrate the principles of *maqāmāt* with *psychological theories* can enhance *cultural competence* and *spiritual sensitivity* in clinical practice. Such programs can help *therapists* to understand and appreciate the *spiritual dimensions* of the client's experience without violating professional boundaries or neglecting *ethical considerations*.<sup>33</sup>

The preventive and *developmental* aspects of the integration of *maqāmāt* with *positive psychology* also have important implications for *educational psychology* and *human development*. The concepts in *maqāmāt* can be integrated into *curriculum development* for *character education* and *moral development* that not only teach *values* but also provide a *practical framework* for *spiritual growth* and *ethical living*. This approach can contribute to the development of *whole person education* that pays attention not only to *intellectual development* but also to *emotional, social, and spiritual development*.<sup>34</sup>

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<sup>31</sup> Abdul Munir Mulkhan, *Kesalehan Multikultural*, Jakarta: PSAP, 2005, hal. 123.

<sup>32</sup> Komaruddin Hidayat, *Psikologi Beragama dalam Islam*, Jakarta: Hikmah, 2002, hal. 167.

<sup>33</sup> Fuad Nashori, "Agenda Psikologi Islami untuk Masa Depan", dalam *Jurnal Psikologi Islami*, Vol. 4, No. 1, 2007, hal. 34.

<sup>34</sup> Muhaimin, *Paradigma Pendidikan Islam*, Bandung: Rosda, 2002, hal. 189.

## Conclusion

This research concludes that the concept of *maqāmāt* in classical Sufism remains relevant in the context of modern life through a philosophical hermeneutic approach that allows for the reinterpretation of spiritual values such as *tawbah*, *sabr*, *zuhd*, *tawakkul*, and *ma'rifah* so that they can be contextually integrated into the dynamics of contemporary urban, professional, and psychological life. By using a combined hermeneutic approach from Hans-Georg Gadamer and Paul Ricoeur, this study unlocks a more fluid and adaptive dimension of the meaning of *maqāmāt*, viewing them no longer as rigid and hierarchical spiritual stages, but rather as flexible, inclusive, and simultaneously experienced spiritual dimensions for every individual, in accordance with the challenges and conditions of modern life.

Furthermore, this research innovatively integrates *maqāmāt* with positive psychology, identifying significant correlations between the concept of *tawbah* and *self-awareness*, *sabr* and *resilience*, and *tawakkul* and *Acceptance and Commitment Therapy* (ACT). This integration strengthens the transformative potential of *maqāmāt* in the development of character, mental health, and values education, and demonstrates that spirituality is not only individual but also communal. The “Urban Spirituality” model offered in this research serves as an applicable solution that bridges classical Islamic spiritual heritage with contemporary spiritual needs through the wise integration of time, space, community, and technology, thereby producing a holistic, relevant, and transformative implementation model for modern life.

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