



HUMAN EMOTIONAL LEVELS: HAWKINS SCALE THEORY AND ITS CORRELATION WITH THE CONCEPT OF NAFS IN THE QUR'AN

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Abstract:

This study aims to analyze the relationship between David R. Hawkins emotional consciousness level theory and the concept of nafs in the Quran. In transpersonal psychology, Hawkins maps human consciousness through the map of consciousness, placing emotions along an energy spectrum from the lowest (shame, guilt, fear) to the highest (love, peace, enlightenment). Meanwhile, the Quran discusses human spiritual dynamics through the concept of nafs, which comprises levels such as nafs al-ammarah, nafs al-lawwamah, and nafs al-muthmainnah. This research uses a descriptive qualitative approach, employing comparative-conceptual analysis and thematic (maudhu'i) exegesis of Quranic verses related to nafs. The result reveal a progressive correspondence between Hawkins levels of consciousness theory and the Quranic concept of nafs, especially regarding human spiritual evolution from egoistic impulses toward divine awareness. The integration of these two perspectives offers an important contribution to developing an Islamic-based spiritualpsychology paradigm that is both scientific and transdental.

Keywords: *Hawkins Scale, Human Emotion, Nafs, Quran, Spiritual Consciousness*

INTRODUCTION

Humans are multidimensional beings, consisting not only of physical elements but also of psychological and spiritual elements. The development of modern psychology shows a shift in focus from behavioristic and cognitive approaches to transpersonal approaches that emphasize the dimensions of consciousness and spirituality (Miller, 2025). One important theory in this field was put forward by David R. Hawkins (1995) in his work, **Power vs. Force: The Hidden Determinants of Human Behavior**, which introduced the Map of Consciousness—a scale of consciousness that classifies human emotions based on their energy level and resonance with truth and love. Hawkins's scale maps levels of human emotion on a scale of 20 to 1000. Each level represents a different psychological and spiritual state, ranging from low levels such as shame, guilt, and fear, to high levels such as love, peace, and enlightenment. Hawkins asserts that the higher a person's level of consciousness, the greater their capacity to experience happiness, compassion, and inner peace. Conversely, low self-awareness is associated with suffering, inner conflict, and destructive behavior (Hawkins, 2025). Within the Islamic spiritual heritage, the Quran also addresses human psychological and spiritual dynamics through the concept of nafs, which literally means "soul" or "self." The term nafs is mentioned more than 270 times in the

Quran with various contextual meanings. Classical scholars such as Al-Ghazali and Ibn Qayyim al-Jawziyyah classified nafs into several spiritual levels, including nafs al-ammarah bi al-su' (the soul that drives to evil), nafs al-lawwamah (the soul that regrets mistakes), and nafs al-mutmainnah (the soul that is calm and pleased with Allah). These three levels illustrate the human spiritual journey from the dominance of desires to divine tranquility (Us'an & Suyadi, 2023).

These two concepts—Hawkins' scale of consciousness and the levels of the nafs in the Quran—are interesting to study comparatively because they both discuss the structure of human consciousness in the context of spiritual development. Although originating from different epistemological traditions, namely modern science and Islamic revelation, both emphasize the importance of self-transformation toward a higher consciousness. In this regard, Islam has long taught the principle of tazkiyatun nafs (purification of the soul) as a process of increasing the quality of consciousness that brings humans closer to truth and sincerity (Akbar, 2022).

Interdisciplinary studies between modern psychology of consciousness and Islamic spirituality are still relatively rare. Most previous studies of Islamic psychology have focused on the integration of moral or religiosity concepts in the context of psychotherapy and education. Therefore, this study aims to broaden the horizons of spiritual psychology by combining Hawkins' energy- and frequency-based theory of consciousness with the moral and theological teachings of the Quran on the nafs. This integration is expected to provide a more comprehensive understanding of the evolution of human emotions as a reflection of the spiritual journey. Based on this background, the research problem can be formulated as follows: How does Hawkins' scale of consciousness theory explain the level of human emotions in the context of transpersonal psychology? How does the concept of nafs in the Quran describe the spiritual dynamics of humans? How can the conceptual correlation between Hawkins' scale of consciousness and the levels of nafs be explained scientifically and theologically?

The primary objective of this study is to describe Hawkins' theory of the scale of consciousness in the context of the development of human emotional awareness, to outline the concept of nafs in the Quran, along with its levels and characteristics, and to analyze the conceptual correlation between the two models to find epistemological and spiritual harmony. This research is expected to enrich the study of Islamic psychology and spirituality by presenting an integrative perspective between modern science and revelation. The results can serve as a foundation for developing therapy, counseling, and character education models based on tazkiyatun nafs (the spiritual self-control) that align with the universal values of human consciousness.

The novelty of this research lies in its interdisciplinary approach, linking Hawkins' theory of the energy of consciousness with the concept of nafs in the Quran. Although the two models speak differently—one uses the term "energy" and the other uses the term "soul"—both emphasize a gradual process of self-transformation oriented toward higher consciousness. This research seeks not only to find conceptual similarities but also to place them within the context of Islamic epistemology, where higher consciousness means not only psychological "enlightenment" but also ma'rifatullah (knowledge of God).

Several previous studies have discussed Hawkins' scale of consciousness theory using a philosophical-reflective approach (Sudarsa et al., 2025) along with other theories (Ishomuddin et al., 2023). In Islamic studies, the study of the nafs has been extensively explored by classical Sufi scholars such as Al-Ghazali, as well

as modern researchers such as Suyadi, who connects the concept of nafs with neuroscience (Us'an & Suyadi, 2023). However, the relationship between the nafs and the structure of emotional consciousness has not been systematically studied within a modern theoretical framework. Therefore, this study is expected to fill this academic gap through integrative and comparative conceptual analysis.

RESEARCH METHODS

This article is a qualitative study using library research, which involves collecting data from written documents such as books, journals, and other scientific articles, as well as non-written documents such as videos. The data sources for this study were both primary and secondary. Primary data were obtained from David R. Hawkins' book **Power vs. Force: Hidden Factors Determining Human Behavior** and classical commentaries such as Zamakhsyari's **Al-Kasysyaf** and modern commentaries such as Quraish Shihab's **Al-Misbah**. Secondary data were obtained from various documents related to the topic raised by the author.

The data collection method used was the *maudhu'i* (thematic) method, an approach that focuses on an in-depth study of a specific theme and related verses. The collected data were analyzed using the following steps: First, content analysis was conducted to identify the main themes in Hawkins' work and the Quranic text. Second, a comparative analysis was conducted to identify similarities and differences in the conceptual structure between the two systems of thought. Finally, a conceptual synthesis was conducted to combine both perspectives into a new framework for understanding the development of human consciousness. The validity of the research was maintained through triangulation of sources and concepts, namely by comparing various interpretations of the Quran, the views of classical scholars, and modern psychological literature. Furthermore, the researchers employed the principle of intertextual verification to ensure consistency between texts and maintain the objectivity of interpretation.

RESULTS AND DISCUSSION

Hawkins Scale Theory

David R. Hawkins (1995) developed the Map of Consciousness based on measuring the level of human consciousness through kinesiological testing techniques. He believes that every human emotion and thought has a certain energy frequency that can be measured on a logarithmic scale of 0–1000. In this model, the higher the energy value of an emotion, the higher the level of a person's spiritual consciousness. Hawkins divides human consciousness into several levels, including: Low level (0–200): includes destructive emotions such as shame (20), guilt (30), apathy (50), sadness (75), fear (100), and anger (150), courage (200), neutrality (250), and willingness (310), acceptance (350). The next level is high (500–1000): it includes love (500), peace (600), and enlightenment (700–1000). According to Hawkins (2006), individuals operating at a high level of consciousness radiate positive energy that brings healing and harmony to their social environment. The highest level of consciousness, namely enlightenment, is no longer ego-centered, but rather an existential unity with all reality (Hawkins, 2025). Hawkins' concept emphasizes that changes in the level of consciousness are not only psychological but also spiritual. Consciousness is a form of energy that can be increased through a process of inner purification, meditation, and loving-kindness. This model is functionally similar to the process of *tazkiyatun nafs* in Islam, although it differs in its metaphysical foundation..

LEVEL ENERGI EMOSI (PERASAAN)

	LEVEL	ENERGI	EMOSI	PROSES	NAQSDNA.com
POWER	Pencerahan	700 - 1000	Tak Terlukiskan	Kesadaran Murni	
	Kedamaian	600	Kebahagiaan Luar Biasa	Pencerahan	
	Suka Cita	540	Tenang & Hening	Perubahan Kesadaran	
	Cinta	500	Rasa Hormat Yang Mendalam	Mengungkap sesuatu yang berharga, yang sebelumnya tersembunyi	
	Berfikir	400	Memahami	Berfikir Mendalam, Tafakur, Kontemplasi	
	Penerimaan	350	Memafkan, Memaklumi	Tidak Terpengaruh Keadaan	
	Kemauan	310	Optimis	Memiliki Tujuan	
	Netralitas	250	Percaya / Yakin	Terbebas dari keterikatan	
	Berani	200	Afirmasi / Penegasan	Memberdayakan Diri	
	Bangga	175	Menghina, merendahkan	Sombong	
FORCE	Marah	150	Benci	Bersikap Agresif	
	Keinginan	125	Hasrat / Keinginan Kuat	Kemelekatan / diperbudak	
	Takut	100	Khawatir	Menarik Diri	
	Kesedihan Mend	75	Menyesali	Sangat Tidak Bahagia	
	Apatis	50	Putus Asa	Menyerah	
	Bersalah	30	Menyalahkan	Menghancurkan sesuatu	
	Malu	20	Merasa Tak Berharga	Menolak sesuatu / Seseorang	

Ref: The Map of Consciousness, David R. Hawkins, MD, Ph.D.

The Concept of Nafs in the Quran

The Quran emphasizes the study of the soul (nafs). This is evidenced by the repetition of the word "nafs" in the Quran 279 times (Murni et al., 2024). From a Quranic perspective, the term "nafs" has a broad meaning, encompassing the self, soul, and essence of humanity. The word "nafs" is derived from the root word "na-fa-sa," which means "to breathe" or "to give life." Etymologically, "nafs" refers to the principle of life that distinguishes humans from inanimate objects. The concept of "nafs" in the Quran encompasses ethical, spiritual, and psychological dimensions. It describes not only a mental state but also humanity's existential journey toward God (Shihab, 2002). The Quran uses the term "nafs" in various contexts, demonstrating that humans are dynamic, not static, entities. Humans experience change, development, upheaval, and even purification toward spiritual perfection (Nanda Nurlina & Bashori Bashori, 2025).

The Quran introduces three types or levels of human desires (Shihab, 2002). First, *nafs al-ammaraḥ bi al-su'* (always encouraging the owner to do bad things). Mentioned in QS. Yusuf [12]: 53, "Indeed, lust always leads to evil except those whom my Lord gives mercy to." This stage describes the human condition which is dominated by lust and moral unconsciousness. In the context of modern psychology, this situation is parallel to the dominance of an uncontrolled ego. Second, *nafs al-lawwamah* (who always criticizes the owner when he makes a mistake)) is mentioned in the QS. Al-Qiyamah [75]: 2, "And I swear with a soul that regrets (itself)." *Nafs al-lawwamah* describes the phase of moral awareness, where individuals begin to realize mistakes and strive to correct them. This is a transitional stage from egoistic impulses to spiritual awareness. Third, *nafs al-mutmainnah* (quiet soul) mentioned in QS. Al-Fajr [89]: 27–30, "O serene soul, return to your Lord pleased and pleased." This stage is the peak of soul purification (*tazkiyatun nafs*), where humans achieve inner calm and closeness to Allah. Moral awareness has been integrated with divine values (Kamarul Zaman et al., 2022).

Structural Correlation between the Hawkins Scale and the Concept of the Self

Based on a comparative analysis of the Hawkins text and the Quran, it was found that both conceptual systems share a functionally similar hierarchical structure of consciousness development, although they differ in their metaphysical and epistemological dimensions. Hawkins describes the journey of human consciousness from low to high energy frequencies, while the Quran describes the journey of the soul (nafs) from a state of ammarah (self-control) to mutmainnah (self-control). The following table shows the conceptual correlation between the two models:

Tingkatan Kesadaran (Hawkins)	Skala	Frekuensi Energi	Kondisi Psikologis	Padanan dalam Konsep Nafs	Makna Spiritual
Shame, Guilt, Apathy (20–50)		Sangat rendah	Putus asa, tidak berdaya, destruktif	<i>Nafs ammarah al-su'</i>	Jiwa terjerat hawa nafsu
Fear, Anger, Desire, (100–150)		Rendah	Kecemasan, dorongan egoistik	<i>Nafs ammarah</i>	Dominasi dorongan duniawi
Courage, Neutrality, Willingness (200–310)		Sedang	Kesadaran awal, penerimaan diri	<i>Nafs lawwamah</i>	Jiwa mulai reflektif dan menyesal
Acceptance, Reason (350–400)		Menengah tinggi	Rasional, sadar moral	<i>Nafs al-mutmainnah</i>	Jiwa mulai menerima
Love, Joy, Peace (500–600)		Tinggi	Empati, kasih, kedamaian	<i>Nafs al-mutmainnah</i>	Jiwa tenang dan berserah
Enlightenment (700–1000)		Sangat tinggi	Kesadaran transendental	<i>Nafs al-mutmainnah / al-radhiyyah</i>	Puncak penyatuan spiritual

This correlation indicates that both Hawkins' theory and the concept of the nafs describe a process of transformation of conscious energy that leads humans from an egoistic orientation to spiritual transcendence.

Further analysis shows that the process of increasing consciousness in both models is driven by a mechanism of self-purification. In Hawkins' model, an increase in the level of consciousness is achieved through the release of negative emotions and surrender to the consciousness of universal love. In Islam, purification of the soul (tazkiyatun nafs) is achieved through worship, dhikr (remembrance), self-reflection, and control of desires (Aprilia et al., 2024). Thus, the research results confirm the methodological compatibility between the mechanisms of emotional energy cleansing (Hawkins) and spiritual purification (Islam), both of which are oriented towards freedom from the ego. Although Hawkins departs from the paradigm of Western transpersonal psychology, his conceptual structure shares similarities with the Islamic model of spirituality, particularly in the aspect of the evolution of consciousness. Both emphasize the importance of self-surrender and the release of the ego as prerequisites for enlightenment. According to Hawkins (Hawkins, 2025), the peak of consciousness is enlightenment, the experience of oneness with all existence. In

Islam, this peak is synonymous with *ma'rifatullah*, the awareness of God's presence in every aspect of oneself and the universe. Although their terminology and metaphysical orientations differ, both describe the process of opening consciousness from duality to unity.

However, beneath the structural similarities, there are fundamental ontological differences. Hawkins stands for energetic monism, where consciousness is seen as a form of universal energy independent of any particular divine entity. In contrast, the Quran affirms that human consciousness originates from the Divine Spirit, as stated in Surah Al-Hijr [15]:29—"Then I breathed into it of My Spirit." This means that in Islam, spiritual consciousness is not merely energy, but a manifestation of the vertical relationship between humans and God. Thus, consciousness is not merely the result of energy evolution, but rather a divine gift and guidance that can be increased through righteous deeds and worship (Rizal, 2022).

Through a synthesis of these two models, the Integrative Map of Islamic Consciousness-Hawkins (PIKI) can be developed, which serves to bridge psychological and theological understandings of the human soul:

Dimensi	Model Hawkins	Model Alquran (Konsep Nafs)	Makna Integratif
Energi Emosi	Frekuensi kesadaran (0–1000)	Tahapan penyucian jiwa	Dinamika batin manusia
Proses Transformasi	Pelepasan ego dan emosi negatif	<i>Tazkiyatun nafs</i>	Mekanisme peningkatan kesadaran
Tujuan Akhir	<i>Enlightenment</i> (nondual awareness)	<i>Ma'rifatullah</i> (kesadaran Ilahi)	Kesatuan spiritual dan moral
Arah Gerak	Horisontal-transendental	Vertikal-teosentris	Integrasi psikologis dan teologis

From the table above, it can be concluded that this integration allows for the emergence of a new paradigm that unites Hawkins' conscious energy with Quranic spirituality, without denying the theological uniqueness of each tradition.

Modern philosophy of consciousness positions consciousness as a non-material entity that remains difficult to explain scientifically (Lahav & Neemeh, 2022). Hawkins' model provides a bridge between science and spirituality by measuring consciousness through energy fields. However, Islam offers a more comprehensive ontological basis: consciousness is an emanation of the divine spirit that connects humans to a transcendent source. Thus, the correlation between Hawkins' theory and the concept of *nafs* can be seen as an attempt at an epistemological synthesis between empirical science and revelation, where the psychological and spiritual dimensions complement each other. This opens up opportunities for the development of a modern Islamic transpersonal psychology, capable of addressing contemporary human needs for a balance between reason, emotion, and spirit.

Implications for Spiritual Psychology

The integration of Hawkins' model and the Quran offers three important implications: First, spiritual psychotherapy: Hawkins' mindfulness model can be

adapted into Islamic psychotherapy approaches, where emotional healing is linked to the process of tazkiyah (religious devotion). One approach involves deepening one's religious practice to develop disciplined worship, achieve inner peace, and develop self-control (Hidayatulloh et al., 2023). Second, mindfulness-based character education: The mindfulness scale can be used as a reflective framework in moral education and self-development (BENDECK SOTILLOS, 2021). Third, intercivilizational dialogue: This integration opens up a space for dialogue between modern science and Islamic values, strengthening spiritual epistemologies across traditions. This dialogue encourages a holistic view of human consciousness (Bakour, 2022).

CONCLUSION

This study examines the correlation between Hawkins's scale of consciousness theory and the concept of nafs in the Quran through a qualitative, descriptive-comparative approach. The analysis shows that both systems possess a hierarchical structure of human consciousness oriented toward a transformation process from ego dominance to higher spiritual awareness. In Hawkins's framework, the journey of human consciousness is depicted through an increasing energy frequency from shame, fear, and anger to love, peace, and enlightenment. In the Quran, this process is reflected in the journey of the nafs from ammarah bi al-su' (a soul inclined towards evil), to lawwamah (a soul that regrets), to mutmainnah (a soul that is at peace). Both concepts are based on the fundamental idea that the evolution of consciousness is a process of freeing oneself from the attachments of the ego and desires, toward a state of harmony with the highest source of consciousness—which in Islam is Allah SWT. The results of the study reveal three main conclusions: First, structural correlation: Both Hawkins' Map of Consciousness and the Quranic hierarchy of nafs demonstrate similarities in the pattern of increasing consciousness from lower to higher levels, despite their different terminology and ontological basis. Second, metaphysical differences: Hawkins bases his theory on the energy of universal consciousness without reference to a specific deity, while the Quran asserts that consciousness originates from the Divine Spirit. Thus, Islamic spirituality is theocentric, while Hawkins's is monistic-energetic. Third, epistemological integration: The synthesis of these two systems allows for the birth of a new paradigm in Islamic transpersonal psychology, one that combines modern scientific approaches with revealed values. This integrative model can be applied in the development of spiritual psychotherapy, mindfulness-based character education, and cross-cultural research on the spiritual dimension of humankind.

Philosophically, this research asserts that human consciousness is not simply a product of neuropsychological activity, but a multidimensional reality encompassing energy, morality, and spirituality. The pinnacle of consciousness is not simply enlightenment (as in Hawkins's view), but rather the union of human will with divine will (the pleasure of Allah). Thus, this study opens up opportunities for the development of an integrative model of spirituality that combines modern consciousness science with Quranic theology, while simultaneously enriching interdisciplinary academic discourse between psychology, philosophy, and Islamic studies.

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