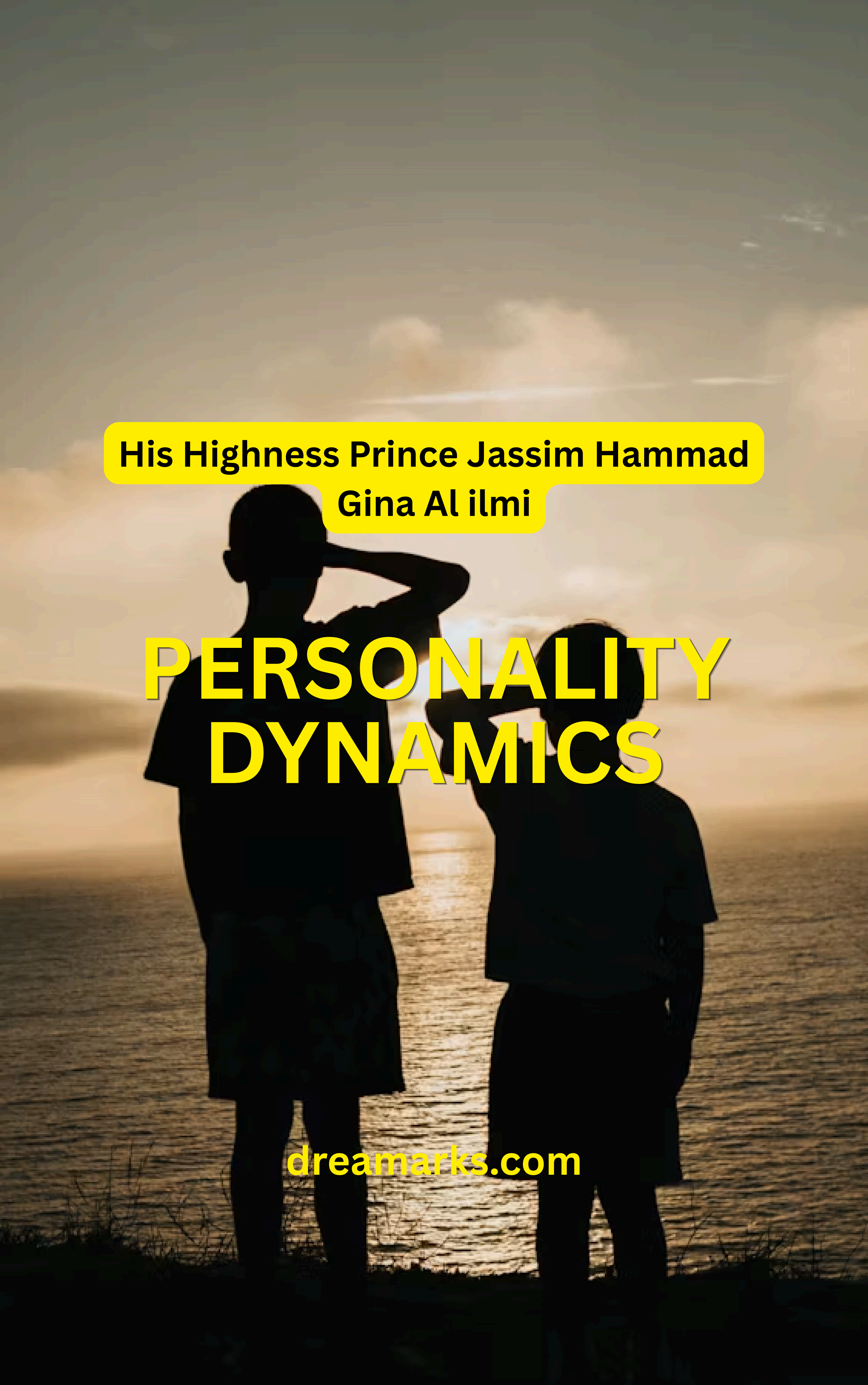


The background of the entire image is a photograph of a man and a woman standing on a dark shore, looking out at the ocean during a sunset or sunrise. The sky is filled with soft, golden clouds, and the sun is low on the horizon, creating a bright reflection on the water. The man is on the left, wearing a dark t-shirt and shorts, with his hand on his forehead. The woman is on the right, wearing a dark long-sleeved shirt and a skirt, with her hand on her forehead. The overall mood is contemplative and romantic.

His Highness Prince Jassim Hammad

Gina Al ilmi

PERSONALITY DYNAMICS

dreammarks.com

Islamic Psychology
Teaching Materials

Original Writing by
Arief Wibisono Adi

Entitled:
Human Personality

Presented at the 1998
National Symposium on
Islamic Psychology

at Muhammadiyah
University of Surakarta,
1998

"He who made everything
He created in the best
possible way, and began the
creation of man from clay.
Then He formed his
offspring from a lowly drop
of water.

Then He fashioned them
and breathed into them His
spirit, and He made for you
hearing and sight and
hearts; little do you give
thanks."

(Surah As-Sajdah: 7-9)

Human personality is not static,
is always imbued with dynamics,
constantly evolving and declining.

According to the extent to which
these elements are influenced by
two basic elements:

The "Spirit of Allah"

(Divine values)

and

The "Soil"

(Lower impulses)

Personality dynamics are
primarily driven by

The "Spiritual struggle"
within humans,

Namely the struggle to
draw closer to
and know Allah (ma'rifatullah)
and

The struggle to master
and control oneself (mujahadah).

This mujahadah is often referred to
as the jihad akbar (greater war) or
the inner jihad,
namely the war
against one's own desires.

If the Spirit dominates an individual, the other elements of personality (Al Qalb, Al Nafs, Al 'Aql)

will also be illuminated with divine light, so that divine attributes will become prominent in their personality.

Likewise, if the "earth" element is dominant, the personality will be dominated by lower or animalistic impulses.

A heart that is frequently "battled" with the remembrance of Allah will be illuminated by divine light, thus becoming purer.

By continually repenting and striving to return to Allah,

The dark spots resulting from past mistakes will be erased, like a clearer mirror,

Enabling it to better recognize the Truth. Conversely, a heart that is rarely touched by divine light will become impure and closed.

Making it difficult to accept good and benevolent guidance.

The soul also experiences a tug-of-war between the "Spirit of Allah" and the "earth."

The more it leans toward the earth, the more it will be dominated by the "Amaarah Bissu" (self-awareness) nafs.

Conversely, if the "Spirit of Allah" is dominant, the "Muthma'innah" nafs will emerge.

Between the two lies the "Lawwaamah" nafs.

Al Ghazali explained the three as follows:

Al Nafs Al Muthma'innah:
a calm soul.

Namely:

When the passions have calmed down on something and can avoid the shock and doubt caused by the opposition of various desires, and are invited to return to God with calm heart and joy. (Al Fajr: 27-28).

Al Nafs Al Lawwaamah:
The desires of destructor.

Namely: nafs al lawwamah is a state of the soul that seeks calm. he goes to peace, struggles hard to cleanse himself, seeks forgiveness, climbs the stairs one step at a time towards God's approval.

He always scolds people who have lust, when they are careless and neglect to serve their God. and I swear by the soul that regrets itself most (Al Qiaamah : 2).

Al Nafs Al Ammaarah

Namely:

Nafs al-Ammaarah is the awakening of the power to mobilize existing abilities to uphold and unite humanity on the right path. Seeking the straight path, treading the cord of love, leads to the highest happiness attainable by humanity, for the sake of eternal peace.

(Surah Yusuf: 53).

According to Ibn Miskawaih (1994),
If Al 'Aql is more influenced by the
Spirit of Allah, then one's personality
tends to be wise (Al Hikmah).

With the power of Al 'Aql, illuminated
by the Spirit of Allah, Al Syahwat can
be controlled or channeled in a good
direction,

- Thus developing a modest
personality accompanied by
generous virtue (Al 'Iffah).
- Al Ghadab can also be controlled or
channeled in a good direction,

Giving rise to a personality full of courage (As Syaja'ah).

Ultimately, the personality is quite harmonious and in tune (Al 'Adalah).

Good is that which lies in the middle between the two extremes.

The opposite occurs
if Al 'Aql is more dominated by "earth."

Al 'Aql develops into
one of two extremes:

stupidity
or
cunning deceit.

If lust escapes the control of the mind,
lust for wealth,

- lust for the stomach,
- and sexual desire
- will become unbalanced:
- either with no passion at all
- or excessive greed.

The opposite occurs if Al 'Aql is more dominated by "earth."

Al 'Aql develops into one of two extremes: stupidity or cunning deceit.

If lust escapes the control of the mind, lust for wealth, lust for the stomach, and sexual desire will become unbalanced: either with no passion at all or excessive greed.

Likewise, anger, uncontrolled by the mind, will develop in an unbalanced manner: either with reckless cowardice or with emotional aggression.

However, the above image makes it seem as if human personality is either black or white, but in reality, it varies, following a spectrum, or consisting of various combinations.

The influence of the Spirit of God and the influence of the "soil" sometimes does not spread evenly across all aspects of human personality.

Furthermore, due to interactions between individuals, as well as the influence of the physical, social, and cultural environments, and varying societal systems, human personality will develop even more complexly.

Even within an individual, the forces are always moving and changing, rising and falling, making human personality truly dynamic.

Using a different approach—according to the dimensions of the Qur'an—Saksono and Anharudin (1992)

outlined that there are 30 types of human character according to the number of chapters (juz) in the Qur'an.

Each character is characterized by the name of the surah in the respective chapter, as well as by the number of verses.

Other signs within the chapters, each with its own symbolic meaning, are evident.

A closer look reveals that the 114 chapters of the Quran reflect a picture that is not entirely constructive, but also destructive.

Thus, "traits such as hypocrisy, disbelief, serenity, deceit, faith, and obedience all belong to every human being, as God's absurd and contradictory creatures."

Through this assumption, we will be fair to ourselves, others, and the existence of all humanity.

Humans are one creature (in accordance with the principle of Tawhid).

Regardless of their skin color, race, religion, and beliefs, they are a Qur'anic phenomenon.

Humans are part of cosmic existence. No human is completely a believer, and no human is completely an infidel or hypocrite;

Every human being possesses various traits, both constructive and deconstructive,

Both humanistic and dehumanistic.

And humans themselves are unable to completely eliminate these traits,

No matter how negative they may be.

This is because, fundamentally, humans are always in a tug-of-war between opposing poles"

From these descriptions of personality,
We can categorize human traits in
general;

Human traits according to;
type and individual,
are
unique and distinctive

Kluckhohn and Murray
(in Hall & Lindsey, 1993, p. 5)
state that each person is,
in certain respects:

- (a) like all other people,
- (b) like some other people,
- (c) like no one else.

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