Building Personality from Al-Ghazalī's Perspective: Critical Study of Freud's Psychoanalytic Theory

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Abstract: The issue of human behaviours is still engaging to discuss as human behaviour constantly changes. This study aims to reveal the problem of the psychoanalytic theory of Sigmund Freud, which has been the primary reference in the discussion of modern psychology. Modern psychologists tend to neglect the role of religion due to secularization in various aspects of life. This paper is library-based research that employs a comparative-analysis method. This study reveals that personality studies in modern psychology disregard the role of God. Humans deny God's power outside themselves, leading to modern man's spiritual crisis. In addition, the psychoanalytic theory does not deal with the spiritual aspect, so this theory is no longer relevant as a solution to modern human personality problems. Third, the concept of *tazkiyat an-nafs* and *insān kāmil* in the Islamic tradition can guide human life amid a spiritual crisis and guide humans to return to their God.

Contribution: This article reveals that the most effective solution in dealing with modern humans' personality and spiritual crises is to return to the initial nature of humans as creatures of God who are always obedient to Him.

Keywords: Islamic psychology; personality; psychoanalysis; *insān kāmil*

Introduction

Dealing with human behaviour is the primary focus of psychology study. Therefore, the concept of humans must be studied for psychological theories to become pure science (science philosophy).[1] Different perspectives on people result in various interpretations of human behaviour. The emergence of numerous psychological schools is also a result of this diversity. Psychoanalysis, developed by Sigmund Freud, was the first influential psychology school in the West. It was followed by behaviourism and humanism.[2]

The various approaches in personality theory are not absolute and permanent but are a gradual process and a series of life events. The modern age in the West is characterised by men discovering their power to solve problems. Humans at that time were seen as free and independent beings, thus separate from nature and God.[3] Man becomes the master of his destiny, which results in him being cut off from his spiritual values. This culminates in man's passion for knowledge but lack of spiritual values. Spirituality is an important aspect that encompasses the physical, psychological, and social.[4] Human harmony with the spiritual element will lead to an ideal personality.

Spirituality has two dimensions: man's relationship with himself and his environment and between himself and God.[5] It is the connection that seeks to maintain the harmony of the human personality with the outside world, dealing with emotional stress, physical illness, and death. If a modern man experiences, a spiritual crisis will face severe behavioural problems.[6] The dominant view

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[1] Muhammad Jamaluddin, 'Perbandingan Teori Struktur Kepribadian Sigmund Freud Dan Imam Al-Ghazali', *Psikoislamika : Jurnal Psikologi Dan Psikologi Islam* 14, no. 2 (December 2017): 21–24, https://doi.org/10.18860/psi.v14i2.6506.

[2] Rahim Kamarul Zaman, Mohd Khairul Naim Che Nordin, and Khairulnazrin Nasir, 'Terapi Rabbani Dalam Merawat Masalah Neurosis', *Jurnal Akidah & Pemikiran Islam* 23, no. 2 (December 2021): 41–74, https://doi.org/10.22452/afkar.vol23no2.2.

[3] Nita Trimulyaningsih, 'Konsep Kepribadian Matang Dalam Budaya Jawa-Islam: Menjawab Tantangan Globalisasi', *Buletin Psikologi* 25, no. 2 (2017): 89–98, https://doi.org/10.22146/buletinpsikologi.28728.

[4] Adang Kuswaya and Muhammad Ali, 'The Concept of Peace in the Qur'an: A Socio-Thematic Analysis of Muslims' Contestation in Salatiga, Indonesia', *QIJIS (Qudus International Journal of Islamic Studies)* 9, no. 1 (July 2021): 73, https://doi.org/10.21043/qijis.v9i1.10483.

[5] Muzdalifah M Rahman, 'Mental Health: Islamic Perspective', *QIJIS (Qudus International Journal of Islamic Studies)* 3, no. 1 (2015): 54–71, https://doi.org/10.21043/qijis.v3i1.1599.

[6] Jarman Arroisi and Manzilatul Fadhilah, 'The Concepts of Personality and Spirituality Development in Psychology (Study of Analysis Perspective Badi ' Uzzaman Said Nursi)',

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among modern scientists is that science works on the empirical plane, denying the non-empirical mystical plane.[7] They consider the discussion of science about spiritual values to be irrelevant.

The adverse changes mentioned above are indicated by changes in the lifestyle of modern humans, who tend to want a practical and pragmatic life. All human life cannot be separated from the role of science and technology.[8] For this reason, appropriate countermeasures are needed to improve the personality of modern humans. Therefore, psychology emerged as one of the leading sciences and is responsible for presenting solutions to improve human behaviour and personality. Psychology is multi-complex as a discipline that studies humans and all aspects that come with them. This allows for different approaches and perspectives depending on the focus of the study.[9]

However, modern psychology, as one of the disciplines considered very relevant to improving the personality of modern humans, tends to be empirical-realistic, so it can only be approached with an objective approach. It is this objective nature that keeps people away from religious disciplines.[10] Even some psychologists think that religious spirituality is the cause of the stagnation of science. On the other hand, science, from the point of view of some religious people, is a threat to religious dogma. The separation of man from the spiritual aspect brings about adverse changes in the personality of modern man.[11]

In Islamic psychology, there is an emphasis on the spiritual aspect of humans because, in truth, that is what humans need to fortify themselves from the opposing currents of the development of science and technology today. In

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Tajdid: Jurnal Ilmu Ushuluddin 21, no. 2 (2022): 381–411, https://doi.org/10.30631/tjd.v21i2.291.

[7] Agus Silahudin, 'Perbandingan Konsep Kepribadian Menurut Barat Dan Islam', *Al-Fikra : Jurnal Ilmiah Keislaman* 17, no. 2 (January 2019): 249–78, https://doi.org/10.24014/af.v17i2.6343.

[8] A.M. Saefuddin et al., *On Islamic Civilization: Menyalakan Kembali Lentera Peradaban Islam Yang Sempat Padam* (Semarang: Unissula Press, 2010), 326.

[9] Jamaluddin, 'Perbandingan Teori Struktur Kepribadian Sigmund Freud Dan Imam Al-Ghazali'.

[10] Septi Gumiandari, 'Kepribadian Manusia Dalam Perspektif Psikologi Islam: Telaah Kritis Atas Psikologi Kepribadian Modern', *Holistik* 12, no. 1 (2011): 259–96, https://doi.org/10.24235/holistik.v12i1.94.

[11] Achmad Ushuluddin et al., 'Shifting Paradigm: From Intellectual Quotient, Emotional Quotient, and Spiritual Quotient toward Ruhani Quotient in Ruhiology Perspectives', *Indonesian Journal of Islam and Muslim Societies* 11, no. 1 (June 2021): 139–62, https://doi.org/10.18326/ijims.v11i1.139-162.

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addition, this study provides an overview of the psychoanalytic theory itself, the problems that arise from it, personality models in Islam, how to build a personality, and a perfect personal picture in Islam.[12] This study, thus, attempts to view the difference between the personality theories of Modern psychology and Islamic psychology. Based on the crisis experienced by modern humans, mainly dealing with a spiritual problem, this study questions whether Sigmund Freud's Psychoanalysis theory is still relevant today.

Literature Review

Several previous studies have discussed human personality. The article "Perbandingan Teori Struktur Kepribadian Sigmund Freud dan Imam Al-Ghazali" provides a glimpse of the personality model in Sigmund Freud's psychological flow pattern and the Islamic psychology pattern promoted by al-Ghazali.[13] Then, a paper entitled "Agama dan Psikoanalisa Sigmund Freud", written by Maghfur Ahmad, explains Sigmund Freud's view that religious theory has no essential role in controlling human consciousness. Because according to Freud, religion is an infantile attitude of madness.[14] The other study was conducted by Helaluddin, "Psikoanalisis Sigmund Freud dan Implikasinya dalam Pendidikan". This paper explains psychoanalysis and its influence on personality development and early childhood education. Still, this paper has not discussed aspects of personality in the Islamic tradition, especially the Sufi practice.[15]

From the discussions above, people have yet to discuss the problem of Freud's psychoanalytic theory more deeply, and its relevance to overcoming human personality crises is questioned. And those studies have yet to present offers from Islamic psychology, especially those initiated by al-Ghazali to solve this personality crisis. Therefore, in this study, the authors will focus on the causes of modern human personality problems, the appropriate solutions that can be used to deal with them, as well as an explanation of the significant role of the

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[12] Jarman Arroisi et al., 'Understanding "God as Reality": Analysis of the Ontological Approach in the Tradition of Islamic Philosophy and Sufism', *Journal of Islamic Thought and Civilization* 12, no. 1 (June 2022): 138–63, https://doi.org/10.32350/jitc.121.07.

[13] Jamaluddin, 'Perbandingan Teori Struktur Kepribadian Sigmund Freud Dan Imam Al-Ghazali'.

[14] Maghfur Ahmad, 'Agama Dan Psikoanalisa Sigmund Freud', *RELIGIA* 14, no. 2 (3 October 2011): 277–96, https://doi.org/10.28918/religia.v14i2.92.

[15] Helaluddin and Syahrul Syawal, 'Psikoanalisis Sigmund Freud Dan Implikasinya Dalam Pendidikan', *Osfpreprints*, no. March (2018): 1–16, https://doi.org/10.31219/osf.io/582tk.

Sufi tradition that can be used as an appropriate solution in dealing with human problems.

Method

This paper is literature-based research.[16] This paper focuses on the study of psychoanalytic theory and the problems that arise from it. Psychoanalytic theory that does not touch the spiritual domain is no longer relevant for forming modern human personality. This study also uses a comparative analysis method carried out in two steps.[17] The first step is to seek the study of psychoanalytic theory and the problems that emerge from it. The second step is to find a solution to the problem of psychoanalytic personality through Islamic psychology. In addition, the previous studies provide an overview of the psychoanalytic theory, the accompanying issues, models of personality in Islam, how to build personality, and the description of the perfect human being in Islam. Finally, it also attempts to see the difference between the personality theories of modern psychology and Islamic psychology.

Results and Discussion

Psychoanalytic Theory

Psychoanalysis, or depth psychology, is a branch of psychology initiated by one of the world's most famous figures, Sigmund Freud.[18] In psychoanalysis, many theories can be developed and refined by the development of science. Psychoanalysis is a psychology that studies human behaviour based on the concepts of motivation and dynamic conflict in the unconscious.[19] This theory was first coined by Freud (1856-1939 AD) based on treatment techniques for his patients with a mental disorder called hysteria.

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[16] Sugiyono, *Metode Penelitian Kualitatif* (Bandung: Alfabeta, 2017), 9–10.

[17] Achmad C. Zuhair Anton Bakker, *Metodologi Penelitian Filsafat* (Yogyakarta: PT. Kanisius, 1990), 63.

[18] Sigmund Freud was the founder of the school of psychoanalysis, he was an Austrian neurologist of Jewish descent. Based on his experiences with his patients, Freud discovered various dimensions and principles related to humans, then he developed a very fundamental psychological theory with broad implications for the social sciences, humanities, philosophy, and religious sciences as well as providing inspiration for various artistic creations. Hanna Djumhana Bastaman, *Agama Dan Psikologi Dengan Logoterapi Sebagai Fokus Telaah* (Jakarta: Yayasan Wakaf Paramadina, 1988), 43.

[19] Salvatore R. Maddi, *Personality Theories: A Comparative Analysis* (New York: The Dorsey Press, 1968), 37.

Freud discovered the dynamic role of the unconscious in a person suffering from hysterical illness. Freud's findings differed from doctors' beliefs at the time in Vienna. They believed that malfunctioning organs caused hysteria in the brain. Freud's findings were reinforced by J. Breuer (1880-1882 AD), a doctor in Vienna who found treatment for panic in a girl named Anna using hypnosis. J. Breuer confirmed that the cause of the girl's hysterical illness was the subconscious memory of a traumatic event she had experienced.[20] From this medical practice, J. Breuer and Sigmund Freud published a book entitled Studies in Hysteria: The Interpretation of Dream (1900).

Psychoanalysis has undergone various internal criticisms, revisions, and reforms. It is noted that two of Freud's significant disciples abandoned the theory of psychoanalysis and formed their theories. First, Alfred Adler (1870-1937) 1913 rejected Freud's theory of sexual libido as the primary driver of human behaviour. According to him, the main driver of human behaviour is the will to power. Secondly, Carl Gustav Jung (1875-1961), in 1914, criticised Freud's theory and established his theory called Analytical Psychology. Jung rejected the idea of historical interpretation for the Oedipus conflict and offered the concept of symbolic interpretation.[21]

Psychoanalytic Model of Personality

"Personality" comes from the ancient Greek *prosopon* or *persona,* meaning "mask." The mask, in this case, is what a performer usually wears in performance; the initial concept of personality (to the layman) was the behaviour exhibited in a social environment or the self-image that one wanted to be captured by the social environment.[22] Unfortunately, because of this, people began to experience many mental illnesses due to dissatisfaction with expressing themselves.

In Freud's early stages of establishing the school of psychoanalysis, there was an attempt to find the cause of mental illness. He argued that the cause of the mental illness was psychological conflict located in the unconscious. Subsequently, this theory developed into a personality theory and a therapy method. Freud stated that the human psyche consists of three central systems: id, ego, and superego.[23] *First*, the id is the original personality system humans are

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[20] Sigmund Freud, *Memperkenalkan Psikoanalisa*, trans. Kees Bertens (Jakarta: Gramedia, 1984), xiii.

[21] Maddi, *Personality Theories: A Comparative Analysis*, 38.

[22] Alwisol, *Psikologi Kepribadian* (Malang: UMM Press, 2009), 7.

[23] Maddi, *Personality Theories: A Comparative Analysis*, 39.

born with, containing all the inherited psychological aspects such as instincts, impulses, and drives. The id operates on the pleasure principle, which seeks pleasure and avoids pain.[24] Therefore, the id is the source of biological industries such as eating, drinking, sleeping, etc.

Second, Ego is awareness of the reality of life. The ego aims for humans to be able to handle reality. The ego's primary role is mediating between the id and the external environment. It is orientated towards the reality principle, which is an attempt to obtain the satisfaction demanded by the id.[25] The ego is part of the personality with two main tasks, but it does not have its energy; it gets it from the id. Third, the superego is the normative consciousness. The moral and ethical force of the personality operates using idealistic principles as opposed to the id's gratification and ego-realistic principles. The superego develops from the ego. Like the ego, the superego has no energy of its own, and like the id, the superego has no contact with the outside world, so the need for perfection it strives for is unrealistic.[26]

The id, ego, and superego personality systems are not part of a functioning personality; they are simply names within psychological systems and processes that follow certain principles. Usually, the id, ego, and superego systems work together as a team under the direction of the ego. If there is a conflict between the three structures, abnormal behaviour will likely occur. On the other hand, the psyche consists of three systems of consciousness: consciousness, preconsciousness, and unconsciousness.[27]

Firstly, consciousness. This area contains everything humans observe, but only some mental parts (thoughts, feelings, perceptions, and memories) are included. Its main content is the result of a filtering process governed by stimuli. The stimuli that enter the conscious area will quickly be transferred to the subconscious or unconscious area.[28] *Second*, the subconscious or preconscious. This area bridges the conscious and the unconscious regions under certain conditions. The contents of the unconscious area that are already in the

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[24] Yustinus Semium, *Teori Kepribadian Dan Terapi Psikoanalitik Freud* (Yogyakarta: PT. Kanisius, 2006), 60.

[25] Semium, 62.

[26] Semium, 64.

[27] Freud, *Memperkenalkan Psikoanalisa*, 148–49.

[28] Abdul Mujib, *Fitrah & Kepribadian Islam: Sebuah Pendekatan Psikologis* (Jakarta: Darul Falah, 1999).

subconscious area can appear in the conscious area in symbolic forms such as daydreams, dreams, misspoken words, etc.[29]

Third, unconscious. This area is the deepest part of the consciousness structure. According to Freud, it is an essential part of the human psyche. This area contains instincts, impulses, drives, and traumatic childhood experiences that are suppressed by consciousness and then transferred to the area of the unconscious.[30] The contents of the subconscious area tend to persist in the subconscious. The subconscious area strongly governs human behaviour, but unconsciously.

Psychoanalytic Personality Problems

From the above explanations, it can be understood that psychological problems are closely related to contemporary social issues that tend to be oriented towards the doctrines of rationalism, empiricism, and humanism. These three things are the beginning of modern humans experiencing a spiritual crisis, which fails to understand themselves.[31] To understand more about the issue of psychoanalysis further, view the following table:

Table 1. Psychoanalytic Personality Problems

Personality System	Psychological Problem	Awareness System
The dimensions of human personality are based solely on the id, ego, and superego.	Humans are influenced by three things, namely consciousness, preconsciousness, and unconsciousness.	Humans are influenced by the unconscious. In this world, some primitive drives and instincts cause great upheaval. It is fuelled by the sexual desire to continue offspring.

Table 1. above explains that Freud built a human personality system based on the id, ego, and superego. He did not discuss the spiritual aspect of a man with his God. A person's behaviour is only determined by psychic energy, thus doubting the rational element. The consciousness system is influenced by the

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[29] Rusdiana Navlia Khulasie, 'Hakikat Kepribadian Muslim , Seri Pemahaman Jiwa Terhadap Konsep', *Jurnal Reflektika* 11, no. 11 (2016): 39–57, https://doi.org/10.28944/reflektika.v11i1.36.

[30] Kess Bertens, *Psikoanalisis Sigmund Freud* (Jakarta: Gramedia, 2005), 125.

[31] Jarman Arroisi et al., 'Psychological Problems of Modern Society (The Analysis of Mental Disorders Based on Islamic Spiritual Tradition Perspective)', *Akademika : Jurnal Pemikiran Islam* 26, no. 2 (December 2021): 203, https://doi.org/10.32332/akademika.v26i2.3728.

conscious, the preconscious, and the subconscious. Indeed, Freud placed so much emphasis on past experiences that the individual became reduced. And this poses a severe problem. In this world, there are primitive drives and various traumatic experiences that are forced into the human unconscious, resulting in violence, energy, wildness and cruelty.[32] According to Freud, this dimension can influence and determine human behaviour. Thus, the image of humans in this psychoanalytic theory tends to be ugly, cruel, wild, unethical and based on pleasure gratification.

Freud's error in understanding humans with his psychoanalytic theory stems from his monumental discovery of the unconscious. Modern psychologists study human personality carefully from various aspects, such as observing human behaviour from biological, social and cultural factors.[33] However, they ignored the nature of the human spirit (core) and its impact on personality. Hence, this led to scientists losing their understanding of the nature of human beings and all the factors that limit their personalities, both material and non-material.[34]

Personality Model in the Islamic Tradition

After understanding the personality problem in the psychoanalysis theory above, the need to find the right solution to solve this problem becomes very urgent. In Islam, a more fundamental aspect of understanding human behaviour or personality is the spiritual aspect.[35] Several characteristics of the personality model in Islam can be used as a solution to the above psychoanalytic problems. To help understand the above, consider the following table 2.

Table 2. Personality Model in the Islamic Tradition

Personality Pattern	Personality Traits	Ideal Personality Model
The pattern of understanding human personality is based on *al-Qalbu, al-'Aql,* and *an-Nafs.*	Humans have three characteristics that influence their personality: *nafs ammārah, nafs lawwāmah* and *nafs muṭmainnah.*	The soul in Islam is the main thing that determines human attitudes and behaviour. If a human has a clean soul, his attitude and behaviour will also be good and vice versa.

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[32] Hanna Djumhana Bastaman, *Integrasi Psikologi Dengan Islam: Menuju Psikologi Islami* (Yogyakarta: Yayasan Insan Kamil, 2011), 56.

[33] Ahmad Saifuddin, 'Peluang Dan Tantangan Psikoterapi Islam', *Buletin Psikologi* 30, no. 1 (27 June 2022): 22–44, https://doi.org/10.22146/buletinpsikologi.67715.

[34] Rif'at Syauqi Nawawi, *Kepribadian Qur'ani* (Jakarta: Amzah, 2014), 28.

[35] Mujib, *Fitrah & Kepribadian Islam: Sebuah Pendekatan Psikologis*, 42.

Table 2. above explains that the personality model, according to Islamic psychology, integrates the three patterns of the human self: al-Qalbu*, al-'Aql, and an-Nafs*, which then forms behaviour. If the three patterns above synergise or move in balance, it will produce a human being with a perfect personality.[36] *First, al-Qalbu*. Al-Ghazali divided the definition of *al-Qalbu* into the physical heart (organ) and the spiritual heart (essence).[37] Al-Ghazali described the al-Qalbu as having an instinct, called an-*Nur al-Ilāhi* (the light of divinity) and *basīrah al-Baṭ Inah* (the inner eye) that radiates faith and belief.[38] He said that when a person reaches *ma'rifatullah*, he will find peace of mind and not feel deprived.[39]

Second, al-'Aql is a *nafsaniyah,* a substance in the brain that functions for thinking. Reason is the work of the brain, in which reason has the light of conscience prepared to acquire knowledge and cognition. The working principle of the intellect is to pursue real and rational things. Therefore, the main task of the mind is to bind and restrain the passions. If this can be actualised, the intellect can reach its highest nature.[40] But if not, then intelligence is used by lust. The intellect can acquire knowledge through the power of argumentation and also shows the substance of thinking, arguing, understanding, describing, memorising, discovering and saying things.

Third, an-Nafs has a powerful appeal compared to the other two natural systems. *An-Nafs* has many meanings, such as; spirit, soul, human self and heart. The essential nature of the nafs is to lead to destructive anger. But if Allah gives it grace, then it will become a positive force, namely the will (*irādah*) and high ability (*Judah*). The working principle of lust is only the pursuit of worldly pleasures and wants to reflect its impulsive desires. [41] If the control system of the heart and mind is weakened, then lust can actualise its innate nature. Vice versa,

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[36] Ahmad Saifuddin, *Psikologi Umum Dasar*, 1st ed. (Jakarta: Kencana, 2022), 366.

[37] Abdul Muhaya, 'Konsep Psikologi Transpersonal Menurut Abu Hamid Muhammad Al-Ghazali', *At-Taqaddum* 9, no. 2 (4 January 2018): 142–58, https://doi.org/10.21580/at.v9i2.2063.

[38] Imam Al-Ghazali, *Ihya' 'Ulum Al-Din*, vol. VIII (Beirut: Dar al-Kutub al-'Ilmiyah, n.d.), 3.

[39] Jarman Arroisi, 'Bahagia Dalam Perspektif Al-Ghazali', *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam* 17, no. 1 (1 March 2019): 89–103, https://doi.org/10.21111/klm.v17i1.2942.

[40] Yusuf Dalhat, 'The Concept of Al-Ruh (Soul) in Islam', *International Journal of Science Arts and Commerce* 5, no. 10 (2020): 32–41, http://www.ijsac.net/node/454.

[41] Netty Hartati, Zahrotun Nihayah, and Abdul Mujib, *Islam Dan Psikologi* (Jakarta: PT. Raya Gravindo Persada, 2014), 165.

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if the control system of the heart and mind is functioning well, then the power of passion will be weakened.

Humans also have three traits that affect their personality: nafs *ammārah, nafs lawwāmah,* and *nafs muṭmainnah.* If *nafs muṭmainnah* can dominate the last two traits, humans will live according to their nature, namely, humans full of spiritual aspects. The following is the division of al-nafs described in the Qur'an: First, *nafs al-Ammārah.* This personality dominates the role of the heart to perform low actions in accordance with its primitive instincts and is strongly influenced by the impulses of the human subconscious. People who have this personality tend to damage themselves potentially and also others. There are two determinants of its existence, namely *an-Nafs* which always wants lust, self-love, and others. And *ghaḍab,* which always wants greed, fighting, and others.[42]

Second, *nafs al-Lawwāmah.* This personality has gained the light of heart, then rises to correct the uneasiness between two things. Sometimes evil deeds are triggered by his dark nature. Then, he is reminded of the divine light, so he regrets his actions, apologises and repents to Allah. It can be seen that the real *lawwāmah* personality is one that hesitates between the *ammārah* and *muṭmainnah* personalities. If the control system is functioning, then the mind can understand rationalism. Rationalism was developed by humanists who orientated thinking power to humans so that it is anthropocentric.

Third, *nafs al-Muṭmainnah.* It is a personality endowed with the perfection of the light of the heart to leave good traits. Its orientation is always on the heart component to eliminate all impurities and gain purity to calm the self. This personality is based on superhuman consciousness, and its direction is theocentric. Acceptance of this belief is excellent; there is no doubt at all, as experienced by the lawwāmah personality. [43] Therefore, the *muṭmainnah* personality is accustomed to using the power of taste (*dhauq*) and the inner eye in receiving things.

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[42] Kafrawi Ridwan, *Ensiklopedi Islam*, vol. III (Jakarta: PT. Icktiar Baru Van Hoeve, 1993), 342–44.

[43] Hartati, Nihayah, and Mujib, *Islam Dan Psikologi*, 170.

Building Personality

Building a personality is very important from an early age because it is an essential grip so humans can interact well with their social environment.[44] In the Sufi tradition, the determination of the elements of human personality cannot be separated from the formation of human substance. According to al-Ghazali, *dhikr* is the most effective technique for focusing the heart (*al-Qalbu*) on Allah.[45] Whoever does the remembrance of the heart will feel comfortable and calm within himself, so this calmness also presents a good personality.

Al-Ghazali viewed humans with all their aspects and dimensions more perfectly than the concept of psychology initiated by Sigmund Freud. Al-Ghazali argues that there are three dimensions in humans, namely the body (physiological), soul (psychological), and spirit (spiritual), which become a unity that influences each other in life. The spiritual dimension is the primary study of Sufism to make humans return to their essential spiritual potential and have a structure of heart, spirit, reason, and lust.[46] Al-Ghazali argues that if a person wants himself to be fully actualised (fullness) to achieve the degree of perfection, then he must go through *maqāmāt* (tiered patterns) and do methods of self-improvement (behaviour modification). A person must know his true nature (*ma'rifat al-Nafs* with full awareness and know where he came from and was created).[47]

Al-Ghazali initiated the concept of *tazkiyāt an-nafs* in his book *Ihyā' 'Ulūm ad-Dīn,* which means reviving religious sciences. *Tazkiyāt an-Nafs* can be interpreted as an awareness that leads to the creation of human inner and outer behaviour so that one becomes a virtuous human being and can do good and avoid evil, has a good personality for yourself and others.[48] From the above explanation, it can be understood that *tazkiyāt an-Nafs* must be evenly distributed to all objects, including outward and inward human behaviour, to

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[44] Abdul Kadir Riyadi, 'The Concept of Man in Ahmad Asrori's Anthropology of Tasawuf', *Journal of Indonesian Islam* 11, no. 1 (9 July 2017): 223–46, https://doi.org/10.15642/JIIS.2017.11.1.223-246.

[45] M Iqbal Irham, 'Nafas Kesadaran Dan Menghidupkan Spiritualitas Melalui Integrasi Tasawuf Dan Psikologi', *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 6, no. 1 (3 June 2016): 117–38, https://doi.org/10.15642/teosofi.2016.6.1.117-138.

[46] Al-Ghazali, *Ma'arij Al-Quds Fi Madarij Ma'rifat an-Nafs*, 2nd ed. (Beirut: Dar al-'Afaq al-Jadidah, 1975), 243.

[47] Arroisi, 'Bahagia Dalam Perspektif Al-Ghazali'.

[48] Belinda Dwijayanti, 'Tazkiyatun Nafs In Classical And Modern Islamic Tradition Qur'anic Worldview', *Teosofia: Indonesian Journal of Islamic Mysticism* 4, no. 2 (22 October 2015): 109–22, https://doi.org/10.21580/tos.v4i2.1718.

create a harmonious and peaceful life. Kitab *Ihyā' 'Ulūm ad-Dīn* is his work written after a long contemplation due to the mental shock he experienced, making him a Sufi scholar, presenting the values of purification of the soul that needs to be learned and implemented in everyday life.[49]

Al-Ghazali also discusses *murū' ah* as an essential personality trait in conversion.[50] *Murū' ah* is embedded in a clean soul and reflected in good personality and behaviour. This shows that something penetrating the soul can influence a person's personality and behaviour.[51] So, to achieve cleanliness of the soul, al-Ghazali explained that this could be done through *takhallī, taḥallī* and *tajallī. Takhallī* is done by suppressing despicable acts such as anger, envy, love of the world, miserliness, *takabbur,* and other dangers caused by the tongue. After emphasising the abovementioned matters, one should adorn himself with praiseworthy actions called *taḥallī*.[52]

Taḥallī is done by presenting the heart in every act of worship, such as in prayer and humbling oneself before Allah by surrendering and being severe about destiny, as well as other behaviours that positively impact the human soul and heart. If *takhallī* and *taḥallī* are done *istiqōmah*, then a person, inshā Allāh, will achieve *tajalliyāt an-Nafs.* When humans perform soul purification (*tazkiyāt an-Nafs*), the positive spiritual energy from positive thoughts will spread throughout the personality.[53]

Al-Ghazali explained in the book *Ihyā' 'Ulūm ad-Dīn* that 1) one must control the lust of the stomach and genitals by fasting and marriage, 2) control the tongue by remembering death, *muḥāsabah, dzikrullah*, and meditating 3) control anger with forgiveness, patience, and recitation al-Qurān, 4) eliminate the love of the world by remembering death, *zuhūd*, and repentance, 5) treat the love of wealth and miserliness with *zakāh* and *infāq*, 6) treat the love of position

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[49] Al-Ghazali, *Tuntunan Mencapai Hidayah Ilahi*, trans. M. Fadlil Sa'd An-Nadwi (Surabaya: Al-Hidayah, 1998), 4.

[50] Al-Ghazali, *Ringkasan Ihya Ulumuddin*, trans. Abdul Rosyad Siddiq, 3rd ed. (Jakarta: Penerbit Akbar Media, 2009), 233.

[51] MK Ridwan and Siti Robikah, 'Ethical Vision of the Qur'an (Interpreting Concept of the Qur'anic Sociology in Developing Religious Harmony)', *Jurnal Ilmiah Islam Futura* 19, no. 2 (31 December 2019): 308–26, https://doi.org/10.22373/jiif.v19i2.5444.

[52] Al-Ghazali, *Ringkasan Ihya Ulumuddin*, 240.

[53] Bambang Irawan, Ismail Fahmi Arrauf Nasution, and Hywel Coleman, 'Applying Ibn ʿArabī's Concept of Tajallī: A Sufi Approach to Environmental Ethics', *Teosofia: Indonesian Journal of Islamic Mysticism* 10, no. 1 (22 April 2021): 21–36, https://doi.org/10.21580/tos.v10i1.7204.

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with *'uzlah*, 7) eliminate pride with humility, *tawhid*, and prayer.[54] From al-Ghazali's description above, it can be seen that there is a complex relationship between humans and Allah (*ḥabl min Allah*) and humans and other humans (*ḥabl min an-Nās*).

From the explanation above, it can be understood that personality in Islam is an integration of the heart, mind, and lust that causes behaviour. More profoundly, the heart, in which there is a function of the spirit, further adds to the perfection of a person as a human being. With this spirit, humans can use reason and lust in a balanced manner. Because the spirit tends to be holy and the hereafter, while the *nafs* tend to be ugly and worldly.

The Concept of *Insān Kāmil*

To achieve all the characteristics mentioned earlier, humans must strive to become perfect (*Insān Kāmil*). *Insān Kāmil* comes from Arabic, consisting of two words, *insān* and *kāmil*. *Insān* etymologically means human, while *kāmil* means perfect.[55] Hence*, insān kāmil* means an ideal human being. The word *insān* defines man in terms of his nature, not physical appearance. In Arabic, the word *insān* refers to the nature of human beings who believe in and do righteous deeds. *Classical philosophers use Insān* as a word representing the totality of human meaning, leading to human nature. Meanwhile, *kāmil* can also be interpreted as a perfect state and reflects the perfection of substance and nature. This can be viewed through accumulating several potentials and completeness, such as knowledge and other good qualities.[56]

Discussing the concept of *insān kāmil* is related to the heart (*al-Qalbu*). Because, like a country, the president will regulate the course of a country, as well as the heart that governs human movement and behaviour. If the human heart is close to its Creator, then the image of *insān kāmil* has been attached to the human being. The heart with the best quality is adorned with faith and piety to Allah, and his obedience to establish prayer can show the form of human belief.[57] According to Murtadha Mutahhari, *insān kāmil* is a person who has perfect morals and character and leads to positive things. According to him, these are some criteria for insān kāmil: *First*, physically healthy and skilled. *Second*,

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[54] Al-Ghazali, *Ringkasan Ihya Ulumuddin*, 254–63.
[55] Ibnu Manzur Muhammad Ibnu Mukarram Al-Anshari, *Lisan Al-'Arab, Juz. VIII* (Kairo: Dar al-Misriyah al-Ta'lif wa al-Tarjamah, 1968), 119.
[56] Al-Anshari, 120.
[57] Murtadha Mutahhari, *Manusia Sempurna* (Jakarta: Lentera, 2015), 23.

intelligent and clever. *Third*, having a qualified heart (the heart that contains faith and piety to Allah).[58]

Al-Ghazali, who is known as a Sufi philosopher in Islam, argued that humans are equipped with conscience and lust. Islam, according to him, views man as a creature of Allah. He desires to seek, worship and serve Allah to achieve happiness in this world and the hereafter. *Insān kāmil* has various names. Al-Ghazali tried to express his opinion as follows: *First*, he recognises the existence of a hierarchy of intelligence, which can be simplified into two parts, namely intellectual intelligence (*al-'Aql*) and spiritual intelligence determined by Sufistic experience. *Second*, he said that almost all humans are equipped to reach the prophetic level of getting the truth (human ability to read nature).[59]

From some of the theories above, some differences are almost the same in interpreting humans as perfect beings. Humans who can interpret and live life correctly can activate the potential of humanity within themselves. *Taṣawwuf* and psychology have the same study, studying the human soul. Allah gives His names and attributes to His creatures is a small part of Allah's love for His creatures. Allah has also given humans brains and hearts to be used for worship and to get closer to Him.

Conclusion

Sigmund Freud's psychoanalytic theory is no longer relevant to current conditions and cannot overcome the spiritual crisis of modern humans. Psychoanalytic theory, with its three formulations, namely id, ego and superego, tends to see humans as cruel, wild, arbitrary creatures and put aside the positive side of humans. For this reason, the Islamic psychological approach is critical because it can fill in the spiritual dimension that has never been considered or ignored in studying human personality, especially from the perspective of Modern Western psychology.

According to Al-Ghazali, there are three dimensions in humans, namely the body (physiological), soul (psychological), and spirit (spiritual), which become a unity that influences each other in life. The spirit is the primary concern

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[58] Mutahhari, 24.

[59] Khadijah Khadijah, 'Titik Temu Transpersonal Psychology Dan Tasawuf', *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 4, no. 2 (17 September 2015): 382–403, https://doi.org/10.15642/teosofi.2014.4.2.382-403.

of Sufism, which has a heart, mind, and lust structure. He also initiated the concept of *tazkiyāt an-nafs*, which can be done through the process of *takhallī, taḥallī,* and *tajallī*. If humans have reached *tajalliyāt an-nafs*, they will get the level of *insān kāmil*; it is when humans have the best personality and spirituality, both of which will lead to a peaceful life.

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