
The Concept of Ma'rifatun Nafs and Self Knowledge: Comparative Study of the Thoughts of Al Ghazali and Sigmund Freud

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Abstract

Self-knowledge is a successful understanding of important things about oneself which helps in efforts to build a good and positive attitude towards oneself, to accept and develop oneself. The main attention is directed to the introduction of personality, recognition of self-potential and being able to map oneself regarding one's own strengths and weaknesses. The understanding of self-knowledge can be found in many perspectives, this time it will be discussed according to Al Ghazali's view from an Islamic point of view, and from a psychological perspective, namely Sigmund Freud, both of whom have something in common with their thoughts. The purpose of this research is to know the concept of ma'rifatun nafs and self-knowledge according to Al-Ghazali and Sigmund Freud, both of whom are figures of psychology from Eastern and Western cultures who have different characteristics. This type of research is library research with primary and secondary data collection methods and documentation. Data analysis used qualitative analysis. The results of the study stated that ma'rifatun nafs according to Al Ghazali includes three human characteristics, namely shifatul baha'im, shifatusy syayathin, and shifatul malaikah. Meanwhile, according to Sigmund Freud, self-knowledge by understanding one's psychological processes includes the conscious, preconscious, and unconscious levels. Ways to know yourself include self-introspection, knowing your outer self, knowing your inner self, always remembering the purpose of creation, monitoring yourself and asking for the opinions of others.

Keywords: Ma'rifatun Nafs, Self-Knowledge, Al Ghazali, Sigmund Freud.

Abstrak

Mengenal diri merupakan suatu keberhasilan memahami hal-hal yang penting tentang diri sendiri yang membantu dalam usaha membangun sikap baik dan positif pada diri sendiri, mau menerima dan mengembangkan diri. Perhatian utama diarahkan pada pengenalan tentang kepribadian, pengenalan potensi diri dan dapat memetakan tentang diri sendiri perihal kekuatan dan kelemahan diri sendiri. Pemahaman mengenai mengenal diri terdapat dalam banyak sudut pandang, kali ini akan dibahas menurut pandangan Al Ghazali dari sudut Islam, dan dari sisi psikologi yakni Sigmund Freud, yang mana keduanya memiliki persamaan terhadap suatu pemikiran mereka. Adapun tujuan penelitian adalah mengetahui konsep ma'rifatun nafs dan self-knowledge menurut Al-Ghazali dan Sigmund Freud yang mana keduanya merupakan seorang tokoh ilmu psikologi dari budaya Timur dan Barat yang memiliki karakteristik yang berbeda. Jenis penelitian ini adalah penelitian studi pustaka (*library research*) dengan metode pengumpulan data primer dan data sekunder serta dokumentasi. Analisis data menggunakan analisis kualitatif. Hasil penelitian menyebutkan bahwa ma'rifatun nafs menurut Al Ghazali meliputi tiga sifat manusia yaitu shifatul baha'im, shifatusy syayathin, dan shifatul malaikah. Sedangkan menurut Sigmund Freud, pengenalan diri dengan memahami proses kejiwaan seseorang meliputi tingkatan sadar (*conscious*), prasadar (*preconscious*), dan tidak-sadar (*unconscious*). Cara mengenal diri sendiri meliputi intropeksi diri, kenali diri zahir, kenali diri batin, selalu ingat tujuan penciptaan, memantau diri dan meminta pendapat orang lain.

Kata Kunci: Penyembuhan pribumi Jawa, kesehatan fisik dan mental.

INTRODUCTION

Humans were created by Allah SWT to the natural world to have a specific purpose, namely to worship Allah, and to become leaders on earth (khalifah fil ardhi). However, along the way, the tasks given to humans are misused by following the lusts whispered by the devil so that humans cannot carry out the mandate as well as possible. In fact, if humans understand that Allah SWT has created this world, then all their steps are always adjusted to the Shari'a dinullah (Fauzi et al., 2020: 22). Human duty is to worship sincerely, because God does not need humans but humans who need Him. God created something, surely that something has a use/function, including the human being himself. Humans were created by Allah as the most perfect creatures on earth, so humans are automatically leaders (khalifah) who will later be held accountable. Being caliph means that humans are in charge of being Allah's representatives on earth and are responsible for what they do on earth. If humans can carry out their functions as caliphs properly, then the unity of humans and the universe can be maintained properly (Afrida, 2018: 56; Subhi, 2020).

In the Islamic scientific tradition, soul studies receive important attention. The soul in the view of the scholars as a part that is first known by a human being. The soul is a part of metaphysics that drives all physical activities carried out by humans, so Islam views the position of the soul as higher than the physical dimension (Suriansah, 2021: 35). The study of the soul is an interesting matter to discuss, how Islam explains the soul both from its existence, potential and essence. In this case, the dimension of the soul is part of the Kauniyah verses where the role of the mind becomes the main one. Apart from making it easier for humans to know their own existence, the most important thing is to know their soul and make it easier for humans to know their God (ma'rifatullah) (Zuhara, 2018: 45).

Humans sometimes study ma'rifatullah without starting to understand more deeply who they really are (ma'rifatun nafs). Finally, people will find hopelessness or confusion in thinking. According to Nasaruddin Umar (in Fauzi et al., 2020: 24) explains that signs have reached a higher level of understanding when they realize themselves in five situations, namely always feeling lost by the Cause of Loss, namely Allah; always feel lucky by the Cause of Luck, namely Allah; always feel blessed by the Cause of Grace, namely God; always feeling narrow by the Cause of Narrowness, namely Allah; always feel relieved by the Cause of Relief, namely Allah SWT.

The concept of ma'rifatun nafs is a study in Islam that aims to know oneself and God better. Meanwhile, in psychology it is often known as self-knowledge, namely knowing yourself. Many psychology figures discuss the soul or self, in this study will focus on the concept of self-knowledge according to one of the psychology figures, namely Sigmund Freud, who is famous for his theories about the human soul including psychological structures and psychological processes (Helmy, 2018: 106).

This study aims to determine the concept of ma'rifatun nafs and self-knowledge according to Al-Ghazali and Sigmund Freud, both of whom are figures of psychology from Eastern and Western cultures who have different characteristics. In the science of psychology, knowing oneself will make a person more able to control all behavior within himself, as well as when dealing with other people. Buya Hamka once said that knowing yourself is more difficult than understanding other people's personalities. Therefore, start to know yourself, then other people (Wicaksono, 2020).

This research is Library Research or library research (Mahmud, 2011: 31). This compares the thoughts of Al Ghazali and Sigmund Freud regarding Ma'rifatun Nafs and

Self Knowledge. Data sources in this research are primary data and secondary data. Data collection techniques are carried out with documentation. Data analysis used qualitative analysis techniques, namely descriptive analysis.

The method of research literature used to compile and describe about Javanese indigenous healing for physical and mental health. According to Mirzaqon & Purwoko (2017: 1-8) that the stages in library research are carried out through several stages, namely topic selection, information exploration, determining research focus, collecting data sources, preparing data presentation, and compiling reports. In this literature research using data collection techniques with the method of documentation. The documentation method is a method used to obtain data about a matter or variable in the form of books, journals, and relevant literature (Arikunto, 2010: 25).

DISCUSSION

1. Al-Ghazali's Biography

Al-Ghazali is not a foreign scholar in the Islamic world. As a thinker, Al-Ghazali has many titles, as a philosopher, theologian, jurist and Sufi in Western circles. Al-Ghazali is known by the name "Algazel". As a major figure, Al-Ghazali was the architect of Islamic development in recent times (Glasse, 1996: 106). His full name is Abu Hamid bin Muhammad bin Ahmad Al-Ghazali, his title is Hujjatul Islam, born in 450 H in Thus, a small town in Khurrasan (Iran). Al-Ghazali's words are sometimes pronounced Al-Ghazali (with two "z"). By doubling z, it is taken from the word "Ghazzal" which means a woolen yarn spinner. While the word Al-Ghazali (with one z) is taken from the word "Ghazalah" the name of the hometown of Al-Ghazali. This term is widely used (Hanafi, 1991: 135).

His father's name is not well known but his grandfather was a respected person in his time. His father died at a young age leaving him in the care of his mother and grandfather. When his father died, the education of his two sons, Muhammad and Ahmad, was entrusted to one of his trusted friends. He gave his two friends' children basic education and then sent them to private schools. The two children were able to memorize the Koran in a short time. After that, they started learning Arabic. They are then put into a free (independent) Madrasah. After some time, Al-Ghazali left the village of his birth to study in Zarzan (Durjan) and studied under a great scholar, Imam Abu Nasr Ismail. Al-Ghazali always recorded his lectures, but during a trip his notes and other items were robbed. Al-

Ghazali ventured to meet the head of the robbers to ask them to return his lecture notes which were not theirs. The note was returned to him because of this hopeful request (Al-Ghazali, 2003: 11-12).

While in Durjan, Al-Ghazali studied Fiqh and Arabic. From there he continued his studies to the city of Naishabur near Thus. Here he studied with a scholar, Imam Al-Juwaini who holds the title of Imam Al-Haramain who teaches various sciences. It was also here that he began to study various sciences very diligently, such as the science of logic, the science of kalam and what was necessary (Al-Ghazali, 1984: 9). All knowledge is properly mastered and understood by all the opinions of these scientific experts and gave rebuttals to the opponents and canceled their da'wah, so that the Imam al-Haramain himself gave Al-Ghazali the nickname as the ocean that swept away (Bahrūn al-Maghri). When Imam al-Haramain passed away in 478 H / 1085 AD, Al-Ghazali went to Askar to where the minister Nizamul Muluk was.

At the beginning of his career as a teacher, Al-Ghazali had kept doubts away. He rebelled to accept the truth of taqlid (taking for granted the knowledge taught by others). At the peak of his doubts while in Baghdad, the question that always hit his heart was whether belief in Allah could become a certain knowledge if Allah had to be worshiped (Othman, 1981: 40). This doubt caused him to fall ill. A doctor who came to treat him said that the disease was difficult to cure, because the disease did not come from outside but came from within. Therefore any external remedies will not work for him. Therefore he tried to treat his own illness by getting closer to God. Finally his efforts succeeded, he recovered from his illness. He is increasingly calm in his attitude and gets certainty about knowledge. He left all the luxuries, wealth, honor and family in Baghdad.

He moved to Damascus (Damascus-Syria) in 484 H, and in this city he contemplated, read and wrote, for about two years, with Sufism as his way of life. Then he moved to Palestine and here he continued to contemplate, read and write by taking his place in the Baitul Maqdis Mosque's room. After that his heart was moved to perform the pilgrimage to Mecca and Medina and after finishing he returned to the country of his birth, the city of Thus and there he continued as usual, seclusion and worship. This situation lasted ten years, since his move to Damascus and during that time he wrote his famous books, including *Ihya Ulum al-Din*.

Finally, after wading through the vast Ocean of life and diving into a very deep ocean of knowledge, he died in his homeland, Taberan on 14 Jumadil Akhir 505 H coinciding with December 19 1111 AD. Ibnu Jauzi tells the story of his death. He said, "On Monday morning before dawn Al-Ghazali got up from his bed, performed the morning prayer and then ordered a man to bring a shroud for him. After the cloth was given, he lifted it up to his eyes and then said, "God's orders are ordered to be obeyed". When he said that he stretched out his feet and a moment later he breathed for the last time. The Imam did not leave his sons, only daughters (Al-Ghazali, 1984:13).

2. Ma'rifatun Nafs According to Al-Ghazali

In Arabic, self-knowledge is called ma'rifatun nafs which means knowledge about ourselves. Ma'rifat means knowing, understanding, and experiencing various scientific objects in detail and systematically. Ma'rifatullah means to know, know, and live in depth the characteristics of Allah SWT in detail. The peak of ma'rifatullah is when a person has come to the realization that only Allah is the Ultimate Being as well as the Absolute Doer (Fauzi et al., 2020: 25). Ma'rifatullah according to al-Ghazali's concept is trying to get to know God as closely as possible which begins with the purification of the soul and constant remembrance of Allah, so that in the end one will be able to see God with his heart (Bahreis, 1981: 104).

According to al-Ghazali, a Muslim should understand that the truest beauty of love is when you love Allah SWT. The main foundation that must be built by a Muslim to reach the beauty of love is by knowing Allah (Gymnastiar, 2002: 2). For a Muslim ma'rifatullah is the provision to achieve the highest achievement in life. Conversely, without ma'rifatullah, it is impossible for a Muslim to have faith and firmness in life.

Ma'rifatun nafs can be defined as knowing, knowing, and being deeply aware of his state of being dissolved in the Ultimate Being and he no longer feels that he has anything, does not feel that he has his own actions. As long as someone still feels their ego, then they cannot be called ma'rifatun nafs. Thus, ma'rifatun nafs is actually ma'rifatullah. The Prophet said "Whoever knows himself, then he will know his Lord, and whoever knows his God then perish (mortal) himself".

Humans sometimes study ma'rifatullah without starting to understand more deeply who they really are (ma'rifatun nafs). Finally, people will find hopelessness or confusion in thinking. Signs have reached a higher level of ma'rifat when they realize themselves in five

situations, namely always feeling lost by the Cause of Loss, namely Allah, always feeling lucky by the Cause of Luck, namely Allah, always feeling blessed by the Cause of Grace, namely Allah, always feels narrowed by the Cause of Narrowness, namely Allah, always feels relieved by the Cause of Relief, namely Allah SWT (Nassarudin in Fauzi et al., 2020).

In tasawuf, the effort to appreciate ma'rifat to Allah SWT ma'rifatullah is the main goal and at the same time forms the core of tasawuf teachings. Imam al-Ghazali also quoted the hadith of the Prophet "man 'arafa nafsah faqad 'arafa rabbah" (whoever knows himself, he knows his God). Of course what Al-Ghazali means here is more than just an outward introduction of how big we are, how our anatomy is, what our faces look like, or the like. Nor are the attributes that we are wearing, such as position, social status, economic level, achievement, and so on. Deeper than that, what is meant by knowing oneself is trying to answer the basic questions Who am I and where did I come from? Where will I go, what is the purpose of my arrival and sojourn in this world, and where can true happiness be found? Here we are led to sort out what is essential within us and what is not. A series of simple questions but very complex. It takes self-reflection to answer these questions one by one. We may already know the answer very well, but we are not necessarily able to absorb it so that it animates our entire activity.

To recognize oneself, Al-Ghazali began his explanation by mentioning that in humans there are three types of characteristics, namely animal characteristics (shifatul baha'im), demonic characteristics (shifatusy syayathin), angelic characteristics (shifatul malaikah). The characteristics of animals are like many of us have encountered, animals are living things with routine biological needs that are exactly the same as humans. They sleep, eat, drink, mate, fight, and the like. Humans also have these tendencies, and even have an almost inseparable dependency. These traits are natural and in certain contexts necessary for survival. Second, the characteristics of Satan. Satan is a representation of ugliness. He is described as always inflaming evil, deceit, and lies. The same goes for people who have satanic traits. While the third, the characteristics of angels mean the qualities that always sail the beauty of Allah, praise Him, and obey Him totally. In short, animal happiness is when it is full, able to satisfy its own desires, or able to defeat opponents to fulfill its own interests. While the devil's happiness is when he succeeds in tricking others or producing evil. Meanwhile, angelic happiness is when we draw closer to Allah and all activities are a reflection of that closeness (Ghozali & Dewi, 2021: 191-206).

Al-Ghazali said that the human self is like a kingdom which is divided into four main structures, namely the soul as a king, reason as a prime minister, lust as a tax collector and anger as a policeman. Lust has the character to get as much benefit, enjoyment and profit as possible. It functions to fulfill individual needs and desires. While anger functions to protect against various threats or harm, it is therefore synonymous with a brave character, tends to be rough and tough. Both are important for human life. With lust man knows the need to eat, for example with anger, he understands the need to defend himself when attack threatens. But lust and anger must be placed under the control of reason and of course under the king (soul).

Nafs has ghariza potential. Gharizah in the etymological sense means instinct, instinct, innate nature and character. Many Islamic scientists have tried to reveal the secrets of the nafs, one of them is Al-Ghazali in one of his books written by Ihya Ulum al-Din. Al-Ghazali divides nafs into several levels, namely: Al-nafs al-ammara bi al-su (Ammarah Personality), Al-nafs al-lawwamah (Lawwamah Personality), and Al-nafs al-Muthmainnah (Muthmainnah Personality) (Farmawati & Hidayati, 2019: 20; Sharip et al, 2022: 75). In order to achieve a soul that is in complete control, Al-Ghazali emphasized that there is a hard struggle in spiritual cultivation (mujahadah) for the process of cleansing the soul or tazkiyatun nafs. A clear soul will trigger the emergence of divine light which guides humans to the best path for their steps. This shows how important it is to know yourself. We need to discuss in silence with ourselves to try to understand each other between the heart, mind and body. Knowing yourself means willing to accept yourself sincerely, willing to understand yourself completely. Often we see other people as a measure of the success of our life regardless of the extent of our abilities, and sometimes we are trapped by the stigma of others so that we don't live on our own, but as if controlled by the stigma or views of others. By knowing ourselves, we can put ourselves in the right place, not force ourselves to adapt too hard, and know what we need.

3. Sigmund Freud Biography

Sigmund Freud is known as the father of psychoanalysis in the field of psychological science. He is from Austria and of Jewish descent. It's hard to believe that Sigmund Freud was born more than a century ago. Although the name Sigmund Freud is a name people usually hear (and, in fact, this name dominates our daily lives), his theory is still "leading", touching the most basic parts of human relations, so that for us to talk about Sigmund

Freud is always interesting. Sigmund Freud was born between 6 May 1856 in Freiberg, Moravia, which is now part of the Czech Republic and died in London on 23 September 1939. For nearly 80 years Freud lived in Vienna and only left the city when the Nazis conquered Austria. As a young man, Freud aspired to become a scientist and with that desire in 187 entered the medical faculty of the University of Vienna, and graduated in 1881. Actually, Freud did not intend to practice as a doctor, but because circumstances forced him, he did. In this practice it turns out that he gets satisfaction because he gets the opportunity to do research and write, so that the soul of the investigator is not depressed (Suryabrata, 2015: 122).

As a brilliant researcher, he cultivated a habit of careful observation and a perspective compatible with scientific skepticism, he had the opportunity to work under the supervision of professors with an international reputation, one of whom was Ernst Brucke, an expert in physiology (Freud, 2002: 11). In 1882, according to Brucke's advice, he left the laboratory and accepted a less important job in a Vienna public hospital, until finally in April he met Martha Bernays, a fairly attractive young woman from North Germany. And only in September 1886 did he marry his lover. After previously he opened a practice in Vienna. Within a period of nine years, they were blessed with six children, where their youngest child, Anna, later became a confidant, secretary, nurse, student and representative as well as a prominent psychoanalyst.

Before his marriage, from October 1885 to February 1886, Sigmund Freud worked in Paris with a prominent French neurologist, Jean-Martin Charcot, who made a deep impression on Sigmund Freud with his statements on hypnosis as a means of treating medical disorders, as well as his thesis stated that hysteria is a mild disease that affects both men and women with disorders that are usually marked by paralysis or abnormal function of certain body parts. Charcot, himself an avid observer, encouraged the development of Sigmund Freud's interest in the theoretical and therapeutic aspects of the healing enterprise. Neurological disease later became Sigmund Freud's speciality, and in the 1890s, as one of his friends told him psychology had become the master over him, during these years, he formed the psychoanalytic theory of mind.

During the late 1890s Freud experienced an alienation between professional circles and a personal crisis. He began to analyze his own dreams, and after the death of his father in 1896, he took the initiative to analyze himself day by day. Although he struggled with

this analysis throughout his life, the late 1890s were his most difficult. During this period, Freud positioned himself as his best patient. The second personal crisis when he realized that at that time he was already middle age and had not achieved the popularity he had always wanted. During this period he experienced disappointment in his attempts to make a major contribution to the scientific world (Freud, 2002: 11).

4. Self-Knowledge According to Sigmund Freud

Sigmund Freud's thought, broadly distinguished according to three periods. These three periods differ only in so far as the following period deepens the previous one. The first period (the formation of Psychoanalytic theory) in 1895-1905. Second Period (deepening of psychoanalytic theory) in 1905-1920 and Third Period (1920-1939).

In the first period, Sigmund Freud's most fundamental discovery was the dynamic role of the unconscious in human psychic life. Until then psychic life was simply equated with consciousness. For the first time in the history of psychology, Sigmund Freud explained that most human psychic life takes place at an unconscious level. In the works published during the first period, these fundamental discoveries were described from various angles and in these works all the essential elements of psychoanalysis were formulated, so that in this first period psychoanalysis may be considered as being completely formed. Sigmund Freud's first book was written in collaboration with Doctor Josef Breuer entitled "Study on Hysteria" (1895). This book reports on the beginning of Sigmund Freud's discoveries, because he discovered psychoanalysis while treating hysteria patients with the method of Dr. Breuer. Based on the cathartic method, it is proven that there is a connection between forgotten memories and hysteria symptoms, because the meaning of these symptoms can be stated after the patient is put in a hypnotic state.

Shortly after the publication of studies on hysteria Sigmund Freud abandoned the suggestion of hypnosis, because he was dissatisfied with Dr. This Breuer. For several years he used suggestions in a conscious state, but he abandoned this method, because he felt it was too heavy for the doctor concerned and also because the results were not very satisfactory due to the patient's resistance being thicker and difficult to break. This led Sigmund Freud to yet another method, namely the method of free association. This method was developed by Sigmund Freud as a definitive method of psychoanalysis. In this first period of about ten years Sigmund Freud published five books which laid the foundation for his entire teaching, namely Interpretation of Dreams (1900), On Dreams

(1901), Psychopathology of Everyday Life (1901), Three Essays on the Theory of Sexuality (1905), and Jokes on Their Relation to the Unconscious (1905) (Freud, 1984: 20).

In the first period Sigmund Freud worked in solitude, then in this second period psychoanalysis became a movement that attracted many students, both from Austria (especially Vienna) and from abroad. In 1910, Freud and his followers consisting of Adler, Wilhelm Stekel, Max Kahane, and Rudolf Reithler founded the International Psychoanalytic Association with Carl Jung from Zurich as its chairman. Freud was attracted to Jung because of his extraordinary intelligence and also because he was neither Jewish nor Viennese. Between 1902 and 1906, seventeen of Freud's followers were Jews, and Freud wanted psychoanalysis to become more global. Among the works published in this period include: Delirium and Dreams in "Gradiva" by W. Jensen (1907), Introducing Psychoanalysis (1910), A Memory of Leonardo da Vinci (1910), Totem and Taboo (1913), Introduction to Narcissism (1914), and Introduction to Psychoanalysis (1916-1917) (Freud, 1984: 20).

The third period is considered to have started with the publication of a study entitled Opposite the Pleasure Principle (1920), in which one can see a major change in instinct theory. The book Ego and Id (1923) brought a new interpretation of the structure of psychic life. The problem of anxiety received a new solution a few years later in the book Inhibition, Symptoms and Anxiety (1926). Freud stuck to these new ideas because they were more suitable for understanding and interpreting the symptoms of neurotic patients. After the war, despite his advancing years and his own ill health from oral cancer, he made important revisions to his theory. The most important improvements are placing aggression on a level equal to sexual urges, including repression as a defense against the ego, and his attempts to clarify the Oedipus complex in women which he ultimately never completes (Feist, 2017: 26-27).

There are three main themes that mark this third period, the discovery of the death instinct, the importance of the ego and the role of anxiety. In this third period, Sigmund Freud wrote a number of essays which could be called "Speculative", because they outlined his opinions in the field of cultural philosophy, while the theme highlighted specifically was the origin and function of religion. Important books in the third period are The Day Ahead of an Illusion (1927), Discontent In Culture (1930), and Moses and Monotheism (1939).

According to Sigmund Freud, the life of the soul has three levels of consciousness, namely conscious, preconscious and unconscious. The impulses contained in this pre-consciousness can appear at any time in the realm of consciousness. Consciousness is a state where we can be aware of mental activities at any time, such as thinking and perception. Part of the Ego and Superego reside in this plane of consciousness. Unconsciousness is where psychic symptoms arise that we are completely unaware of, difficult to explain. Symptoms such as moral impulses, embarrassing experiences, irrational expectations, sexual impulses that are not in accordance with the norms or morals of society. And the realm of pre-consciousness where we can be aware of the psychic symptoms that arise only when we pay attention to them. Symptoms like this are memory, knowledge that has been learned, the id is at this level (Freud, 1984: 58).

For Sigmund Freud, all forms of human behavior originate from impulses from the unconscious. Then, in the 1920s, Freud introduced a model of the structure of human personality which consisted of three parts, namely: Das Es (the id), namely the biological aspect; Das Ich (the ego), namely the psychological aspect; Das Ueber Ich (the super ego), namely the sociological aspect. Each of these three aspects has its own function, nature, component, working principle, dynamics, but all three are very closely related so that it is difficult (impossible) to separate their effects on human behavior (behavior is always the result of the cooperation of the three aspects). mentioned) (Feist, 2017: 29). According to Meinarno & Sarwono (2009) explains that Das Es (the id) as a basic instinct, Das Ich (the ego) is likened to the effort of how to fulfill Das Es (the id), and Das Ueber Ich (the super ego) as a consideration of how Das Es (the id) with matters relating to norms. According to Freud, before someone diagnoses himself as having a psychiatric problem, it's best to get to know himself first, look at the circumstances around him, don't blame yourself immediately. Human activities are basically determined by irrational forces, subconscious forces, biological impulses, and instincts. Knowing yourself means getting to know deeper inside a person which comes from the subconscious.

5. The Comparison of Ma'rifatun Nafs by Al Ghazali and Self Knowledge by Sigmund Freud's

Ma'rifatullah according to al-Ghazali's concept is trying to get to know God as closely as possible which begins with the purification of the soul and continuous remembrance of Allah, so that in the end one will be able to see God with his heart. It was

explained that if a servant wants to know his God, then he must know himself first in accordance with the hadith of the Prophet Muhammad which means "whoever knows himself, he knows his God".

Psychology explains that ma'rifatun nafs or self-knowledge can be equated with self-concept, self-concept, namely how a person views himself in a special way. Khusnudzon or good prejudice can also be equated with positive thinking. The words that go hand in hand in the Qur'an, namely faith and charity, are an affirmation of the necessity of belief and action. To address all the actions and results obtained for all his efforts, Islam provides other concepts such as trust, gratitude and muhasabah which must be practiced in everyday life. "Be passionate about things that are beneficial to you, ask Allah for help and don't be weak" (HR. Muslim).

The concept of self-knowledge has another view, which is taken from the thoughts of Sigmund Freud, who has a theory, namely psychoanalysis. Knowing yourself according to Sigmund Freud is about the subconscious, namely the focus on how a person's personality is formed, through his awareness. Here we can understand that Al-Ghazali's concept of ma'rifatun nafs and Sigmund Freud's thoughts regarding self-knowledge have something in common, namely in the concept of both efforts to know oneself more deeply. Here are some ways to recognize yourself before knowing Allah SWT in Sufism, namely:

a. Introspection

The way to know yourself before knowing Allah SWT is by introspection. It has become an obligation for a Muslim to always introspection. This is so that we know what we have done so far in the world.

b. Know Yourself Zahir

The second way to know yourself before knowing Allah SWT is to know yourself Zahir or your outer self. Basically, the human self is divided into 2 namely the outer self and the inner self. In our zahir self, we can see the greatness of Allah SWT. Our physical form as humans is also seen as an initial recognition of this self.

c. Know Yourself Batin

The third way to know yourself before knowing Allah SWT is to know yourself Batin or your inner self. The inner self is the spirit that is in the body. In the science of Sufism, it has been taught that before knowing Allah SWT we must know ourselves first.

d. Always Remember the Purpose of Creation

The way to know yourself before knowing Allah SWT is to always keep in mind the main purpose of creation. Humans are created to believe in Allah SWT. Humans were created as caliphs on earth whose purpose in life is to worship only Allah SWT.

According to psychology, there are several ways to recognize yourself that can be done through:

a. Self Analysis

Self analysis is a way of thinking in which one observes and reflects on various aspects of oneself and one's existence to gain insight into one's life and goals. Someone who does self analysis will think seriously and carefully or ponder about the character, behavior, emotions and motives that exist in him. When doing introspection, one will look back on the things that have been done in the past, which reflects his life so far.

b. Self Monitoring

Self monitoring is the characteristic of a person who is able to monitor and control how he carries himself, emotions, as well as behavior in certain situations and environments. That is, a person knows very well how his behavior impacts his environment

c. Self Disclosure

See ourselves from a different perspective. Maybe we feel that we have tried to be a good person, trying to appear a perfect version of ourselves in front of others. But it turns out that we need other people's opinions about ourselves by telling the truth, so we can evaluate ourselves for the future.

CONCLUSION

According to Al Ghazali, ma'rifatun nafs is an effort to know oneself whose goal is for a person to know his God. To recognize oneself, Imam al-Ghazali explained by saying that in humans there are three types of characteristics, namely animal characteristics (shifatul baha'im), demonic characteristics (shifatusy syayathin), angelic characteristics (shifatul malaikah). Imam Al-Ghazali divides nafs into three levels, namely: Al-nafs al-ammara bi al-su (Ammarah Personality), Al-nafs al-lawwamah (Lawwamah Personality), and Al-nafs al-Muthmainah (Muthmainah Personality). Meanwhile, Sigmund Freud defines self-knowledge as an effort to identify oneself through an understanding of one's psychological processes including the conscious,

preconscious, and unconscious levels. Freud divided the personality structure into three namely Das Es (the id), Das Ich (the ego), Das Ueber Ich (the super ego). Recognizing yourself means willing to accept yourself sincerely, willing to fully understand yourself between heart, mind and body. Ways to know yourself include self-introspection, knowing your outer self, knowing your inner self, always remembering the purpose of creation, monitoring yourself and asking for the opinions of others.

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