

# Hamka's Critique on Sigmund Freud's Theory of Psychoanalytic

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## Abstract

This paper is Hamka's critique of Sigmund Freud on psychoanalysis. For Freud, human life is driven by sexual desire from birth. This causes the loss of the divine nature in humans. Freud views the human soul as a creature that is only controlled by the sex libido, which tends to be pessimistic. By using literature review and using qualitative data. The result found a different view from Hamka. Hamka denies that humans are only controlled by sexual libido; in his interpretation of al-Azharnya, Hamka emphasized that in religion (Islam), humans were created by Allah with the best creature, both outward and inward form, body shape, and life. Therefore Hamka explained that the soul (an-nafs) as the essence of human beings is divided into three parts. First, nafsul amarah bissiu'. Second, nafsul lawwamah, and nafsul mutmainnah. Freud never explained these three forms of an-nafs, and they were even forgotten. On the other side, Freud views religion as the cause of the emergence of neuroses that threaten human life. Therefore, Hamka emphasized that Freud's psychoanalysis was seen as not touching the aesthetic value (in) the human soul, thus creating an arid mentality for humans.

**Keywords:** *Psychoanalysis, Sigmund Freud, mysticism, Hamka, Islam*

## Abstrak

Makalah ini merupakan kritik Hamka atas Sigmund Frued tentang psikoanalisis. Bagi Frued, manusia hidup di dorong oleh keinginan seksualnya sejak lahir. Dengan ini, menyebabkan hilangnya sifat ketuhanan dalam diri manusia. Frued memandang jiwa manusia sebagai makhluk yang hanya dikendalikan oleh libido sex yang cenderung pesimistis. Dengan menggunakan kajian pustaka dan menggunakan data kualitatif. Hasilnya ditemukan pandangan yang berbeda dengan Hamka. Hamka membantah bahwa manusia hanya dikendalikan oleh *libido sex*. Dalam tafsirnya al-Azharnya Hamka mempertegas bahwa di dalam agama (Islam) manusia diciptakan oleh Allah dengan sebaik-baik bentuk, baik bentuk lahir maupun batin, bentuk tubuh dan nyawanya. Karenanya Hamka menjelaskan bahwa jiwa (*an-nafs*) sebagai esensi dari manusia menjadi 3 bagian. Pertama, *nafsul amarah bissu'*. Kedua, *nafsul lawmah*, dan *nafsul mutmainnah*. Ketiga bentuk *an-nafs* tidak pernah dijelaskan oleh Frued bahkan terlupakan. Sehingga Frued memandang bahwa agama merupakan penyebab dari timbulnya neurosis yang mengancam kehidupan manusia. Karenanya, Hamka mempertegas bahwa psikoanalisis Frued dipandang tidak menyentuh nilai esetoris (dalam) jiwa manusia sehingga menciptakan kegersangan jiwa bagi manusia.

**Kata kunci:** *Psikoanalisis, Sigmund Freud, tasawuf, Hamka, Islam*

## Introduction

Psychoanalysis, as a theory from Sigmund Freud which discusses the human structure for the sake of psychotherapy, of course, cannot be separated from several errors that need to be criticized. The basic error is an error in viewing human concepts. In particular, his view is that humans are driven by their sexual desires and that a baby has only libido from birth. This causes the loss of divine elements in understanding and defining human beings. The starting point for the different psychoanalytic paradigms in understanding humans is the different perspectives on life's fundamental conception, structure, motivation, drive, and purpose. For example, analytical psychologists have a core paradigm that humans are inherently bad, driven by unconsciousness and basic animal instincts such as sex, appetite, and survival.<sup>1</sup> That is, Freud views the human soul as a creature that is

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<sup>1</sup> Sigmund Freud, *An Outline of Psychoanalysis*, (New York: The Norton Library, 1949), P. 14-15. Lihat juga: Sigmund Freud, *A General Introduction to The Psychoanalysis*, (Clark University: Massachutes, 1920),. 175

only controlled by sexual libido which tends to be pessimistic.

This view of Freud greatly reduces the degree of humans to the degree of animals, which are only oriented to sexual desire. This is the wrong way of looking at and judging humans. Freud could not reach and understand an essential part of human structure. Because, in the view of Islam, humans are creatures who were created with the best of creation compared to Allah's creatures on the surface of this Earth.<sup>2</sup> Hamka emphasizes this in his *Tafsir al-Azhar*; according to him, humans are created by Allah in the best form, both outward and inward form. The shape of the body and the shape of the soul.<sup>3</sup>

Based on the explanation above, this paper discusses Hamka's criticism of Sigmund Freud's psychoanalytic theory, how Hamka views the concept of the soul as human essence, and what solutions he offers in the world of psychology, especially Islamic psychology.

### Sigmund Freud's Theory of Psychoanalytic

Psychoanalysis, commonly called Analytical Psychology, is a theory that discusses the human structure for psychotherapy purposes. Therefore, this psychology departs from various psychological problems experienced by humans.<sup>4</sup> This psychology was founded by the Jewish psychologist Sigmund Freud; he assumed that the past causes the problems of human psychology and personality and that the subconscious and ridden by anxiety (anxiety-ridden).<sup>5</sup> The subconscious or unconscious nature of the human soul is the focus of Freud's discussion; therefore, Psychoanalysis focuses on one concept, "unconsciousness."<sup>6</sup> He calls this unconscious realm the term "*unconsciousness*"<sup>7</sup> because it touches the deepest structure of the human psyche. According to Freud, it is this region that controls the entire system of human behavior to a greater extent than one might expect. Indeed, the goal of psychoanalysis is to make the unconscious person aware. This, as Ruth Snowden, a British psychologist, explains

<sup>2</sup> See: QS. *At-Tiin* 95: 4.

<sup>3</sup> Hamka, *Tafsir al-Azhar*, (Depok: Gema Insani, 2019). Vol. 9., 618

<sup>4</sup> Muhammad Faiz Al Afify, *Konsep Fitrah Sebagai Paradigma Psikologi Islam*, In *Journal of Tsaqafah*, volume-14, Nomor 2, November 2018, 289

<sup>5</sup> David A. Statt, *The Concise Dictionary Of Psychology*, (New York, Routledge, 1998.),108

<sup>6</sup> Dwi Susanto, *Pengantar Teori Sastra*, (Yogyakarta: CAPS, 2012), 55-57

<sup>7</sup> Sigmund Freud, *Studies in Hysteria*, terj. A.A. Brill, (Boston: Beacon Press Beacon Hill, 1950).

in her book *Freud: A Beginner's Guide*:

"Sigmund Freud emphasized the importance of the unconscious mind, and a primary assumption of Freudian theory is that the unconscious mind governs behavior to a greater degree than people suspect. Indeed, the goal of psychoanalysis is to make the unconscious conscious." [Freud: A Beginner's Guide, p.127].<sup>8</sup>

Therefore, in Freud's view, humans are only seen as beings who are controlled by the unconscious system within themselves and are largely determined by their past.<sup>9</sup>

Sigmund Freud explained that psychoanalysis is used as a method to cure psychological disorders caused by *neurosis*<sup>10</sup> patients. According to him, neurosis is due to religious factors; therefore, he views religion as an illusion and a neurosis that threatens human life.<sup>11</sup> Likewise, its adherents suffer from neurosis and are infantile. That is, religion, in Freud's view, will only damage the development of the human personality because religion is a sublimation process of the conflict that occurs in childhood between parents and children, which he calls the "Oedipus Complex."<sup>12</sup> The concept of the Oedipus Complex, according to Freud itself, is a description of the relationship of a child who loves his mother but feels that there is a big obstacle in fighting against the authority and absolute power of the Father who dominates the mother. Then, according to him, this conflict-ridden relationship was repressed and sublimated as worship of the Father, who is regarded as the almighty God. Therefore, Freud concluded that motivation in religion is based solely on the sex drive.<sup>13</sup>

Freud's assumption that religious motivation is based on sexual libido is inseparable from his view of human nature. According to

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<sup>8</sup> See, Ruth Snowden, *Freud: A Beginner's Guide*, (London: Hodder & Stoughton, 2000), 127. See; Calvin S. Hall and Gardner Lindzey, *Theories of Personality*, (New York: Jhon Wiley and SOND, 1970), 130.

<sup>9</sup> David Matsumoto, *The Cambridge Dictionary Of Psychology*, (Cambridge: Cambridge University Press, 2009), 408.

<sup>10</sup> Dwi Susanto, *Pengantar Teori Sastra*, (Yogyakarta: CAPS, 2012), 55-57

<sup>11</sup> Abdul Rahman Barakatu, *Kritik Terhadap Pandangan Sigmund Freud; Agama dan Implikasinya terhadap Pendidikan*, In *Journal of Lentera Pendidikan*, Edisi-X, No 2, December 2007, 154

<sup>12</sup> Abdul Rahman Barakatu, *Pandangan Sigmund Freud Terhadap Agama*, in *Journal of Lentera Pendidikan*, Edisi-IV, Tahun 2002, 1.

<sup>13</sup> Abdul Rahman Barakatu, *Kritik Terhadap Pandangan Sigmund Freud; Agama dan Implikasinya terhadap Pendidikan*, in *Journal of Lentera Pendidikan*, Edisi-X, No 2, December 2007, 158

Freud, humans have three psychic structures (soul), namely: *id*,<sup>14</sup> *ego*<sup>15</sup> and *super ego*.<sup>16</sup> Which of these three<sup>17</sup> human psychic structures have three levels of consciousness as well, namely: *Consciousness*, *preconsciousness*, and *unconsciousness*.<sup>18</sup> These three areas of consciousness can be described as "icebergs" in the vast ocean.<sup>19</sup> This

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<sup>14</sup> *Id* is the most basic part of the human personality, it is a storehouse of basic human needs. This system is in the form of a kind of initial energy, original, spontaneous, impulsive, irrational, seeking self-interest, oriented to material pleasures, and avoiding various unpleasant things, containing desires that are not necessarily in accordance with the norm. If this impulse is satisfied, it will reach a state of pleasure, if it has not been achieved then with all power will seek satisfaction. "*The Id is the "it wants me to" or "the Id impels me to" portion the personality"*. See, Ives Hendrick, *Fact and Theories of Psychoanalysis*, (New York: Delta Book, 1958), 92.

<sup>15</sup> *Ego* is the part of the personality that is in contact with the world of reality that exists outside of itself. Here the Ego acts as an "executive" who commands, regulates and controls the personality, so the process is exactly like the "manager" who always controls the course of the Id, Super ego and the outside world. See, David A Lemming (ed), *Encyclopedia of Psychology and Religion*, (New York: Springer, 2010), 273-274. Ego can also be analogized as the ability of the brain or reason that guides humans to find solutions to problems through reasoning.

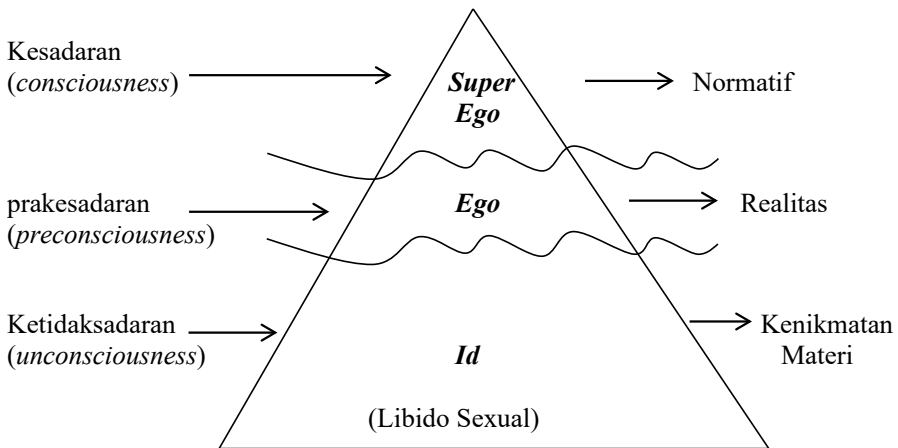
<sup>16</sup> *Super Ego* is a sociological aspect of personality, a personality system that contains various values and rules that are evaluative in nature. See, Alan E Kazdin (ed), *Encyclopedia of Psychology, Vol VII*, (New York: Oxford University Press, 2000), p. 517. The super ego acts as an ideal, in accordance with the various moral norms of society. It is the filter of the sensor of good-bad, right-wrong, whether something the Ego does on the impulse of the Id or is a filter of both personality systems. The super ego system demands the ideal of behavior by obeying the moral system of the environment. Ives Hendrick, *Fact and Theories of Psychoanalysis*, p. 92. It is analogous to a small heart that is formed through a process of internalization with the social environment and various moral values. This system consists of a small heart and an ideal Ego. See: Little heart punishes people by giving a sense of sin, while the Ego-ideal rewards people with pride in themselves. See; Anthony Bateman, *Introduction to Psychoanalysis: Contemporary Theory and Practice*, (London: Routledge, 1995), p. 35-36. It means, the main function of this system is to control the *Id*, direct the *Ego* to goals that are in accordance with morals rather than reality, and encourage individuals towards perfection. Likewise, when a hungry human needs to eat, hunger is the work of the Id, which decides to seek and obtain and carry it out is the work of the *Ego*, while the consideration of good and bad ways to find food is the work of the *Super ego*.

<sup>17</sup> Sigmund Freud, *On Creativity and Unconscious*, (New York: Harper & Row, 1958), p.15, Calvin S. Hall and Gardner Lindzey, *Theories of Personality*, (New York: John Wiley and Sons, 1970, Cet.II), p. 59. See, Ives Hendrick, *Fact and Theories of Psychoanalysis*, (New York: Delta Book, 1958), 92. Translations of Freud's three systems of psychoanalysis are the most widely agreed upon in translating works Freud. See: David A Lemming (ed), *Encyclopedia of Psychology and Religion*, (New York: Springer, 2010), p. 421. See also: Karl Mannheim. et.all, *Sigmund Freud: An Introduction*, (London: Routledge & Kegan Paul Ltd., 1950), 9-14

<sup>18</sup> Salvatore R. Maddi, *Personality Theories: A Comparative Analysis*, (USA: The Dorsey Press, 1968). p. 30-38. See: Sigmund Freud, *Studies in Hysteria*, terj. A.A. Brill, (Boston: Beacon Press Beacon Hill, 1950).

<sup>19</sup> J. P. Guilford, *Humanistic Psychology*, dalam Raymond J. Corsini (ed), *Encyclopedia of Psychology*, Volume II, 177

iceberg analogy compares consciousness (consciousness) to the visible part and it is very small when compared to the invisible part. Below the surface of the sea there is a part of preconsciousness. And the biggest and deepest part is the unconscious.<sup>20</sup> The psychic structure (soul) of humans and the area of consciousness according to Freud can be shown in the following scheme:



### Freud's View on Structure of Human Soul

From this scheme, it can be seen that Freud views the structure of the human soul as vertically downwards (*top down*).<sup>21</sup> That is, from the top (consciousness) to the bottom (subconscious/unconscious). Starting from consciousness (*consciousness*), then pre-consciousness (*preconsciousness*), and unconsciousness (*unconsciousness*). In line with that, the order of the dimensions of the soul is also successively from top to bottom, starting from the super ego then ego and id.

Super ego is in the realm of consciousness (*consciousness*). It is a "normative consciousness",<sup>22</sup> and demands the ideal of behavior with obedience to the moral system of the environment, or standards accepted by society.<sup>23</sup> The superego applies the principle of ideality.

<sup>20</sup> Sarlito W Sarwono, *Berkenalan dengan Aliran-aliran dan Tokoh Psikologi*, (Jakarta: PT. Bulan Bintang, 2002), 155.

<sup>21</sup> Baharuddin, *Paradigma Psikologi Islam*, (Yogyakarta: Pustaka Pelajar, 2007), 296.

<sup>22</sup> David A. Statt, *The Concise Dictionary Of Psychology*, (New York: Routledge, 1998), 108.

<sup>23</sup> Hanna Djumhana Bastaman, *Integrasi Psikologi dengan Islam: Menuju Psikologi Islami*, (Yogyakarta: Pustaka Pelajar, 1995), 31.

The superego develops from the ego, because the ego in fulfilling the id's impulses in dealing with the reality principle must consider the ethical-normative environment. In turn, adaptation, accommodation, and internal modification occur and develop into the super ego.<sup>24</sup>

Meanwhile, the ego is in two areas at once; partly in the area of consciousness (consciousness), and partly in the area of pre-consciousness (preconsciousness). The ego in the realm of consciousness contains the principle of reality while the ego in the realm of preconsciousness contains "latent elements" that can be reminded and reappear at any time. The ego contains traumatic experiences that are pushed to the threshold of preconsciousness. This happens because the ego becomes a bridge for the id to realize its impulses in the real world or reality. Therefore, the ego is "*awareness of the reality of life*"<sup>25</sup>

Meanwhile, the *id* exists and resides in the realm of the unconscious.<sup>26</sup> The id is the inner world (soul dimension) that is hidden in the subconscious (unconsciousness), and has no direct relationship with the real world (reality) or the conscious (consciousness). The id contains various primitive and sexual impulses that Freud called "*libido sexual*"<sup>27</sup> or sex instincts that come from the eros instinct, as well as traumatic experiences that are repressed, violently turbulent, dynamic, wild, energetic and never subside.<sup>28</sup> These are all that move people to do things and are the source of the psychic energy of the ego and super ego. The id is a kind of initial energy, impulsive, irrational and self-interested. The id is oriented to "*material pleasures*"<sup>29</sup> and rejects all unpleasant things. This is then seen as the ruler and driver for human behavior.<sup>30</sup> That is, humans in Freud's view are biological beings who are controlled by the id system which is in the realm of unconsciousness. In short, Freud views human nature as bad, wild, full of sexual desire (*libido sexual*) which comes from the eros instinct, because its orientation is only to material pleasures.

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<sup>24</sup> Baharuddin, *Paradigma Psikologi Islam*, (Yogyakarta: Pustaka Pelajar, 2007), p. 298.

<sup>25</sup> *Ibid.*

<sup>26</sup> Baharuddin, *Paradigma Psikologi Islam*....p. 297.

<sup>27</sup> *Ibid.*, p. 299.

<sup>28</sup> Karl Mannheim. et.all, *Sigmund Freud: An Introduction*, (London: Routledge & Kegan Paul Ltd., 1950), p. 9-14.

<sup>29</sup> Hanna Djumhana Bastaman, *Integrasi Psikologi dengan Islam: Menuju Psikologi Islami*, (Yogyakarta: Pustaka Pelajar, 1995), p. 31.

<sup>30</sup> Baharuddin, *Paradigma Psikologi Islam*, (Yogyakarta: Pustaka Pelajar, 2007), p. 309

This of course greatly simplifies the complexity of man himself. Thus, with this theory Freud equated humans with animals that move only on the basis of instinct. As stated by Agus Sujanto that:

“According to psychoanalysts, especially Freud, they believe that humans are not creatures that are different from animals, let alone superior. It comes from animals, it even has a closer relationship with certain types of animals”<sup>31</sup>

Therefore, Agus Sujanto concluded that the concept of man in Sigmund Freud’s psychological analysis was heavily influenced by Charles Darwin’s theory of evolution.<sup>32</sup> This description provides support that humans in Freud’s view are a family of animals. Because he is an animal, what is in his soul is also not much different from an animal. Because both are controlled by sexual urges (*sexual libido*)<sup>33</sup>. So, the main theme (fundamental idea) of the discussion of the human psyche in Sigmund Freud’s psychological analysis is “libido” or “*libinal energy*”.<sup>34</sup> He derives this libido energy from animals. According to Karl Mannheim, the nature of the origin obtained from the animal is of two kinds, namely “libido or eros” in the form of a life instinct towards preservation and reproduction; the main thing is the encouragement of sex or sexual libido. Second, “thanatos” (dead instinct), namely energy that seeks to encourage humans to defend themselves in an inorganic state.<sup>35</sup>

In other words, Sigmund Freud argued that the initial energy that drives human behavior comes from the id which is located deep in the subconscious (*unconsciousness*). The energy is in the form of motivation for human life that comes from aggression and *sexual libido*,<sup>36</sup> which contains various primitive and animal sexual impulses. That is, sexual libido in this id is the most powerful driving force that drives all human activities, including religious behavior. Therefore, the method used by Freud to eliminate various mental illnesses caused by a person’s

<sup>31</sup> Agus Sujanto, *Psikologi Umum*, (Jakarta: Bumi Aksara, 1993), p.129.

<sup>32</sup> *Ibid*,

<sup>33</sup> Baharuddin, *Paradigma Psikologi Islam*, (Yogyakarta: Pustaka Pelajar, 2007), p. 299.

<sup>34</sup> Ernest R. Hilgard, *Introduction to Psychology*, (New York: HBW, Inc, 1962), p. 154-155.

<sup>35</sup> Karl Mannheim. et.all, *Sigmund Freud: An Introduction*, (London: Routledge & Kegan Paul Ltd., 1950), p. 28.

<sup>36</sup> Sigmund Freud, *A General Introduction To The Psychoanalysis*, (Massachusetts, Clark University, 1920), p. 175. See; David a. Statt, routledge, *The concise...* 108. See also, Gerrig, Richard J & Zimbardo, *Glossary ...* p. 75.



psychological stress is by being pressed into his subconscious. So, it is natural that Freud used the sexual libido in this id as a tool to treat human mental illness.

It is very clear here, that Freud views humans as helpless animals. Because, only controlled by instinctive drives, primitive lust and sexual libido drives and childhood<sup>37</sup> traumatic experiences, contained in the id. Although the psychic structure (soul) of humans consists of three aspects, namely the id, ego and superego, the id is the holder of the energy source and the main driver of human behavior. Humans are seen as victims of the game of sexual libido which is channeled and controlled by the id with the principle of physical pleasure to fulfill their needs and to avoid pain. This view places humans as individuals who are bound by libido and unable to get out of the bondage of sex, so that religious activities are basically sex. Humans do not have personal freedom to determine their own destiny and life. Religious life is not a choice but a result of the traumatic experiences of children described in the *Oedipus Complex*.<sup>38</sup>

Thus, humans do not have free will. Humans seem to be irrational beings whose whole mentality and passions are subject to the will of the subconscious (unconsciousness). Rationality and intellectuality are only illusions that cannot free humans from the grasp of their subconscious instincts.<sup>39</sup>

This is certainly contrary to Islam, which recognizes the urge to believe in, worship and obey Allah.<sup>40</sup> Although Islam does not deny the existence of sexual needs and tendencies to aggression in humans. But this does not have to control humans, he can be subdued with the awareness of his human soul in the form of reason that has the power of movement and perception as mentioned by Ibn Sina.

Unlike Freud, Islam recognizes the existence of a human spiritual dimension. The relationship between the nafs, reason, heart and spirit that has been mentioned above is a dynamic relationship that influences each other. In addition, there is also the nature of human internal guidance to recognize, acknowledge and serve God.<sup>41</sup> This is

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<sup>37</sup> Lihat: Salvatore R Maddi, *Personality Theories: A Comparative Analysis*, (New York: The Dorsey Press, 1968), p. 37-38.

<sup>38</sup> Abdul Rahman Barakatu, *Kritik Terhadap Pandangan Sigmund Freud..* p. 159

<sup>39</sup> Yasien Mohamed, *Insan yang Suci*, Terj. Fitra: *The Concept of Human Nature*, (Bandung, Mizan, 1997), p. 172

<sup>40</sup> *Ibid*,

<sup>41</sup> Kritik terhadap psikologi analisis Sigmund Freud also stated by Malik Badri in

of course contrary to the nature of humans who are intelligent and have faith in religion.<sup>42</sup>

### Hamka's Critique on Sigmund Freud's Theory of Psychoanalytic

The theory put forward by Sigmund Freud regarding his psychoanalysis above has been criticized by many scientists, especially Muslim scientists. One of the criticisms came from Abdul Malik Karim Amrullah or commonly known as Buya Hamka. He can be regarded as one of the Indonesian Muslim thinkers who was reckoned with in his time.<sup>43</sup> He is one of a hundred influential figures and changes in Indonesia in the 20th century.<sup>44</sup> He criticized Sigmund Freud's views on his psychoanalytic theory in his book "Tafsir al-Azhar". His criticisms can be seen in volumes "two,<sup>45</sup> three,<sup>46</sup> four,<sup>47</sup> five,<sup>48</sup> six,<sup>49</sup> seven,<sup>50</sup> nine,<sup>51</sup> Tafsir al-Azhar.

As explained above that the main theme (fundamental idea) from the discussion of Sigmund Freud's psychoanalytic theory is "libido sex" or "libinal energy" which originates from the Id and lies deep in the subconscious (unconsciousness). Energy libido sex, it contains a variety of primitive sexual urges and animal sexual urges which he then makes as a driver of human behavior as well as a tool to treat human mental illness.

This, as explained by Hamka that in Freud's investigation of various diseases of abnormal people, by conducting psychoanalysis, according to him more than 70% was due to sex. That's why, said Hamka, according to Freud, libido should be trained or what Hamka

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the book *the dilemma of Muslim psychologist* p. 36-49

<sup>42</sup> Hanna Djumhana Bastaman, *Integrasi Psikologi dengan Islam: Menuju Psikologi Islami*, (Yogyakarta: Pustaka Pelajar, 1995), p. 50.

<sup>43</sup> Ema Yudianti, *Dinamika Jiwa Dalam Perspektif Psikologi Islam*, in *Journal JIA*, Th XIV, No 1, June 2013, p. 45

<sup>44</sup> Floberita Aning S, *100 Tokoh Yang Mengubah Indonesia, Biografi Singkat Seratus Tokoh Yang Berpengaruh Dalam Sejarah Indonesia Di Abad 20*, (Jakarta: Pt. Buku Kita. Cet. III, 2007), p. 81.

<sup>45</sup> Hamka, *Tafsir al-Azhar*, (Singapura: Pustaka Nasional PTE LTD, 1982), Jil.2, p. 720 & 1070-1076 & 1239 & 1241

<sup>46</sup> *Ibid.*, Vol.3, p. 1794

<sup>47</sup> *Ibid.*, Vol.4, p. 3175-3176

<sup>48</sup> *Ibid.*, Vol.5, p. 3207 & 3598-3602

<sup>49</sup> *Ibid.*, Vol.6, p. 4048-4051 & 4107 & 4048

<sup>50</sup> *Ibid.*, Vol.7, p. 4869-4926

<sup>51</sup> *Ibid.*, Vol.9, p. 7004

calls the "hidden desire" to have sex. Theories of religious teachings that always limit and curb the relationship between men and women are the cause of "disease" in the soul itself. Therefore, Freud views that one should train oneself so as not to be pressured by such matters (religion), should be spent by giving freedom of association to men and women which has implications for free sex.<sup>52</sup> And so on, so that all activities of human life, including human dreams according to Freud are based on *Libido, Sex, loving mother, having sex and others*, stated by Hamka.<sup>53</sup>

This view has drawn warm criticism from Hamka, because it places humans as individuals who are bound by libido like animals that are unable to get out of the bondage of sex. Thus, according to Hamka, Freud wanted to strip humans of their humanity that had been glorified for thousands of years. Just as his friend Marx (who is equally Jewish) philosophizes that the origin of all life's contradictions is from the stomach, Freud answered that it came down a little from the stomach, namely the genitals.<sup>54</sup> Hamka's criticism was confirmed by the father of Islamic psychology, Prof. Dr. Malik Badri, in his book *The Dilemma of Muslim Psychology* he gives a sharp critique of the psychoanalytic view that tends to demean humanity.<sup>55</sup> Therefore, according to Badri, Sigmund Freud's psychoanalytic theory teaches that humans are just animals that act on sexual-aggressive impulses from their subconscious. From here he built his psychotherapy by bringing the mentally ill person out of the subconscious into his conscious.<sup>56</sup>

Therefore, according to Hamka, Sigmund Freud's assumption is a theory, not a definite law. It is only the result of investigation, of possibilities; not certainty. So is Darwin's theory! In the scientific field there is a vast difference between "theory" and "laws" or "theorems", or "axioms" that cannot be disputed. A scientific theory can be improved again, it can even be refuted by the results of the investigation and become another theory as well.

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<sup>52</sup> Hamka, *Tafsir al-Azhar*, (Singapura: Pustaka Nasional PTE LTD, 1982), Vol.7, p. 4926-27.

<sup>53</sup> Vol.5, p. 3599

<sup>54</sup> Vol.7, p. 4869

<sup>55</sup> Hasyim Muhammad, *Dialog antara Tasawuf dan Psikologi*, (Yogyakarta: Walisongo Press dan Pustaka Pelajar, 2002), p. 16.

<sup>56</sup> Vol. 3, p.1794

Furthermore, Hamka views that Freud's theories about the soul, about dreams, about libido, about sex, about the love of Oedipus and so on, after being studied in depth, are nothing but symptoms of Freud's own soul who gave up his hatred for religion, especially Christianity.<sup>57</sup> Because, in Christianity it is taught that intercourse is unclean or a sin, and marriage is not a life that is commendable in religion. That is, a more holy life is to not marry. Because of this, there must be a symptom in the soul that leads to being unhealthy, said Hamka.<sup>58</sup>

Because of this hatred of Christianity, Freud created his own concept of religion. According to Freud religious motivation is based on the sex drive. Freud reinforced his assumption by putting forward the theory of *Oedipus*,<sup>59</sup> Hamka stated.

### Hamka's Theory of an-Nafs

Based on this theory, Hamka said that Freud did not want to admit everything related to the unseen (metaphysics). Thus, the soul is analyzed not from the essence of the soul itself; but from the traces and symptoms of the soul.<sup>60</sup> Because of this, according to Hamka, Freud's theory is not absolutely correct and has not yet reached the scientific peak of psychology. Because, Freud's ability with his psychoanalysis was only limited to his investigation of abnormal souls and psychopaths, and he admitted that himself. Freud never presented his analysis of the soul that is "*muthmainnah*" (nafs al-muthmainnah), the soul that has reached its calm, and such people exist in Europe itself, said Hamka.<sup>61</sup> Hamka's view, emphasized by Hasyim Muhammad in his book "*Dialogue between sufism and psychology*" he states that the psychoanalytic theory which views almost all human behavior is only determined by this unconscious factor (Id), actually in the view of Sufi psychology the unconscious factor (Id) is the *nafsul ammarah* which

<sup>57</sup> <https://insists.id/prof-dr-malik-badri-psikologi-modern-tidak-netral/>, (Accessed, 25 Juli 2022).

<sup>58</sup> Vol. 2, p. 1071

<sup>59</sup> Hamka's argument toward Freud's view, "*Once upon a time, a male human was born from his mother's belly, he grew bigger and more mature, then he fell in love with his mother. Because he loved his mother so much, he killed his father and had sex with his mother. In the end he regretted it and repented and made a religion.*" So religion is the scientific word of Jewish Professor Freud is because humans want to repent from intercourse! This is what is called the Oedipus theory. See, Vol.7, p. 4869.

<sup>60</sup> Vol.5, p. 3598

<sup>61</sup> Vol.5, p. 3600

is the lowest level of the human psyche.<sup>62</sup> That is, *nafsul mutmainnah* as the highest level of human psychology in the view of Sufi psychology has not been touched by Freud's research.

According to Hamka, the soul (an-nafs) as the essence of man itself is divided into 3 levels, namely: first, *lustl ammarah bissu'* contained in (Surah Yusuf verse 53) namely human lust, stomach lust and faraj lust, which cannot be separated. completely from humans.<sup>63</sup> According to him, this lust always commands and encourages the human soul to do evil, because such lust can be ridden by the devil, secondly, *lustl lawwamah* contained in (Sura al-Qiyamah, verse 2), namely inner pressure and regret because it has already been done. Later, because of self-experiences, because of following the lust of *ammarah bissu'*, which causes regret. Third, *lustl muthmainnah'* contained in (Surah al-Fajr verse 27), namely the soul that has reached its peace, after going through various experiences. This is where Hamka said the need for faith and remembrance, so that it combines the will of the heart that is clean from lust.<sup>64</sup>

*Nafsul mutmainnah*, according to Hamka, has two wings. The first wing is gratitude when you get riches and the second wing is patience when you get trials. It is this soul that is calm to receive good news (*basyiran*) or scary news (*nadziran*). Because, he has completely surrendered and put his trust in his Lord, has calmed down because he has reached faith (faith) in Allah SWT.<sup>65</sup> That is, here Hamka explains that a person will never be able to achieve peace of mind (*nafs al-muthmainnah*) without belief in religion, especially Islam. This is certainly different from the view of Freud above which views that religion is the cause of the emergence of neuroses that threaten human life.<sup>66</sup> Likewise, its adherents are neurotic and infantile.

Hamka, as reinforced by psychosomatic experts in Indonesia, namely Prof. Dr. Aulia who stated that if a sick person really returns to his religious teachings, it is hoped that the illness will heal. He is of the opinion how great the influence of the teachings of Tawhid,

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<sup>62</sup> Hasyim, *Dialog* .....p. 17. See next: Akhmad Kholil, *Merengkuh Bahagia Perspektif Tasawuf dan Psikologi*, (Malang: UIN-Maliki Press, 2007). P. 33

<sup>63</sup> Vol.5, p. 3665

<sup>64</sup> Vol.5, p. 3761

<sup>65</sup> Hamka, *Tafsir al-Azhar*, (Depok: Gema Insani, 2019). Vol.9, p.576

<sup>66</sup> Abdul Rahman Barakatu, *Kritik Terhadap Pandangan Sigmund Freud; Agama dan Implikasinya terhadap Pendidikan*, In *Journal of Lentera Pendidikan*, Edisi-X, No 2, December 2007, p. 154

which contains sincerity, patience, pleasure, tawakkal and repentance, has a great effect on treating the pain of a Muslim's soul.<sup>67</sup> Likewise, described by Dr. Yusuf al-Qardhawi that there are five effects of monotheism on the life of a Muslim: First: Tawhid frees humans from all shackles, second: Tawhid makes a Muslim's personality balanced, third: Tawhid becomes a source of peace of mind for a Muslim, because it frees people from the bondage of feelings fear, worry, feelings of misgivings, sadness and anxiety, fourth: Tawhid is the source of the strength of the soul of a Muslim, fifth: Tawhid is the source of *ukhuwah* (brotherhood) and human equality.<sup>68</sup> Therefore, in his book *Modern Sufism*, Hamka provides a new perspective that according to Hamka, happiness is religion, and religion is aqidah. Good aqidah gives birth to happiness.

Prof. Dr. Aulia also strongly recommends treatment with prayer and prayer, said Hamka.<sup>69</sup> This is as confirmed by the research that has been carried out by Prof. Dr. Moh. Sholeh about tahajjud prayer therapy, he found that tahajjud prayer contains a large amount of meditation and relaxation aspects, and content that can be used as a stress reliever coping mechanism.<sup>70</sup> So, by believing in Allah (Tawhid) and doing therapy in the form of prayer as a medium for remembering Allah (Zikrullah), the soul really feels calm (*muthmainnah*). As emphasized by Hamka that this is where faith and remembrance are needed, so that the will of the heart is clean from the impulse of lust, in order to achieve the pleasure of Allah SWT with that peace.<sup>71</sup> Therefore, mental health conditions are difficult to realize if a person's soul is dirty. A person who wants to get mental health, while he is covered in many sins, then the only way for it is to "purify the soul." Cleansing his soul from all sins and bad deeds is the way to attain mental health.<sup>72</sup>

From this, it can be concluded that Hamka's approach in restoring the soul to calm (*muthmainnah*) and health in the heart is through Sufism. This is as stated by Hamka.

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<sup>67</sup> Vol.6, p. 4107

<sup>68</sup> Yusuf al-Qardhawi, *Haqiqah at-Tauhid*, (Kairo: Maktabah al-Wahbah, 1990). See. M. Kholid Muslih, et.al, *Worldview Islam: Pembahasan tentang Konsep-Konsep Penting dalam Islam*, (Ponorogo: Pusat Islamisasi Ilmu dan UNIDA Gontor Press, 2018), h..34-37.

<sup>69</sup> Hamka, *Tasawuf Modern*, (Jakarta: Republika, 2015), p. 57-58.

<sup>70</sup> Vol.4, p. 3176

<sup>71</sup> Moh. Sholeh, *Terapi Shalat Tahajjud*, (Bandung: Noura, 2016), p.7.

<sup>72</sup> Hamka, *Tafsir al-Azhar*, (Depok: Gema Insani, 2019). Vol. 3, p. 93

"If cleansing (*sufism / tazkiyat al-nafs*) is always carried out, and if heart disease comes and suddenly dares to take medicine no matter how bitter it is, then high quality heart health will be achieved, faith that is pleasing to Allah."<sup>73</sup>

Meanwhile, the main points of Sufism that Hamka describes in his monumental work "*Tafsir al-Azhar*", include: *taubah*, *zuhd*, *tawakkal*, *ridhā*, *wara'*, *qanā'ah*, and *mahabbah*. Therefore, Hamka's interpretation is more *akhlaqy tasawuf*. To achieve optimal happiness, according to Hamka, humans must identify their own existence first by performing self-purification (*tazkiyat al-nafs*) as the first step that must be done, in the science of Sufism. Meanwhile, according to Hamka, the steps in *tazkiyat al-nafs* itself are to do *takhalli*, *tahalli* and *tajalli*.<sup>74</sup> From this, it can be concluded that the teachings of Sufism packaged by Hamka are the most appropriate answer to the diversity needs of modern humans. How the Sufism paradigm that he introduced, was able to falsify the spiritual thirst they experienced. Moderate in worldly affairs, Hamka takes care of the body by living a simple life, and keeps his heart free from the demands of worldly passions.<sup>75</sup> Because, according to Hamka, happiness itself is in the victory of fighting lust and restraining his excessive will.<sup>76</sup>

From this point of view, psychoanalytic psychology differs from Islamic psychology, psychoanalytic psychology views religious people as people suffering from mental illness. This can be understood because the psychology school does not recognize religion as a need for the human soul, but instead considers religion as a disorder and mental illness.<sup>77</sup> Meanwhile, Islamic psychology builds the concept of human structure based on a metaphysical understanding of religion and the meaning of the verses of the Qur'an which can accommodate this concept as long as it can be placed proportionally in the structural system of the human soul.<sup>78</sup>

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<sup>73</sup> Zamzami Sabiq, *Konseling Sufistik: Harmonisasi Psikologi dan Tasawuf dalam Mewujudkan Kesehatan Mental*, *Journal Anil Islam*. Vol. 9. No. 2, December 2016, p. 349.

<sup>74</sup> Masrur, *Pemikiran dan Corak Tasawuf Hamka dalam Tafsir Al-Azhar*, *Jurnal Medina-Te* Vol. 14. No. 1, June 2016, p. 15.

<sup>75</sup> <https://alif.id/read/ahra/warisan-tasawuf-buya-hamka-b239095p/>

<sup>76</sup> Hamka, *Tasawuf Modern*, (Jakarta: Republika, 2015), p. 19

<sup>77</sup> Baharuddin Hasibuan, *Paradigma Psikologi Islami: Studi tentang Elemen Psikologi dari al-Qur'an*, (Yogyakarta: Pustaka Pelajar, 2004), p. 146.

<sup>78</sup> Dedy Irawan, *The Urgency of Religious Education and its Implications for the Concept of Human in the Islamic Worldview*, *Journal At-Ta'dib*. Vol. 15. No. 1, June 2020, p. 93.

In this regard, it is interesting to observe the expression of Allen E. Bergin in one of his articles entitled "Psychoteraphy and Religious Values," in which he states that recently, values, especially religious values, have become a hot issue. increasingly prominent in the field of psychology The discourse pendulum has begun to move away from naturalism, agnosticism, and even humanism, which have dominated in the field of life for most of this century.<sup>79</sup>

Observing the above problems, Malik Badri invites Muslim psychologists not to tend to use theories of psychology in the West without considering the psychological values contained in the Qur'an and hadith in Islam.<sup>80</sup> As the solution offered by Hamka with Sufism as a medium for purifying the soul in order to achieve peace in the soul (*nafs al-muthmainnah*).

### Conclusion

From the explanation above, it can be concluded that the psychoanalytic theory of Sigmund Freud above, in Hamka's view is just a theory and not a definite law. It is only the result of investigation, of possibilities; not a certainty which is far different from the "laws" or "theorems", or "axioms" which are indisputable. A scientific theory can be improved again, it can even be refuted by the results of the investigation and become another theory as well. Because of this, according to Hamka, Freud's theory is not absolutely correct and has not yet reached the scientific peak of psychology. Because, Freud's ability with his Psycho Analysis is only limited to his investigation of abnormal souls and Psychopad and he admits it himself. Freud never put forward his analysis of the "*Muthmainnah*" (*Nafs al-Muthmainnah*) soul, the soul that reaches its peace, and such people exist in Europe itself, said Hamka. Meanwhile, the solution offered by Hamka to return the human soul to a calm and happy soul (*Nafs al-Muthmainnah*) is by tasawuf or purification of the soul (*tadzkiyat al-nafs*).

Observing the problems above, of course, we as Muslims should not necessarily accept Sigmund Freud's psychoanalytic theory, which requires an Atheist worldview by swallowing it raw. This is because Islam itself already has a comprehensive standard of psychology,

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<sup>79</sup> Allen E Bergin, *Psychoteraphy and Religious Values*, M. Darmin Ahmad dan Afifah Inayati (terj), "Psikoterapi dan Nilai-nilai Religius" dalam *Ulumul Qur'an*, No. 4 Vol. V, 1994, p. 4-5. See: Muzakkir, *Tasawuf dan Kesehatan (Psikoterapi dan Obat Penyakit Hati)*, (Jakarta: Prenadamedia, 2018), p.4.

<sup>80</sup> Hasyim, *Dialog* .....p. 16.



which is sourced from the Qur'an and hadith. This is because the foundation is sourced from Allah SWT who knows more about human essence than humans themselves.

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