

Fakhruddin al-Razi and Sigmund Freud's Perspectives on the Concept of the Human: A Comparative Analysis

Nur Fajriati Nadlifatil Khoir

Universitas Indonesia (UI), Indonesia

nur.fajriati21@ui.ac.id

Ghozali

Universitas Indonesia (UI), Indonesia

alighazali9@gmail.com

Abstract

The discourse of the human concept is an important theme constantly being studied because humans have a natural disposition to understand and understand themselves. Fakhruddin Ar-Razi and Sigmund Freud are a few who focus on studying the concept of humans. Both are important figures in the development of science. Between ar-Razi and Freud, they had a view on it. The author at least uses a descriptive analysis method with a comparative study of each character's opinion. This paper at least examines the differences and similarities in their views about the human concept regarding personality structure, the basis of human action and the goals of human behaviour. According to ar-Razi and Sigmund Freud, the results can be seen to what extent the similarities and differences regarding human conception. The conclusion of this research, from the point of view of Islamic worldview represented by Fakhruddin al-Razi's thoughts, is that humans are seen comprehensively not only to have natural potential (hayawāniyah) but also nabatiyyah dan insaniyyah.

Keywords: *Personality, Human, Fakhruddin ar-Razi, Sigmund Freud.*

Abstrak

Diskursus tentang konsep manusia merupakan tema penting yang terus-menerus dikaji, karena manusia memiliki fitrah untuk bertanya dan memahami dirinya. Fakhruddin Ar-Razi dan Sigmund Freud merupakan sedikit diantara orang yang fokus mengkaji tentang manusia. Keduanya merupakan tokoh penting dalam perkembangan ilmu

pengetahuan. Antara ar-Razi dan Freud memiliki pandangan tersendiri tentang hal itu. Penulis setidaknya menggunakan metode deskriptif-analisis dengan studi komparatif dari masing-masing pendapat kedua tokoh. Tulisan ini setidaknya mengkaji perbedaan dan persamaan pandangan tentang konsep manusia, baik dari segi struktur kepribadian, basis tindakan manusia maupun tujuan perilaku manusia. Hasilnya dapat diketahui sejauh mana persamaan dan perbedaan tentang konsepsi manusia menurut ar-Razi maupun Sigmund Freud. Sehingga kesimpulannya, dari sudut pandang worldview Islam yang diwakili oleh pemikiran Fakhruddin al-Razi, manusia dipandang secara komperhensif bukan sebatas memiliki potensi hayawānīyah semata melainkan juga nabatīyyah dan insānīyyah.

Kata Kunci: *Kepribadian, Manusia, Fakhruddin ar-Razi, Sigmund Freud.*

Introduction

The discussion about human beings will always be intriguing to explore. In psychology, it is essential to elaborate on the concept of human beings. As Atkinson stated, psychology focuses on humans mental processes and behaviour, which are studied through specific methodologies.¹ This means that individuals can understand themselves through phenomena that arise from others. Different approaches and understandings of human beings give rise to various perspectives and schools of psychology.² This includes examining the perspectives from an Islamic and Western viewpoint, which have essential differences in perceiving reality.

Among the many Islamic scholars who extensively discussed the concept of human beings, Fakhruddin ar-Razi stands out. In his book “Al-Nafs wa Rūḥ wa Syarḥ Qiwāhuma” he elaborates at length on various aspects related to humans, such as the soul, ethics, essence, and personality. Interestingly, the book presents explanations by blending rational and revealed evidence, making the quality of his discourse highly engaging. On the other hand, Sigmund Freud, a highly influential figure in the development of

¹ Grahme Hill, *As Level Psychology Through Diagrams* (Oxford: Oxford University Press, 2001), 4.

² Matt Jarvis and Paul Okami, *Principles of Psychology: Contemporary Perspectives* (Oxford: Oxford University Press, n.d.), 44–46.

modern Western psycholog³ with his psychoanalytic approach, also has his perspective on the concept of human beings. However, what sets him apart is that, like most Western psychologists, his study of humans focuses solely on observational or material phenomena, disregarding or rejecting spiritual aspects.⁴

Both ar-Razi and Freud, as representatives of the Islamic and Western perspectives, respectively, begin their explanations of the concept of human beings from different starting points.⁵ This creates a unique appeal to further delve into the extent of the differences and similarities in their views on the concept of human beings, particularly from a psychological standpoint. Given the broad scope of the concept of human beings,⁶ this paper will specifically address three variables: personality structure, the basis of action (conscious-subconscious and *qalb-libido*), and human needs.

This study employs a comparative method by comparing interrelated variables, whether they exhibit differences or similarities.⁷ The concept of human beings as found in ar-Razi's various works such as *Mafātīḥ al-Ghaib*, *Al-Nafs wa Rūḥ wa Syarḥ Qiwāḥumā*, *Al-Maṭālib al-Āliyah fī 'Ilm al-Āliyah*, and others can be compared with Freud's concepts in *A General Introduction to Psychoanalysis*, *Beyond the Pleasure Principle*, and others. While not precisely the same, several related aspects can be compared.

³ Ah. Fawaid, "Dinamika Kajian Al-Qur'an Di Barat Dan Dampaknya Pada Kajian Al-Qur'an Kontemporer," *Nuansa: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam* 10, no. 2 (2013): 272.

⁴ Malik Badri, *Al-Tafakkur Min Al-Musyābadah Ila Syuhūd Dirāsah Nafsīyyah Islāmīyyah* (Riyadh: International Islamic Publishing House, 1995), 23.

⁵ Muhammad Kholid Muslih et al., "The Criticism of Utsman Najati to Modern Psychology," *Dialogia* 21, no. 1 (June 27, 2023): 133–54, <https://doi.org/10.21154/dialogia.v21i1.5768>.

⁶ Sahidi Mustafa, "Konsep Jiwa Dalam Al-Qur'an," *Tasfiyah: Jurnal Pemikiran Islam* 2, no. 1 (2018): 123, <https://doi.org/http://dx.doi.org/10.21111/tasfiyah.v1i2.2485>.

⁷ Cokro Edi Prawiro, *Studi Komparasi Metode Entropy Dan Metode ROC Sebagai Penentu Bobot Kriteria SPK* (Bandung: Kreatif Industri Nusantara, 2020), 8.

Furthermore, this article adopts a qualitative approach with a critical analysis emphasising a deep understanding of a problem rather than looking at it for generalisation. It then utilises in-depth analysis techniques to examine specific issues on a case-by-case basis because qualitative methodology believes that the nature of one problem differs from another.⁸ Several variables resulting from the comparison are then analysed in-depth to identify differences and similarities that indirectly depict the conception of human beings' status from the Islamic psychology perspective.

There have been several previous studies regarding the analysis of human concepts according to Islamic and western thinkers. Research from Arif Muhammad tries to develop one of the elements in Fakhruddin al-Razi's psychological theories, namely psychiatry and mental health. However, this study did not use a comparative method, but a description.⁹ Furthermore, another study was also conducted by Dewi Kristina on the concept of the soul according to Ibn Sina and Sigmund Freud. This diploma thesis tries to compare the concept of soul between the west and Islam which is represented by two figures, namely Ibn Sina and Sigmund Freud.¹⁰ Finally, there is research that compares two human concepts generally, Islam and the West. However, this study does not explain the specific characters so that the discussion is not detailed.¹¹ Based on these studies, the author tries to take studies that have not been done, namely comparing al-Razi and Freud, each of which has its own conception of human beings.

⁸ Siyoto Sandu and Muhammad Ali Shodiq, *Dasar Metodologi Penelitian* (Yogyakarta: Lentari Publishing, 2015), 28.

⁹ Muhammad Arif, "Pendidikan Kejiwaan Dan Kesehatan Mental (Perspektif Fakhruddin Ar-Razi)," *Farabi* 16, no. 2 (December 31, 2019): 161–80, <https://doi.org/10.30603/jf.v16i2.1081>.

¹⁰ Dewi Kristina Sodikin, "Konsep Jiwa Menurut Ibnu Sina Dan Sigmund Freud: Studi Komparatif Psikologi Tasawuf Dan Psikologi Barat" (UIN Sunan Gunung Djati, 2017).

¹¹ Siti Khasinah, "Hakikat Manusia Menurut Pandangan Islam Dan Barat," *Jurnal Ilmiah Didaktika* 13, no. 2 (February 1, 2013), <https://doi.org/10.22373/jid.v13i2.480>.

Findings and Discussion

Brief Biographies of Fakhruddin ar-Razi and Sigmund Freud

Muhammad bin' Umar al-Husain Abu Fadhl, also known as Fakhrudin ar-Razi or Ibnu Khatib. He was born in Rayy, a city in the northern part of Syria, in 544 Hijriyah, and came from a family that highly valued education.¹² Ar-Razi was known as a diligent young student who travelled across various countries to pursue knowledge. Nevertheless, his father remained his first teacher and inspiration. Since childhood, his father, Dhiya ad-Dīn, had taught him Ash'ari theology and Shafi'i jurisprudence.¹³ Additionally, he studied various other disciplines such as philosophy, mathematics, logic, natural sciences, medicine, and nearly all the knowledge available in his time from scholars and ulama in different regions.¹⁴ Therefore, it is unsurprising that ar-Razi is often referred to as an encyclopedic scholar across multiple fields of knowledge.¹⁵

Equipped with extensive knowledge, it is not surprising that ar-Razi authored numerous books spanning various disciplines. In philosophy, he wrote *Syarḥ 'Uyūn al-Hikmah* and *Al-Mabahits al-Masyriqiyyah*, which corrected and criticised Ibn Sina's philosophical ideas. In psychology, he authored *Al-Firāsāt* and *An-Nafs wa Rūḥ wa Sharḥ Qiwāhumā*. In the usul al-fiqh (principles of Islamic jurisprudence), his famous book *Al-Maḥṣūl fī Uṣūl al-Fiqh* became an important reference in the Shafi'i school of thought.¹⁶ Similarly, in

¹² Ibnu Khalikan, *Wifāyatul A'yān Wa Anbāu Anbāi Al-Zamān* (Beirut: Dār Al-Shadr, 1971), 252.

¹³ Ibnu Khalikan, *Wifāyatul A'yān Wa Anbāu Anbāi Al-Zamān*. See also at Tajuddin As-Subki, *Ṭabaqāt Al-Syāfi'iyyah*, 8th ed. (Al-Hijr li at-Thaba'ah wa Nashr wa Tauzi', 1993), 81.

¹⁴ As-Subki, *Ṭabaqāt Al-Syāfi'iyyah*.

¹⁵ Taha Jabir documented that there are approximately 229 works of ar-Razi that have been traced. Furthermore, Taha Jabir, *Imām Fakhruddin Al-Rāzī Wa Muṣannafatuhu* (Mesir: Dār as-Salam, 2010), 142.

¹⁶ Taha Jabir said that this work is one of the most important books of Fakhruddin ar-Razi in the science of ushul fiqh. In terms of quality, he stated that his

Islamic theology, his works *Al-Maḥālib al-'Alīyah fī 'Ilm al-Ilāhiyah* and *Ma'ālim fī Uṣūl al-Dīn* contributed significantly to the discourse on theology. However, his most outstanding work is *Maḥātib al-Ghaib*, acknowledged as an encyclopedic interpretation with extensive and detailed explanations of various aspects.¹⁷ Besides these works, many other books by ar-Razi discuss various scientific disciplines. In fact, according to Ayman Shihadeh, many works by ar-Razi are still waiting to be printed, even though we know that his works are already very numerous.¹⁸

Not only productive in writing, but Fakhruddin ar-Razi also often preached and debated with various kinds of heretical sects, including the Shia Qaramithah group.¹⁹ He successfully debated with their prominent figures, leading many of their followers to return to the teachings of the Quran and Sunnah due to the strength of his arguments. Due to his scholarly achievements, classical and contemporary scholars and intellectuals have praised and commended him. Ibn Kathir, for instance, expressed that ar-Razi made significant contributions to the revival of the science of kalam (Islamic theology) following the methodology of the early pious predecessors (salaf), and he played a crucial role in bringing back the discussions within the field to their proper place, aligned with the teachings of Islam.²⁰ After a long and eventful life, Fakhrudin ar-Razi passed away on a Monday during the celebration of Eid al-Fitr in the year 606 Hijri in the city of Hirah, leaving behind a legacy of valuable works for future generations.²¹

previous ushul fiqh works were included in this book, while subsequent works only quoted what he wrote here. For more, see Fakhruddin Ar-Razi, *Al-Mahyūl* (Beirut: Muassisah ar-Risalah, 1997), 42.

¹⁷ Adz-Dzahab Muhammad Hussain, *Al-Tafsīr Wa Al-Mufasssīrūn* (Mesir: Maktabah Wahbah, n.d.), 208–10.

¹⁸ Ayman Shihadeh, “From Al-Ghazali To Al-Razi: 6th/ 12th Century Developments in Muslim Philosophical Theology,” *Arabic Sciences and Philosophy* 15, no. 1 (March 16, 2005): 141, <https://doi.org/10.1017/S0957423905000159>.

¹⁹ Ibnu Katsir, *Al-Bidāyah Wa Al-Nihāyah* (Beirut: Dār al-Fikr, 1986), 55.

²⁰ Ibnu Katsir, *Al-Bidāyah Wa Al-Nihāyah*.

²¹ Ibnu Khalikan, *Wifāyatul A'yān Wa Anbān Anbāi Al-Zamān*, 252.

Meanwhile, Sigmund Freud was born on May 6, 1856, in Freiberg, present-day Czech Republic. He was the son of a Jewish merchant. His mother was a young woman who became his father's second wife. Four years later, Freud and his family moved to the capital city of the Austrian Empire, Vienna, in search of better opportunities. However, due to his father being Jewish, Freud's family was forced to leave the city due to the terror inflicted by the Nazi forces during their war against Austria. Eventually, they moved and sought refuge in England, starting a new life there.²²

As Freud grew up, he pursued a medical career and opened a private practice in Vienna as a neuropathologist. He actively wrote various books, including *Studies on Hysteria*, *Interpretation of Dreams*, *Three Essays on the Theory of Sexuality*, and his famous work, *A General Introduction to Psychoanalysis*. He is known as a highly influential figure in the development of modern psychology with his psychoanalytic approach. In his view of humanity, he embraced a philosophy of life based on scientific knowledge rather than metaphysics.²³ Thus, he aimed to dismiss all metaphysical influences within individuals in his theories about humans. Freud passed away after consuming several lethal doses of morphine on September 23, 1939.²⁴

Regarding Personality Structure

Before discussing the concept of personality from Fakhruddin ar-Razi's perspective, it is important first to outline his explanation of the position of human beings among other creatures and their potential. In his work titled *An-Nafs wa Rūḥ wa Syarḥ Qiwāḥumā*, ar-Razi explains that humans are essentially unique beings different

²² Ernest Jones, *Dunia Freud: Sebuah Biografi Lengkap*, ed. Kardono (Yogyakarta: IRCiSoD, 2007), 27.

²³ K. Bartens, *Psikoanalisa Sigmund Freud* (Jakarta: Gramedia, 2006), 2. See also at Bonar Hutapea, "Menggeser Kesadaran Sebagai Pusat Manusia Yang Mutlak Dan Otonom: Subjek Freudian Dalam Kritik Terhadap Filsafat Subjektifitas," *Psikobuana* 3, no. 2 (2011): 142–43.

²⁴ Sarwono Sarlito Wirawan, *Berkenalan Dengan Aliran-Aliran Dan Tokoh Psikologi* (Jakarta: Bulan Bintang, 1991), 72.

from other creatures of Allah. He provides a simple comparison regarding the differences between them. According to him, Allah has endowed four faculties to differentiate His creations: intellect (*aql*), wisdom (*hikmah*), habit (*tabi'ah*), and desires (*syahwat*).²⁵ These four potentials are present in all God's creations represented by angels, animals, plants and inanimate objects.

The first creation is the angels, whom he describes as beings possessing intellect and wisdom but lacking desires and temperament. On the opposite end of the spectrum, animals lack intellect and wisdom but are driven by desires and habit. Then, there are plants and inanimate objects. Ar-Razi explains that they do not possess any of the four faculties mentioned earlier. It means plants and inanimate objects lack intellect, wisdom, desires, and *tabi'ah*. Finally, humans possess all four faculties simultaneously: intellect, wisdom, desires, and habit.²⁶ Ar-Razi's explanation of these four faculties in creatures will influence his elaboration on the soul, particularly when explaining humans who inherently possess all the potential faculties, with the dominance of one faculty determining the nature of their soul.

Therefore, in general, ar-Razi seems to agree with Ibn Sina's statement that divides the potential of the human soul into three: animalistic, vegetative, and humanistic.²⁷ This is because, out of all creatures, humans possess qualities and potentials within them. In the Sufi tradition, humans are often called the microcosm or a miniature of the universe.²⁸ The vegetative aspect of the soul is reflected in the origin of humans and the adaptive growth process from what they consume. It enters through digestion,

²⁵ Fakhruddin Ar-Razi, *Al-Nafs Wa Rūḥ Wa Syarḥ Qiwāḥumā* (Islamabad: Mathbu'ah Ma'had al-Ibḥats al-Islamiyah, n.d.), 3.

²⁶ Ar-Razi, 3–4.

²⁷ Jarman Arroisi and Rahmat Ardi Nur Rifa Da'i, "Konsep Jiwa Perspektif Ibn Sina?," *Islamica: Jurnal Studi Keislaman* 13, no. 2 (March 1, 2019): 331, <https://doi.org/10.15642/islamica.2019.13.2.323-345>.

²⁸ J. Spencer Trimigham, *The Sufi Order in Islam* (Oxford: Oxford University Press, 1971), 161.

and its substances become attached, and eventually merge with the body.²⁹ Meanwhile, the animalistic aspect is reflected in stimuli for movement and perception (*muharrikah wa mudrikah*), and the humanistic aspect is divided into two categories: theoretical and practical faculties.³⁰ The elaboration of the human soul's faculties strengthens the idea that humans have vast potential, encompassing the potential of all living creatures.

In ar-Razi's view, the soul is divided into four distinct entities in terms of function but is essentially the same. The division of the soul into four terms: *aql*, *ruh*, *nafs*, and *qalb*.³¹ Although these four terms refer to the same entity, they have different roles.³² The term *nafs* is sometimes used to refer to human behaviour that is blameworthy, while *aql* is used in the context of knowledge-related matters, and *ruh* is used about the sensory stimulus for humans.³³ On the other hand, the *qalb* is closely related to feelings and emotions, serving as the source of bodily movements.³⁴ Despite these divisions, all four aspects converge into one form, which is the *nafs*.

Then, in his explanation of personality structure, ar-Razi divides the *nafs* or soul into several layers and often associates them with the potential of intellect, where humans gain knowledge.³⁵ *Nafs al-mutma'innah*, *al-lanwamah*, and *al-ammārah bi as-sū'* are the divisions he defines. Through this division, he defines *nafs al-mutma'innah* as

²⁹ Ar-Razi, *Al-Nafs Wa Rūh Wa Syarh Qiwāhumā*, 75.

³⁰ Ar-Razi, 76–77.

³¹ Ar-Razi, 78.

³² Ar-Razi said that one of the arguments of *aqli* that all these faculties refer to one entity is reflected in a simple sentence, when everyday the phrases "I hear", "I feel", "I think" etc. are often found. All the functions of that faculty are used, but under the auspices of the word "I". For more see Ar-Razi, 27.

³³ Ar-Razi, *Al-Nafs Wa Rūh Wa Syarh Qiwāhumā*.

³⁴ Ar-Razi. See also at Fakhruddin Ar-Razi, *Al-Maṭālib Al-'Aliyah Fī 'Ilm Al-'Aliyah* (Beirut: Dār al-Kitāb al-'Arabī, 1987), 163.

³⁵ Fakhruddin Ar-Razi, *Maṭālib Al-Ghaib* (Beirut: Dār Iḥyā' Turats al-'Arab, 2000), 471.

the rational and expressive soul (*nafs al-'aqliyyah al-natiqah*), while *nafs al-ammārah bi as-sū'* represents the animalistic and angry soul (*Nafs Syahwāniyah al-Ghadabiyyah*).³⁶ He also explains why, in Surah al-Qiyamah verses 1-2, Allah swears by the Qiyamah and the *nafs al-lawwāmah*. According to ar-Razi, the connection between the two is closely tied to the wisdom behind the statement “Whoever knows oneself knows his Lord (*man 'arafa nafsahu faqad 'arafa rabbahu*)”³⁷ Ar-Razi seems to suggest that if the peak of human happiness lies in knowing their Creator, then undoubtedly, the mediator of intellect becomes an essential aspect to consider.

If ar-Razi expands the role of the soul and sees it as the basis for personality formation, Freud tends to believe that the soul is a biological process of the human nervous system.³⁸ This means that personality is more characterised as a biological product of mechanical functioning rather than a spiritual entity. This differs from ar-Razi's perspective, as Freud narrowly reduces the scope of the soul and its role in human life.

Meanwhile, Freud divides the structure of the human personality into *id*, *ego*, and *superego*. *Id* represents the biological aspect of human personality, meaning it is where libido resides due to animal impulses. In this faculty, attention is focused solely on the individual, disregarding external aspects and seeking pleasure and satisfaction while suppressing the more realistic ego.³⁹ *Ego* is more of a psychological aspect, which is the external or superficial aspect of the *id* after direct contact and stimulation from the

³⁶ Ar-Razi, *Mafatihul Ghaib*, vol. 18, p. 471. Ar-Razi said if the *nafs* inclines to ‘the realm of divinity then it is called *muthma'innah*, conversely if it inclines to lust and anger then it is called *ammārah bi al-Sū'* (*faiḍzā malat ilā al-'ālamī al-ilāhī kānat nafsān muṭ mainnatan, wa idzā malat ilā al-Syhwāt wa al-Ghadb kānat ammārat bi sū'*).

³⁷ Ar-Razi, *Mafatih Al-Ghaib*, 721.

³⁸ Nandang Setiawan Virgo, “Konsep Jiwa Manusia: Dialektika Antara Filsafat Jiwa Mulla Shadra Dan Sigmund Freud” (IAIN Tulungagung, 2019), 164.

³⁹ J.P. Chaplin, *Kamus Lengkap Psikologi*, ed. Kartini Kartono (Jakarta: Raja Grafindo Persada, 2004), 159.

surrounding environment.⁴⁰ The outermost layer of the human personality is the *superego*, the sociological aspect that produces moral standards based on the values derived from the surrounding environment.⁴¹ These three aspects will always conflict with each other. However, ultimately they will always lead to the same actions within the individual.

In practice, the id, which represents humans' instincts and desires, is sometimes rejected by the superego, the instrument that receives "values" and "morals" from the environment and functions as a sensor and control over the impulses coming from the id. In this regard, the ego emerges as the facilitator that maintains a balance between the id on one side and the superego on the other. It is through the ego that humans can subdue their animalistic desires and live as rational beings.⁴² The imbalance between the id and the superego leads to anxiety and continuous inner conflicts, eventually becoming the basis for neuroses.

This classification seems to explain that in Freud's analysis, personality moves deterministically due to the conflict between the natural aspects of human beings (id) and the phenomena occurring in their environment (superego). The soul no longer moves only from within to the outside but also from the outside to the inside. However, despite this, Freud asserts that the deepest part of the soul is the id, which seems to be its own distinct identity.⁴³ The id contains natural instincts and sexual desires that cannot be denied, aiming for "satisfaction" and "pleasure." Although it often conflicts with the superego, especially regarding morality and ethics, the fulfilment of animalistic desires and instincts ultimately defines the identity.

⁴⁰ Chaplin, 159.

⁴¹ Chaplin, 494. In summary see, Sumardi Suryabarata, *Psikologi Kepribadian* (Jakarta: Raja Grafindo Persada, 2003), 125.

⁴² Nursakkinah Daulay, *Pengantar Psikologi dan Pandangan Al-Quran tentang Psikologi* (Jakarta: Kencana, 2014), 134.

⁴³ K. Bartens, *Sekelumit Sejarah Psikoanalisa* (Jakarta: Gramedia, 1986), 83.

Indeed, Freud's categorisation of the personality structure tends to reduce human potential by focusing more on the animalistic aspect than the human aspect itself. In his explanation of personality, Freud is less comprehensive than what ar-Razi proposes. He interprets the soul in a limited sense, devoid of the ability to receive guidance and knowledge. There is also a problem when interpreting the meaning of "fitrah" (innate nature) as solely sexual desires, based on observing the behaviour of young children and assuming it is part of sexual satisfaction.⁴⁴ This differs from Islam, including ar-Razi's perspective, which interprets the fitrah of the human soul as the inclination towards faith and the recognition of God, fulfilling it by restraining and distancing oneself from animalistic aspects rather than prioritising them.⁴⁵

Conscious and Unconscious Mind

It would be impossible to discuss Sigmund Freud's view on the structure of human personality without addressing the concept of the unconscious mind. In his theory, Freud regards consciousness as a small part compared to the unconscious mind. He likens it to an iceberg in the middle of the ocean, where what is above the surface is far less than what lies beneath. From the unconscious mind arise fundamental forces that drive desires, thoughts, and human behaviour.⁴⁶ This means humans live based on the unconscious mind, and everything that happens seems driven by instinctual aspects.

Freud categorises levels of consciousness into three parts: the conscious mind, the preconscious mind, and the unconscious

⁴⁴ He sees breastfeeding as a sexual activity inherent in the human psyche. For more see, Sigmund Freud, *Al-Mijiz Fi Tahliil Al-Nafs*, ed. Sāmī Maḥmūd Abdussalam Al-Qaffāsh (Mesir: Maktabah Usrah, 2000), 25.

⁴⁵ Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam* (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1995), 58.

⁴⁶ Sumardi Suryabarata, *Psikologi Kepribadian* (Jakarta: Raja Grafindo Persada, 2003), 131.

mind.⁴⁷ The conscious mind is an active process within humans, manifesting as sensations through the senses, rational perceptions, and conceptualisation of things. The preconscious mind consists of lingering experiences that can resurface later and be remembered, although bringing them back to the conscious level can be challenging. Lastly, the unconscious mind is the foundation of human life, comprising repressed attitudes, feelings, or thoughts “uncontrollable” by the conscious will. Not bound by the laws of logic and not limited by time and space. The function of the unconscious is to control individual thoughts and behaviours. It also negates the underlying motives of behaviour.⁴⁸

In Freud’s assumption, strict determinism plays a significant role in the theory of the unconscious. This means that every human event has causes that affect psychological reality. For Freud, no actions, thoughts, or anything in humans are accidental. He seems to reject free will, the conscious freedom to choose what we do consciously. The contents of human consciousness are far from “conscious freedom” and “rationality.” This is because humans act uniquely due to causes that are typically not realised.⁴⁹

Based on this belief, Freud realised that in the reality of psychological processes, disturbances often occur when caused by unstable mechanisms of the psyche. In this regard, Freud differs from other psychologists who assume that mental disorders or personalities are caused by various factors, both biological and psychological, originating from conscious cognitive processes. He instead holds a different view, stating that the turmoil of unconscious mental activity causes all mental disturbances.⁵⁰ Freud’s concept of

⁴⁷ Yustinus Semiun, *Teori Kepribadian Dan Terapi Psikoanalitik Freud* (Yogyakarta: Kanisius, 2006), 58.

⁴⁸ Semiun, 55–56.

⁴⁹ Hutapea, “Menggeser Kesadaran Sebagai Pusat Manusia Yang Mutlak Dan Otonom: Subjek Freudian Dalam Kritik Terhadap Filsafat Subjektifitas,” 158.

⁵⁰ Sigmund Freud, *Tafsir Mimpi*, ed. Apri Danarto (Yogyakarta: Penerbit Jendela, 2001), 519.

the unconscious seems to be an antithesis to Descartes' dualism and the principle of subjectivity in understanding the essence of human beings. For Freud, a human is a fully conscious self and automatically presents itself as consciousness, representation, or will. The phrase "cogito ergo sum" indicates that what exists is "I," beyond which there may even be scepticism. He defines self-consciousness as true selfhood. Additionally, Descartes separates the substance of humans into the mind and body. For him, the only certainty is his mind, not the human body as a material entity.⁵¹ Ultimately, Freud interprets humans as unconscious, while conversely, Descartes perceives the substance of humans as inherently conscious.

The term "unconscious" indicates a state that cannot be consciously aware under normal conditions. It can only be accessed through specific methods such as dream interpretation, hypnosis, and free association in psychoanalysis. Freud believed that dreams contain the reality of the unconscious mind. After collecting samples from his patients, he considered the mysterious unconscious could be observed and studied empirically, one of which is through dream interpretation.⁵² For him, humans are always delusional and hallucinating, including when it comes to religion and divinity.⁵³

Freud's argument of the unconscious as the basis of life slightly differs from what was presented by ar-Razi centuries earlier. According to Freud, the basis of human life is the unconscious,

⁵¹ David Cockburn, *An Introduction to the Philosophy of Mind Souls, Science and Human Beings* (New York: Palgrave Macmillan, 2001), 1.

⁵² Sigmund Freud, *A General Introduction to Psychoanalysis*, n.d., 7. See also at Sigmund Freud, *Beyond the Pleasure Principle*, ed. James Strachey (London: WW Norton Company, 1959), 7.

⁵³ For him, God and religion are the illusions of an adult human being who experiences problems piled up in his subconscious in his life. So, as if He had to find God for protection from ugliness and evil in the future. Next see, Sigmund Freud, *The Future of an Illusion*, n.d., 61. Sigmund Freud, *Civilization and Its Discontents*, ed. James Strachey (New York: WW Norton Company, 1962), 18.

not consciousness. However, ar-Razi observed individuals' personal characteristics that resemble Freud's approach. If dreams for Freud contain symptoms of the unconscious mind, ar-Razi believed that the individual's personality could be observed through behaviour and physical features such as body shape, facial expressions, eyebrow length, and others.⁵⁴ However, at its core, all human behaviour is influenced by consciousness, which shapes responsibility, rather than the unconscious, which constrains accountability for all actions.

Ar-Razi did not specifically discuss the theory of the unconscious mind, but it is interesting to note his explanation of the hierarchy of the heart. Besides containing repressed experiences, the unconscious mind is also where humans receive guidance and knowledge. Although not explained sequentially, in different contexts, ar-Razi describes *Shadr*, *Qalb*, *Fuad*, and *Lubb* as layers of the heart.⁵⁵ *Shadr* (chest) is the outermost layer of the heart where individuals face anxiety in their life issues.⁵⁶ *Qalb* is the general layer of the heart where thoughts and motives (*banā'its wa Damā'ir*)⁵⁷ reside, and where tranquility and happiness can be attained.⁵⁸ *Fu'ad* is a layer below *Qalb* and is the place where humans acquire knowledge. It is equivalent to aql (reason) and carries the consequences of being held accountable.⁵⁹ Lastly, *Lubb* is the core of the human heart, the innermost layer, and the pinnacle of the instrument of thinking and contemplation for humans.⁶⁰ *Lubb* is

⁵⁴ Fakhruddin Ar-Razi, *Al-Firāsūt* (Mesir: Maktabah al-Quran, n.d.).

⁵⁵ Kholili Hasib, "Konsep Insan Kulli Menurut Syed Muhammad Naquib Al-Attas," *Tasfiyah* 4, no. 2 (August 8, 2020): 87, <https://doi.org/10.21111/tasfiyah.v4i2.4696>.

⁵⁶ Jarman Arroisi, "Teori Jiwa Perspektif Fakhr Al-Din Al-Razi; Studi Model Pemikiran Psikologi Islam" (UIN Sunan Ampel Surabaya, 2016), 177.

⁵⁷ Ar-Razi, *Majātib Al-Ghaib*, 177.

⁵⁸ Arroisi, "Teori Jiwa Perspektif Fakhr Al-Din Al-Razi; Studi Model Pemikiran Psikologi Islam," 177.

⁵⁹ Ar-Razi, *Majātib Al-Ghaib*, 341.

⁶⁰ Ar-Razi, 11.

located at the lowest point of the unconscious mind, where humans receive guidance and have a direct spiritual connection with Allah.

In addition, to mention that a significant part of human life originates from the drives of the unconscious, is somewhat necessary. According to Freud, humans are beings who possess the human potential of reason to know anything that can be known, including knowledge about oneself and one's God. He divides reason into four levels: *First, hayulaniyah* reason, which is the reason possessed by young children who have no knowledge but are prepared and capable of receiving knowledge. *Second, milkiyah* reason, which serves as the basis for acquiring external knowledge, an entity that connects humans to acquire empirical knowledge. *Third, bil fi'l/fa'al* reason (actual reason) has produced abundant and comprehensive empirical knowledge, but sometimes the knowledge is lost and re-emerged, not remaining within itself. *Fourth, mustafad* reason, which is perfected reason when knowledge is fully integrated. This reason represents the ultimate level of reason in humans.⁶¹ Ar-Razi's explanation affirms that even from a young age, humans have the consciousness to receive knowledge rather than being passively immersed in unconsciousness.

For ar-Razi, life is a conscious responsibility. Allah has given the potential to act and move, to know and recognise oneself and one's God. Human beings do not simply surrender due to strict determinism that restricts human freedom, such as the sexual drives reflected by Freud. Humans can consciously discern and choose based on their potential because consciousness distinguishes humans from animals.⁶² Ultimately, these choices dominate their lives, which is not present in Sigmund Freud's theory of the mind.

A Comparison of Qalb and Nafs

In Freud's theory of human beings, always emphasises the aspect of needs, including the fulfilment and channelling of desires

⁶¹ Ar-Razi, *Al-Maḥālib Al-ʿAlīyah Fī ʿIlm Al-ʿAlīyah*, 20.

⁶² Ar-Razi, *Maḥātib Al-Ghaib*, 105.

and sexuality as a means to alleviate anxiety. There are actually two things that need to be highlighted in Freud's view of the power of the id, namely sexual desire and libido, as well as anxiety.⁶³ However, philosophically, anxiety arises due to impulses or desires. Therefore, the discussion's main focus is on desire, because desire is the cause, while anxiety is the effect. Desire is the psychological manifestation of instincts inherent in human beings since birth, while the psychological manifestation of the drives within oneself that later manifest in bodily actions is referred to as needs.⁶⁴

Freud divides the instincts within human beings into two: *eros* (the life instinct) and *thanatos* (the death instinct). These two instincts drive human personality. Through *eros*, humans strive to preserve their lives, through instincts of hunger for food and hunger for sexuality and love. The energy generated through these two instincts is referred to as libido.⁶⁵ According to Freud, humans are always powerless and pessimistic in their ability to resist the pleasure drives originating from the id. Because libido represents the true potential, while other potentials are merely secondary. In Freud's view, humans have a survival principle that aligns with the drives for satisfaction and pleasure.⁶⁶ Thus, indirectly, Freud makes libido the core and center of life, with the "soldiers" of the body, senses, and mind as instruments to fulfil its desires.

He considers that all body parts are possessed and fueled by libido. Besides the genitals, the anus and mouth are two parts often categorised as capable of producing sexual pleasure.⁶⁷ He exemplifies that a nursing baby at its mother's breast is tangible

⁶³ Jess Feist and Gregory J. Feist, *Teori Kepribadian*, ed. Handriatno (Jakarta: Salemba Humanika, 2017), 29. See also at Bartens, *Sekelumit Sejarah Psikoanalisa*, 22.

⁶⁴ Pizaro, "Teori Seksualitas Sigmund Freud Tentang Kepribadian; Psikopatologi Dan Kritik Psikologi Islam" (UIN Syarif Hidayatullah Jakarta, 2008), 41.

⁶⁵ Pizaro, 21.

⁶⁶ Benjamin Nelson, *Freud Manusia Paling Berpengaruh Abad Ke 20*, ed. Yurni (Surabaya: Ikon Telalitera, 2003), 183.

⁶⁷ Feist and Feist, *Teori Kepribadian*, 32.

evidence that sexual satisfaction is achieved even from a young age, through the gratification obtained through the mouth. He often refers to these body parts as unchangeable erogenous zones, although the paths to achieve gratification can vary, sometimes actively or passively.⁶⁸ Thus, he believes that all human pleasure activities stem from fulfilling their sexual drives.

If seen from another perspective, by making libido the human potential, Freud automatically negates other potentials. For him, no other potential can direct humans to break free from the bondage of id impulses. Neither reason, nor the heart, nor beliefs, nor even the drive for faith or fear of violating God's commands are acknowledged by Freud.⁶⁹ Hence, it is not surprising that he is often referred to as a psychologist who renders humans as beings without meaning, living solely for pleasure by making sexuality instinctual and disregarding spiritual satisfaction, even God, in one's life.

This differs from what ar-Razi proposed. While Freud considers libido as the core of all stimuli for human behavior, ar-Razi regards the heart (*qalb*) as the basis of human actions.⁷⁰ He likens the position of the heart within a person to that of a guardian or leader, with the body as its soldiers.⁷¹ If the leader is corrupted, the soldiers will also be affected, as they obey what their ruler commands.⁷² In other words, in ar-Razi's view, the position of the heart occupies a central role in controlling the desires and behaviours of human beings.

This is further indicated by an analogy he provides. If humans are likened to a kingdom, according to ar-Razi, desires and

⁶⁸ Mohammad Tohirin, "Studi Komparatif Teori Kepribadian Menurut Al-Ghazali Dan Sigmund Freud" (UIN Walisongo Semarang, 2018), 38.

⁶⁹ Idi Warsah, "Interkoneksi Pemikiran Al-Ghazālī Dan Sigmund Freud Tentang Potensi Manusia," *Penelitian Sosial Dan Keagamaan* Vol. 33 No, no. 1 (2017): 72.

⁷⁰ Ar-Razi, *Al-Nafs Wa Rūḥ Wa Syarḥ Qiwāḥumā*, 52.

⁷¹ Ar-Razi, 80.

⁷² One of the textual arguments presented by ar-Razi is the hadith that states "Verily, in the body, there is a lump of flesh, if it is sound, then the whole body is sound, and if it is corrupt, then the whole body is corrupt." Ar-Razi, 56.

appetites are like servants whose task is to deliver food to the city, under the command of reason (*'aql*), which plans and advises the kingdom's progress. Anger, on the other hand, acts as a security officer who maintains order.⁷³ The consequence of desires being likened to servants is that sometimes disobedient or rebellious servants disobey their master's orders and spread mischief to others.⁷⁴ This analogy by ar-Razi further strengthens the idea that the drives of libido are actually under the control of reason and the heart as their essence.

Furthermore, ar-Razi considers the heart (*qalb*) as an entity connected to the entirety of a person. It also directly interacts with the soul and governs the bodily members. It seems that ar-Razi agrees with Aristotle's explanation on this matter.⁷⁵ According to him, Galenos argued that dividing the heart into separate entities from the soul and body is an entirely erroneous division.⁷⁶ Ar-Razi maintains that the soul is one, possessing various faculties that refer to the same entity, not a multiplicity within a human being.

Fundamentally, ar-Razi does not deny the existence of libido within human beings. He only explains that libido impulses can be rejected by sound reason sourced from an apparent heart. At this point, we can observe the differences and similarities between the two. They align in categorising libido as the driver of human desires, but the difference lies in Freud's and ar-Razi's perspectives on libido. While Freud strongly believes that libido is the primary identity within a person, ar-Razi includes it as one element of the animalistic potential,⁷⁷ which is not the essence of all the potentials possessed by human beings.

⁷³ Ar-Razi, 50–51.

⁷⁴ Ar-Razi, 50–51.

⁷⁵ Samih Raghim, *Mausū'ab Mustalahāt* Imām Fakhruddīn Al-Rāzī (Beirut: Maktabah Libanon Nasyirun, 2001), 1.

⁷⁶ Raghim, *Mausū'ab Mustalahāt* Imām Fakhruddīn Al-Rāzī.

⁷⁷ Ar-Razi, *Al-Nafs Wa Rūh Wa Syarh Qiwābumā*, 72.

Fulfilment of Human Needs

Every individual has something they strive for, whether achievable or seemingly impossible. All their actions are directed towards that ultimate goal. In essence, both ar-Razi and Sigmund Freud also formulate the endpoint of human actions. The difference is that while Freud often speaks of attaining maximum physical pleasure in the form of gratifying desires, which is the core of his theory, ar-Razi - like most Islamic thinkers - emphasises the attainment of spiritual pleasure as the true identity of human potential.

Freud's elaboration on the psychosexual stages is evidence that humans' ultimate goal is to satisfy the impulses originating from the *id*. If one is capable of channelling these desires, they will attain tranquillity.⁷⁸ According to Freud, throughout their development, humans will always have a sexual orientation. He divides this development into five phases: the oral phase, anal phase, phallic phase, latency phase, and genital phase.⁷⁹ These five phases culminate in the realisation that all human actions are perpetually influenced by elements of sexuality, including the pursuit of happiness and tranquillity.

The oral phase begins at birth until around one year, with the oral cavity, skin, and thumb as the areas of libido satisfaction. This can be observed in infants who constantly cry and seek their mother's breast milk.⁸⁰ This action originates from the subconscious to satisfy their sexual desires. The anal phase begins around the ages of 2-3, with the anus as the location of libido. During this phase, children experience a sense of relief from defecation. The

⁷⁸ Nurulhidayah Wahab, Azlina Abu Bakar, and Abdul Manam bin Mohamad, "Analisis Elemen-Elemen Nafsu Dalam Teori Psikoanalisis Sigmund Freud Dan Kitab Penawar Bagi Hati Al-Mandili," *Jurnal Islam Dan Masyarakat Kontemporer* 14, no. 1 (2017): 56. there are some elements in psychoanalysis theory have raised confusions among them (Yatimah & Mohd Tajudin, 2008

⁷⁹ Pizaro, "Teori Seksualitas Sigmund Freud Tentang Kepribadian; Psikopatologi Dan Kritik Psikologi Islam," 44.

⁸⁰ Bartens, *Sekelumit Sejarah Psikoanalisa*, 75.

next phase is the phallic phase, which occurs between 3-5 years old. In this phase, children develop feelings of love towards the opposite sex and engage in fantasies, thereby paving the way for the Oedipus complex. After that, the latency phase occurs between the ages of 6-8. During this time, libido impulses are less aggressive, and children are more interested in developing social and intellectual skills. Finally, there is the genital phase, which marks the reawakening of libido and the conscious search for objects of desire other than the mother. This stage represents when individuals genuinely become aware of their need for sexuality.⁸¹

From these divisions, Freud attempts to convey that from beginning to end, the purpose of human life is solely to fulfil instincts and eliminate bodily needs. For example, when a person is thirsty, the instinctual response is to drink and satisfy the bodily sensation of thirst. The thirst disappears once the need is fulfilled, and the person returns to physical and spiritual tranquillity.⁸² Thus, instincts exist to be fulfilled and to remove the source of their emergence.

At the same time, Sigmund Freud proposes the pleasure principle as part of human life to achieve happiness. He clearly states that this principle automatically governs everything experienced in mental events.⁸³ Ultimately, these mental events will always generate some form of unpleasant tension. However, by avoiding this tension, humans attain pleasure and subsequently experience satisfaction.⁸⁴ In practice, the pleasure principle revolves around the id in the structure of the human personality. It is the instinct of humans to prioritise pleasure above all else, eventually

⁸¹ Semiun, *Teori Kepribadian Dan Terapi Psikoanalitik Freud*, 133. Pizaro, "Teori Seksualitas Sigmund Freud Tentang Kepribadian; Psikopatologi Dan Kritik Psikologi Islam."

⁸² Calvin S Hall, *Sigmund Freud: Suatu Pengantar Ke Dalam Ilmu Jiwa Sigmund Freud*, ed. S Tasrif (Jakarta: Pustaka Pembangunan, 1980), 50.

⁸³ Freud, *Beyond the Pleasure Principle*, 1.

⁸⁴ Freud, *Beyond the Pleasure Principle*.

becoming dominant in the human psyche. According to Freud, the pleasure principle is always oriented towards libido desires in sexual orientation. He believes these drives are subtle instincts inherent within humans, even when they are born into the world.⁸⁵ Simply put, the pleasure principle is an innate quality that demands fulfilment for individuals to attain happiness.

Ar-Razi argues that human happiness lies in fulfilling the spiritual aspect and abandoning animalistic desires, in contrast to Freud's totalising and confident belief that humans constantly seek pleasure by fulfilling their libido impulses. Ar-Razi believes that the happiness of the five senses marks human happiness, the fulfilment of happiness in the animalistic aspect.⁸⁶ In fact, in one aspect, he even rejects the opinions of philosophers and the general public who interpret the peak of happiness as the fulfilment of hunger and sexual desires (*Akmal al-Sa'ādah ladzatu al-Mut'im wa Munkih*).⁸⁷ Indirectly, ar-Razi seems to "foresee the future" by rejecting Freud's theory of the pleasure principle as the basis for fulfilling human needs.

Ar-Razi presents various arguments as to why he rejects that happiness lies in satisfying desires within humans. *Firstly*, if the peak of human happiness solely relates to desires, then animals would be considered higher beings than humans because they have a greater capacity. Ar-Razi gives examples such as camels having a greater capacity for eating and drinking than humans. In terms of strength, wolves are much stronger than humans, and so on. *Secondly*, happiness is limitless, meaning that the more the degree of something that causes happiness increases, the higher the level of happiness will be. However, this is not the case with the satisfaction of desires and impulses, as humans are limited in exploring them. Eating is limited by stomach capacity, while sexual

⁸⁵ Freud, 4. See also at Hadi Fathurrizaka, "Sigmund Ferud and Miskawayh on Personality" (Universitas Darussalam Gontor, 2019), 55.

⁸⁶ Ar-Razi, *Al-Maḥālib Al-'Aliyah Fī 'Ilm Al-'Aliyah*, 297.

⁸⁷ Ar-Razi, *Al-Maḥālib Al-'Aliyah Fī 'Ilm Al-'Aliyah*.

desires are limited by physical strength. Even lifespan serves as an explicit limitation to reduce the capacity of both.⁸⁸

Thirdly, if the essence of human beings is eating and desire, then, in terms of strata, animals are on the same level as humans. Then, what differentiates humans from animals? *Fourthly*, if examined further, hunger and desire are not the sources of human happiness; they are merely fulfilling needs that, once satisfied, humans will no longer seek. *Fifthly*, what distinguishes eating, drinking, and sex between animals and humans is the extent to which desires are perfected and restrained. For animals, it is natural for them to fulfil their desires. However, for humans to attain their humanity, they should reduce their animalistic desires.

Sixthly, the level of happiness of angels is higher than that of animals. The issue is that angels do not eat, drink, or engage in sexual intercourse. If humans possess animalistic potential, minimising it as much as possible is the path to attaining happiness. *Seventhly*, the wise consider that happiness does not lie in bodily pleasures and physical rest; rather, it lies in avoiding them, such as observing fasting, which contradicts indulgence. *Eighthly*, if happiness were the essence of human beings, then everyone would not feel ashamed; instead, they would be proud to display their happiness. Essentially, no mentally sound person would openly display bodily relationships, for example. It is also standard etiquette to consider excessive gluttony as blameworthy.⁸⁹

Ninthly, if we analogise horses and donkeys, they are indeed animals that have the minor fulfilment of their desires, whether eating, drinking, or others. Moreover, among other animals, they are the most active. The “status” of horses and donkeys may be higher than that of other animals. However, even so, these two animals are valued at a low price in the eyes of humans. If non-rational animals do not receive any virtue from eating and drinking,

⁸⁸ Ar-Razi, 298.

⁸⁹ Ar-Razi, 298–300.

how can the same be applied to rational animals seeking virtue through the same means? All Earth's inhabitants need knowledge and moral character to elevate their status and achieve happiness. It is not through the fulfilment of their desires and sexual urges.⁹⁰ With these arguments, ar-Razi emphasises that happiness is not determined by desires and sexuality, which lower the dignity of those who worship them.

However, despite this, ar-Razi does not deny the existence of happiness within the body. He limits sensory happiness according to its capacity and limits. If someone is hungry, the solution is to eat; if they are already complete, likely, they will not eat. No one eats all the time. Therefore, the meaning of something is not determined by the fulfilment of sensual desires but by something else.⁹¹ In this case, ar-Razi considers intellectual happiness more noble than sensual happiness.⁹² This is because what distinguishes humans from other creatures is the potential of the intellect, not the potential of animalistic desires that come from animals. If he previously explained that the intellect is intertwined with the self, he automatically focuses on the theory that human happiness lies within the soul.

By rejecting the idea that happiness solely lies in the satisfaction of carnal desires, ar-Razi emphasises the significance of spiritual fulfilment and the cultivation of higher faculties within human beings. He posits that true happiness is achieved through the moderation and transcendence of animalistic impulses, leading to higher fulfilment and contentment.

Conclusion

There are fundamental differences between Fakhruddin ar-Razi and Sigmund Freud when discussing the concept of human

⁹⁰ Ar-Razi, 301–2.

⁹¹ Ar-Razi, *Al-Nafs Wa Rūh Wa Syarh Qiwābumā*, 97.

⁹² Ar-Razi, 88.

beings. At the structure of personality, Freud's mechanism does not acknowledge the existence of the soul from a spiritual perspective. It tends to narrow down the potential of human beings to merely botanical and animalistic potentials. In contrast, ar-Razi thoroughly explains the human potential that distinguishes humans as humans. Furthermore, ar-Razi expands the scope of the structure by adding the soul as a means of receiving guidance and the core of human life.

In terms of the basis of actions, Freud bases actions on the subconscious mind, resulting in strict determinism. Humans seem unable to deny what exists in their subconscious, and therefore, there is no concept of responsibility for their actions. While ar-Razi does not have a concept of the subconscious mind, if the subconscious mind is understood as strict determinism, ar-Razi disagrees. He states that humans are conscious beings and can reject the impulses of the subconscious. One way is by utilising the potential of intellect that Allah has bestowed upon humans, even since birth. On the other hand, if Freud sees the deepest core of the human subconscious as the libido drive containing sexual desires, ar-Razi refers to the "*lubb*" as the core where the human soul connects with Allah.

While Freud focuses on explaining the pleasure principle based on libido as a means to fulfil human needs, ar-Razi focuses on intellectual and spiritual happiness as the true essence of human beings. In fact, in some aspects, ar-Razi considers physical happiness as inferior, temporary, and limited. This is different from Freud's previous assumptions. As a result, in understanding human beings, Fakhruddin ar-Razi is far more comprehensive than Sigmund Freud has done.[]

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