WESTERN PSYCHOLOGY AND ISLAMIC PSYCHOLOGY IN DIALOGUE; COMPARISONS BETWEEN ISLAMIC THEORY AND WESTERN THEORY OF PERSONALITY

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Abstract : *In the mid-1960s, humanistic psychological figures such as Abraham Maslow, Antonio Sutich, Charles Tart, Stanislav Grof began to reconsider the dimensions of spirituality and the object of ontology-metaphysical into the field of psychological research. By opening up to a spiritual experience and adopting it into the discipline of psychology through therapeutic techniques. They view that the perspective of modern psychology tends to be partial-particular, so that in its implementation it is often unable to cope with the full humanitarian crisis. As the teachings of monotheism, Islam certainly emphasizes the importance of the foundation of monotheism in all its dimensions, including in it concerning the systematics of thought associated with the religious dimension. This concept is also the main foundation for the principles of epistimology in Islam, as well as the principle of unifying and strengthening the integration of science. So the allegation that Islamic psychology has no epistymological foundation is an unfounded claim, apt to be ahistorical and a priori.*

A. BACKGROUND

Since the middle of 19th century which proclaim as the born of contemporary psychology in Western world, there are so many definition and terms about "psychology" that offerede by the psychologists. Each definitions has certain characteristics along with trends, assumtion, and the genres that creators believe. Although, the making of psychology definition can be simplified in three terms.

The first one tend to more philosophic, where psycology define as a study of soul (psyche), as done by Plato (427-347 SM) and Aristotle (384-322 SM) about the consciousness and mental process that related to soul. The second terms try to separate philosopy and psychology, giving the definition of psychology as study of mental, minds, attention, perception, intellegence, motivation, and memory. This definitions was pioneered by Wilhelm Wundt. Meanwhile the third definitions which reflects psychology as independent study that means psychology is a study of organism attitude, such as cat to the mouse, human to their kinds, and so on. The last definitions founded by John Watson.

Islamic psychology as a new study which developed in the early 1960s not get much peoples attention if we compare with weseteren psychology that last for centuries. As new disciplines, Islamic Psychology born as the antithesis towards any genres of

modern psychology. Their open-minded character today, the modern psychology must redefined themself, so Islamic Psychology can be one of the alternative.

Eventhough western psychology focus on the ego as a subject and object which become a center foundation of hedonism and wesetern individualism, while Islamic psychology based on spiritualism, but both of them have similar point namely human as an object of their study.

Its undeniably that the developing of modern science has dominated by secularism. The long term beliefs in modern history until finally derives deep gap between scientific activity and religious stuff, and also reduce the spirit of study of spiritual (Glock & Stark, 1993). The dominant point of view in modern scientist is science work on empiric plain which deny mythical-non-empiric plain. Because the object of study among them was different, so the talk about the relationship between science and spiritual stuff consiodered as irrelevant.

Similarly with modern psychology. As one of science discipline, psychology considered as an entity from scientific representation which empiric-realistic so could be possibly approach with objective approachment. Because of its objective character who away them from religious science. Eventhough, in certain psychologist emerge some assumption that religious spirituality as the cause of stagnancy of science. In contrary, science according to several religious expert become threats towards religion dogm (Thouless, 1992).

History told that most of modern psychologist, separates God from human subjective experience. This religious-subjective experience still considered as "non" scientific stuff. In their perspective, if those experiences wants to scintified, so it should require scientific standard – logic-rational-empiric. As the holder of legacy in modern era, psychology also exist in the "train" of scientific method as other science conduct. Hence, the developing of modern

psychology science was supported by three main pillars (Kuhn, 1970). First, psychology must be universal. It means there are general principles and also probability laws, that become science developing standard. For example, study of perceptions, memory, and learning should be able to overcome the overlap of certain socio-historic factor. Second, based on empiric method, because following rational consideration from logical empiric philosophy, modern psychology also intact with beliefs about the truth through methods. Especially beliefs that using empiric method and mainly controlled experiment, researcher could acquire absolute truth about the main problem and causal networks where main problem presents. Third, research as the locomotive of advance. Derivation of prior theoritical assumptions are modernist final belief towards progressive nature of research. Because of empiric method applied on psychology main problem, psychologist "learn" more about the basic character. The wrong beliefs could be avoided and psychologist turn to enforcement of neutral values and reliable about any segment of objective world (Nashori, *Suara Pembaharuan*, 21 September 1996).

The effect of three main pillars of psychology development above more powerful in science tradition (modern psychology). Because the effect of forced using of scientific method in psycology has severe the process of dehumanize (human only the object of controllable experiment). The scientific framework has limited even reduce the analitical process and synthetic of the mainstream psychologist about the conception of truly human personality. The human attitude as a psycology analitical object only viewed through visible experiment (objective-empiric) while invisible things (metaphysic) considered as non-scientific and out of their scientific representation. Finally, inevitably, psychology specially put themself on the state as "one of the authority source" for human activities because their big obsession of human psychologic problem, in the end

emerge incoherence in their concepts and isolated from the main culture current (Bergin, 1994).

The above things nonetheless, because the modern psychologist deny the important of spirituality dimension, even in the final chapter of his life, Maslow confed the exist of human needs on spirituality, especially define the unique attitude of human who needs special analysis from personality psychology theories based on religious spirituality. Such as radicalism on religion which hype today, popular suicide bombing called syahid bomb, the hype of dzikir member and muhasabah and another religious activities. Could be in modern personality psychology teory, those attitude reflects self-realize.

Derive from todays phenomenon, we need to born a new approachment in personality psychology context, namely psychology that support human personality phenomenon whther visble or not, psychology that based on the oriental culture and religious-spiritual values. It straight to Uichol Kim preposition, as cited by Achmad Mubarok, human not even enough understand by Western psychology, because its only study the Western human according to secular culture which backed the born of it. To understand human in another hemisphere also use culture-based where human lived. Hence, this research will try to explore the ideas around Islamic psychology perspective.

B. RESEARCH QUESTIONS

From the explanations above, the main problem is how does the human personality concept in Islamic Pschology perspective? The limitation of this research question as follow:

1. How does the human personality concept in Western Psychology perspective?
2. How is the theoritical implication from critical analysis of three mainstream (psychoanalysis, behaviorism, and humanistic)

Western Psychology in developing concept of human personality in Islamic Psychology perspective?

C. PURPOSE AND SIGNIFICANCE OF THE STUDY

The research aims to answer the research questions above to know the concept of human personality in Islamic psychology persepctive. This goal achieved firstly by conducting a complete illustration about human personality concept in locus of Modern Psychology, then study critically the concept of personality of those three mainstream genre of Modern Psychology through Islamic Psychology point of view. After that, the researcher try to drag implications from the result of this critical study in effort of digging the principle which contain in islamic intelectual world which expected to become a source value to the developing of human personality concept towards Islamic Psychology paradigm.

Academically, the study of human personality in Islamic perspective is a significant effort in relation of completing the scientific properties in Psychology, Tasawuf or Islamic Psychology discourse which massively done, where toward this study expected to bring special color to the dinamic development of human personality in anticipating the life problems. Beside that, practically, the result of this research expected to be able to arise awareness in specially the muslim psychologist to keep bring their ideas in develop researches which support the concept around Islamic psychology.

D. THEORY FRAMEWORK

The research that conducted by Hanna Djumhana Bastaman about "Islamic Approachment about healthy Personal (1995,12) shows that there are polarize about personality in a muslim: weak muslim and super muslim. The super personality in her

point of view which able to aware his or her image position in range of polarization between two poles. His works emphasize on exploration of the understanding methods and personal development to become muslim personality., which started from costumize, example, understand, and application of worship.

The Abdul Mujib research (2001) about "Islamic Personality in Psychologic Perspective" is scientific works that presents more about Islamic intellectual in formulate the human personality concept. Unfortunately, the explanation about the human personality concept still only around about human structures, which he derives in three shapes; body, nafsani and soul. The explanations is not yet lift the human personality in Islamic review comprehensively, including dinamic and development of human personality in Islamic perspective.

Therefore, Syamsu Yusuf and Juntika Nurihsan (2008) about "Theories of Personality". The paper give more portion of explanation to varies theory of human personality in modern psychology perspective, then from any theory can be drag to give contribution on expanding explanation about guidance and counselling. Eventhough in the end of discussion about Islamic personality psychology, the discussion flow more explore Alquran verses and Hadits as justification stuff on Western counselling and psychotherapy concept. Exposure on his dry paper from detail Islamic concept, there are only counselling and psychotherapy concept which tend to mean partially.

Varies of research and paper above could be a comparison stuff for this study, but couldn't be concrete standard, because the scope of the study differently assume by pattern and color.

E. RESEARCH METHODOLOGY

The study use qualitative method with bibliography approachment. Qualitative method is a research procedure which result descriptive data such as written words or utterances from peoples and its attitude which able to observe supported by literature study or reference study based on bibliography deepness contain data and numbers, so the reality can be understood (Moleong, 2001).

The reason of using qualitative method, as explain before is to compare two scientific paradigms; Modern Psychology and Islamic one which use enforce this paper to expand it in descriptive qualitative form.

Bibliography research method is a part of Geisteswissenschaften (analysis of humanity science) which more focuses on perception, structurized effort, and utilizing the environment which more about philosphic and theoritical whim of empiric validation and related to values (Muhadjir, 1996).

The effort of comparing system from paradigm basis which contrary need more text analysis so the pattern of the study dominated by bibliography study. Along with bibliography analysis theory which more focuses on the effort of philosophic and theoretical whim rather than quantitative validity, so the truth that expect to achieve is substantive truth.

By comparing human Theories of Personality in modern psychology with Theories of Personality in Islamic intellectual world, including Alquran, Hadits and tasawuf so it expected there is something substantial.

Because the study talks about human personality in Islamic Psychology perspective, so the main sources are the monumental works of modern psychologist. Such as (1) Sigmund Freud "*On Creativity and the Unconscious,*" "*The Future of Illusion,* dan *"Totem and Taboo; Some Points of Agreement between The Mental Lives of Savages and Neurotics"* to get

illustration about Psychoanalitic personality, (2) Skinner's thought, Bandura and Pavlov which exist in Calvin S. Hall's paper collection and Gradner Lindzey *"Theories of Personality"* to get illustration of behavioristic theory of personality, (3) Rogers's work about *Contemporary Issues in Psychology,* and Maslow about *Religion, Values and Peak Experience* to get illustration about humanistic personality, (4) Imam al-Ghazali *"Ihya' Ulum al-Din,"* Abbas Mahmud al-Aqqad, *"al-Insan fi nadzariyyat al-Qur'an,"* and so on.

Another sources are Tasawwuf, tafsir, Hadits and Psychology that discuss about the dinamic structur of human personality, and also the other secondary books that talk about thought and ideas about islamic Psychology such as the paper of Djumhana Bastaman, Abdul Mujib, Malik B. Badri, Fuad Nashori Saroso, Yunasril Ali, Abd al-Rahman Badawi, Jamal al-Din al-Qasimi al-Dimashqi, Djamaludin Ancok, Elmira N. Sumintardja and some of Tasawuf and another Psychology which used by the writer as the analytical knife to explore islamic personality discourse as the theoritical implication from critical analysis on modern psychology of personality.

As maximum as possible the data acquired from primary sources, but there is also chance to acquire data from secondary sources. Primary data is the authentic source which derives from competent figures. Meanwhile secondary sources are supporting data from secondhand that could be translation, opposes, comments and citations towards primary sources which related to the study title. After that it will analyzed and concluded to keep the validity and reliability of the research., all the data confirmed with the sources through cross check tehnique.

To achieve accurate translation about the content and the concept of personality theory in Modern and Islamic psychology, the writer use hermeunetic approachment by Gadamer. It needed because the object of the study that impossible to get the meaning without translation method.

In other words, this is an important approachment as the guidance for the writer in analyze the language that used by both expert. While in analyze the data we use content analysis. It is a research technique to make inferences which replicable and valid data by concern on its context (Krippendorff, 1991). It acquired through discussion result, seminar and judge expert in psychology field., translation, Hadits and Tasawwuf. The analysis mean to analyze the meaning that contain in every ideas of Modern and Islamic Personality psychology. Based on the content that include on both ideas the classifications conducted with several phase, identification, categorized, and interpretation.

Therefore the selected method to presents the paper is descriptive analysis method , means that the writer describes whole modern personalitiy theories which grafted on three big genres of psychology; Psychoanalitic, Behavaiorism, and Humanistic Psychology, continued by analyzed them critically to see the weakness of each theories of personality that include in three ideas of the genres, and finally the writer try to explore the implication from analytical result to dig the principles which contain in Tasawuf that expected to become value source for paradigm developing of Psychology especially Islamic Personality Psychology.

F. RESULT

The born of any personality genres in psychology world is a representation of modern human scientific effort to understand human selfness perfectly, besides to show the limitness of western expert's knowledge in formulaze the internal structure of human. It is because of the scientific framework that become the base of western expert's investigation, as the result they found themself in limitness especially on analysis process and synthetize the whole human personality concept. They troubling some difficulties in describing things that out of human rationality, the metaphysic stuff. Those things appear on three mainstream

genres of modern psychology; Psychoanalitic, Behavaiorism, and Humanistic Psychology.

The Psychoanalitic is the oldest psychology genre in modern buildings of psychology. It pioneered by Sigmund Freud (1856-1939). The genre emphasize on human personality structural analysis that stabile and fixed. The perspective of this genre, human have three structure of personality; bilogical (structure id), psychology (ego), sociology (super ego) (Freud, 1958; Hall & Lindzey, 1970). When human were born, they only have id or pushing that requested to fulfill. On the next level, superego grows inside human. It forms when someone interact with others. Between id and superego often appears conflict. Id represents personal importances, while superego represents community nomrs. To manage both mechanism, then ego take part.

By dividing the three aspects above, so the highest level of human personality is superego, but this level illustrated by Freud as irrational behaviour because it focuses wide values, not the values that exist in human's consiousness itself. Because Freud believes that the main booster of human consciousness is live instinct called libido, the most dominant is sexual libido which located in id structure (biological aspect of human) On account of the strength of libido inside human, it can overcome the minds and movement (Freud, 1958). According to Freud, human mind and movements derives from libido power which specify as sexual pushing. And all psycho distraction is because of sexual conflict from undistributable libido. In addition, Freud's therapy directed to the pleasure and reality principle, without concern the Divinity norms. He states that religion too much prohibits human and considered as the main cause of psychological stress distribution. Freud says, the stresses which settle in under conscious distribute through minds logic. For example married before accident, Freud assume it as "safe valve" of distributing the sexual stresses (Ancok & Suroso, 1994).

Elaboratively in Freud point of view, human only the biological creature. Human lives, born and grows only because the work of cosmic power towards inorganic things. This point of view clearly affected by Charles Darwin's thought that human not more than just animal. Hence, human is no diferent with the creatures that moves only based on instinct called eros (life instinct) and tanatos (dead instinct). Because of human only animal that moves based on eros and tanatos, so the values only just self-defence mechanism, form of reactions and sublimations. Becaus the values is not strong enough. Or in the other words, Freud says that human doesnt have goodness value inside them (Hall & Lindzey, 1970).

In other words, all human behaviours in this point of view become actualized because of this sexual libido. It shows that the actualize of this psychology and sociology aspect only motivated by sexual role (syahwat). If the libido didn't wants to be actualized it means so it psychology and sociology aspect will not realized, but if it wants to be actualized indeed the enforcement of primitivity of human behaviour, because everything pushed by sexual libido which centered on id. In addition, the life goals of human according to Freud only to pursue the pleasure, hedonism, and growing the impulses of their primitive libido, not wants to build truly humans love.

Next, Freud didn't distinguish between physical and psycho energy. Libido which centered on id (biological aspect) is the only energy that used by psycho and physic aspect by turns. It means that human live in this world only just physical creature, moved by physical nature, and never confess spiritual nature. Hence, if Freud says psycho nature on human personality structure so indeed the aspoect is not spiritual one, because Freud did not know the spiritual aspect in his structural theory.

From above expalantions, human in Freud's point of view doesn't have freedom to define its behaviour. Human is the organism that his behaviour defined by some

determinants and human determinant derives from human inside (id factor). This point of view of course so deterministic and deny the nature concept which exist since human were born. As the logical creature and besides have religion, of course this kind of theory should be criticized, because human didn't want and can't be similar with animal. There are another potential that should see through different dimensions between human and instinctable animal. There is a nature concept on human that deleted in Freud's theory. Freud forget that when human conception occurs, so inside them sticked potential to return to God, return to the real truth (Ibrahim, tth; Berteens, 1979). This aspect clearly implicit that when someone were born, its not just filled with instinct (id), but also inner heart that works to calls human to return to the truth. Beside that accumulation of human instinct that direct into some pushes to act should convinced source from shape that integrated through logical process, inner touch and moral beliefs and religion. While animalistic instinct is not get that affix, so they still in the shallow shape, unprocess, but vegetatively need to restore for the existence of those creature (Brill, 1966; Freud, 1913).

Freud's explanations about the abnormal behaviour which derives from libido strength shows the shallow thought, because the pushing power has blind human and make them powerless to develop themself to the positive way, but direct them into deviances behaviour in overcome, hold, and manage their sexual push. The powerless human against their libido pictured by Freud as a pessimistic creature to release from that impulses handcuff (Freud, 1961; Hall & Lindzey, 1993).

The power is simplified to cover the possibility of another power that able to move human to think and act. As if there is no potential inside human, whether logic, inner heart and beliefs on supporting supranatural power like faith and piety to his God, that develop by themsemself to fight against the instinctive things. In fact, must confess that human is the manifestation of complex creature, having so much needs dimensions to fulfill their life, so that someone not just explain that some behaviour is the result of linear causal of situation or motivation. Humans refers to complex creature with complex wants and needs as well, so it will be tough to predict the sorce of their actions and though (Hadhiri, 1995).

Next, the Behaviourism, the genre that postulate its theory on human behaviour changes. They deny the human stabileand fixed psycho structure. The behaviourists believes that individual behaviour can change because of their sorroundings. Skinner (1904-1990), states that generally human behaviour can explained based on the theory of operant conditioning. Human do something in their sorroundings to emerge effects, no matter about needs fulfill or avoid punishment or unpleasure experience. Every human actions are understandable in this framework. So does Watson (1878-1958), tells that human action and reaction towards a stimulus only related to the *reinforcement (reward and punishment)* principle. Human doesn't have will power. They just a "robot" which react mechanically on reward and punishment. For instance, the main function of pscychologist is create or condtioning the good sorroundings to shape good behaviour.

Above explanations shows that the dinamic structure of human personality is not different with animals. The discoveries which resulted from animal research in this genre often applied to analyze the human concept, in fact the animal behaviour is distinctly different to the human, whether on assumption side or the real action. The structure theory assume from neutral (empty) human concept, didn't have gift potential at all. The existed behaviour is a shape of habits which formed by the sorroundings.

. The genre, of course, really deterministic and have reduce trends, that assume human doesn't have soul, motivation, and freedom to define their own behaviour. Basicly the human behaviour are unique and

complex, but in this genre's point of view its just a dead things, machine which works because receive the strength factor such as punishment and reward. Behaviourism views the human behaviour controlled by inner factor but fully affected by the visible, measurable, predictable and descriptive environment. According to the theory, human called as homo mechanicus, machine man. Machine works without motivation in the background, fully defined by objective factor (fuel, engine condition, etc). Human is not count even right or wrong but so plastical, can be formed to any shape according to the environment they live or prepared for them (Hall & Lindzey, 1993; Reber, 1985). Finally, the complexitiy inside human views simply by this genre.

The concept of human in this theory point of view only observe and measure through the approachment towards only physical and technique. Human only assume as the observe object, no need to interview to get the information about themself, their feelings and desire was denied. Their totality, complexity, and uniqueness views as something simple by the behaviorism (Roger B, 1969; Wulff, 1997). Human totality has parts from the things that can be learn quantitatively and more exact until only learned qualitatively and non-exact. This psychology genre basicly just learn one side or half side of complex human totality and ignore one or another side. The Behaviourism only spot the senses dimensions of human quantitatively and assumes that as reality. In fact there are still more non-senses dimensions that existed inside human that can only approached qualitatively.

The third psychology genre is Humanistic, the genre that emphasize on human powerand privillage. Human were born with images and good attribute and prepared to do good deeds as well. Among those good images there are special ability such as think, imagine, responsible and so on. The orientation of this genre more focuses on humanity pattern; so it well-known as humanic concept. Eventhough it affected by psychoanalysis and behaviourism but it has significant unapropriate even it emerge to critized both previous genres that views has doing dehumanized which denied unique image of human. The main pressure that behaviourists did to the stimulus and behaviour that observable and also the pessimistic view towards human reality, viewed by Humanistic as over simplify, which ignore human itself along with their inner-experience, also the complex human behaviour such as love, values and beliefs, the potential to self-directing and self-actualized as well. So humanistic psychology really focuses on human itself as unit that illuminates the individual experiences, which define the observable behavior. Related to this discussion, self-humanistic psychologists so close to dualism concept-physical religion: human body versus soul or minds (Ancok & Suroso, 1994).

The follower of humanistic psychology were disagree on pessimistic view towards human reality which founded by Freud or neutral view of (not bad and not good) behaviorist. According to humanistic, both genres views human behavior wrongly that the whole behavior defined by outside power; is it unconscious motives or childhood conditioning or neighbourhood effect? In contrast, humanistic genre believes a more positive concept about human nature, that human basicly a good creature. Human cruel actions and individualist views as patologic behaviour that caused by refusal and frustrating on the good deeds. A human is not view as passive automatic machine, but the active potential member that have right to choose his own fate and others (Bastaman, 1994).

However, because of the genre is really depend their structure theory on human power, so that the philosophic orientation tend to antrpocentric, which called put human as the centre of any experience and its relations, and also the main determinant to whole events that related to human and humanity problem. Derives from this

philosophy this genre finally trap on over optimistic, where human only views its quality, through some conscious process and self-quality expansion has succeed to solve their problems (Reber, 1985).

We can't deny, the view of human will always return to goodness, but the ability to return is highly depend on several factors, such as education, socio-culture, and menaing-scale whether in human sorroundings. Therefore, human will always need direction to living their life. This genre also views human by basic pattern and potentially limited (Ancok & Suroso, 1994). This point of view clearly optimistic and even too much towards the effort of human resources development, so human view as single determinant that able to do "God's role".

The optimism of this genre on view human, of course will affect on human quantitative problem itself, where they try to asides their unfreely dualism of subject-object. From here the human arrogance emerge as the single determinant on theirself and sorroundings. The genre too concern the self-awareness and absolute human free needs. As the result, the question about where is the human future, is highly depends on human good will itself without realizing there is a limitation tool on everything they did (Khan, 1997).

Therefore, the emerge of theocentric were expected to prevent the grow of antropocentric extreme in humanistic psychology, it also will expand the horizon of human living world (Najati, 1995; Bastaman, 1994). Because human not only conduct horizontal relation with nature (own self and sorroundings), but also enforce the transcedent relation to God. Therefore, the concept like divinity, faith, and worship need to introduce on Humanistic Psychology, besides integrated and strengthen the spiritual dimension in socio-cultural-psycho-somato dimensional system just like today, so that the human existence become the unit of socio-cultural-psycho-somato dimension/God spirituality.

. The next advance, it's so "fresh" to the muslim psychologist where the psychology world not only filled with null concept as elaborated prevoiusly. The emerge of Transpersonal psychology that basicly different with three previos genres. Based on the critics and revitalized towards previous genres, the transpersonal psychology born as the intermediate level of humanistic psychology and we could say become the fourth genres in psychology world. Transpersonal psychology try to combine the psychological tradition with the big religion habits of the world. The genre also wants to reveal the deep messages from religion spirit which often forgotten by their own follower, called sophia perennis.

If we could investigate the historical flow of this genre, basicly it pioneered by psychology figures that worry about the situation of modern Western community in that time who lived in plenty of wealthness but poor spiritually. We can mentioned here for example, Anthony Sutich (1907-1976), the founder of *The Journal of Humanistic Psychology,* as the founder of transpersonal psychology. He collects the figures who has similar concept and ideas in his house in California. They discuss informally the unconcerned topics by humanistic and potential human movement that day. The meeting were attended by Abraham Maslow (1908-1970), the humanistic psychologist that popularized peak experience. The discussion runs interstingly, not because the various topics, but Sutich who lead the discussion on unwell shape due to chronical diseases. He leads the forum with the mirror above his head. Stanislav Grof (1931), Maslow, dan Victor Frankl (1905-1997) then propose the term transpersonal for the psychology movement that they build (Capriles, 2000).

Along with another humanistic figures, Sutich established *The Journal of Transpersonal Psychology* in 1969. The journal start to direct their attention on human spiritual dimension. The research taht conducted to understand the soul symptoms

like peak experience, mythical experience, extacy, soul awareness, cosmic awareness, actualized of spiritual experience and spiritual quotients (Zohar & Marshall, 2000).

.Just like the humanistic psychology, transpersonal also pay attention on human spiritual dimension, the different is if humanistic more utilize these potential for enhancing the relationship among human, while transpersonal psychology more interesting to study the subjective-transcedent experiences and also the extraordinary experiences of human spiritual. The glance illustration about transpersonal psychology shows that the genre try to elaborates and do some scientific analysis towards dimensions that so far assume as the field of mysticism and spiritualities. Even still in early analysis level, the transpersonal psychology already shows that outside under consiousness there are various of other dimensions that have extraordinary potential.

From above elaboration, the structure of human personality at least there are not just physical and psycho element, but also contain spiritual element. And from three determinants; physic, psycho, and spiritual that existed inside human, the spiritual dimension become distinguisher dimension between human and other creatures (Frankl, 1973). This dimension according to Frankl is implemented to conscios space and really experience and realized by human, although for most people yet actualized or still unconscious potentiality. However the dimensions situated in unconscious space, but its not similar and there is no relationship with the primary instincts that also stored in unconscious space. A quite revolutionary view about human and their consciousness (Frankl, 1973).

The spiritual point of that explored by transpersonal genre seems like Islamic view about human that have spiritual element besides physical and minds. However, the spirit as one of three human determinant that so far followed by transpersonal as life pattern determinant, in fact not the spirit in Islamic point of view. Meanwhile spirit according to Islamic perspective is holy spirit and noble (Q.S. al-Hijr, 29).

Even undoubtful that this genre often mention and confess the exist of spiritual power inside human personality structure, but in this case its not about religion, but only limited to human depends on something uncertain/unrealistic. As Frankl said that the means of spiritual is not touching ther religion stuff. Spiritual means as the core of humanity and the source of life meaning and potential from any ability and human noble incredible nature. Spiritual according to this theory's perspective only human's aspire to live meaningfully, and the source of humanic quality (Frankl, 1973). This meaning is different from the meaning of the spirit in *latif, ruhaniyyah* dan *rabbaniyyah* (Al-Ghazali, 1980). The force of course different with the meanijng of spirit in Islamic perspective that really soft, *latif, ruhaniyyah* dan *rabbaniyyah* (Al-Ghazali, 1980). Hence just like another psychologists who hang on their theory on scientific method, in addition, the discoveries only limited to scientific version of spiritual experience. There is one thing that forgotten by Frankl that the spiritual experience will emerge its function if they involve directly, not just observe. Hence, at least the spiritual experience approached by profetic-scientific methode in order the result could touched and not merely describes.

Furthermore, as elaborate by Bastaman, Sukanto and A. Dardiri Hasyim, the psychology development expected to advance and meaningful to that spirit and Islam is the completing reference of the discourse (Bastaman, 1995; Sukanto & Dardiri, 1995. Bastaman watch this metaphysic phenomenon as Level I of metapsychologyc that the intermediate level of the consciousness with the assumption there is still the continue that probably untouch by the contemporary psychologist, but actually it can be completed if refers to Tasawuf that analyze more about spirit and human spirituality (Bastaman, 1994).

Islamic Psychology Paradigm about Personality

In Islamic Psychology literature, the term of personality begin to well-known especially after the touch between contemporary psychology with the needs of islamic discourse development. The case doesn't mean that Islam are not sensitive to knowledge development, but the essence of personality/ *syakhshiyyah* itself didn't reflect the islamic fundamental values. It refers to human substance that consist of body, spirituality, and desire. The three substances firmly distinguished, but certainly unseparated.

Body substance is one of the aspect inside human that seems materially. The shape and their existence sensible to human, like body and the parts such as hand, legs, eyes, ears, and so on. In other words, it consist of physical organism structure. Human physical is more perfect rather than other organism. Every biotic creature should have similar material element, made of soil, water, fire and air (De Boer Tj, 1967). The four elements is the abiotic (dead) substances. It will live if the physical life energy is injected (*al-Thâqah al-Jismiyyah*). The life energy usually called soul, human live because of it. By this power, human body can breath, feel pain, hot-cold, bitter-sweet, thirst-hunger, and every biological taste.

While, spiritual substances are human psycho that become the essence of life. The ruh is different with spirit in Psychological term, because the ruh theme more about substance, different with spirit that close to effect rather than ruh. Several expert calls ruh as soft body *(jism lathîf),* there also called them as simple substance *(jauhar basîth),* and also spiritual substance *(jawhar rûhanî).* It is the activator to human body existences. They are invisible. Al-Ghazali called them *al-Ruh al-Jismiyyah* (material spirit) (Al-Zubaidi, 1989). Ibnu Rusyd views the spirit as the early perfection image of natural organic human body. The early perfection because the ruh can only be distinguished with another perfection that

role as completing of themself, just like existed in every attitude/actions. Meanwhile organic refers to body and thier parts (Zidadat, et al, 1986).

Lastly, *nafsani* substance. Majority translations to Bahasa *nafs* equal to soul or self. But in this case, nafs is psycho-physical substances (body-soul) of human, where the organic component unite with spiritual so that create potential but able to actulized if human try on it. Every component has hidden powers and able to move human behaviour. The actualized of nafs build the behaviour, the grow itself affected by internal and external factors (Malik, 1972). *Nafsiyah* aspect has gifted potential that exist on human psychophysic and gifted since born and will become the activator and determinant to human behaviour whether attitude, actions, utterance and so on.

Inside *nafsiyah* aspect there are three dimensions that have different roles to one another, as follow:

a. Heart Dimension (*al-Qalb*)

In relation to this dimension, al-Ghazali divides two definition of heart: organic heart and spiritual heart. Organic heart is one of the parts inside our body like a clump of flesh shape like sanubar fruit (inner person) or banana heart that situated inside the left chest. Usually it called heart. Meanwhile spiritual heart are soft (*lathif*), rabbani and ruhani that related to organic heart. Its the essence of human (Al-Gahzali, 1980).

Heart in the first definitions has tight relationship with medical science and irrelevant to religious and humanity. It related to animalistic thing. While the second definition related to softly soul, spiritual, Divinity, that relate to organic/body heart (Nasution, 2001). The second definition of heart holds human reality due to acceptable nature, willing, think, knowing, and deeds, become target of command, punishment, mock and God's demands. The spiritual heart is the essences of human desire/*nafs*. It works as guidance, controller, controller of other

nafs structure. If its normally works so the human life will be better and straight because it has origin nature of *ilahiyyah* and *rabbaniyah*. The nature of *iilahiyyah* is supra-conscious nature that transmitted from God. By this nature human not just knows their physic and social sorroundings but also able to recognize their spiritual and divinity sorroundings (Frager, 1999; 2002).

Al-Ghazali states that heart has an instinct called *al-nur al-ilahy* (the light of God) and *al-bashirah al-bathinah* (inner eye) that illuminates faith and beliefs (Al-Ghazali, 1980). Al-Zamakhsyariy firms that heart was created by Allah SWT, according to its origin nature and its trends to accept the truth. From this way, the spiritual heart is the essence part of human nafs/desire. It works as the guidance, controller, and control the other structure of nafs. If its normally works so the human life will be better and straight because it has origin nature of Ilahiyyah and rabbaniyah. The nature of Iilahiyyah is supra-conscious nature that transmitted from God. By this nature human not just knows their physic and social sorroundings but also able to recognize their spiritual and divinity sorroundings (Frager, 2002).

The heart able to reach the knowledege (almarifah) through tastes *(al-zawqiyah)*. It will achieve the peak of science if human had purify themself and create ilham/inspiration (holy whisper from Allah SWT) and kasyf (the wall that bear heart has been opened). When it actualized the heart potential is not always become good. The better or bad behaviour depends on human's choice itself (HR. Al-Bukhari from Nu'man ibn Basyir).

Psychologically, heart has emotional powers *(al-infi'aliy)*, that emerges feeling *(al-syu'ur)*. While Al-Thabathabai calls in his translation that heart also has cognitive power. It shows that heart has two powers cognitive and emotional. The emotional power of heart more revealed rather than the cognitive, so the expert often assumes the heart as nafsiyah aspect that has emotional power. If forcedly called heart as the cognitive power it only limited on cognitive that achieved through taste approachment (zawq) not thought one (Al-Najjar, 2001).

The power of heart not limited on achieving the awareness, but able to achieve supra-awareness level. It able to drive human to spiritual, religious, and divinity level. All those levels are human supra-awareness , because of its higher states higher than human ratio. Human with their heart able to justify the revelation. The rational truth of revelation and also supra-rational as well. The rational nature able to captured by human logic, while supra rational only caught by by heart. In addition, the function of heart not just feel something but also achieve the supra-rational knowledge (Al-Ghazali, 1980).

b. Logic Dimension (*al-'aql*)

Logic is nafsani substance which situated in brain and work to think. It resulted from brain, where it has inner light that prepared to achieve knowledege yet cognitive. Logic is human thingking-power to achieve rational knowledge and able to define human existence. It also able to achieve knowledge hrough argumentastive power and show the substance of thinking, personal ego, able to make opinion, able to understand, illustrate, memorize, discover and spell something. Hence, the nature of logic is humanity (insaniyah) so it also called as human nature *fithrah insaniyah.* Psychologically it has cognitive function (creative) (Q.S. al-Hajj, 46; Najati, 2001).

Logic is not heart. It independent dimension in nafsiyah aspect that situate din the brain and work to think. It has similarity with heart on achieving cognitive power but the way and th result are different. Logic able to achieve rational knowledge but not able to reach the supra rational one. Logic able to reveal abstract thing but unable to feel its reality. Logic able to drives human existence into the conscious level but unable to do that in supra-awareness level (Al-Ghazali, 1980; Najati, 2001. According to Al-Ghazali logic has many activities; *al-nadlar* (seeing by

concern), *al-tadabbur* (accurately observe), *al-ta'ammul* (contemplating), *al-istibshâr* (seeing with inner-eye), *al-i'tibâr* (interpreting), *al-tafkîr* (thinking), and *al-tadzakkur* (remembering) (Basil, tth).

c. Desire Dimension (*An-Nafs*)

Desire in psychology terms close to wish or intention power. Desire is react, act, try, will, and want. The desire personality signed with aimed act. It shows unconscious structure inside human personality. If human shows it desire domination so the personality are unable to exist whether in the world or afterworld. The human with this nature has similar states with animal or even worse (Q.S. al-A'raf, 179).

Relate to above discourse, Imam al-Ghazali states that inside human there are three potentials (1) *hayawaniyyah* desire, namely the trend to be animal attitude. It related to animal way of life to seek for sexual or external fulfillness, like greedy, didn't have shame and any other, (2) *sabu'iyyah* desire, it pushes human to act like beast. For example, people who like to torture others, happy to taste other's right, attck others, and any other hatred, clash, envy, anger and fight behaviour, (3) *syaithaniyyah* desire; desire that represent evil attitude that invite human to the wrong way. It pushes human to justify any crime that they did (Basil, tth).

The work principle of any desires above follow the pleasure principle and try to show the primitive impulses. If the impulses are not fulfilled it will create stress inside themself. It has similarity with animal, whther beast or domestic. The beast has agressive impuls, highly defence mechanism, the attitude that try to defend or protect the ego towards wrong, worried, and ashame, self protection and utilize and rationalize their own act. While the domestic animal has sexual impuls and potentially to self-induct of any pleasurable things. Desire in psychological terms called apetite, the desire of (wants, libido, passion), motive or impuls based on psychological situiation (Al-Ghazali, 1980).

Althought, from above eleboration, human so affected of his desire instinct, but al-Ghazali see other potential of human that not included in desire categories, it is the God power. It is source from God's illumination, it situated inside human logic. By using this power human are able to calmed all those three powers (Najati, 2001). When logic is being used, human will be able to pick and choose where is the straight deed and where is the wrong one. Logic will guide them to through the spiritual journey to Allah SWT (Q.S. an-Naziat, 40-41).

The three component of nafsani; heart, logic and desire/*nafs* are integrated to create behaviour. Heart tends to close with ruh, nafs close to body, while logic related to combination of *ruh* and body. The trends of heart make them different diametrically with *nafs*. *Nafs* distinguished with heart because both of them has different criteria. Nafs has evil and worldly trends, while heart tendt to pure and *ukhrawi*. *Nafs* become the media between rational soul and body so it bond by physical while *ruh* is not. Heart is vertical light, while nafs is the horizontal one. *Nafs* in Alquran didn't mention for its substance, while heart its for their own substance so it has no relationship with body. *Nafs* is like soil *(al-Thinîyyah)*, and fire *(al-Nâriyyah)* while heart is like light (*nuriyah*) and spiritual *(al-Rûhâniyyah)*. *Nafs* tend to be more humanity *(al-Nasûtiyyah)* while heart close to divinity ruh *(al-Lahûtiyyah)*. Spiritual heart will guide the human desire. The human desire are motivated by spiritual heart will accept the God's holy illumination that light human desire's chamber, straight the logic and controlls animalistic impulses (Mahmud, 1984; Al-Jauziyyah, 1992).

From the corner of the structure, the human personalityare the integration of supra-conscious aspect (divinity nature). Consciousness (human nature) and unconsciousness (animalistic nature) while based on the function, personality are the integration of powers;emotional, cognitive which manifested in outside behaviour (walk, talk, and so on) or inside behaviour (thought,

feeling, and other). Personality indeed the product of the integration between three components, its only one of them should dominating each other. In normal condition, each components are not working contrary but work together like a team that centered in heart. But in certain condition, each components has conflict and dominating each other to create a behaviour (Al-Ghazali, tth).

The work of human desire/nafsani expalantively can be seen on this chart made by Abdul Mujib as follow:

The above chart according to Abdul Mujib point of view, shows that each *Nafsani* component contributed on building the personality, although one of them are dominant. The Calm/*Muthmainnah* personality is dominated by heart power (55%) which helped by logic (30%) and desire (15%) (Al-Ghazali, tth). This personality has perfected with heart light, so able to leave the wrong nature and the good one grow, and the soul is become calmer (Al-Kalasyaniy, 1992). The calmness of this personality makes it Allah mentioned it in the Holy Quran : "*O the calm soul (al-Nafs al-Muthmainnah), return to your God with a happy heart yet blessed*" (QS. Al-Fajr, 27-28). It situated above human conscious or supra-conscious. Mentioned like that because the such personality feels relieve on accepting its nature beliefs. Its inserted to human soul *(fitrah munazzalah)* in spirit world and then legitimated by Gods revelation. This receiving is undoubtful but fully convinced. Hence, it accostumized to use *dzauw* (tastes) method and *'ain al-basirah* (inner-eye) on accepting something that convinced and relieve.

Meanwhile *lawwamah* personality was dominated by logical power (40%) which assited by heart (30%) and desire (30%). This kind of personality has acquired the light of heart, then it rise to restore its doubtful among two. In its effort sometimes the bad behaviour grows caused by its *zhulmaniah* (dark) caharacter but then its remind by God's light so he cursed his behaviour and then repent and say istighfar

(Al-Kalasyaniy, 1992). Its always in doubtful between *ammarah* and *muthmainnah* personality, as Allah says : "*And I witness with very regret soul*" *(al-Nafs al-Lawwamah)*. (QS. Al-Qiyamah: 2).

Hence its more dominating by logical power so really often trapped in humanity scope that follows realistic-rational work principle on human conscious level. Hence, if the control works, its able to reach the peak just like rationalism. It developed by humanist that postulates the way of think on human power that antroposentric. The humanistic personality could have good value according to human's calibre, because this concept acknowledge power, freedom, and liberty of absolute human rights. It could be a worse value according to islamic personality because the concept has forgotten the God testament that has been defined in spirit world.

The last is *ammarah*/anger personality it dominated by desire (55%) which assisted by logical power (30%) and heart (15%). This kind of personality tendt to physical behaviour that eager to chase pleasure principles. It drag human's heart attention to do some low acts based on its primitive instinct, so it becomes the source of worse and shameful attitude (Al-Kalasyaniy, 1992). As Allah says: "*Indeed the desire always pursue to do wrong thing, except the desire that blessed by my God*" (Q.S. Yusuf, 53).

Because of the minimum support of heart power in this personality, so it situated below human consciousness. The existence determined by two powers (1) *Syahwat/libido power* that always wants sexual desire, self-business, and others, also (2) *ghadhab power* which always demands covetous, greedy, stubborn, arrogant, boast, and others. So the orientation of this personality is more follow the animalistic behaviour. It can distract to the good personality if they get blessed from Allah, but the climb only reach one level namely *lawwamah* rather than *muthmainnah*, because percentage of desire power in this

personality close to logical rather than inner heart.

From above explanations we could understand that each components have certain percentage in making the personality. It shows a comprehension that Islam indeed the religion with rich vocabolary and terms about human existence. The terms of; logic, heart, spirit, and desire/*nafs,* with the maniong of body and soul from every sufi's point of view, expected to clear the muslim thinking flow to understand and also enrich the modern psychology development that during this century only focuses on physical, psycho, and socio-psycho (Al-Ghazali, tth). The journey of human life is the struggle from *ammarah*/anger personality trap towards *lawwamah* and in the end reach the *muthmainnah* personality. The process towards *muthmainnah* in Tasawwuf terms of al-Ghazali known as *tazkiyat al-nafs* (process of soul purifiy) (Al-Ghazali, 1980).

G. CONCLUSION

From above elaboration we can conclude that the map of human personality and interaction mechjanism between soul modes in modern psychology framework discuss through three genres, mainstream, Psychoanalysis, Behaviourism, and Humanistic psychology, it seems unclear and leaves many "holes" everywhere. The Western psychology has inappropriate comprehension in understanding the psycho phenomenon and vertical dimension of human personality. The emphasize assumption that elaborated here to understand the human behaviour phenomenon in religion on another hemisphere should use cultural basis where human live. Muslim behavior for example, it supposed to not just observe based on secular Western theory of personality, becaus eboth of them have different frame on viewing the reality. In this framework, the Islamic personality concept or theory should perform immidiately to become normative standard to the muslims. It expected to cover the gaps of emptyness which exist in Western psychology. Through this Islamic personality psychology, the antropocentric of western personality can get special pressure especially about divinity factor. And because of it, as the science discipline that rich of metaphysical, cosmology, and psychological also religious-psycho therapy, Islam can be the source of value to western psychology development. This effort is very strategic in offering the alternative solution to any problem complexity and modern society personality dynamic today needs new approachment, personality psychology that based on religion-spirituality approachment.

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