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## Sigmund Freud's and Ibn Sina's Viewpoints on Personality and Their Implications on Islamic Education

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### Abstract

*The purpose of this research is to examine the notion of personality and its educational consequences according to Islamic and Western philosophies, using Sigmund Freud and Ibn Sina as examples. By tracking several authoritative written sources, this study employs a qualitative method to literature analysis. Following that, data will be picked, studied, evaluated, and presented. The findings indicated that the fundamental distinction between Sigmund Freud's and Ibn Sina's personality conceptions is in their approach to the concept of individual happiness. According to Sigmund Freud, pleasure is achieved when biological requirements are balanced against psychological and social concerns. According to Sigmund Freud, religion acts as a barrier to human fulfillment. Meanwhile, Ibn Sina's thesis presupposes that an individual's pleasure is contingent upon the completeness of his knowledge and reasoning. Happiness is not limited to this world but also extends to the hereafter. To attain near-perfect knowledge and reason, a unique method is required, one that is highly spiritual in character.*

**Keywords:** *Personality, Sigmund Freud, and Ibn Sina.*

## Kepribadian Menurut Sigmund Freud dan Ibnu Sina Serta Implikasinya terhadap Pendidikan Islam

### Abstrak

*Penelitian ini akan mencoba membandingkan konsep kepribadian dan implikasinya terhadap pendidikan menurut teori Islam dan Barat dengan mengambil ide Sigmund Freud dan Ibnu Sina sebagai sampelnya. Penelitian ini menggunakan pendekatan kualitatif studi pustaka dengan menelusuri berbagai sumber tertulis yang otoritatif. Data yang diperoleh kemudian akan diseleksi, dieksplorasi, dianalisis dan disajikan. Hasil penelitian menunjukkan bahwa perbedaan mendasar antara konsep kepribadian Sigmund Freud dan Ibnu Sina terletak pada konsep kebahagiaan pada individu. Bagi Sigmund Freud kebahagiaan diperoleh manakala memenuhi kebutuhan biologis dengan pertimbangan psikologi dan sosial. Bagi Sigmund Freud agama adalah penghalang dalam pemenuhan kebutuhan manusia. Sedangkan teori Ibnu Sina menganggap bahwa kebahagiaan individu akan bergantung pada kesempurnaan ilmu dan akal yang dimilikinya. Kebahagiaan tersebut tidak hanya di dunia tapi akan kekal sampai ke akhirat. Dalam rangka memperoleh ilmu dan akal yang mendekati sempurna dibutuhkan pendekatan yang khusus dan ini sifatnya sangat spiritual.*

**Kata Kunci:** *Kepribadian, Sigmund Freud, Ibnu Sina.*

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### A. Introduction

From a purely academic standpoint, personality is a subfield of psychology. However, personality studies have recently made inroads into other areas, including philosophy and education. Human personality is extremely varied. As a result, it is extremely difficult to foster an attitude of mutual respect and understanding. To summarize, the author attempts to establish a basic notion that personality is a distinguishing characteristic of persons that sets them apart from others.

It must be noted that few Muslim scientists have pushed the study of personality in particular to the forefront. The majority of them are attempting to interpret the opinions of ancient people; they are often philosophers who then offer some sort of interpretation and then "claim" to be an Islamic personality. This is not a negative statement; rather, it expresses optimism that anybody reading this work would be willing to give birth to a new theory that can compete with commonly studied western conceptions that have become references in Islamic educational institutions. The following explanation will attempt to contrast Sigmund Freud's definition of personality with Ibn Sina's. The purpose is to demonstrate that Islam's idea of personality is more inclusive, allowing it to be applied specifically to Islamic educational institutions. The major objective for the future is to institute a curricular revolution, particularly in the area of personality, with Ibn Sina as the dominant character.

From a historical perspective, the term "personality" derives from the word "persona," which meaning mask. Masks are undoubtedly worn by persons who are engaged in some form of entertainment. Naturally, the figure portrayed is consistent with the mask represented. Later, psychologists utilized this phrase to refer to a person's characteristics, what, why, and how a person behaves.<sup>1</sup> If personality is a mask, then there may be a critical question that requires a response. How many personalities does one individual possess? Of sure, a great deal. Due to the fact that there are several roles. While a person may assume the position of father as the leader of the family, he is an employee governed by a

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<sup>1</sup>Nur Fatwikingasih. *Teori Psikologi Kepribadian Manusia*. (Yogyakarta: Andi. 2020). p. 4.

number of regulations in the office. He is a kid of his father and mother in his hometown. Meanwhile, a person can play a thousand and one roles in society. Thus, psychological theory explains that an individual has several personalities based on the number of roles he or she plays.<sup>2</sup>

It is quite difficult to characterize an entire personality. Because it is claimed in several works of literature that the definition of personality is quite variable. Suryabrata defines personality as a dynamic organization that is unique to an individual's ability to adapt to their surroundings.<sup>3</sup> Additionally, Sjarkawi asserts that personality is a composite of the structural characteristics of behavior, attitudes, interests, potentials, and talents that differentiate one individual from another.<sup>4</sup> Meanwhile, Alwisol asserts that personality is synonymous with self, me, or myself, implying an awareness of humanity as a whole.<sup>5</sup> Meanwhile, Hartati et al, assert that personality is a synthesis of emotions, cognition, and conation that manifests as either tangible action (e.g., speaking or walking) or abstract activity (e.g., ideas and feelings).<sup>6</sup> This variation is a result of the differing perspectives or methods of different specialists; this is true not only for personality terms, but for all ideas and definitions. Yes, there are parallels. However, he should never assert unilaterally and monopolize the truth that his perspective is the most accurate. The author understands simply that personality is a characteristic of an individual that sets him apart from others. As a result, it is naïve to expect others to be identical to oneself or to agree with one's intent. Once again, personality refers to a person's unique character. Regardless of the number of distinctions, one thing is certain: beginning a scientific publication with an ontological explanation is a requirement.

Numerous additional phrases bear a resemblance to the term "personality." To begin, character is a descriptive term for conduct that is synonymous with the value of right-wrong or good-bad. Second, a character is one that has been retained for an extended period of time and has not altered. The third temperament is biological or physiological in nature. The fourth attribute is the same response to a

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<sup>2</sup>Lynn Wilcox. Psikologi Kepribadian. (Yogyakarta: IRCiSoD. 2018). p. 265.

<sup>3</sup>Sumadi Suryabrata. Psikologi Kepribadian. (Jakarta: CV. Rajawali. 2005). p. 240.

<sup>4</sup>Sjarkawi. Pembentukan Kepribadian Anak. (Jakarta: PT. Bumi Aksara. 2008). p. 4.

<sup>5</sup>Alwisol. Psikologi Kepribadian. (Malang: UMM Press. 2007). p. 2.

<sup>6</sup>Netty Hartati and others. Islam dan Psikologi (Jakarta: PT. RajaGrafindo Persada. 2004). p. 163.

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comparable stimulus that happens over an extended period of time. Finally, there is habit, which is a consistent response that tends to repeat itself in response to the same stimuli.

Personality is referred to in Islamic parlance as *syakhsyah*. What distinguishes this phrase is because in Islam, personality refers to a basic component of humanity, namely the spirit.<sup>7</sup> This is in stark contrast to western thinking, which confines itself to the physical world. If you're looking for a more comprehensive explanation, it's worth noting what Silahudin stated: "Personality in the Islamic idea is the integration of aqliyah and nafsiyah based on *aqidah* (belief)," from which conduct is created.<sup>8</sup> Additionally, Salminawati states that the Islamic notion of personality aims to restore fundamental human nature in order for people to recognize and fear God.<sup>9</sup>

Thus, there is no correlation between a person's bodily type, face expression, or physical condition in the Islamic faith. Individuals' good or poor behavior is defined by their activities. Thus, all of a person's acts become an expression of his personality. Surah Al-Hujarat/49:13 has a prominent scripture that lays the groundwork for Islamic philosophy on Islamic personhood, stating that God never discriminates against gender, ethnic origin, or nation. What He judges is the degree of obedience with which His commands are carried out (*Taqwa*). Similarly, the Prophet stated in a renowned Hadith that God never evaluates a man based on his appearance or fortune. For God, the most essential thing is the human heart and deeds that strive toward kindness (HR. Muslim and Ibn Majah).

Just as there are several definitions of personality, there are also numerous personality types. Baron and Wagele classify personality as having nine dimensions.<sup>10</sup> To begin, perfectionists are extremely pragmatic, principled, and

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<sup>7</sup>Septi Gumindari. Kepribadian Manusia Dalam Perspektif Psikologi Islam: Telaah Kritis Atas Psikologi Kepribadian Modern. *Holistik*. 12, (1), (2011), p. 259-296.

<sup>8</sup>Agus Silahudin, Perbandingan Konsep Kepribadian Menurut Barat Dan Muslim. *Al-Fikra: Jurnal Ilmiah Keislaman*. 17, (2), (2018), p. 249-78.

<sup>9</sup>Salminawati. Filsafat Pendidikan Islam: Membangun Konsep Pendidikan Islam Yang Islami. (Bandung: Citapustaka Media Perintis. 2016). p. 49.

<sup>10</sup>Renee Baron and Elizabeth Wagele. Mengenal 9 Tipe Kepribadian Manusia Dengan Lebih Asyik. (Jakarta: PT. Serambi Ilmu Semesta. 2014). p. 15.

thoughtful people. Individuals of this personality type want to live lives of high standards and aspirations. Second, the helper is a person who is extremely compassionate, kind, loving, and sensitive to the feelings of others. The three achievers are vivacious, self-assured, goal-oriented, and self-assured in their talents. Meanwhile, the fourth is romantic, which indicates a person who is extremely understanding. The fifth observer is someone who is desperate for information, is inquisitive, analytical, and perceptive, and is typically introverted. The sixth is that an anxious person is extremely responsible, loyal, and trustworthy, as well as inflexible, withdrawn, and resistant. Seventh are individuals with adventurous personality types that exude vitality, optimism, and vibrancy. The eight fighters are individuals who are forthright, protective, and self-reliant. Finally, there is a peaceful personality, which is a person who enjoys pleasing people, is simple to accept, and gets along well with his or her surroundings.

Spranger classifies personality into six categories, each of which is founded on various cultural values.<sup>11</sup> Whichever one becomes dominant forms a person's personality: 1) Beings with scientific cultural values will spawn theoretical humans. Its qualities are scientific, reflective, and theoretic in nature. 2) Economic cultural values in people will result in economic humans. The traits include that they work diligently, are thrifty, and are constantly on the lookout for profit. 3) Individuals who possess creative cultural values will develop an aesthetic identity. Its features include an appreciation for, and a like for, beauty. 4) Human beings who have religious cultural values will develop religious personalities. His traits include filial piety and a desire to worship. 5) Human beings who possess communal cultural values will develop a socialist personality. His attributes include a willingness to make sacrifices, a willingness to serve and be loyal, and a concern for others. 6) Humans endowed with political principles will shape the ruler's personality. Its traits include a proclivity to govern and rule.

According to Hippocrates and Galenus personality is divided into four types: 1) Melancholy. Namely a personality that tends to be moody, pessimistic and

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<sup>11</sup>Petrus Sarjonoprijo. Psikologi Kepribadian. (Jakarta: Rajawali. 1982). p. 162.

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always suspicious, 2) Sanguine. Namely a personality that tends to be cheerful, cheerful, his face is radiant and always optimistic, 3) Phlegmatic. Namely a personality that tends to be lazy, slow, his face is pale, but his demeanor is calm and determined, 4) Choleric. That is personality that tends to be aggressive and fierce, likes to panic and can't control themselves.<sup>12</sup> If observed carefully, the four personalities above are actually the opposite or opposite of the other personalities. Melancholy is the opposite of sanguine. Similarly, phlegmatic is the opposite of choleric.

According to Purwanto, for example divides personality into two categories: extrovert and introvert. An extrovert personality is one whose attention is more focused on things other than himself.<sup>13</sup> Numerous analysts reduce it to an open personality. Open, gregarious, pleasant, cheery, easy to influence, and readily influenced are all extrovert personality qualities. The second kind is the introverted personality, which refers to an individual whose attention is mostly focused on himself; specialists refer to this as a closed personality. This personality type is quiet, prefers alone, and is not very adept at socializing.

From the several hypotheses of personality types discussed previously, the author feels more drawn to Sparanger's position because it may reflect multiple viewpoints. Additionally, given the diversity of human nature, it is necessary for individuals to be tolerant of and understand one another. To expect everyone to be "nice" would be exceedingly foolish. Even more foolish is someone who pressures others to conform to his tastes. Because, once again, the distinction is a need sanctioned by God.

In Islam it is also known as personality type. The Qur'an divides it into 3, namely: 1) Personality that tends to goodness and leads to God / monotheism (*Nafs al-Muthma'innah*) (Surah Al-Fajr / 89: 27). Experts interpret it as a calm personality. Its characteristics are inclined to peace and tranquility, like to worship, and very religious. 2) Personality with destructive tendencies (*Nafs Al-Ammarah*) (Surah Yusuf/12: 53). Experts interpret it as a personality that can encourage evil. The characteristics are arrogant, arrogant, and inclined to evil. 3)

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<sup>12</sup>Alex Sobur. Psikologi Umum. (Bandung: CV. Pustaka Setia. 2011). p. 314.

<sup>13</sup> M. Ngalim Purwanto. Psikologi Pendidikan. (Bandung: Remaja Rosdakarya. 1998). p. 156.

Personality who has a tendency towards moral-progressive (*Nafs Al-Lawwamah*) (Surah Al-Qiyamah/75: 2). Experts interpret it as a dynamic personality. While the characteristics are rational, creative, likes change but are often in a hurry.

Meanwhile there are also Islamic experts who divide personality types based on groups of people who believe and do not believe and people who pretend to believe: 1) Personality of *Mu'minun* (believers). That is the personality that tends to goodness and obedience to Allah's commands. Its characteristics are obedient, honest, humble, like to share (Surah Al-Baqarah/2: 2-5). 2) Personality of *Kafirun* (unbelievers). That is a personality that tends to evil and ugliness. As for his characteristics, he is arrogant, likes to lie, and opposes the truth (Surah Al-Baqarah 2: 6-7). *Munafiqun* personality (hypocrite). Namely a personality that is indecisive between choosing to be a believer or an infidel and the inability to be firm and clear in monotheism. While the characteristics are doubtful, like to lie and shut themselves off from the truth (Surah Al-Baqarah/2: 8-14).

To broaden the reader's understanding while demonstrating that personality in the Islamic idea is also rather diversified, it is worthwhile to pay attention to Jalaluddin's.<sup>14</sup> According to him, personality in the Islamic concept is separated into three categories, namely: 1) The Muslim individual's personality. Each individual's personality is unique. These distinctions manifest themselves in at least two ways, namely physically and spiritually. On the physical level, there are physical variations such as skin color. While there are differences in mental, talent, intellect, and emotional attitudes on the spiritual side, there are similarities in mental, talent, intelligence, and emotional attitudes. 2) Muslim individuality in the context of the *ummah* (society). As a group of individuals with the possibility for variation inherent in their distinct personalities, the *ummah's* personality is truly one personality, not separated but integrated. In this situation, the unity of the subject's personality is tied to the subject's tendency toward monotheistic. 3) A caliph who is a Muslim personality (leader). This personality entails that a Muslim is a God-given obligation who is accountable for the maintenance and preservation of this earth. A Muslim is endowed with the power to select and then direct his

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<sup>14</sup>Jalaluddin. *Teologi Pendidikan*. (Jakarta: Raja Grafindo Persada. 2001). p. 197.

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own life. The capacity to discover and develop one's potential is perhaps one of the most critical attributes of leaders.

Thus, a Muslim's personality consists primarily of three potentials: the fundamental potential to serve his creator, the physical potential manifested in his physical and intellectual form, and the spiritual potential manifested in the soul, instincts, senses, intuition, intellect, feelings, and reason.

### **B. Research Method**

This study employs a qualitative approach in conjunction with a literature review. Subagyo defines literature study as a sort of research in which data are gathered from textual sources.<sup>15</sup> Data and information are gathered from a variety of sources, including books, journals, manuscripts, and authoritative documents. The data collected will be sorted, evaluated, and displayed. The purpose of this study is to examine the Western and Islamic ideas of personality. This research will specifically compare two major figures: Sigmund Freud, who represents the West, and Ibn Sina, who represents Islamic leaders. Additionally, this research will endow Islamic education with a personality component.

### **C. Results And Discussion**

#### **1. Personality According to Sigmund Freud and Ibn Sina**

Sigmund Freud was born in Freiberg, Czechoslovakia, in 1856. In 1881, he earned a medical degree from the University of Vienna. He conducted psychological research for fifteen years before establishing a psychiatric clinic and neurology practice.<sup>16</sup> According to Sigmund Freud, the id, ego, and super ego comprise the aspects of personality. But the tragic thing about Freud's life was that on September 23, 1939 he died of a morphine overdose requested from his personal physician.<sup>17</sup>

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<sup>15</sup> Joko Subagyo. *Metodologi Penelitian: Teori Dan Praktik*. (Jakarta: Rineka Cipta. 1991). p. 109.

<sup>16</sup>Michael H. Hart. *Seratus Tokoh Yang Paling Berpengaruh Dalam Sejarah*. (Jakarta: Pustaka Jaya. 1994). p. 183.

<sup>17</sup>Sarlito Wirawan Sarwono. *Berkenalan dengan Aliran-Aliran dan Tokoh Psikologi*. (Jakarta: Bulan Bintang. 1991). p. 172.



The *id* is a personality system that is biological in nature and has been innate since birth, its orientation is on biological pleasures. So happiness is determined based on the fulfillment of only biological needs, namely eating, drinking, sleeping, having sex and others without caring about how to get it. While the ego is a personality that considers pleasure based on rationality and reality. So biological pleasure (*id*) can be delayed until it can be achieved and the way to achieve it is acceptable. The superego is the consideration of conscience and individual moral standards in obtaining pleasure. If simplified, the *id* is a personality that tends to the biological aspect. While the ego is a personality structure that tends to the psychological aspect. The super ego is a personality structure that tends to the sociological aspect.

According to Sigmund Freud, the primary animator of human consciousness is an impulse called the libido, the strongest of which is the sexual libido. It is so potent that it has the ability to impact the human psyche. In this regard, Freud viewed humans as beings driven by the unconsciousness of animal instincts such as eating, sexual desire and survival. This means that humans are basically bad because humans move on the basis of fulfilling these desires.<sup>18</sup> Freud further revealed that man as a creature is ruled by his unconscious and is largely determined by his past.<sup>19</sup>

Almost all psychiatric illnesses are the outcome of an improperly directed *libido*.<sup>20</sup> As a result, the therapy provided is based on the principles of pleasure and realism. Sigmund Freud, in particular, denied religion a place because he believed religion was too restricting humans and so acted as a barrier to the channeling of psychological impulses. It is even more severe that Sigmund Freud recognized "*kumpul kebo*" or living in the same house as husband and wife without marriage bonds as a safety valve for channeling sexual drives.<sup>21</sup> Meanwhile, religion, particularly Islam, is vehemently opposed to this.

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<sup>18</sup>Sigmund Freud. *An Outline of Psychoanalysis*. (New York: The Norton Library. 1949). p. 14.

<sup>19</sup>Sigmund Freud. *A General Introduction to the Psychoanalysis*. (Massachusetts: Clark University. 1920). p. 175.

<sup>20</sup>Gumiandari. *Kepribadian Manusia*, p. 268.

<sup>21</sup>Djamaluddin Ancok and Fuat Nashori Suroso. *Psikologi Islami: Solusi Islam Atas Problem-Problem Psikologi* (Yogyakarta: Pustaka Pelajar. 1994). p. 70.

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So, according to Sigmund Freud every day there is a conflict in a person when the id demands fulfillment against basic human needs such as drinking and sexual appetite,<sup>22</sup> then the ego gives consideration and what decisions are born are the manifestations of one's personality. What is more interesting is that the energy produced physically according to Sigmund Freud can be converted into psychic energy, and vice versa. The bridge between the physical and the personality lies in the id and other instincts. If viewed from the socio-historical conditions that influence Sigmund Freud's thinking, it is actually based on deterministic and positivistic philosophy which was very dominant in the 19th century.<sup>23</sup> Including his view of the change of physical energy into psychic is based on the law of the continuity of energy (conservation of energy).

Ibn Sina (980-1037 AD) has the full name Abu Ali Husein Ibn Abdillah Ibn Sina, was born in Afsyana, a village in Bukhara. Since childhood, Ibn Sina has indeed studied a lot of physics, medicine, and mathematics since the age of 17 he has become a doctor.<sup>24</sup> There are at least 267 works that have been produced by Ibn Sina in the fields of philosophy, ethics, logic, psychology, physics and mathematics.<sup>25</sup> Among Ibn Sina's works in the field of philosophy are *al-Najat al-Syifa'*, in the field of medicine he wrote *al-Qanun fi al-Thibb*, in the field of psychology his work is *Ahwal al-Nafs*, in the mystical field his famous work is *Rislah at-Thair*, *al-Manthiq al-Masyriqiyyah* and *Hay ibn Yaqzham*, and in the field of education he has written *as-Siyasah*.<sup>26</sup>

Ibn Sina's thoughts in particular are not related to personality but can be drawn into the concept of *nafs* (soul) which is interpreted as the initial perfection for the body (*kamal al-awwal li jism*). The body is the second perfection as a tool that has the function of carrying out activities.<sup>27</sup> The human soul comes from the tenth mind.<sup>28</sup> While reason according to Ibn Sina is part of the potential of *nafs* (*nafs natiqah*) which is a unity between the potential of charity and knowledge that

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<sup>22</sup>Freud. *An Outline of Psychoanalysis*. p. 15.

<sup>23</sup>Sobur. *Psikologi Umum*. p. 306.

<sup>24</sup>Harun Nasution. *Falsafat Dan Mistisme Dalam Islam* (Jakarta: Bulan Bintang. 1973). p. 23.

<sup>25</sup>Seyyed Hossein Nasr. *Three Muslim Sages*. (Pakistan: Suhail Academy Lahore. 1999). p. 20.

<sup>26</sup>Amroeni Drajat. *Filsafat Islam: Buat Yang Pengen Tahu*. (Jakarta: Erlangga. 2006). p. 46.

<sup>27</sup>Ibnu Sina. *Al-Syifa'*. (Kairo: Haiyah Misr iyyah al-'Am mah li al-Kitabah, 1975). p. 11.

<sup>28</sup>Amroeni Drajat. *Filsafat Islam*. p. 47.

exists in humans.<sup>29</sup> Ibn Sina divides the soul into three, namely the plant soul (*an-Nafs an-Nabati*), the animal soul (*an-Nafs al-Hayawaniyah*), and the human soul (*an-Nafs an-Nathiqah*). The plant soul has the power to eat, grow, reproducing. While the animal soul has the power of movement and capture. The human soul has two powers, namely practical power (gestures) and theoretical power (abstract things/reason). It is this reason that then makes man higher than other creatures. However, when the potential is not used, the degree is at the level below it, namely animals (*an-Nafs al-Hayawaniyah*) and plants (*an-Nafs an-Nabati*).

Each of these spirits (individuals) resides inside man. And people are truly dependent on the soul that governs them.<sup>30</sup> If the plant soul is more prominent, the human personality will likely to be flat, like a plant that exists just to feed and reproduce. If the soul is the dominating animal, then the human personality will likely to resemble an animal that is associated with ugliness. However, if the human soul (*nathiqah*) is prominent, his personality will be more likely to be angelic in nature and strive for perfection. Thus, humans' true purpose is to accommodate the souls of plants and animals while optimizing the souls of *nathiqah*.

According to Ibn Sina, the body and spirit are inextricably linked and constantly function together. Ibn Sina creates pictures in the manner of a ship's captain. The captain takes on the role of the ship's driver and controller. Thus, if there is no soul, there is no body, and vice versa. Because the soul is the wellspring of life, regulating all possible outcomes. In terms of mental strength, Ibn Sina asserts that a physically ill person may heal solely by his own strength and resolve. And, conversely, healthy individuals can get ill as a result of their thinking.<sup>31</sup> This demonstrates the existence of a connection between the soul and the body. Ibn Sina likewise thought that the soul would survive the destruction of the body.<sup>32</sup> With the everlasting creator, the soul is eternal. Eternity is meant to be something

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<sup>29</sup>Ibnu Sina. *Kitab al-Najah fi al-Hikmah al-Mantihiyyah wa al-Tabi'iyah wa al-Ilahiyyah*. (Beirut: Dar al-Afaq al-Jadidah. 1982). p. 202.

<sup>30</sup>Amroeni Drajat. *Filsafat Islam*. p. 49.

<sup>31</sup>Jarman Ar-Rosi & Rahmat Ardi Nur Rifa Da'i. 'Psikologi Islam Ibnu Sina: Studi Analisis Kritis Tentang Konsep Jiwa Perspektif Ibnu Sina', in *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains*. 2020, p. 203.

<sup>32</sup>Sina. *Kitab al-Najah fi al-Hikmah al-Mantihiyyah Sina*. p. 185.

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that has a beginning but no end. So the eternity of *nafs* is eternity because it is preserved by God in the end that is endless.

When the soul departs from the body, it is the soul that suffers or enjoys. Thus, the soul, not the body, will enter paradise or hell. Therefore the soul is eternal and will continue to experience the journey from one realm to another endlessly to God.<sup>33</sup> Ibn Sina divides happiness into two categories in this regard.<sup>34</sup> To begin, he is a flawless soul as a result of his knowledge and acts. Second, the soul that lacks knowledge and compassion perfection. And the third is the soul, which possesses only one perfection: knowledge. According to Ibn Sina, those who possess full knowledge and reason shall attain the ultimate level of joy and heaven. To attain near-perfect knowledge and reason, a unique method is required, one that is very spiritual in character and incorporates particular rituals such as memory and prayer.

### **2. Implications of Personality in Islamic Education**

When examined philosophically, and particularly psychologically, personality encompasses a vast field of research. Additionally, personality has a role in Islamic education. According to the author, instructors must have perfect personalities in order to optimize Islamic instruction. Because one of the most critical talents, even if not the most crucial, is personality competency. The educator's personality is unquestionably wide. For instance, Asy-Shalhub stated that the ideal character of educators is to devote knowledge to Allah swt., to be honest, to maintain a balance between words and deeds, to be fair, to have a noble character, to be humble, to be brave, to have a sense of humor, to be patient, and to refrain from using inappropriate language.<sup>35</sup> At a more practical level that personality is very influential on education. Personality will also color the

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<sup>33</sup>Siti Ikhwanul Mutmainnah. Konsep Jiwa Setelah Mati Menurut Mulla Sadra. *Ilmu Ushuluddin*. 2, (4), (2015), p. 389-404.

<sup>34</sup>Ar-Rosi & Da'i. 'Psikologi Islam Ibnu Sina. p. 204.

<sup>35</sup>Fu'ad bin Abdul Aziz Asy-Syalhub. *Begini Seharusnya Menjadi Guru*. (Jakarta: Darul Haq. 2011). p. vii.

emotional climate of the class.<sup>36</sup> The personality of a teacher will be seen during the learning process and also outside the learning process.

In Freud's view that man is largely defined by his past.<sup>37</sup> Therefore, it is very important for parents as first educators to build a good impression in every advice they give. Similarly, for educators it is highly recommended to give a good impression in the process of learning. As for students, they must selectively choose friends and the environment in getting along because these things will participate in shaping their future. Meanwhile, Ibn Sina's concept of nafs meant early perfection for the body<sup>38</sup>, It means that education must strike a balance between the fulfillment of physical and psychic potential. In this case, the goal of education to be achieved is an effort to realize a healthy physique (through physical education and health) and can form a healthy mentality (through character education and arts).

Between Sigmund Freud and Ibn Sina there is the same meeting point, namely on the concept of happiness. In Sigmund Freud's view happiness can be achieved if a person is able to meet biological needs while still using psychological and social considerations. More than that, Ibn Sina offered that happiness would be obtained by the individual at the perfection of knowledge and reason he had. For Freud religion is considered as a barrier to the fulfillment of human needs, while for Ibn Sina religion is the guide and perfecting of human happiness. In the context of Islamic education that education must not forget the physical aspect, even the body must be healthy so as to maximize its function as caliph and servant of God. A healthy and strong physique must be accompanied by a healthy mental (psychic) state as well and this can only be achieved through religious guidance.

Islamic education has a very significant role in shaping ethics and morals,<sup>39</sup> in relation to this that among the most important goals of Islamic education is to form the personality of Islamic learners. Additionally, educators must bear in mind

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<sup>36</sup>Hamidah Laila Harahap, Sawaluddin Siregar, Nuraini. Kepribadian Guru Pendidikan Agama Islam Menurut Buya Hamka. *Tarbiyah: Jurnal Ilmiah Kependidikan*. 8, (2), (2019), p. 135-146.

<sup>37</sup>Freud. A General Introduction to the Psychoanalysis. p. 175.

<sup>38</sup>Sina. Al-Syifa'. p. 12.

<sup>39</sup>Firman Mansir & Abdul Karim. Islamic Education Learning Approaches in Shaping Students' Emotional Intelligence in the Digital Age. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*. 4, (1), (2020). p. 67-86.

## Sigmund Freud's and Ibn Sina's Viewpoints on Personality and Their Implications on Islamic Education

that one of their responsibilities is to shape students' personalities.<sup>40</sup> Because establishing a personality is not as simple as twisting the palm of the hand, students' personalities require particular abilities to shape and grow. Excellent habits must be developed in order for kids' good conduct to be imprinted and develop into a lasting personality.

Due to the diversity of human personalities, educators must be able to comprehend students' various personalities and then adopt appropriate learning approaches that fit students' character variances. It is critical to realize that not all pupils will be engaged in learning activities. This distinction exists amongst individuals due to a variety of personality variables; hence, educators must be more circumspect in their responses to these distinctions. Thus, learning objectives will be met in a manner consistent with expectations.

### **D. Conclusion**

A person's personality is a distinguishing characteristic that sets him apart from others. Although the study of personality is scientifically the domain of psychological sciences, it may also be studied philosophically, and its advantages are extremely important to the world of education. Personality types are quite diverse and unique, demonstrating yet again that individuals exhibit a variety of characteristics. Experts believe that these disparate inclinations originate from a person's value system and culture predominating. The fundamental distinction between Sigmund Freud's and Ibn Sina's conceptions of personality is in their approach to the idea of individual happiness. According to Sigmund Freud, pleasure is achieved when biological requirements are balanced against psychological and social concerns. According to Sigmund Freud, religion acts as a barrier to human fulfillment. Meanwhile, Ibn Sina's thesis presupposes that an individual's pleasure is contingent upon the completeness of his knowledge and reasoning. Happiness is not limited to this world but also extends to the hereafter. To attain near-perfect knowledge and reason, a unique method is required, one that is highly spiritual in character. In the field of education, an appreciation for the

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<sup>40</sup>Salminawati, *Filsafat Pendidikan Islam*. p. 49.

diversity of human personalities is critical. At the very least in instances when an educator's personality competences are required, educators are accountable for students' personality development, and the diversity of students' personalities necessitates educators' creativity in selecting accommodating learning approaches.

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