

PAPER NAME

25. Fitrah According to The Qur'an Personality Analysis Of Islamic Psychology Perspective.pdf

AUTHOR

Jarman Arroisi

WORD COUNT

11601 Words

CHARACTER COUNT

63410 Characters

PAGE COUNT

31 Pages

FILE SIZE

323.2KB

SUBMISSION DATE

Jan 26, 2023 11:08 AM GMT+7

REPORT DATE

Jan 26, 2023 11:09 AM GMT+7

● **4% Overall Similarity**

The combined total of all matches, including overlapping sources, for each database.

- 3% Publications database
- Crossref database
- Crossref Posted Content database
- 4% Submitted Works database

● **Excluded from Similarity Report**

- Internet database
- Bibliographic material
- Quoted material
- Cited material

Fitrah According to The Qur'an: Personality Analysis of Islamic Psychology Perspective

Jarman Arroisi

Universitas Darussalam Gontor, Ponorogo
Email : jarman@unida.gontor.ac.id

Jamal

Universitas Darussalam Gontor, Ponorogo
Email : jamalunida88@gmail.com

Mohammad Khair Al-Fikry

Universitas Darussalam Gontor, Ponorogo
Email : khairulfikri.In.@gmail.com

Abstract: *The West secular-worldview has arisen many discipline of knowledge including modern psychology which contradicted with Islamic psychology. The understanding of modern psychology is based on a secularistic framework which caused the separation of the essential personality of human from the Creator. This paper aims to examine the concept of fitrah in the Qur'an. Using theory of Quasi-scientific Worldview and descriptive analysis method related with fitrah of human, this research produced several conclusions. First, fitrah in the psychology study on Islamic perspective is an important dimension in human life. Especially, Islamic psychology makes fitrah as human identity centered on tawhid. Meanwhile, the human personality in modern psychology did not cover the whole dimension because it only touches the jismiyah and nafsiyah aspects. Second, in Islamic psychology, the view of human personality not only discusses on the aspects of jismiyah and nafsiyah, but also emphasizes on the ruhaniyah aspect. Third, the difference dimension of ruhaniyah that makes the dimension of fitrah important because it has the recognizing of Allah as the essential sacred identity. This condition of fitrah in the human dimension has implicated for the happiness of human.*

Keywords: *Psychology; Psychoanalyst; Personality; Fitrah; Qur'an*

Abstrak: *Cara pandang hidup Barat-sekuler telah melahirkan berbagai disiplin ilmu termasuk psikologi modern. Pemahaman tentang psikolog modern yang dilandasi kerangka berfikir sekularistik berakibat pada pemisahan hakikat kepribadian manusia dari Pencipta. Makalah ini bertujuan mengkaji konsep*

fitrah dalam al-Qur'an. Dengan menggunakan teori Quasi-scientific Worldview dan metode diskriptif analisis yang berkenaan fitrah manusia, kajian ini menghasilkan beberapa poin penting. Pertama, fitrah dalam psikologi yang berwawasan Islam merupakan dimensi penting dalam kehidupan manusia. Dalam psikologi Islam kepribadian merupakan jati diri manusia yang berpusat pada tauhid. Sementara dalam psikologi modern kepribadian tidak menggambarkan jati diri yang holistik karena menekankan dimensi jismiyah dan nafsaniah saja. Kedua, dalam psikologi Islam, kepribadian manusia dijelaskan secara utuh melalui pendekatan jismiyah, nafsaniah, dan ruhaniyah secara bersama. Ketiga, perbedaan dimensi ruhaniyah inilah yang menjadikan dimensi fitrah manusia menjadi penting karena ia memiliki kecenderungan mengenal Allah. Kondisi fitrah manusia ini berimplikasi penting dalam kehidupan karena erat hubungannya dengan tingkat kebahagiaan seseorang.

Kata Kunci: Psikologi; Psikoanalisis; Personaliti; Fitrah, Qur'an

INTRODUCTION

The study of human personality was started with the ancient Greek philosophers.¹ For example, Plato said the human soul is an independent substance and was already in existence before merging with the human body.² In the sense that the human soul can form an independent attitude that determines a person's personality. This was different from Aristotle, according to him human has a soul, it becomes human substance. In the relation of personality, Aristotle would have wanted to deny that there is a form of the separation of the human soul from the body, but that rejection puts a full role in determining the human personality.³ It may be known that classical scientists contributed to speculation or assumptions about the nature of the human soul, especially from the side of the personality.

¹ During the six century, psychology severed from its mother that is philosophy, and became a self-established discipline of scientific traditions. Then early psychological studies began in the 5th century B.C.E., in ancient Greece. Duane P. Schultz & Sydney Ellen Schultz, *Sejarah Psikologi Modern*, translated by Lita Hardian: *A History of Modern Psychology*, (Bandung: Nusa Media, 2015), 4.

² K. Bertens, *Sejarah Filsafat Yunani: Dari Thales ke Aristoteles*, (Yogyakarta: Kanisius, 1999), 136.

³ Robert C. Solomon dan Kathleen M. Higgins, *Sejarah Filsafat*, translated by Saut Pasaribu: *A Short History of Philosophy*, (Yogyakarta: Bentang Budaya, 2000), 117.

From these ideas, it can inspire scientists, scholars, and particularly modern psychologists to develop the psychology as science.⁴ Personality studies are no longer in the mind or abstraction but are increasing at the stage of empirical practice, which means getting to know the human personality through laboratory experiments to conclude a conclusion. This was done by Stanley Hall, Alfred Binet, Sigmund Frued, Watson, Erich Fromm, Abraham Maslow, and others. Their research breed three school of psychology; Psychoanalysis, Behaviorism, and Humanism⁵ The modern psychology studies evolved from an idea to a science to determine human personality.

Modern psychology has a unique worldview in its scientific traditions. Like psychoanalysis of Sigmund Frued, which his theoretical characteristics of mankind are influenced by humanism, materialism, pragmatism and atheism, without realizing that matter is more important than religious values.⁶ As for B.F. Skinner with his behaviorism, is influenced by positivism and empiricism⁷ philosophies that focus on human behavior objectively. Where the human

⁴ Historical view of psychology as a science began in 1879 when Wilhelm Wundt (1832-1920) of the German university of Leipzig set up a laboratory to analyze animal behavior by means of experimentation, and the result of study became a human personality. Baharuddin, *Paradigma Psikologi Islam*, (Yogyakarta: Pustaka Pelajar, Cet.2, 2007), 3.

⁵ ²⁹ Lalu Heri Afrizal, "Psikoanalisa Islam: Menggali Struktur Psikis Manusia Perspektif Islam", *Kalimah*, 12, no.2, (2014), 238. In fact, in addition to the three major schools, there are still many others, one of which is transpersonal psychology, the basic of thought derived from William James, Jung and Dane Rudhyar. Where this school centers on self-interest which presupposes contemplative practices of spirituality rather than leading to religious guidelines. Ryandi, "Pengalaman Spiritual Menurut Psikologi Transpersonal (Kajian Kritis Ilmu Tasawuf)", *Kalimah* 14, no.2, (2016), 140.

⁶ Yadi Purwanto, *Epistimologi Psikologi Islam*, (Bandung: PT. Refika Aditama, 2007), 107.

⁷ Positivism is a school of philosophy that declares natural sciences (empirical) as the only true source of science and refutes the cognitive value of a philosophical or metaphysical study. In associate psychology with a highly behavioristic view, with an emphasis of mentalism, reductionism, analysis and rejection of the soul and mental concepts. Lorens Bagus, *Philosophy Dictionary*, (Jakarta: Gramedia, 2005), 858. Emptism is a philosophical doctrine that says that sensory experience is the only source of science, not of intellect or of ratios. 197-198.

behavior can be observed scientifically.⁸ Modern psychology seems to put forward the scientific elements of the secularistic worldview, because it only considers an external, that is *jismiyah* and *nafsaniyah*, without consideration to the *ruhaniyah* aspect. This is the characteristic of modern psychology in the West as if it were a study of soul while it loses the soul, it fades the virtues of spirituality.

It differs from Islamic scientists in the personality studies. Islamic scientists used *Quasi-Scientific Worldview*⁹ to discuss personality, so the results of discussions in Islam are sacred, because psychology discussion of the soul in Islam is centralized to the Creator, and thus the Islamic psychological study of human personality from the *jismiyah*, *nafsaniyah*, and until *ruhaniyah* dimension.¹⁰ Whereas modern psychology discuss only external aspects with the purpose to deny the personality of recognizing Allah as God. The Western paradigm is similarly secularistic, different from the Islamic paradigm that has a belief in God (Allah). Not only in Islam, but fellow psychologists from England and France also complain about the high impact of contemporary American psychology, as it uses animals such as rats, monkeys, rabbits and birds as its experimental objects. The conclusion the test then is used to determine human personalities. Of course, the conclusions are not necessarily compatible with human or different culture context. Determining human personality using animals as its object of research like in modern psychology must have result a misleading conclusion when it is applied to human. Whereas the Islamic psychology study already knows the

²¹ Jess Feist dan Gregory J. Feist, *Theories of Personality Seventh Edition*, (America: McGrawHill, 2008), 441

⁹ According to the alparslan acikgenc classification for worldview models, worldview of Islam is called *Quasi-Scientific Worldview*. Islamic Worldview is called that because, like worldview saintifics in general, is made up of systemic processes of engineering and education, but is not fully called saintifics, because at the beginning of the phase, there is an essential factor that influences the Revelations of the Qur'an and the sunnah. The Revelations of the Qur'an and the Sunnah make up a basic reference to the worldview of Islam. M. Kholid Muslih *Worldview Islam: Pembahasan Tentang Konsep-Konsep Penting Dalam Islam*, (Ponorogo: UNIDA Gontor Press, 2018), 19.

¹⁰ In the Qur'an, human personality relates on the aspect of deity between them QS. al-Infitar [82]: 6-7, Qs. al-Syams [91]: 7-8, Qs. Yusuf [12]: 53. Qs.al-Qiyamah [75]: 2. Qs. al-Fajr [89]: 27-30.

identity of human to recognize Allah as God and it is uniqueness of Islamic psychology.

Islamic scientists use Quasi-scientific Worldview in discussing personality, so that the results of the discussion in Islam are sacred, because it focuses on the Creator, so that the study of Islamic psychology examines the human personality from the aspects of jismiyah, nafsaniyah, to ruhaniyah. While modern Psychology only touches on outward aspects with the aim of denying the personality of recognizing God as god. The Western paradigm is identically secularistic, in contrast to the Islamic paradigm that has faith in God. Not only Islam, but fellow psychologists from England and France also complained about the influence of contemporary psychology from America, as experimental research objects use animals such as rats, monkeys, rabbits and birds, the conclusion of the trial to determine human personality. Of course, the conclusion is not necessarily appropriate to humans or different culture.¹¹ Determining human personality in modern psychology by using animals as object of research will result wrong conclusion and is incompatible when it is applied to humans. While the study of Islamic psychology already knows the (*fitrah*) of acknowledging God. And it becomes uniqueness of Islamic psychology.

Therefore, it is important for Muslim scientists to study, reexamine, and then realize the traditions of Islamic science. It was to restore moral and spiritual values in the study of psychology, and to elevate human degrees as special beings to the God, because personality studies in modern psychological sciences have made dehumanization of their objects of research .¹² This paper aims to research the psychological concepts in Islamic traditions through studies of the text of Qur'an and reinforced them with opinions of *Ulama'*, so it was entitled "(Fitrah

¹¹ Yadi Purwanto, *Epistimologi Psikologi Islam*, 109.

¹² Because modern psychology is built on false assumptions about humans, such as the sigmund Freud's psychoanalysis, which teaches that man is nothing more than an animal acting on aggressive sexual impulses from his subconscious. It is also for behavioristic theories of J.B. Watson who consider humans to be nothing more than the animals for which the perpetrators are determined entirely by the environment. Interview Prof. Dr. Malik B. Badri, *Pemikiran dan Peradaban Islam ISLAMIA* 10, no.1 (Januari 2016), 89.

According to the Qur'an: Personality Analysis of Islamic Psychology Perspective)".

Meaning of Personality

Etymologically, personality¹³ derived from the *Latin* 'persona' means "mask".¹⁴ Adopted from the mythological practice of ancient Greek shows, the seasoned player always wears mask when acting out a character in a drama to distinguish himself from others. Then the terms were taken over by the Romans by referring to personality. The term is also used in derivation into several languages such as the English (personality),¹⁵ but the significance of the mask appears to be inconsistent with the meaning of the personality in linguistic analysis. As it is written in the *Dictionary the New International Webster's Comprehensive Dictionary*, personality is an individual's existence visible from both characteristics and qualities of good personality.¹⁶ That opinion is amplified by the opinion of John M. Echols, a personality is a powerful character.¹⁷ As is the opinion of Heppy El Rais in the *Kamus Ilmiah Populer*, his statement that personality is the entirety of the individual character.¹⁸ From opinions on personality above, its meaning is not a mask, but rather an individual's existence of virtue and character traits is able to form an individual's identity.

As for the terminological term, personality is an inner system of human to determine an individual identity. This is as Calvin said was quoted from Ujam

¹³ "Persona" as the highest. Appeared in the second half of the 19th century and lasted until about the middle of the 20th century. This view was first adopted by Schleiermacher in 1799, and then by Feuerbach in 1841, to reflect the view that God is personal, personal and not an abstract principle. Lorenz Bagus, *Kamus Filsafat*, (Jakarta: PT Gramedia Pustaka Utama, 2005), 820-82. (ed). Vergilius Ferm, *An Encyclopedia of Religion*, 576.

¹⁴ It was one mask worn by actors in ancient dramas. J. I. Chaplin, *Kamus Lengkap Psikologi*, translated by Kartini Kartono: *Dictionary of Psychology*, (Jakarta: Rajawali Press, 1981), 362

¹⁵ Abdul Mujib, *Fitrah & Kepribadian Islam: Sebuah Pendekatan Psikologis*, (Jakarta: Darul Falah, 1999), 72.

¹⁶ The New International Webster's Comprehensive Dictionary of the English Language, Deluxe Encyclopedic Edition, (Florida: Trident Press International, 1996), 942

¹⁷ John M. Echols, Hassan Shadily, *Kamus Inggris Indonesia*, (Jakarta: PT Gramedia Pustaka Jakarta, 2010), 426.

¹⁸ Heppy El Rais, *Kamus Ilmiah Populer*, (Yogyakarta: Pustaka Pelajar, 2012), 509

Jaenuddin in his book *Psikologi Kepribadian*, that personality have a function of directing and organizing individual.¹⁹ Other than the Soeharto Heerdjan, he sees a personality as a structure of a person's dynamic mental function by adjusting oneself to the demands of life while maintaining balance, both physically (*jismaniyah*) and *ruhaniyah*.²⁰ In the sense that in one's soul there is a spiritual power to govern all conduct to always conform to moral goodness and ethical character, this personality can be said to be an identity. As in the book *An Encyclopedia of Religion*, it is written that personality recognition is a reasoning system of thought to be present in each individual in order to obtain metaphysical truth or a greater fundamental truth.²¹ Thus the personality is an individual identity who becomes a character and a disposition based on spiritual values.

The Personality from Psychoanalysis Perspective

Psychoanalysis has major impact on the development of modern psychology in the west. Sigmund Freud, who was a pioneer of the psychoanalysis theory, he argues that the man was be managed by the *unconsciousness*²² of the system inside the human soul and determined by his past. This basic assumption was gained by Freud through his clinical observation²³ of his patient when he became a psychiatrist. This psychoanalysis theory was later developed and criticized by psychologists such as Carl Gustav Jung,²⁴ Alfred Adler,²⁵ and others. The theory

¹⁹ Ujam Jaenuddin, *Psikologi Kepribadian*, (Bandung: Pustaka Setia, 2012), 103. E. Koeswara, *Teori-teori Kepribadian*, (Bandung: Eresco, 1986), 4.

²⁰ Sunaryo, *Psikologi Untuk Keperawatan*, (Jakarta: Buku Kedokteran EGC, 2002), 102,

²¹ (ed) Vergilius Ferm, *An Encyclopedia of Religion*, (New York: The Philosophical Library, T.Th), 576

²² Unconsciousness is the state of the soul that forms the seat of id and repression. It contains some of the impulses that have existed since man was born, sexual impulses and aggression forces, while some of those from past experiences that have occurred at that level of consciousness and experience are traumatic, thus needing to be suppressed and to be put into unconsciousness. Sigmund Freud, *Memperkenalkan Psikoanalisa: Lima Ceramah*, translated by. K. Bertens: Ueber Psychoanalyse, Funf Vorlesungen, (Jakarta: IKAPI, 1984), xx. Sigmund Freud, *An Outline of Psychoanalysis*, (New York: The Norton Library, 1949), 14-15.

²³ Duane P. Schultz & Sydney Ellen Schultz, *Sejarah Psikologi Modern*, translated by. Lita Hardian: *A History of Modern Psychology*. Bandung: Nusa Media, 2015), 473.

²⁴ Carl Gustav Jung (1857-1959), Is a psychiatrist who was influenced by the psychoanalysis of Sigmund Freud. He defines personality as "the integration of ego,

of personality in Freud's psychoanalysis consists of many psychological systems of *Id (das es)*, *ego (das ich)*, and *superego (ueber ich)*.²⁶ The *Id (das es)* is the most basic personality system of the biological aspect. The *id* contained a congenital instinctive,²⁷ sexuality, psychosexuality or libido urges.²⁸ The instinct system provides energy for the pleasure principle,²⁹ commonly called the primary process,³⁰ a process that involves a number of complex psychological reactions to reduce tension by meeting the material needs of human.

Then an *ego (das ich)* a personality system a connecting the *Id* with the reality of the outside world. The *ego* system is a psychological aspect of human nature and stems from the organism's need to relate well to reality. *Ego* in the personality function does that on the reality principle.³¹ In order to make ends meet, *ego* is being thinks realistically in our assessment of reality testing, pre-

personal awareness and collective consciousness, complex features, archetypes (archetypes), *persona*, and *anima*" though Jung is affected by Freud, yet he has his own characteristic of the personality known as analytical psychology or complex psychology. Sumadi Suryabrata, *Psikologi Kepribadian*, (Jakarta: Raja Grafindo Persada, 2003), 155-156.

²⁵ Alfred Adler (1870-1937), Is a psychologist who was influenced by the psychoanalysis of Sigmund Freud. He defined personality as "the individual life-style and characteristic way in which one reacts to life's problems, and the purpose of life. "Despite having in his life collaborated with Freud, Adler eventually deviated, and emerged a new stream of the" individual psychology "in 1911. Alfred Adler, *The Individual Psychology of Alfred Adler*, (New York: Basic Book, inc., 1956), 1-2.

²⁶ Alvin S. Hall & Gardner Lindzey, *Teori-teori Psikodinamik (Klinis)*, translated by Yustinus: *Theories Of Personality*, (Yogyakarta: Kanisius, 1993), 63-64.

²⁷ Freud explained that human psychologists since infancy have brought about the drive of fear that religious belief causes. Dede Syarif & Moch Fahrurroji, "Faktor Psikologis dan Sosiologis Kemunculan Aliran Sesat Aliran Quraniyah Di Jawa Barat", *Al-Tahrir* 17, no.1 (mei 2017), 60

²⁸ Raymond Corsini, *Psikoterapi Dewasa ini: Dari Psikoanalisa Hingga Analisa Transaksional*, translated by Achmad Kahfi & Moechtar Zoerni: *Current Psychotherapies*, (Surabaya: Ikon Teralitera, 2003), 24.

²⁹ Richard M. Ryckman, *Theories of Personality Ninth Edition*, (Belmont USA: Thomson Higher Education, 2008), 40.

³⁰ Jess Feist & Gregory J. Feist, *Theories of Personality Seventh Edition*, (America: McGrawHill, 2008), 29.

³¹ Robert B. Ewen, *An Introduction To Theories of Personality*, (New York: Psychology Press, 2010), 18.

conscious, and subconsciously.³² As an example of the activities that are preconscious is the memory function. And unconscious activity is run by *defencemechanism*.³³ Ego thus related the *Id* to objective reality. The final structure of *Superego* (*das ueber ich*) is the sociological and moral aspect of the individual personality system. This position is based on the results of internal values, such as parents, teachers, and others. This related to an ideality of behavior³⁴ and a superego that adheres to its environment's moral system that protects social and moral values. Which has a function in its relationship with the personality and superego there is the psychic energy of the ideal ego (*ich-ideal*) and conscience consciousness (*Conscientia*).³⁵ Thus, superego has the highest of the three, because for performing their function using moral principles. Therefore, the personality according to psychoanalysis is how the three personality systems (*id*, *ego*, and *superego*) holds the power over the energy so that it can be channeled according to the need by not putting tension inside. It is reductionistic, because the human and the environment become valuable in determining personality, without discuss the other aspects to form the human personality.

³² Sigmund Freud, *Memperkenalkan Psikoanalisa: Lima Ceramah*, xl.

³³ *Defensemechanism* helps individuals overcome anxiety and prevents ego injury. The defense mechanisms used by the individual depend on the degree of development and anxiety experienced. Defense mechanisms have two characteristics: denial or distorting reality and operating at a level of unconsciousness. Gerald Corey, *Teori dan Praktek Konseling dan Psikoterapi*, translated by E. Koswara: *Theory and Practice of Counseling and Psychotherapy*, (Bandung: Refika Aditama, 2013), 18.

³⁴ Some of the benefits of controlling aggressive, sexual impulses or impulses from the *id* to be channeled to society, encourages ego to work more towards satisfying the needs of moralistic organisms, prodding the individual to perfection. Sumadi Suryabrata, *Psikologi Kepribadian*, (Jakarta: Raja Grafindo Persada, 2003), 126.

³⁵ The ideal ego embodies a particular assessment that is in the eyes of a morally good individual, whereas conscience is a particular assessment that an individual considers well by those who have authority over it. Neil J. Salkind, *Teori-teori Perkembangan Manusia: Sejarah Kemunculan, Konsepsi Dasar, Analisis Komparatif dan Aplikasi*, translated by M. Khozim: *An Introduction to Theories of Human Development*, (Bandung: Nusa Media, 2009), 161.

The Personality from Behaviorism Perspective

Behaviorism is one of the schools that has major influence in the study of psychology. This schools has born in laboratory research on animals and humans done by Edward L. Thorndike, Ivan Pavlov and John B. Watson. Although the three are pioneers of the psychological force of behaviorism, the person who most associated with it in human personality study is B.F. Skinner.³⁶ This study of behaviorism is influenced by positive and empirical philosophies and focuses more on visible and observable human behavior.³⁷ Therefore, behaviorism focuses on human behavior that is observable, measured, and scientifically observable.

In this study, behaviorism has two assumptions for the human personality. *First*, human behavior should be explained in terms of causal influences from the environment. This suggests that the focus for behaviorism on the human personality is how the environment (*stimulus*) affects the human behavior (*response*). *Second*, an understanding of humans is formed through controlled laboratory research by involving humans and animals.³⁸ The second assumption for experimentation, is performed by behaviorists as mentioned above.³⁹ Based on these two assumptions, B.F. Skinner defines personality as "a set of habits composed of multiple stimuli and reinforcement reactions."⁴⁰ For either assumption

³⁶ Jess Feist & Gregory J. Feist, *Theories of Personality Seventh Edition*, 441.

³⁷ Rita L. Atkinson dkk, *Pengantar Psikologi Edisi Kedelapan*, translated by. Nurdjannah Taufiq: *Introduction to Psychology Eight Edition*, (Jakarta: Erlangga, 1987), 9.

³⁸ Daniel Cervone dan Lawrence A. Pervin, *Kepribadian: Teori dan Penelitian*, translated by Aliya Tusyani dkk: *Personality: Theory and Research*, (Jakarta: Salemba Humanika, 2012), 129

³⁹ Edward Lee Thorndike (1874 -1949) It's one of the most important researchers in the development of animal psychology and the creation of the law of effect theory. Thorndike created a theory of mechanical and objective learning that focused on visible behavior. Thorndike believes that a psychologist should study behavior, not mental elements or conscious experience. And therefore he amplified the trend toward greater objectivity that had been initiated by functionalists. The same was done by the famous classical conditioning theory of Ivan Pavlov and the famous John B. Watson for experimentation on the "Albert" baby as its subjects. Duane P. Schultz & Sydney Ellen Schultz, *Sejarah Psikologi Modern*, 326-351.

⁴⁰ Sarlito W. Sarwono, *Pengantar Psikologi Umum*, (Depok: RajaGrafindo, 2017), 169.

it is also known that man in the behaviorist view is at least different from animals, and is constantly influenced by his environment.

By way of explanation above, it is concluded, according to behaviorism, that humans is deterministic. For the founder thought that the act of either temporal or spiritual is outside the person.⁴¹ It is because the theory of behaviorism sees human behavior influenced only by external or environmental forces,⁴² and interpret the things within the individual such as genetic, motivation, desire and so on. The implication is that a person has no free will over himself. Because assuming, the environment is the cause of the individual's conduct, and the individual does not cause his own.⁴³ Individuals have no free will over their conduct. Although skinner believes there is free will within human, he still deduced that human illusion cannot be realized.⁴⁴ B.F. Skinner's belief in free will as an illusion, skinner with his original behaviorist views humans is not different from machines because of its deterministic nature.

The Personality from Humanistic Perspective

Basically, a humanistic movement was a movement designed by Abraham Maslow to give his view of humans differently from others. If psychoanalysis views humans as a person by developing unconscious instincts and behaviorists emphasize essential equations between animals and humans. Human psychology, therefore, views humans as potentially free and dignified creatures, and always moves toward revealing their potential when the environment allows its

⁴¹ Heppy El Rais, *Kamus Ilmiah Populer*, (Yogyakarta: Pustaka Pelajar, 2012), 149.

⁴² Daniel Cervone & Lawrence A. Pervin, *Kepribadian: Teori dan Penelitian*, 161.

⁴³ B. F. Skinner, *The Behavior of Organism: An Experimental Analysis*, (New York: Apleton Century Croft, 1938), 441.

⁴⁴ For example “why did you buy a red sports car?” Then we will answer “because I decided so”. The case according to Skinner does not indicate that the individual has free will. However, this case is due to a complex environment, many times previous experience has the possibility to contribute to the behavior of individuals in choosing to buy a red sports car. And it is impossible for individuals to remember all of these causes and measure their effect on individual choices. Daniel Cervone & Lawrence A. Pervin, *Kepribadian: Teori dan Penelitian*, 162. B. F. Skinner, *Beyond Freedom And Dignity*, (Great Britain: Pelican Books, 1973), 37.

expression.⁴⁵ Humanistic flows attest to the idea of the hierarchy's highest human need is how individuals make self-actualization.⁴⁶ The human personality, according to him, is the role of a person in revealing his potential and the way to actualize it.⁴⁷

This humanistic psychology has basic assumptions about humans. The assumptions of man have good powers, conscious experience, and free will. Then they viewed the fulfillment of man's good potential and the conviction of human nature as an integral whole.⁴⁸ This assumption is based on a school of existentialism⁴⁹ that views humans as *being in the world*⁵⁰ and aware of its being and existence. In addition, the individual has the freedom to choose his or her destiny or the embodiment of his existence, and is responsible for that choice and existence.⁵¹ This basic assumption about man implicates the Maslow hypothesis of motivation. Abraham Maslow says that human motivation for behavior is a holistic oneness, so motivation affects the whole individual,⁵² not in part because the basic assumptions about human psychology come from the influence of existentialism philosophy, certainly this school emphasizes more on human consciousness, subjective feelings in it, and personal experiences relating to individual existence.

⁴⁵ E. Koeswara, *Teori-teori Kepribadian*, 109.

⁴⁶ Frank G. Goble, *Mazhab Ketiga: Psikologi Humanistik Abraham Maslow*, translated by A. Supratiknya: *The Third Force, The Psychology of Abraham Maslow*, (Yogyakarta: Kanisius, 1987), 70-77.

⁴⁷ Sarlito W. Sarwono, *Pengantar Psikologi Umum*, 170.

⁴⁸ Duane P. Schultz & Sydney Ellen Schultz, *Kepribadian: Teori dan Penelitian*, 558.

⁴⁹ It is one of the schools of philosophy that base everything on existence. Lorens Bagus, *Kamus Filsafat*, 185.

⁵⁰ E. Koeswara, *Teori-teori Kepribadian*, 113.

⁵¹ Lorens Bagus, *Kamus Filsafat*, 185

⁵² The assumption that motivation affects the individual overall is defined by Abraham Maslow: "in a good motivational theory there is no individual need. It was John Smith, not John Smith's stomach that needed food. Satisfaction is felt by the individual rather than by the individual parts of the body. The food to satisfy John Smith's hunger is not John Smith's stomach hunger." Abraham H. Maslow, *Motivation And Personality*, (New York: Harper & Row Publisher, 1970), 19.

Abraham Maslow through his hierarchy of need theory⁵³ saw man motivated by a number of similar basic needs. This need makes no difference to any human being, since it comes from instinct.⁵⁴ The theory of the hierarchy of this need is laid down by Abraham Maslow's belief that much of human conduct is able to be explained by considering the motivation of individuals to achieve the personal goals that make his life satisfying.⁵⁵ Apparently, the need here is not merely a physiological aspect, but covers a whole individual personality. As a result, he felt that the hierarchy of needs could be applied to the most aspects of personal life, as well as to social life.

Needs of "self-actualization" theory as Maslow suggests is optimistic. This theory implicitly views humans as full potential to move, grow, and change through the full disclosure of their potential. Yet, Maslow does not deny the fact that efforts to achieve the level of self-actualization are hampered much.⁵⁶ And Maslow also emphasizes that the process of expression of individual potential is only possible if the individual is supported by a good environment and satisfies all

⁵³ This hierarchical theory of need is visualized into five levels. The lowest degree of it is physiological needs (the physiological needs), such as eating, drinking, sex, sleep and so on. The second level is the need for safety. These are needs that propel an individual to obtain serenity, certainty, and order from the state of his environment. The third degree, it needs love and affection. These needs are needs that encourage individuals to have affective or emotional relationships with other individuals, either in the family circle, or in a wider environment. The fourth level is the need for award. The need for credit consists of the need for self-respect and appreciation of others. And the last need for self-actualization. Abraham H. Maslow, *Motivation and Personality*, 35-47.

⁵⁴ Frank G. Goble, *Mazhab Ketiga: Psikologi Humanistik Abraham Maslow*, 70.

⁵⁵ E. Koeswara, *Motivasi: Teori dan Penelitiannya*, 224.

⁵⁶ According to Maslow, the self-imposed barriers of individual ignorance and doubt to its potential. As for the environmental barriers of society's tendency to depersonalize individuals who are citizens, and people's tendency to rediscover their potential. While the adverse effects of a strong need for security are caused by a fearful individual's view of risk exposure, faultmaking and new experiences as a result of self-actualization. Ibid, 230-231

its basic needs.⁵⁷ Therefore, the theory of need for self-actualization is optimistic, but the individual's potential is revealed after meeting lower basic needs.

Fitrah As the Essence Of Personality

Etymology, suggests that fitrah is derived from Arabic with the root of the word fa-tha-ra. In the form of mashdar (noun) indicates shapes, condition, and circumstances. In *Lisan al-'Arab*, it has a meaning of *al-shaqq*, which means "division".⁵⁸ It consists the meaning of *al-khilqah*, meaning the creation of something unprecedented.⁵⁹ This sense can be found in fourteen verses relating to the creation of man and of the heavens and earth. From the sense that fitrah⁶⁰ could be understood the raw material provided for receiving religion. This means that the earliest human creation in its original form had specific meanings. Thus the word fitrah has broad scope of meaning, but it further identifies the distinctness of the human creation process, both the physical, the psychic, and the spiritual creation of hearth (*fitrah ilahiyah*).⁶¹

⁵⁷ With his research, Maslow was able to deduce 15 specific characteristics of those who were able to actualize themselves, among other things: 1) observe reality efficiently; 2) acceptance of oneself, others, and nature; 3) spontaneous behavior, simplicity and simplicity; 4) centered on the task at hand; 5) greater need for privacy; 6) self-reliance from environment and culture; 7) refreshment and self - appreciation; 8) have peak experience or mystical experience; 9) great social interest; 10) forming deeper personal relationships; 11) a democratic character; 12) centered ways and goals; 13) have a philosophical sense of philosophical disdain; 14) high creativity; And 15) the denial of enculturation. Ibid, 230-236. Frank G. Goble, *Mazhab Ketiga: Psikologi Humanistik Abraham Maslow*, 50-68.

⁵⁸ Ibnu Manzhur, *Lisan al-'Arab*, Jilid.X, (Beirut: Dar al-Ihya' al-Turats al-'Arabiyy, 1988), 285.

⁵⁹ Muhammad Ali al-Tahanawi, *Kasyf al-Ishthlahat al-Funun*, (Beirut: Dar al-Khilafah al-'Ilmiyyah, 1997), 1713. Six verses relate to the creation of man, namely: Q.S. Hud: 51, Q.S. al-Rum: 30 (duakali), Q.S. Yasin: 22, Q.S. al-Zukhruf: 27, Q.S. Thaha: 72, dan Q.S. al-Isra': 51. And the eight other verses relate to the creation of the heavens and the earth.: Q.S. al-An'am: 14,79, Q.S. al-Anbiya: 56, Q.S. al-Syura: 11, Q.S. Ibrahim: 10, Q.S. Fathir: 1, Q.S. Yusuf: 101, dan Q.S. al-Zumar: 46.

⁶⁰ Ali Bin Muhammad Sayyid al-Jurjani, *Mu'jam al-Ta'rifat*, (Cairo: Dar al-Fadhilah, 2004), 141.

⁶¹ Akmal Munduri & Umar Manshur, "School Principals' Self-Identity According to the Perspective of Transpersonal Psychology", *Al-Tahrir* 20, no.1, (Mei 2020): 76

Then terminologically, the word *fitrah* has different meanings, but differences are not contradictory, and yet variative are complementary. For example, the sense of the Raghīb al-Ashfahani, he feels that *fitrah* is the realization of something in his condition that is prepared to do a certain deed. This understanding is difficult to grasp because it is still common, yet it indicates special meaning.⁶² Ibn Mandzur, on the other hand, regarded the term “*fitrah*” as a character prepared for religion, as a natural and innate ability which God had created in man to recognize Him.⁶³ From the foregoing two opinions, the notion of blasphemy is more fitting in its explanation of the sacred character that was man's first covenant with God to accept Islam. So the human personality in Islam has been invoked since the beginning of creation.

Furthermore, the beginning of man's creation, God has given a *fitrah* to recognize Islam. It's like God reiterated in the Qur'an in the surah al-rum verse 30. That assertion is a sign of early human personality has already known Islam before birth as evidence of servant to the Lord's testimony. But most of mankind followed his lust, so human learning of God's religion was overshadowed by domination of unjust desires. Thus, prophets were sent by God in the community to remind men of his *fitrah* and guide them to *tawhid* to become one with his nature.⁶⁴ It seems that the verse, in reference to *fitrah*, came from the primordial religion of Islam and was in essential submission in Islam to the will of God, it mean Allah gives the heart or place of feeling, soul or spirit as the actuator of the whole body, the substance of God, the disposition or promptings, desires, and motivations.⁶⁵ It is thus defined by *fitrah* that it is the natural ability that God has created in man to know God (*tawhid*) and to accept Islam.

⁶² Ragīb al-Ashfahani, *Mu'jam Mufradat Alfadz al-Qur'an*, (Beirut: Daar al-Fikr, 1972), 396.

⁶³ Ibn Mandzur, *Lisan al-Arab*, 288. Ali bin Muhammad Al-Sayyad AlSyarif Jurjani, *Kitab Al-Ta'rifat*, (Beirut: Dar al-Kutub al-'Ilmiyyah, 1983), 168.

⁶⁴ “So direct your face toward the religion, inclining to truth. (Adhere to) the *fitrah* of Allah upon which He has created (all) people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.” (QS. al-Rum: 30).

⁶⁵ Jarman Arroisi, “Spiritual Healing dalam Tradisi Sufi”, *Tsaqafah: Jurnal Peradaban Islam* 14, no.2, (November 2018), 330

The Fitrah from Perspective of Mufassir

Many verses in Qur'an mention the word fitrah, but the writer focuses on only one verse: QS. Al-Rum: 30.⁶⁶ For there is between fitrah, tawhid, and Islam. This scripture provides the basis for the early human personality. Thus much is studied and discussed by the *mufassir*. Like Ibn Katsir, he interpretes it as the foundation of recognizing the oneness of God.⁶⁷ It indicates that man has inclination or inner drive in man's psyche to acknowledge the oneness of God. The statement above is different from Al-Tabari, he thought of fitrah as more of an aspect of spiritual chastity.⁶⁸ Man has been born in a state of innocence, where there is no psychic urge of man to do wrong, but over time the human soul has been filled with variety of unjust urges to commit sin. But it remains firmly in Islam that the "holy state" of the spiritual aspect already recognizes God. Whereas Al-Maraghi came to view fitrah as a tendency to accept the truth. The truth is to accept God as Lord by following everything he Has commanded.⁶⁹ By obeying and observing all His rules will arise good character to achieve moral values and goodness. This is a psychological feature of Islamic scientific tradition. At first glance, their use of Mufasir looks different, but these differences are more varied, complementary.

In addition, Ibn Ashur's interpretation of *al-Tahrir wa al-Tanwir* defines the fitrah in which every human created by god has a special system of things,⁷⁰ to distinguish it from other creatures. In writing there is difference, but from what side there a similarity to what the al-Qurtubbi statement, his opinion of man from birth carrying on the nature of God.⁷¹ The opinion was corroborated by Sayyid Quthub, saying that fitrah is a human soul that needs to be adorned with religious traits.⁷² Because religious traits as created by God in humans as basic potential to

⁶⁶Yasien Mohamed, *Insan Yang Suci: Konsep Fithrah Dalam Islam*, translated by Masyhur Abadi, *Fitra: The Islamic Concept of Human Nature*, (Bandung: Mizan, 1997), 21.

⁶⁷ Ibn Katsir, *Tafsir Ibn Katsir*, Vol.3, (Beirut: Dar Fikr, 1981), 432.

⁶⁸ Al-Thabari, *Tafsir al-Tabari*, Vol.11, (Beirut: Dar Fikr, tt), 260.

⁶⁹ Al-Maraghi, *Tafsir al-Maraghi*, Vol.7, (Libanon: Darul Ahya), 44.

⁷⁰ Muhammad Thahir bin 'Asyur, *Tafsir al-Tahrir wa al-Tanwir*, (T.K, T.p), vol.20, 90.

⁷¹ Al-Qurtubi, *Tafsir al-Qurtubi*, Vol.21, (Cairo: Dar al-Sa'ab), 5108.

⁷² Sayyid Quthub, *Tafsir fi Zilal al-Qur'an*, Vol.6, (Libanon: Dar al-Ahya), 453.

gain *hikmah*. However, Hamka was more inclined to make an expression of the willing, the willing to live in accordance with the guidance of God in its laws by a feeling of grace in the soul and did not affect by other influences.⁷³ Genuine taste by exercising his guidance is a form of recognition of the supreme power, God. From the foregoing, it can be deduce that fitrah is a natural congenital in the sacred, sacred human soul given by God to man to recognize God from the beginning of creation.

The Fitrah on Failosof Perspective

From classical scholars to contemporary, there is much to discuss the meaning of fitrah from Al-Ghazali, Ibn Taimiyyah, and Ibn Qayyim Al-Jauziyah, as well as contemporary scholars such as Al-Faruqi and Al-Attas. And so the discussion of fitrah becomes an interesting subject to review. Of Al-Ghazali says every individual born is in fitrah condition. Fitrah refers to an early human condition that knows nothing but the innate knowledge of birth,⁷⁴ which is the knowledge of vows there is no god but Allah or recognizes Allah as God.⁷⁵ He saw that fitrah was a gift bestowed upon man in the pre-existential realm, before man was born into the world. As the word of god SWT in the surah of al-a'raf: 172.⁷⁶ Then Al-Wahidi interpreted this text in essence stating that in pre-birth, men had been questioned and sworn as to who their God was. This is the *rububiyah* vow witnessed by the angels.⁷⁷ The term referred to original purity or original faith, as

⁷³ Buya Hamka, *Tafsir al-Azhar*, Vol.21, (Jakarta: Pustaka Panjimas, 1988), 78.

⁷⁴ Abu Hamid Muhammad bin Muhammad al-Ghazali, *Ihya' 'Ulumuddin*, Jilid III, (Beirut: Dar al-Fikr, tt), 14.

⁷⁵ Abd. Moqsith Ghazali, "Corak Tasawuf al-Ghazali dan Relevansinya dalam Konteks Sekarang", *Al-Tahrir* 13, no.1, (Mei 2013), 76

⁷⁶ "And (remember) when thy Lord brought forth from the Children of Adam, from their reins, their seed, and made them testify of themselves, (saying): Am I not your Lord? They said: Yea, verily. We testify. (That was) lest ye should say at the Day of Resurrection: Lo! of this we were unaware;" (QS. al-A'raf: 172).

⁷⁷ Abu Hasan Ali al-Wahidi, *Al-Wajiz fi Tafsir al-Kitab al-Aziz*, (Damascus: Dar al-Qalam, 1995), 173.

the original purity and native human beliefs.⁷⁸ This verse explains that when a child is born, the literal child brings his testimony of almighty God that has been done before the wrath is blown into the individual's body.⁷⁹ So at birth, that individual has no knowledge whatsoever other than the knowledge of origin to know Allah SWT, this is the so-called fitrah.

Furthermore, Ibn Taimiyah (1263-1328 c.e.), his opinion that all children are born in virtue is an innate state of virtue, a condition in which God has created man with a mind and spirit of knowing the truth.⁸⁰ So that man was able to respond to the truth of Islamic religion by genuinely carrying out religious obligations.⁸¹ It is the ideal and active personality, for humans have good reason and tendency to seek the truth that conforms to its features, that is, the Islamic religion. It is self-actualized until it forms a self-dominating human form for the greater good. Therefore, the fitrah according to Ibn Taimiyyah was a source of innate goodness capable of waking itself up without being supported by social environments.

Then, Ibn Qayyim Al-Jauziyah (1292-1350 c.e.) expressed an opinion not entirely different from Ibn Taimiyyah. Ibn Qayyim, by stating Ibn Qutaybah's opinion that fitrah is not only just true and false knowledge from birth but an active innate love and a reaffirming recognition of God (*rububiyah*). Concerning the affirmation in the Qur'an surah al-nahl verse 78.⁸² In response to this verse, Ibn Qayyim Al-Jauziyah explained that this verse does not refer to the inherent knowledge of God or Islam. This verse refers more to knowledge of religious

⁷⁸ Yasien Mohamed, "Fitrah and Its Bearing on the Principles of Psychology", *American Journal of Islamic Social Science* 2, no.1, (1995), 2. Muhammad Faiz Al Afify, Konsep Fitrah dalam Psikologi Islam, *Tsaqafah: Jurnal Peradaban Islam* 14, no.2, (2018), 285.

⁷⁹ Abu al-Fida' bin Umar Ibnu Katsir, *Tafsir al-Qur'an al-Azhim*, jilid III, (Beirut: Dar al-Kurub al-'Ilmiyyah, tt), 451.

⁸⁰ Ahmad Taqiyuddin Ibnu Taimiyah, *Dar'u Ta'arudh al-'aAql wa al-Naql*, Jilid.I, (Riyadh: Jami'ah al-Imam Muhammad bin Sa'ud al-Islamiyyah, 1991), 337.

⁸¹ Ahmad Taqiyuddin Ibnu Taimiyah, *Amradh al-Qulub wa Syifa'uha*, Jilid.I, (Kairo: al-Mathhba'ah al-Salafiyah, t.t), 26.

⁸² "And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight and hearts that haply ye might give thanks." (Q.S. Al-Nahl: 78)

facts in general.⁸³ Therefore, the condition is not met for a parent who chooses his child to be a Jew or Christian. However, Ibn Qayyim asserts that fitrah is indeed an innate tendency to know Allah, tawhid and Islam.

Fitrah Dimension in Islamic Psychology

²⁷ In the study of Islamic Psychology, fitrah is part of the *ruhaniyah* dimension. In the discussion of Islamic psychology there are three dimensions known as *al-jism* (biological), *al-ruh* (spiritual), and *al-nafs* (psychic).⁸⁴ First, the *jismiyah* is a picture of the physical creation of man consisting of the structure of the physical organism. Although the material elements that make up the human family are similar to other creatures, namely, earth, water, fire, and air. But man is a organism more perfect than any other creature. Because the elements of material creation are proportionately proportional to those of other creatures.⁸⁵ Furthermore, a human having a biological aspect of material elements mentioned above would not be able to live if not given a life.⁸⁶ Therefore, from the *jismiyah*

⁸³ Yasien Muhammed, *Insan Yang Suci: Konsep Fitrah Dalam Islam*, 48.

⁸⁴ In progress, however, there are differences of opinion among the clergy 'in the view of the soul and the nafs. Some scholars believe the same substance exists among scholars. Abu Bakr bin al-Ambariy said that the gibs and naphs were of the same substance, only the alterations were different. Ruh is used for the mudzakkar (male) form, while the naphs are used for the term of the muannats (woman). Therefore, it is no surprise that in the Qur'an the word naphs is translated as ruh. Then, ar-razi also mentioned that the ruh and the naphs as al-naphs al-session Others also believe that the rituals and naphs are different substances. Al-ghazali argued that the ruh as a life exists in plants, animals and humans, while the naphth exists only in humans with the power of thought. Ibn qayyim al-jauziyah also argued that naphs were humanitarian (al-nasutiyyat), while rameh was divine (al-lahutiyyat). Accordingly, it can be concluded that the substance of the naphth and the ruh are the same, only natur, dynamism, and their different functions. The difference is because of the different conditions and the environment. Ibnu Manzhur, *Lisan al-'Arab*, 361. Wahbah bin Musthafa Al-Zuhaily, *Tafsir Al-Munir: fi Al-'Aqidah, wa Al-Syari'ah, wa Al-Manhaj*, Jilid XXIV, (Beirut: Dar Al-Fikr Al-Ma'ashir, 1991), 23. ⁶ Abu Hamid Muhammad bin Muhammad Al-Ghazali, *Ihya' Ulumuddin*, 4. Ibnu Qayyim Al-Jauziyah, ⁷ *Al-Ruh: fi Al-Kalam 'ala Arwah Al-Amwat wa Al-Ahya' bi Al-Dala'il min Al-Kitab wa Al-Sunnah*, (Beirut: Dar Al-Kutub Al-'Ilmiyyah, t.t), 214.

⁸⁵ Abdul Mujib, *Fitrah & Kepribadian Islam: Sebuah Pendekatan Psikologis*, 40.

⁸⁶ Al-ghazali mentions lives with jasmaniyah's al-ruh. ⁷ Abu Hamid Muhammad bin Muhammad Al-Ghazali, *Ihya' 'Ulumuddin*, 3.

aspect as the structure of this perfect physical organism, it has two nature, the concrete of the physical and the abstract of the soft life that is the source of the life of the body.¹³ The creation of the human body is prepared as the container for the *fitrah ruhaniyah*. But the frailty of self-isolation and physical solitude is unable to shape both the outward and the inward conduct. Therefore, to be able to form one's conduct, the *jismiyah* needs the *ruhaniyah* to exist properly.

Second, *ruhaniyah* is an image of the spiritual essence of man. This is the essence of human features that are so important and is a spiritual human substance that becomes the essence of its existence both in the world and in the next, and becomes the differentiation between the essence of man and the essence of other beings.⁸⁷ *Fitrah ruhaniyah* is different the *fitrah* explained previously which cannot exist by itself. It can exist alone in the realm of *ruh* as well as in the material realm, that is, after it has joined physical.⁸⁸ So, the existence of this *fitrah ruhaniyah* is first and more lasting than the *fitrah jismiyah*. Since *ruhaniyah* is able to exist in the spirit realm and in the material realm, it divides into two parts.⁸⁹ First of all, *fitrah ruhaniyah* is related to the substance of the spirit of the realm when not yet bound by the so-called “*jismiyah*”. The second, that of *fitrah ruhaniyah* related to *fitrah jismiyah*, after *ruh* testifies that almighty God is the only one true God in the previous realm and then becomes one with the human body in the earth. *Fitrah*'s position is tied to the laws of *jismiyah*. The *fitrah* is called the *gharizah* or the *nafsaniyah*. Although it looks similar, then *fitrah* is still indistinguishable from the word instinct (*gharizah*) or natural (*thabi'ah*). The word instinct is inclined to be used for animals because they move and behave without foundation, and the natural word is more suitable for natural objects such as vegetation. Hence, *fitrah* permeates all aspects of human life including ethics, psychology, and even theology.⁹⁰

⁸⁷ Akmal Munduri & Umar Manshur, “School Principals’ Self-Identity According to the Perspective of Transpersonal Psychology”, 89-90

⁸⁸ ¹ Abdul Mujib, *Fitrah & Kepribadian Islam: Sebuah Pendekatan Psikologis*, 137.

⁸⁹ *Ibid*, 51-53.

⁹⁰ ³⁴ Muhammad Faiz Al Afify, “Konsep *Fitrah* dalam Psikologi Islam”, 285-286.

Spiritual potential is thus imbued directly from God into the human soul. This fitrah was created in the realm of the *ruh* or was called the covenant realm (*al-'alam al-mitsaq*).⁹¹ It predates the existence of psychic and is, in a sense, the essence and substance of the human personality structure. This fitrah serves to guide the *nafsaniyah*, to get a divine pulse that lights up the human heart, sets the conscience right, and controls the impulses of lust to *fitrah gharizah* or the psychic aspect of *fitrah nafsaniyah*.⁹² This is because this fitrah has a sacred nature and is always pursuing spiritual dimensions without regard for material. Even so, *fitrah ruhaniyah* also needs a guide to remember his promise to god that had been done in the realm of heaven. The advisers are the Qur'an and the sunnah.⁹³ Therefore, it can be said that this fitrah as the guide and the driver of *fitrah nafsaniyah* always fulfills his promise as a servant of the duties of servitude, the duty of caliphate, and the most important duty always includes god's authority in the aspect of deity.⁹⁴ This trust falls on humans as a result of its built-in personality structure from an Islamic feature.⁹⁵

Lastly, the *nafsaniyah* is an image of human psychological creation. Human physical and his compound merge in into one dimension.⁹⁶ *Fitrah nafsaniyah* is created to actualize all of God's plans and covenants to man when in the spirit world, and such actualization can be manifest in personality. The structure of *fitrah nafsaniyah* is not like the "soul" structure as it is understood in western psychology. It is an integral alloy between the structure of *fitrah nafsaniyah* not like the individuality of angels and animals that are preprogrammed determinedly. He was able to change and compose the drama of his own life after there was active interaction between the physical and the

⁹¹ Q.S. Al-A'raf: 172.

⁹² This is because the heaven of gethsemane knows of the covenant made with God almighty. To the al-'alam al-mitsaq. ¹⁹ Muhammad bin Ahmad Al-Anshori Al-Qurthuby, *Al-Jami' Li ahkam Al-Qur'an: Tafsir Al-Qurthuby*, 314.

⁹³ Q.S Al-Baqarah: 2 dan Q.S. Al-Hasyr: 7.

⁹⁴ Q.S. Al-Ahzab: 72.

⁹⁵ Q.S. Al-Rum: 30.

⁹⁶ ⁹ Muhammad bin Isma'il Abu Abdullah Al-Bukhari, *Jami' Al-Musnad Al-Sahih min umuri Rasulallah wa Sunanihi wa Ayyamihi: Sahih Al-Bukhari*, 111.

psychic aspects of the *nafsaniyah* that exists inside man. This is due to the combination of the phisic and the existing *ruhaniyah fitrah*. *Fitrah nafsaniyah* which is the combination of two previous libel attracted to each other in shaping a personality. The phisic has bad nature like an animal and the *ruhaniyah* who has good nature like angels pull together to create a human personality.⁹⁷ If the inclination of the *nafsaniyah* follows nature *fitrah jismiyah*, his personality value is equal to animals. But if his preeminence follows nature *fitrah ruhaniyah*, then his personality value is as good as an angel. Therefore, the value of a human personality depends on his or her own choices.⁹⁸

Furthermore, *fitrah nafsaniyah* has three components: the heart, reason (*al-aql*) and *al-nafs*. All the elements fit together to create a personality.⁹⁹ In that relationship, the hearth has the dominant position of control over personality, because it has broad coverage power, that of divine nature, the fights, and *hayawaniyah*.¹⁰⁰ And the most dominant nature is divine nature. As human beings long for the presence of god and the sanctity of the soul. This is because his position is the controller of all personality systems. Whereas, sense levels below hearth levels. The most dominant force in the sense dimension is cognitive. The principles of work are realistic and rationalistic.¹⁰¹ Therefore, the primary task of sense is to bind and restrain passion. Therefore, if the main task is to be done, ratio will be able to actualize the highest nature, but if it fails, then ratio will be dominated by *nafs* or unjust desire.

Then lust had the lowest nature, which was nature of *hayawaniyah*. Its principles are merely the pursuit of worldly pleasures. When the control system of the hearth and sense weakens, lust can master the control system and enable its nature of *hayawaniah*. However, if the opposite is true, that if hearth and reason

⁹⁷ Abdul Mujib, *Fitrah & Kepribadian Islam: Sebuah Pendekatan Psikologis*, 146.

⁹⁸ Q.S. Al-Syam: 7-10.

⁹⁹ The parable of the interaction between kalbu, sense, and lust in shaping the personality can be seen in the ashes of Abu Hamid Muhammad bin Muhammad Al-Ghazali, *Kimiya' Al-Sa'adah*, 129.

¹⁰⁰ Ibid, 126.

¹⁰¹ Mu'in Ziyadah, *Al-Mausu'ah Al-Falsafah Al-'Arabiyah*, (Arab: Ma'had Al-Inma' Al-'Arab, 1986), 596.

still maintain their control systems and function as usual, lust would be weakened. In reality, however, lust often overcame the control system and became very powerful because of the irresistible influence of evil could lead men to advance his nature *hayawaniah*.¹⁰² Based on this description, it is known that every component and *nafsaniyah* have the potential to dominate personality. When the personality dominated by hearth with divine nature and assisted by reason and lust, it formed *muthmainnah*'s personality. Then, if the personality was dominated by reason with the nature of human and aided by hearth and lust, then *lawwamah*'s personality formed. However, if the personality is dominated by lust with nature *hayawaniyah* and aided by its hearth and reason, it forms the *ammarah* personality.¹⁰³ Thus, in the study of personalities in Islam should promote a potential nature of good.

Personality Analysis in Modern Psychology and Islam

When analyzed between the theory of the personality of modern psychology and that of Islamic psychology, there can be differences in three modern psychological streams (psychoanalysis, behaviorism, and humanistic). In that stream it reaches only a certain aspect of the human personality. For example, Sigmund Freud of his psychoanalysis reaches only the components of lust from the dimension of *fitrah nafsaniyah* only. Because psychoanalysis flow has a basic assumption that human personalities originate from "*Id*".¹⁰⁴ The results of human behavior are influenced solely by the past, unconsciousness, and biologically oriented (lust), the pleasure principle, indirectly explain the basic nature of the human personality to be bad, wild, cruel, unethical, selfish, lustful and indulgent.¹⁰⁵ This psychoanalysis of the basic nature or essence of human personality runs counter to

¹⁰² Q.S Yusuf: 53.

¹⁰³ The personality of ammarat is one that is inclined toward lustful and has natur hayawaniyah, for individuals turn away from the commandments of god and more follow the promptings of their lust. Ibid, 226.

¹⁰⁴ Raymond Corsini, *Psikoterapi Dewasa ini: Dari Psikoanalisa Hingga Analisa Transaksional*, 24

¹⁰⁵ Baharuddin, *Paradigma Psikologi Islami: Studi Tentang Elemen Psikologi Dari Al-Qur'an*, (Yogyakarta: Pustaka Pelajar, 2004), 175.

Islamic psychology in looking at humans. An explanation of the true nature of human personalities in psychoanalysis is a component of the passion in the *nafsaniyah* which has nature *hayawaniyah*.¹⁰⁶ In Islamic Psychology, this component of lust from *nafsaniyah* is not the basic nature of human personality, for it becomes the fundamental essence of human personality according to Islamic psychology is *ruhaniyah*.

Similar behaviorism is found in behaviorists performed by behaviorists John B. Watson and B.F. Skinner. The psychological school of behaviorism for human personalities assumes that human personalities are the result of their interference with external environments, and man cannot establish his own conduct or personality without the influence of the environment.¹⁰⁷ The view of the behaviorism tends to deterministically and implicates human view as weak, unable to do anything because it is dominated by the environment, the soul is dormant and productive when it comes to the environment. So that man is just a biological, soulless, physical being. This view of certainly goes against the physiology of Islam's personality. Because man is not just a physical being without a soul, but man is a physical feature, psychic, spiritual. Thus, behaviorism reaches only for the physical aspect,¹⁰⁸ while ignoring the potential of *nafsaniyah* and *ruhaniyah*.

The two schools of psychology above, the psychoanalysis and behaviorism are explicitly dehumanizing. These basic assumptions on the human personality of these two psychological sects assume that humans are equal to animals, or even worse than animals. Psychoanalysis and behaviorism that come under the influence of positive and empirical philosophy analyze only the human personality from its obvious. In fact, the human personality is more than it appears. Psychoanalysis streams view the basic nature of the human personality as “*Id*” or biological impulses tend to be pessimistic. Likewise, the fundamental

¹⁰⁶ Ibid, 173.

¹⁰⁷ B. F. Skinner, *The Behavior of Organism: An Experimental Analysis*, 441.

¹⁰⁸ Baharuddin, *Paradigma Psikologi Islami: Studi Tentang Elemen Psikologi Dari Al-Qur'an*, 176.

nature of human personality is characterized by behaviorism as being unable to establish one's own personality without interference from an external environment tends to be deterministic. Even basic assumptions for the human personality of this behaviorist school call for rat research performed by B.F. Skinner.¹⁰⁹ This evidently indicates that both sects performed dehumanization and equated human rank with animals, both courses being contrary to God's word SWT in verse 4 of surah Al-Tin.¹¹⁰

Further, the humanistic psychological flow devised by Abraham Maslow changed its deterministic view of humans. The level of humanistic psychology in the development of modern psychology is also critical of the two previous sects. The assumption that human humanistic flow has good potential, and it focuses on studying the qualities of human existence, those of special human qualities and abilities inherent to human existence,¹¹¹ such as abstraction, analytic, and synthesis abilities, imagination, creativity, free will, responsibility, self-empowerment, meaning of life, personal development, ethical attitudes, aesthetic sense, and so on. From here, it is known that the flow of humanistic psychology strives to change the deterministic view of humans.

However, from the standpoint of Islamic psychology, the basic assumptions of humanistic psychology are not yet able to explain mankind in the comprehensive way. Reaching only *fitrah jismiyah* and *fitrah nafsanayah*¹¹² and not being able to reach the result provides an indication of the involvement of the *ruh* aspect in forming a positive potential on the basis of the human personality. That a humanistic movement implications purely secular human personality views without being hereafter oriented. This is evidenced by the hierarchy of needs propounded by Abraham Maslow.¹¹³ In theory there is no spiritual need. So

¹⁰⁹ Rita L. Atkinson etc, *Pengantar Psikologi Edisi Kedelapan*, 9.

¹¹⁰ "Surely We created man of the best stature." (Q.S. Al-Tin : 4).

¹¹¹ Duane P. Schultz & Sydney Ellen Schultz, *Sejarah Psikologi Modern*, 558.

¹¹² Baharuddin, *Paradigma Psikologi Islami: Studi Tentang Elemen Psikologi Dari Al-Qur'an*, 175.

¹¹³ These five needs consist of physiological needs (the physiological needs), the need for safety needs (the safety needs), the need for love and affection (the prizes and love

Abraham Maslow explicitly interpreted the spiritual aspect of his humanistic psychological idea. This is understandable because the goal of the idea of the hierarchy of this need is for humans to find happiness in the world alone.

Whereas, in the Islamic view, there is another life after that in the world, that is the afterlife. Thus, the needs to be met in this world are oriented toward secular happiness and hereafter happiness, and they cannot be found in the psychological notion of humanistic psychology. In Islamic Psychology, each individual is expected to be able to reveal his potential for world happiness and realize the promise he once received from almighty God in the realm called *fitrah ruhaniyah* as a human identity.¹¹⁴ To believe that there is no God but Allah on earth, that he does his will and goes away from it, and becomes the caliph of the earth. Therefore, for Islam, every good deed or every self-worth has more value. In the sense that every good deed and potential accomplished has earthly value and hereafter if properly attached. It's not something we can find in the understanding of the humanistic psychological flow.

CONCLUSION

Psychology in the West brings a secularistic worldview to his theory of personality. It starts with Plato and Aristotle by giving ideas, speculations and basic assumptions based on the ratio to the human personality. From a modern psychology, the idea developed into a science for determining human personalities. As with human personalities in psychoanalysis there are three sets of ids, egos, and superegos, this system takes credit from its environment to meet needs, but is reductive, because it touches only external aspects. While the flow of behaviorism sees that human behavior is influenced by external impulses, it is influenced by the environment that shapes individual behavior. The above would then present a laboratory experiment (animal as a guinea object), and then a study of animal origin, to determine human nature, and the personality in the stream

needs), the need for esteem, and the highest is the need for self-actualization needs. Abraham H. Maslow, *Motivation And Personality*, 35-51.

¹¹⁴ Q.S. Al-Rum:30.

touched only the *jismiyyah* aspect. While this humanistic flow came to criticize the two previous ones, proposing the “self-actualization” theory of need spearheaded Maslow. He sees humans as fickle creatures who have the impulse to reveal their self-sustaining potential. But in this the school it touches only the *jismiyyah* aspect and part of the *nafsaniyyah*, in the sense of not discussing the comprehensive of the human personality, especially the *ruhaniyyah* in humans.

Whereas the personality in the study of Islamic psychology was God's reference to Allah. As mentioned in the Qur'an, Hadith, Scholars, and Islam philosopher agree that the human personality from within the uterus recognizes Allah as God. While there are differences of opinion on fitrah, they are not contradictory, but rather in a variety of ways that indicate the breadth of discussion about fitrah. This feature is typical of Islamic psychology, the fitrah enters the *ruhaniyyah* dimension. Fitrah is the special character contains the early covenants man with God to accept Islam. This is known by the term *iqrar rububiyyah*, original purity or original faith (pure human faith), from which man lay the natural ability or drive that God has created in man to receive the truth, commandments, laws and limitations, all of which contain moral values and goodness to form his guiding personality, character, identity and behavior. Fitrah of believing in God is unique in Islamic psychology, and is able to touch the *jismiyyah* aspects, *nafsaniyyah* and *ruhaniyyah*. That Islamic psychology in its narrative is more comprehensive for still clinging to the values in the Qur'an and Hadith.

The writers see a fundamental distinction between modern psychology and Islamic psychology. Modern psychology in the West with experimental objects of human, animal and environmental origin. From the results of the object being used to determine human personalities, in a new sense, to find out just how the personality really is in modern psychology, this is because they set out from a secularistic, positivistic, optimistic way of looking at the perceived value of spirituality in humans. It is an inverted interest in Islamic psychology that views humans as holistic by studying the Qur'anic based personality with the concept of fitrah. The fitrah is a manifestation of the essence or nature of the human

personality, a human's natural ability to recognize God, and accept Islam. This fitrah is a dimension of *ruhaniyah* in Islamic psychology. This is as the form of man god unto God and accepts Islam as the true religion which is the most essential identity of man.

REFERENCES

- Al-Qur'an al-Karim
 'Asyur, Muhammad Thahir bin. *Tafsir al-Tahrir wa al-Tanwir*. T.p. vol.20, T.th.
 Adler, Alfred. *The Individual Psychology of Alfred Adler*. New York: Basic Book, inc,1956).
- Al Afify, Muhammad Faiz. Konsep Fitrah dalam Psikologi Islam. *Tsaqafah: Jurnal Peradaban Islam* 14, no. 2, 2018.
- al-Ashfahani, Ragib. *Mu'jam Mufradat Alfadz al-Qur'an*. Beirut: Daar al-Fikr, 1972.
- Arroisi, Jarman. "Spiritual Healing dalam Tradisi Sufi", *Tsaqafah: Jurnal Peradaban Islam* 14, no.2, (November 2018).
- Al-Ghazali, Abu Hamid Muhammad bin Muhammad. *Ihya' 'Ulumuddin*. Beirut: Dar al-Fikr.
- Al-Jauziyah, Ibnu Qayyim. *Al-Ruh: fi Al-Kalam 'ala Arwah Al-Amwat wa Al-Ahya' bi Al-Dala'il min Al-Kitab wa Al-Sunnah*. Beirut: Dar Al-Kutub Al-'Ilmiyyah.
- Al-Jurjani, Ali Bin Muhammad Sayyid. *Mu'jam al-Ta'rifat*. Cairo: Dar al-Fadhilah, 2004.
- Al-Maraghi. *Tafsir al-Maraghi*. Vol.7. Libanon: Darul Ahya.
- Al-Qurtubi. *Tafsir al-Qurtubi*. Vol.21. Cairo: Dar al-Sa'ab.
- Al-Tahanawi, Muhammad Ali. *Kasyf al-Ishthlahat al-Funun*. Beirut: Dar al-Khilafah al-'Ilmiyyah, 1997.
- Al-Thabari. *Tafsir al-Tabari*. Vol.11. Beirut: Dar Fikr.
- Al-Wahidi, Abu Hasan Ali. *Al-Wajiz fi Tafsir al-Kitab al-Aziz*. Damascus: Dar al-Qalam, 1995.
- Al-Zuhaily, Wahbah bin Musthafa. *Tafsir Al-Munir: fi Al-'Aqidah, wa Al-Syari'ah, wa Al-Manhaj*. Jilid XXIV. Beirut: Dar Al-Fikr Al-Ma'ashir, 1991).
- Atkinson, Rita L. etc. *Pengantar Psikologi Edisi Kedelapan*. terj. Nurdjannah Taufiq: *Introduction to Psychology Eight Edition*. Jakarta: Erlangga, 1987.
- Bagus, Lorens. *Kamus Filsafat*. Jakarta: Gramedia, 2005.

- Baharuddin. *Paradigma Psikologi Islami: Studi Tentang Elemen Psikologi Dari Al-Qur'an*. Yogyakarta: Pustaka Pelajar, 2004.
- Bertens, K. *Sejarah Filsafat Yunani: Dari Thales ke Aristoteles*. Yogyakarta: Kanisius, 1999.
- Cervone, Daniel & Pervin, Lawrence A. *Kepribadian: Teori dan Penelitian*. Translated by. Aliya Tusyani dkk: *Personality: Theory and Research*. Jakarta: Salemba Humanika, 2012.
- Chaplin, J.P. *Kamus Lengkap Psikologi*. Translated by. Kartini Kartono: *Dictionary of Psychology*. Jakarta: Rajawali Press, 1981.
- Corey, Gerald. *Teori dan Praktek Konseling dan Psikoterapi*, Translated by. E. Koswara: *Theory and Practice of Counseling and Psychotherapy*. Bandung: Refika Aditama, 2003.
- Corsini, Raymond. *Psikoterapi Dewasa ini: Dari Psikoanalisa Hingga Analisa Transaksional*. terj. Achmad Kahfi dan Moechtar Zoerni: *Current Psychotherapies*. Surabaya: Ikon Teralitera, 2003.
- Echols, John M. & Shadily, Hassan. *Kamus Inggris Indonesia*. Jakarta: PT Gramedia Pustaka Jakarta, 2010.
- Ewen, Robert B. *An Introduction To Theories of Personality*. New York: Psychology Press, 2010.
- Feist, Jess & Feist, Gregory J. *Theories of Personality Seventh Edition*. America: McGrawHill, 2008.
- Ferm, Vergilius. *An Encyclopedia of Religion*. New York: The Philosophical Library.
- Freud, Sigmund. *Memperkenalkan Psikoanalisa: Lima Ceramah*. Translated by. K. Bertens: *Ueber Psychoanalyse, Funf Vorlesungen*. Jakarta: IKAPI, 1984.
- _____. *An Outline of Psychoanalysis*. New York: The Norton Library, 1949.
- Goble, Frank G. *Mazhab Ketiga: Psikologi Humanistik Abraham Maslow*. Translated by. A. Supratiknya: *The Third Force, The Psychology of Abraham Maslow*. Yogyakarta: Kanisius, 1987.
- Hall, Alvin S. & Lindzey, Gardner. *Teori-teori Psikodinamik (Klinis)*. Translated by. Yustinus: *Theories Of Personality*. Yogyakarta: Kanisius, 1993.
- Hamka, Buya. *Tafsir al-Azhar*. Vol.21. Jakarta: Pustaka Panjimas, 1988.
- Jaenuddin, Ujam. *Psikologi Kepribadian*. Bandung: Pustaka Setia, 2012.
- Koeswara, E. *Teori-teori Kepribadian*. Bandung: Eresco, 1986.
- Katsir, Abu al-Fida' bin Umar Ibnu. *Tafsir al-Qur'an al-Azhim*. jilid III. Beirut: Dar al-Kurub al-'Ilmiyyah.
- Koeswara, E. *Motivasi: Teori dan Penelitiannya*. Bandung: Angkasa, 1989.
- Manzhur, Ibnu. *Lisan al-'Arab*, Jilid.X. Beirut: Dar al-Ilhya' al-Turats al-'Arabiyy, 1988.

- Maslow, Abraham H. *Motivation And Personality*. New York: Harper & Row Publisher, 1970.
- Mohamed, Yasien. Fitrah and Its Bearing on the Principles of Psychology. *American Journal of Islamic Social Science*. 2 (1), 1970.
- _____. *Insan Yang Suci: Konsep Fithrah Dalam Islam*. Translated by. Masyhur Abadi. *Fitra: The Islamic Concept of Human Nature*. Bandung: Mizan, 1997.
- Moqsith Ghazali, Abd. “Corak Tasawuf al-Ghazali dan Relevansinya dalam Konteks Sekarang”, dalam Jurnal *Al-Tahrir* 13, no.1, (Mei 2013).
- Mujib, Abdul. *Fitrah & Kepribadian Islam: Sebuah Pendekatan Psikologis*. Jakarta: Darul Falah, 1999.
- Munduri, Akmal and Manshur, Umar. “School Principals’ Self-Identity According to the Perspective of Transpersonal Psychology”, *Al-Tahrir* 20, no.1, (Mei 2020).
- Muslih, Kholid. etc. *Worldview Islam: Pembahasan Tentang Konsep-Konsep Penting Dalam Islam*. Ponorogo: UNIDA Gontor Press, 2018.
- Purwanto, Yadi. *Psikologi Kepribadian: Integrasi Nafsiyah dan ‘Aqliyah Perspektif Psikologi Islami*. Bandung: Refika Aditama, 2011.
- Quthub, Sayyid. *Tafsir fi Zilal al-Qur’an*. Vol.6. Libanon: Dar al-Ahya.
- Rais, Heppy El. *Kamus Ilmiah Populer*. Yogyakarta: Pustaka Pelajar, 2012.
- Ryandi. Pengalaman Spiritual Menurut Psikologi Transpersonal: Kajian Kritis Ilmu Tasawuf. *Kalimah*. 14 (2), 2016.
- Ryckman, Richard M. *Theories of Personality Ninth Edition*. Belmont USA: Thomson Higher Education, 2008.
- Salkind, Neil J. *Teori-teori Perkembangan Manusia: Sejarah Kemunculan, Konsepsi Dasar, Analisis Komparatif dan Aplikasi*. Translated by M. Khozim: *An Introduction to Theories of Human Development*. Bandung: Nusa Media, 2009.
- Sarwono, Sarlito W. *Pengantar Psikologi Umum*. Depok: RajaGrafindo, 2017.
- Schultz, Duane P. & Schultz, Sydney Ellen. *Sejarah Psikologi Modern*. Translated by Lita Hardian: *A History of Modern Psychology*. Bandung: Nusa Media, 2015.
- Skinner, B. F. *Beyond Freedom And Dignity*. Great Britain: Pelican Books.
- _____. (1938). *The Behavior of Organism: An Experimental Analysis*. New York: Apleton Century Croft, 1973.
- Solomon, Robert C. & Higgins, Kathleen M. *Sejarah Filsafat*. Translated by. Saut Pasaribu: *A Short History of Philosophy*. Yogyakarta: Bentang Budaya, 2000.
- Sunaryo. *Psikologi Untuk Keperawatan*. Jakarta: Buku Kedokteran EGC, 2002.

- Suryabrata, Sumadi. *Psikologi Kepribadian*. Jakarta: Raja Grafindo Persada, 2003.
- Syarif, Dede and Fahruroji, Moch. "Faktor Psikologis dan Sosiologis Kemunculan Aliran Sesat Aliran Quraniyah Di Jawa Barat", *Al-Tahrir* 17, no.1 (Mei 2017).
- Taimiyah, Ahmad Taqiyuddin Ibnu. *Amradh al-Qulub wa Syifa'uha*. Jilid.I. (Kairo: al-Mathhba'ah al-Salafiyah.
- _____. *Dar'u Ta'arudh al-'aAql wa al-Naql*. Jilid.I. Riyadh: Jami'ah al-Imam Muhammad bin Sa'ud al-Islamiyyah, 1991.
- The New International Webster's Comprehensive Dictionary of the English Language. Deluxe Encyclopedic Edition. Florida: Trident Press International, 1996.
- Wawancara Prof. Dr. Malik B. Badri. Jurnal *Pemikiran dan Peradaban Islam ISLAMIA*. Vol. 10 (1), 2016.
- Ziyadah, Mu'in. *Al-Mausu'ah Al-Falsafah Al-'Arabiyah*. Arab: Ma'had Al-Inma' Al-'Arab, 1986.

● **4% Overall Similarity**

Top sources found in the following databases:

- 3% Publications database
- Crossref database
- Crossref Posted Content database
- 4% Submitted Works database

TOP SOURCES

The sources with the highest number of matches within the submission. Overlapping sources will not be displayed.

1	Bahar. "DAMPAK PENDIDIKAN AGAMA ISLAM TERHADAP PEMBENTU...	<1%
	Crossref	
2	Universiti Teknologi Malaysia on 2021-07-16	<1%
	Submitted works	
3	Muhammad Zainal Abidin. "PERAN STRATEGIS FILSAFAT ISLAM DAL...	<1%
	Crossref	
4	Indra Ari Fajari, Mohammad Muslih, Yuangga Kurnia Yahya. "ETHICAL ...	<1%
	Crossref	
5	Mohammed Ali Al-Bar, Hassan Chamsi-Pasha. "Contemporary Bioethic...	<1%
	Crossref	
6	Fiki Khoirul Mala, Suci Ramadhan. "Strukturalisasi Takwil Dalam Tafsir ...	<1%
	Crossref	
7	Khairan Muhammad Arif. "THE CHARACTER CONCEPT OF COURAGE (...	<1%
	Crossref	
8	Universiti Sains Islam Malaysia on 2021-02-13	<1%
	Submitted works	
9	Noor Naemah Abdul Rahman, Mohd Anwar Ramli, Muhammad Naqib B...	<1%
	Crossref	

10	University of Wolverhampton on 2021-06-18	<1%
	Submitted works	
11	California Southern University on 2023-01-05	<1%
	Submitted works	
12	Fakultas Ekonomi dan Bisnis Universitas Gadjah Mada on 2021-04-19	<1%
	Submitted works	
13	International Islamic University Malaysia on 2022-02-01	<1%
	Submitted works	
14	Wardah Nuronyah. "DISKURSUS IDDAH BERPERSEPKTIF GENDER", Al-...	<1%
	Crossref	
15	Kolej Universiti INSANIAH on 2017-08-06	<1%
	Submitted works	
16	UIN Sunan Gunung Djati Bandung on 2017-11-17	<1%
	Submitted works	
17	Marthem Mau. "PANDANGAN ALKITAB DALAM PERJANJIAN BARU TE...	<1%
	Crossref	
18	Universitas Muhammadiyah Surakarta on 2014-02-01	<1%
	Submitted works	
19	Universiti Sains Malaysia on 2013-06-13	<1%
	Submitted works	
20	Universitas Ibn Khaldun on 2019-11-27	<1%
	Submitted works	
21	Universitas Negeri Jakarta on 2018-08-19	<1%
	Submitted works	

- 22

Jarman Arroisi, Abdul Rohman, Harits Mu'tasyim, Khoiruddin Abdullah,... <1%

Crossref
- 23

UIN Maulana Malik Ibrahim Malang on 2021-06-02 <1%

Submitted works
- 24

Universitas Islam Negeri Antasari Banjarmasin on 2022-10-12 <1%

Submitted works
- 25

Meghan E. Martz, Tabatha Hart, Mary M. Heitzeg, Scott J. Peltier. "Neu..." <1%

Crossref
- 26

Universitas Negeri Jakarta on 2019-08-14 <1%

Submitted works
- 27

Badan Pengembangan dan Pembinaan Bahasa Kementerian Pendidika... <1%

Submitted works
- 28

Faruk Abdullah, Asmak Ab Rahman. "The Theory of 'Promise' (Wa' d) in..." <1%

Crossref
- 29

UIN Syarif Hidayatullah Jakarta on 2019-07-05 <1%

Submitted works
- 30

IAIN Surakarta on 2019-08-31 <1%

Submitted works
- 31

International Islamic University Malaysia on 2013-07-02 <1%

Submitted works
- 32

Manzilatul Fadhilah, Asif Trisnani, Asep Awaludin. "Scientific-Cum-Doc..." <1%

Crossref
- 33

State Islamic University of Alauddin Makassar on 2021-04-14 <1%

Submitted works

34

Universitas Muhammadiyah Yogyakarta on 2021-01-23

Submitted works

<1%