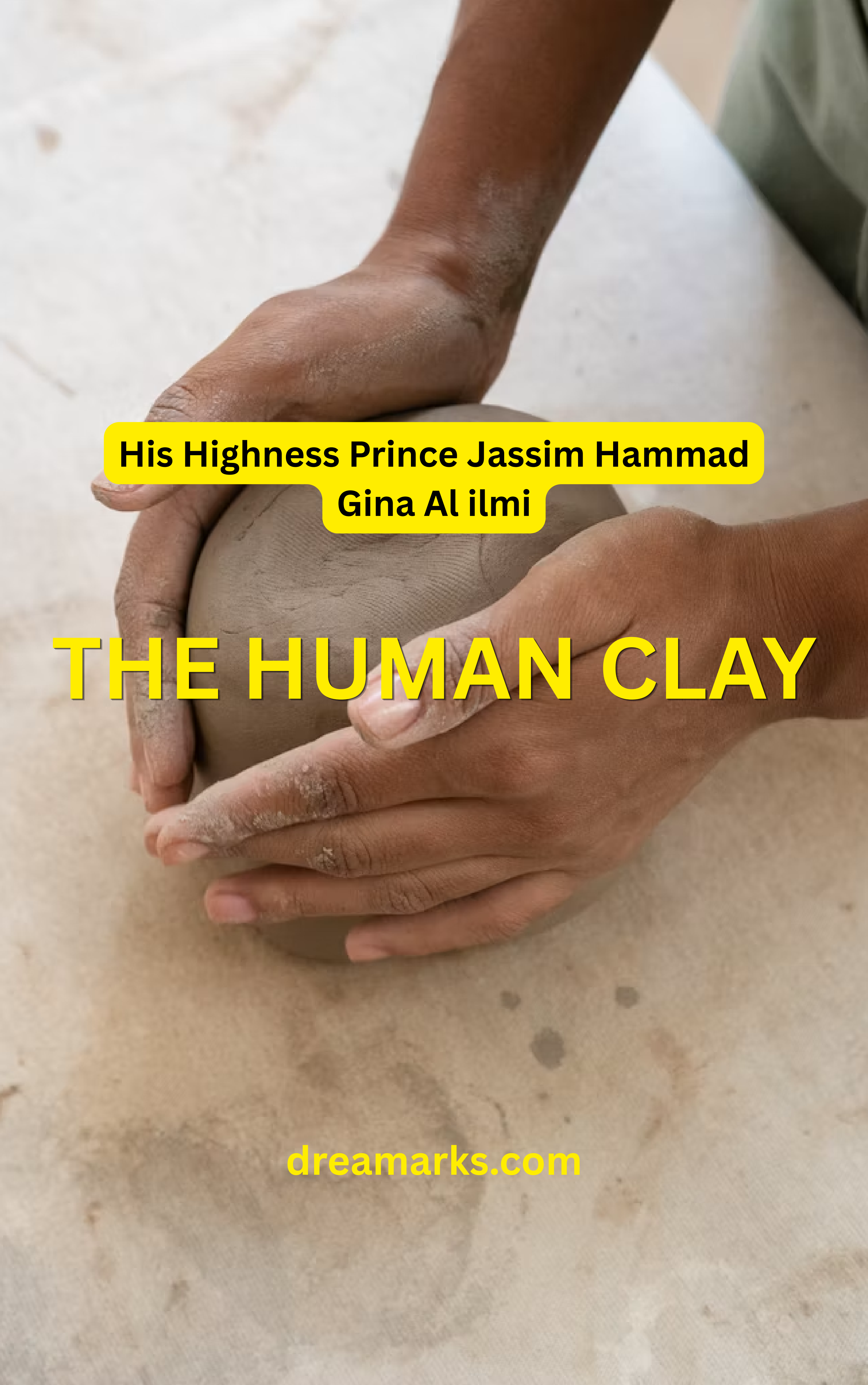


A close-up photograph of two hands, one from an adult and one from a child, working together to shape a ball of dark brown clay. The hands are positioned on either side of the clay, with fingers gently pressing and smoothing its surface. The background is a light-colored, textured surface, possibly a workbench or floor.

**His Highness Prince Jassim Hammad
Gina Al ilmi**

THE HUMAN CLAY

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Islamic Psychology
Teaching Materials

Original Writing by
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Human Personality

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"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)

The psychoanalysis, behaviorism, and humanistic psychology, psychologists have begun to study descriptions of personality from the Islamic treasury itself.

With the emergence of the postmodernist and transpersonal psychology movements, even Western scientists have begun to make the Islamic treasury, especially its spiritual aspects, an important center of study.

Human personality, drawn primarily from the Islamic world.

We discuss, among other things;

- Personality structure;
- Personality dynamics;
- Personality development;
- The concept of the perfect human (Insan Kamil)
- or Super Normal Personality.

Hopefully, this data, along with the data presented in modern psychology, can serve as material for developing an Islamic-informed personality theory.

THE HUMAN CLAY

The earliest human element on this earth was created from clay ("min thiin")

Was then perfected by the Creator by blowing into it the Spirit of Allah ("min ruuhihii") (Surah As Sajdah, 7-9).

These two elements, earth and spirit, are what characterize humans, who symbolically seem to be constantly tossing and turning.

Either to fall to the ground (humans with low personalities) or to ascend toward the Spirit of God (humans with high personalities).

The natural, or original, nature of humans is truly pure, but because they are born from these two elements.

They have the potential to become evil (fujur) or good (taqwa), each with its own risks. (Q.S. As-Shams: 7-10).

Compare: Freudian psychoanalysis

Considers humans to be born inherently bad, consisting solely of sexual drives or libidos seeking pleasure.;

Behaviorism considers humans to be neutral at birth, like a blank sheet of paper, dependent on the environment to write on them whether good or bad.

Humanistic psychology considers humans to be inherently good at birth, so they need to be provided with a conducive and free environment.

According to Islam, although some things are predetermined by "Qadha and Qadr"

Unlike other creatures of God, humans are given the freedom to choose (Q.S. Al-Kahfi: 29 and Al-Baqarah: 256).

Compare:

Freudian psychoanalysis and behaviorism consider humans to be more deterministic.

While humanistic psychology recognizes the freedom of choice, or freedom of will, and thus considers humans to be responsible beings.

In addition to the spirit component that animates humans, humans also contain other personality components: the heart, the mind, and the intellect.

To explain these components of human personality, Al-Ghazali (1965, pp. 1-5) states that these concepts each have two meanings: a physical meaning and a metaphysical meaning, as follows:

(1) Al-Qalb (heart).

The first understanding is that the heart is a lump of flesh that is round and long and is located on the left side of the chest.

Which has a specific task in which there are cavities containing black blood as the source of the Spirit.

The second meaning is that the heart in a subtle sense is divine and spiritual which has something to do with the physical heart.

In the second meaning, this is the essence of humans who can grasp all understanding, knowledge and wisdom,

Namely humans who are the targets of all God's commands and prohibitions who will be tortured, criticized and prosecuted for all their bad deeds.

This includes the element of Freedom of Will, the freedom to choose, which makes humans responsible creatures.

(2). Al-Ruh (ruh, spirit)

The first meaning is that the spirit is a subtle type that originates from the physical heart cavity,

By means of various muscles and veins, it is spread throughout all parts of the body.

The journey of the spirit in the body and the overflow of light

The journey of the soul within the body and the overflow of life's lights in the form of feelings, sight, hearing, and smell are like the overflow of light from a lamp, leaving no part of the house illuminated.

"Life" is like the light on the walls, and the soul is like the lamp. The soul is often translated as "soul."

The second meaning is that the soul is a subtle quality in humans that can know everything and grasp all understanding.

The soul in this second sense is a complex and divine matter, where most human reason and understanding are unable to grasp the essence of this soul.

(3) Al Nafs (lust, breath, self, soul, psyche).

The first meaning is that lust is the place where the power of anger (Al Ghadab) and lust (Al Syahwat) accumulate in humans.

According to Sufis, this lust is the center of the accumulation of despicable traits in humans, and therefore must be resisted and subdued.

Lust in this first sense does not represent a return to God; instead, it distances itself from God.

The second sense, lust in a subtle sense, refers to humans with their human essence, the human person and substance.

Lust in this second sense has various characteristics, depending on the situation. Indeed, lust in this second sense is commendable,

Because it is the human person and substance, and it is the essence of humans that knows God and all knowledge.

(4) Al-Aql (Intellect).

In the first sense, intellect means knowing the essence of all things. In this sense, intellect is likened to the quality of knowledge located in the heart.

In the second sense, intellect means that which captures and acquires all knowledge.

In this sense, intellect means "heart" in a subtle sense (the second sense of the heart).

(4) Al-Aql (Intellect).

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In the second sense, intellect means that which captures and acquires all knowledge.

In this sense, intellect means "heart" in a subtle sense (the second sense of the heart).

Intellect sometimes refers to the quality of a learned person, and sometimes to the quality of discovering (or discovering) all understanding.

This also includes Self-Consciousness. For those without reason, there is no obligation to worship.

Al Qalb, Al Ruh, Al Nafs, Al 'Aql are indeed different in their first or physical sense

In their second or metaphysical sense, they are all the same :

a subtle being that knows everything and that captures or discovers all knowledge in humans.

So, these four words are in harmony with each other.

Osman Bakar (1994, h. 31-35)

Menguraikan bahwa unsur-unsur yang ada pada manusia sebagai mikrokosmos, berkorespondensi satu-satu dengan unsur-unsur yang ada pada realitas alam semesta sebagai makrokosmos.

Kosmos tradisional, maksudnya seluruh tatanan ciptaan Tuhan, terdiri atas tiga keadaan fundamental :

- keadaan “materiil” atau “bendawi”;
- keadaan “psikis “ atau “animistik”;
- dan keadaan “spiritual” atau “ruhaniah”.

Dalam terminologi sufi, ketiga keadaan ini berturut-turut disebut alam nasut, malakut, jabarut.

Sufis, are basing their ideas on information provided by the Qur'an.

Sufi formulated the doctrine of the "Five Divine Existences" to describe the hierarchy of all Reality.

The three states of matter, mind, and spirit are also the first three states of being in ascending order.

The higher level of reality or local existence in this hierarchy is the realm of Divine Attributes (Asma' Sifatayah), called lahut.

While the highest state of being is the Divine Essence (Al Dzāt), called hahut, or the Highest and Infinite Self, which is the Pure Absolute.

Triyuwono (1996, p. 13) also outlines this hierarchy of reality by numbering (1-5) from lowest to highest:

- 5) The Ultimate and Absolute Reality
- 4) Asma' Sifatiah
- 3) Spirit
- 2) Psyche
- 1) Material

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- 4) Asma' Sifatiah
- 3) Spirit
- 2) Psyche
- 1) Material

In accordance with this macrocosm, the human personality or self as a microcosm also consists of hierarchical elements, particularly the first three entities (1-3):

3) The Infinite "Spirit" (Al Ruh)

2) The Soul (including: Al Nafs, Al Qalb, Al Aql)

1) The Body (including: Al Syahwat, Al Ghadab)

According to Murata (1996, p. 229), the microcosm is the human individual;

Everything in the macrocosm is reflected in the microcosm. Both the microcosm and the macrocosm embody the Metacosm.

This is the law of correspondence. The goal of the seeker of truth is to unite these three realities, "making them one" (Tawhid).

Quoting Jalaludin Rumi, in the book of Murata (1996, p. 306) said:

"If you wish to know yourself, you should know that when you were created, two things were also created:

One is the outer framework, called the body. It can be seen through the outer framework.

The second is the inner meaning, called the soul, spirit, and heart.

It can be recognized through inner insight, but cannot be seen through the outer meaning.

Your reality is that inner meaning. Everything else follows it. Everything else is its soldiers and servants."

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