

Robert Frager's Perception of *Qalb* with Sigmund Freud's Psychoanalytic Theory (Comparative Study)

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Abstract

The study has the background that between the human heart and the mind there must be synchronization in order for good behavior. The study was intended to identify Robert frager's view of *qalb* with the Sigmund Freud's theory of psychoanalysis and also to a ratio between *qalb* Robert Frager and psychoanalysis Sigmund Freud. The study is qualitative in style with the method of library research that uses comparative analysis to compare *qalb*'s opinion with sigmund Freud's psychoanalysis. *Qalb* is a place where man attains his individuality to spiritual, spiritual knowledge, and human consciousness, and helps one to believe in something. Psychoanalysis is all human behavior based on unconsciousness. The study may conclude that *qalb*, with personalities, is indeed different. But in reality humans cannot rely on one aspect to do something good. Instinct is needed as an inducement for the personality to direct one's behavior, but man needs the heart as his guide.

Keyword: Behaviour; Psychoanalysis; *Qalb*

Introduction

The *qalb* is a gift given by Allah Swt. to His servant which has an important and main position and function because the *qalb* is the controller and activator for other members of the body. The *qalb* is also the deepest aspect of a person's soul and the *qalb* always judges the rightness or wrongness of a feeling, an intention, a wish, a thought, a desire, an attitude, and an action in humans, especially oneself (Mansyur, 2017).

Humans develop inseparably from culture and civilization where civilization leads humans to prioritize their minds and desires to do

something and over time humans are no longer able to balance or synchronize behavior with heart and mind. The heart is often considered taboo and even ignored. This creates an inner phenomenon that often comes to humans such as stress, depression, insecurity, feeling alienated from life and the desire to do something in the hope of praise and so on. So humans want to do anything without thinking about the good and bad. There is one incident in education in the West where they emphasize the mind and then ignore the heart such as writing, reading, counting that involves the mind. As for what involves the heart, namely art, music, and social skills where these things are subordinated and as a complement.

The framework used, namely according to Ibn Qayyim Al-Jauziyah, the heart is part of the noble body, the main element of life, the animal spirit, and nature. The heart is reason, knowledge, gentleness, the center of courage, glory, the center of patience, the center of steadfastness, the center of love, the center of anger, and all other qualities of perfection (Al-jauziyyah, 2020). If the heart dries up and hardens, it can go out of its determination because it is not giving the heart what it needs. Then if there are diseases and disorders in the heart, the heart will also go out of its determination and can prevent the heart from having proper and perfect liver function (Al-jauziyyah, 2020). He divided the heart into three conditions: healthy heart, sick heart, and dead heart.

According to HAMKA, the heart is the prime mover in humans. Its consciousness determines other organs (Rochim, 2017). The beauty that exists in the heart will affect a person's condition. Therefore, we should take care of the heart rather than cure it, because the cost of preserving it is not as much as the cost of treating it (Hamka, 2015). If the heart is covered with a cloudy nature, the human thinking system will certainly create things that are not good. According to Robert Frager, the heart is something close to spirituality. Regarding sincerity, intentions of kindness, compassion, and anything connected to spirituality, the source comes from the heart. With that, people assume that people who do not have sincere feelings, intentions of kindness, compassion, and other things do not have a heart. In Sufi psychology, the heart has a very deep intelligent and wise nature. The intelligence that exists in the heart is deeper and greater than the intelligence that is still abstract in our minds (Robert Frager, 2014).

According to Sigmund Freud's psychoanalysis, consciousness is the level of mental life where this consciousness contains all the things we examine at any given moment. Within the mind is the superego which is the moral and ethical force of the personality. This force operates using the idealistic principle which is the opposite of the id's satisfaction principle and the ego's realistic principle. There are two sub-principles of the idealistic principle which are conscience and ego ideal. Freud does not

clearly distinguish these principles but in general, the conscience is born from the experience of being punished for bad behavior and teaches things that should not be done, while the ego ideal develops from the experience of being rewarded for proper behavior and directs to things that should be done (Tamansiswa, 2015). The superego is an individual's moral branch that has the main task of considering and choosing actions between good and bad, between right and wrong. The superego describes the ideal and the real, and encourages. Not to pleasure but to perfection. The superego deals with rewards and punishments. Examples of rewards are feelings of pride and self-love. Examples of punishment are feelings of sin and inferiority (Corey, 2013).

Previous research that has been done before. Among them Winda Srihandayani (2018), "*Qalb* in the Qur'an According to Quraish Shihab in Tafsir Al-Misbah," Batusangkar State Islamic Institute. This research discusses that *qalb* and reason have the same use according to Quraish Shihab. This research uses a qualitative approach with a literature study method. The results and discussion of this study are that the *qalb* and also the mind have the same use, this is explained by Quraish Shihab in Tafsir Al-Mishbah, namely the function of the *qalb* to think and the mind to think but essentially thinking is the task of the mind, but in the verse of the Qur'an which is explained according to Quraish Sihab the *qalb* is also for thinking, this explanation is in surah Al-Hajj verse 46. According to him, people who do not think mean people whose *qalb* is stupid, usually the mind is stupid. The conclusion of this study is that Quraish Shihab also explains several verses about the types of *qalb* based on 5 types, namely *qalb salim*, *qalb maridh*, *qalb qaswah*, *qalb mutaraddid*, and *qalb huda* and several functions of the *qalb* according to him, namely to dhikr and remember Allah, to feel something, to think, and to contemplate (Srihandayani, 2018).

Ryandi (2014), "The Concept of Heart According to al-Hakim al-Tirmidzi". *Kalimah: Journal of Religious Studies and Islamic Thought*. This study discusses that the heart is an entity that is metaphysical and also universal. Inside there are several inner levels such as *qalb*, *sadr*, *fu'ad*, and *lubb*. This research uses a qualitative approach with a literature study method. The results and discussion of this study are that *qalb* in Sufism is an important discussion carried out by Sufis such as purification of the heart. This purification of the heart is done by means of worship practices and mujahadah. The conclusion of this research is that the structure of *qalb* is a thematic and systematic study of human psychology. It shows a very deep insight into the heart in its function related to spirituality, science, and human knowledge. These things will continue to increase with the level of humans who maximize the function of the heart to think, contemplate, and worship (Ryandi, 2014).

M. Hilmi Jalil (2016), "The Concept of Heart According to Al-Ghazali". *Reflektika Journal*. This study discusses that the concept and function of the heart is not always the same and considers that the heart is only a gathering place for all feelings. The concept of the heart is spiritual where the heart is an element of divinity that aims as a place of knowledge and its nature goes back and forth. This research uses a qualitative approach to content analysis with a literature study method. The results and discussion of this study are that the heart is an element of excess which if used properly will produce good for a person. Conversely, if it is used improperly, it will produce something bad for someone and will make someone stay away from Islamic deeds and God. The conclusion of this research is that the heart goes back and forth, so if you want to get a provision for the heart to be good, humans must always get closer to Allah in order to achieve happiness and tranquility in this world or in the hereafter (Jalil, 2017).

Previous research has discussed the issue of *qalb* but according to Quraish Shihab in *Tafsir Al-Mishbah*. In the next study, it has also been discussed about the heart but according to the figure of al-Hakim al-Tirmidzi only. And research has also been discussed about the heart but only on Al-Ghazali's figures. The difference between this research and previous research is in the opinion of Robert Frager's *qalb* and Sigmund Freud's psychoanalysis theory which will explain the comparison of the theories of the two figures.

Based on the explanation above, the problem formulation can be taken, namely how *qalb* according to Robert Frager and psychoanalysis theory according to Sigmund Freud, how the comparison of Robert Frager's *qalb* with Sigmund Freud's psychoanalysis theory. With the formulation of the problem, this research has a purpose, namely to know the *qalb* according to Robert Frager and psychoanalysis theory according to Sigmund Freud, to know the comparison of Robert Frager's *qalb* with Sigmund Freud's psychoanalysis theory. In addition to these objectives, this research is expected to provide theoretical benefits, which can be a means for implementing theoretical studies in the field of Sufism in the Tasawuf and Psychotherapy department and is also expected to be research material for further researchers in order to develop knowledge and insight in a particular field of science. Then the practical benefits are expected to be able to provide charity of thought for the community by applying, seeing, and concluding a person's heart and behavior in everyday life from various activities to be carried out is also expected to help solve a problem and improve a better attitude of character, especially among Islamic society.

Sufism and psychology have different views in defining human beings. Sufism views humans as more than just physical and psychological, which has physical and spiritual elements. Al-Hallaj said that humans have

the nature of *nasut* (humanity) and the nature of *lahut* (divinity) (Sabiq, 2016). The material element makes humans tend to do bad things and the spiritual element makes humans tend to always want to be close to God (Sulthon, 2003). Meanwhile, psychology views humans as a form that has its own uniqueness based on different psychological theories, one of which is psychoanalysis. Psychoanalysis has the view that humans are deterministic creatures where the figure of this psychoanalytic approach is Sigmund Freud (Sabiq, 2016). Freud has the opinion that a person's behavior is determined based on irrational forces, unconscious motivation, biological factors and instinctual factors, as well as psychosexual events in the first six years of life (Hawari, 1996). Freud assumed that the greatest force that drives humans is libido, which is the basic psychic energy consisting of the urge to live (*eros*) and the urge to die (*thanatos*). Psychoanalysis has assumed that the act of human pleasure is the instinct of life. The death instinct will lead humans to behave to harm themselves and others unconsciously. Psychoanalysis has the principle that humans have a personality consisting of 3 subsystems, namely *id*, *ego*, and *superego* (Sabiq, 2016). From this difference, it turns out that within humans there is still a spiritual dimension of God. This difference is not something that should be disputed. However, this difference can be the basis for harmonization by means of Sufistic counseling. This Sufistic counseling leads to a person's mental health which is realized for the correct harmony between psychological functions and self-adjustment between humans and themselves and the environment based on faith and piety as well as the goal of a happy life in the world and in the hereafter (Sabiq, 2016).

Based on some of the research obtained, the discussion of the comparison between the *qalb* according to Robert Frager and Sigmund Freud's psychoanalytic theory has not been found and has not been researched. Even the deepest research on the comparison between the *qalb* and personality where one area of the human mind both decides on an action has not been found. Therefore, research on the comparison between *qalb* and psychoanalysis will certainly be very interesting if reviewed more deeply.

Furthermore, this article tries to review the comparison between Robert Frager's view of *qalb* and Sigmund Freud's psychoanalysis theory. This article is expected to be useful for one's foundation of thinking and acting patterns where sometimes these two things are often ignored.

Research Method

This type of research uses qualitative research, which is research that is fully carried out on the research subject in which an event occurs and the researcher is the key to the research, then the results of this research are described in written words (Hardani, S.Pd. et al., 2020). The research

method used is library research, which is a research activity through collecting various information and various data assisted by various materials in the library such as reference books, similar previous research results, notes, articles, and journals related to research problems (Sari, 2020).

The primary data source used by researchers is the original document in the form of a book on Sufi Psychology for the Transformation of Heart, Self, and Spirit by Robert Frager, which is a translation of the book *Heart, Self & Soul: The Sufi Psychology of Growth, Balance, and Harmony*. This book was published in 2014 by Zaman Publishers and is the first printing that includes all the information about Western psychological works that explore the spiritual tradition of Sufism for the path of self-development. This book is interested in changing a person from the way of thinking to the way of acting using the heart. Then the book on *The Ego and The Id* which has the original title (*Das Ich und das Es*) by Sigmund Freud published in 1923 by The Hogarth Press, London and this book explains about the study of human psychology human analysis which reviews the psychodynamic theory of the id, ego, and superego which is a fixed part of the development of psychoanalysis. As for the secondary data sources used by researchers, one of them is the book *Theory and Practice of Counseling & Psychotherapy* by Gerald Corey published in 2013 by the publisher PT Refika Aditama, this book is the seventh printing which discusses the main concepts and practices of contemporary therapeutic systems for basic problems in counseling practice. In addition, there are also theses, journals, articles, and others that are relevant to research needs.

The data collection technique of this research is a literature study, namely exploring and tracing the primary and secondary data sources that have been determined, then the data is classified and will be made as a new result where this technique is ultimately the researcher's view of the data obtained and becomes a conclusion (Darmalaksana, 2020). The data analysis technique used by researchers is comparative analysis, which compares one variable with other related variables while determining differences and similarities (Ii et al., 2007). In this research, the main books used are *Sufi Psychology for the Transformation of Heart, Self, and Spirit* by Robert Frager (Sheikh Ragip al-Jerrahi) and the book *The Ego and The Id* by Sigmund Freud.

Results and Discussion

1. Biography of Robert Frager (Sheikh Ragip Al-Jerrahi)

Robert Frager came from a Jewish family in California, USA and was born on June 20, 1940. In 1957-1961, he attended Reed College Portland Oregon and graduated with a B.A., Psychology. In 1961-1967, he also received his Ph.D., Social Psychology, from Harvard University in

Cambridge-Massachusetts. In 1963-1965, he was also a fellow at the East West Center in Honolulu-Hawaii. In 1967-1968, he was also a researcher at Keio University Tokyo-Japan (Agustini, 2021). In 1967-1975, he became one of the social psychologists from Harvard University-United States as well as the former president of the Association for Transpersonal Psychology and successfully founded the Institute of Transpersonal Psychology (currently named "Sofia Universty") in Palo Alto California-United States (Agustini, 2021). He taught and studied religion for 7 years at the University of California-Berkeley and at the University of California-Santa Cruz (Robert Frager, 2014). In 1981, he embraced Islam and led a dergah (Sufi community) in Redwood City California (Agustini, 2021). In 1985, he was bai'at to become a Sufi and Shaykh (murshid) by Shaykh Muzaffer Ozak Efendi in Istanbul of the Havelti-Jerrahi order of California-United States (Frager, 2013).

As for Frager's works that are considered the best works, there are 2, namely *Heart, Self, and Soul: The Sufi Psychology of Growth Balance Harmony* (1999) and *Sufi Chat: For the Transformation of Heart, Self, and Soul*. Then his other works are *Personality and personal Growth* (1976), *Teorias da Personalidade* (1986), *Essential Sufism* (1997), *The Wisdom of Islam: an Introduction and Living Experience of Islamic Belief and Practice* (2002), *Askir Asil Sarap (Love Is the Real Wine)* (2004), *Sharing Sacred Stories: Current Approaches to Spiritual Direction and Guidance* (2007) *Sufi Talks: The Teaching of an American Sufi Sheikh* (2012), *Sufi Terapistin Sohbet Gunlugu (Sufi Therapist's Conversation Diary)* (2015) (Agustini, 2021).

2. Biography of Sigmund Freud

Sigmund Freud is an Austrian of Jewish descent who was born on May 6, 1856 in Freiberg-Moravia, currently the area is called the Czech Republic (Ahmad, 2011). Then in 1860 (Najiah, 2017) when he was 4 or 5 years old (Ahmad, 2011), Freud and his family moved to the Vienna area for 80 years. In 1873, Freud successfully entered the University of Vienna with a major in medicine for 8 years (Takdir Alisyahbana, 2020). In 1881, Freud received a suggestion from one of his tutors, Theodor Meynert, to take specialization and neuropathology, Freud also accepted the suggestion and managed to get a doctorate in medical science (Najiah, 2017). In 1882, Freud worked at the Vienna General Hospital. In 1885, Freud again moved from Vienna to Paris to study for several months with one of the famous neurologists, Jean Martin Charcot (Najiah, 2017). In 1886, Freud opened a private practice of neuropathology and married a woman named Martha Bernays. Later in 1896, Freud mentioned the term "Psychoanalysis" for the first time during his career, and in this year also his father died. In 1899, Freud also authored and published a book entitled "The Interpretation of

Dreams" (Najiah, 2017). In 1900, Freud's expertise in psychoanalytic theory began to be widely recognized where previously he had received a lot of diatribes, insults, and sharp criticism but Freud still maintained all his ideas (Ahmad, 2011).

In 1930, Adolf Hitler was in power so Freud's books were burned to the ground. In 1938, it was known that Germany had taken control of Austria and made Freud and his family go to England. In 1939, Freud passed away due to oral cancer (Ahmad, 2011). Freud also wrote several works, namely *Studies on Hysteria* (1895), *The Complete Letters of Sigmund Freud to Wilhelm Fliess* (1896), *The Psychopathology of Everyday Life* (1901), *Beyond the Pleasure Principle* (1902), *Three Essays on the Theory of Sexuality* (1905), *Jokes and their Relation to the Unconscious* (1905), *Obsessive Action and Religious Practices* (1907), *Creative Writers and Daydreaming* (1908), *Totem and Taboo* (1911), *The Moses of Michelangelo* (1914), *On Narcissism* (1914), *Introduction into Psychoanalyze* (1917), *The Ego and The Id* (1923), *The Future of an Illusion* (1927), *Civilization and Its Discontents* (1930), *Moses and Monotheism* (1939) (Ahmad, 2011).

3. *Qalb* According to Robert Frager

The heart that Frager refers to is the spiritual heart, not the physical heart. This means that when someone is sincere and has good intentions then that person has a heart. Conversely, a person who does not have compassion does not have a heart. In Sufi psychology, the heart has deep intelligence and wisdom. Sufis aspire to create a heart full of compassion, gentleness and intelligence. The intelligence of the heart is deeper and more basic than that of the intellect. As when the eyes of the heart are open, one is able to see all the false appearances that exist in humans. And when the ears of the heart are open, one is able to hear all the truths that exist in humans. Basically, Sufism has instilled a sense of awareness in order to build human relationships and services to gain spiritual discipline (Frager, 2014).

There is an education in the West where they prioritize the mind over the heart and even the heart is considered a taboo. In the West, basic education is writing, reading and arithmetic, which are works of the mind. While there are several important subjects that can nourish the heart, namely in the form of arts and social skills, they are actually neglected by the West. In contrast, Sufi psychology prioritizes the need to nourish the heart. An open-hearted person is usually more compassionate, wise, and understanding than a closed-hearted person. Our hearts are actually the source of inner light, creativity, compassion, and inspiration (Frager, 2014).

Qalb in Arabic means heart. *Qalb* is divided into two: physical *qalb* (heart) and spiritual *qalb* (heart). The heart is at the center of the torso while the heart is between the soul and spirit. The heart functions to regulate the

physical such as maintaining the body by flowing fresh and dirty blood and oxygen into the organs and cells while the heart functions to regulate the psychological such as maintaining the spirit by providing light and wisdom while purifying the personality from bad traits. The heart has two faces, one facing the spiritual world and the other facing the world of nafs and vice. If the heart is exposed to vices then the human being is spiritually sick. And if the heart is completely filled with nafs then man is spiritually dead. The heart is not to be confused with emotions, such as fear, anger, and greed where these feelings are from the nafs. Many people think that the "desires of the heart" are the desires of the nafs, whereas the nafs itself is more concerned with the world and does not care about God while the heart cares more about God and explores God's favors. The heart plays a role in all actions and thoughts. A Sheikh once said "Every good action and sentence will soften the heart, on the contrary, every action and sentence that is not good, the heart becomes hard". In this case, the Prophet Muhammad SAW also said about the virtues of the heart, namely "Indeed in your body (human) there is a lump of meat. If it is healthy, then the whole (body) is healthy and if it is sick, then the whole (body) will be sick. That is the *qalb*" (Frager, 2014).

The heart is a God-given temple within man to collect divine sparks. Surely this temple is more precious than any holy shrine on earth. Therefore, if we hurt the heart of a human being, the sin is greater than destroying a sacred place on earth. If humans are always aware of respecting the heart of every human being, it is a good habit to do (Frager, 2014).

The heart has four stations, namely *shadr* (chest), *qalb* (heart), *fu'ad* (deeper heart), and *lubb* (deepest heart) which gather together like a circle.

Figure 1. Four Heart Stations

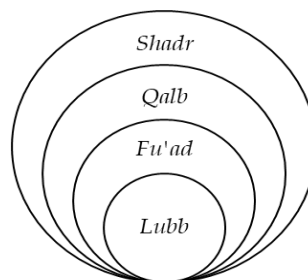


Figure 1 is an explanation that the position of the chest is in the outermost circle, the heart and deeper heart are in the middle circle, and the deepest heart is at the center point of the circle. In the first circle, the *shadr* is the core of an action. It means the place of adjustment between personality and spirituality. Humans need personality for action but

humans need the heart for guidance. In this layer, humans are able to change something negative to positive. In the second circle, the *qalb* is a place of deeper knowledge and faith in spiritual and religious teachings. The *qalb* is also a place of awareness that God is always present in human life so that the *qalb* shows the transformation between thoughts and actions. The third circle, *fu'ad*, is the place of inner vision. *Qalb* and *fu'ad* have a very close relationship like knowledge and vision. If knowledge and vision are united, it will cause something supernatural to be seen and this can strengthen one's belief in something. In the fourth circle, *lubb* is the place of inner understanding. Inner understanding is often likened to reason, but actually this inner understanding is like lamplight and sunlight. The light from the *lubb* is fixed and direct from Allah swt. while the intellect changes and varies as time goes by (Frager, 2014).

From this explanation, it can be proven that the deeper one explores the heart, the closer one gets to Allah Swt. One of the obstacles that makes humans reluctant to explore their hearts deeper is letting negative habits flow in humans.

4. Sigmund Freud's Psychoanalytic Theory

Based on Freud's admission that he was not the first person to recognize this psychoanalytic theory, it turns out that there were already those who used this theory, namely Dr. Josep Breuer. Dr. Josep used this theory to treat his patients who experienced hysteria. But because Freud succeeded in developing and conveying the thoughts of this theory through his works, this psychoanalytic theory is known as Sigmund Freud's spark. When we mention Sigmund Freud's name, we are discussing psychoanalysis (Freud, 1979).

Psychoanalysis is a revolutionary movement in the field of psychology that began as a method of mental healing to a concept about humans. The core of this theory explains that a person's behavior is based on unconscious motives, ultimately Freud is categorized as the father of the observer who maps human consciousness (Freud, 1923). The conscious mind, pre-conscious mind and unconscious mind are important structures for Freud. The conscious mind is that which becomes conscious at any given time, memory, senses, imagination, thoughts, and feelings. The conscious is related to the pre-conscious. The pre-conscious is usually called 'available memory' where things are easily recalled to the conscious, memories that are not recalled when thought about, but can be recalled. According to Freud, these realms are the smallest parts of the human mind (Boeree, 2017).

The largest part of the human mind according to Freud is the subconscious. Something that is in this part is very difficult to bring to the conscious mind. Such as instincts, passions, traumatic emotions or memories. Freud explained that the subconscious is the center of motivation

and encouragement of simple human desires such as sex, eating, sleeping or being creative to work (Freud, 1923). Human instincts are defined as the psychological manifestation of somatic stimuli brought from birth. Psychologically, they are called desires and physically, they are called needs. Desire functions to determine a person's behavior such as if hungry then eat. Human instinct is a driving factor in personality as well as directing one's behavior (Hall & Lindzey, 1970). So human instincts exist under the subconscious to drive behavior in increasing sensitivity to a type of stimulus. Like if you are sleepy, humans are sensitive to the desire to sleep.

In psychoanalytic theory, humans have a personality structure, namely id, ego, and superego. The id is the original human personality structure and the place and source of ego and superego development. According to Freud, humans are energized beings whose entire behavior is based on the energy that controls the unconscious part of the human body (Klutymans, 2010). The id is a personality circuit that contains aggressive and libidinous impulses that transcend the working system on the pleasure principle. The ego is a personality structure that functions as an executor. The ego works in the outside world with the aim of assessing between reality and the world to regulate the impulses of the id so as not to fight the values of the superego. The superego is the moral of a person's personality system where the superego is a tool to check good and bad, wrong and right, permissible and not permissible for something that the ego does.

Hall and Lindzey (1970) have explained about Freud's personality theory, where each part of the human personality has its own functions, sequences, properties, dynamic working principles and mechanisms and all of them interact with each other until they cannot be separated (Hall & Lindzey, 1970). The understanding of consciousness and the unconscious is Freud's great point of departure in understanding behavior and personality problems. The unconscious cannot be studied directly because behavior is the result of the mind. Unlike the unconscious, a person's consciousness is the smallest part of the entire human mind.

There is some clinical evidence that Freud used in looking at the unconscious, namely dreams are reflections of needs, desires and problems experienced by oneself; false speech; suggestions after hypnotics; material from free association techniques; material from projection techniques and symbolic content of psychotic symptoms.

5. Comparison of Robert Frager's *Qalb* with Sigmund Freud's Theory of Psychoanalysis

The results of the two figures who explained their respective thoughts that *qalb* or psychoanalysis were indeed different in theory. Frager said that the *qalb* as a whole is where humans adjust themselves between their

personal and spiritual in order to do something well. Frager also said that the *qalb* as a whole is a place of knowledge and awareness in humans that in humans there is a spiritual dimension, meaning that humans believe that God is always in human life and this illustrates that there is a transformation between thought (reason) and action for humans. Then Frager also said that the *qalb* helps a person to convince something so that humans understand what to do after thinking through the heart.

In contrast to Frager, Freud said that psychoanalysis is all human behavior based on the unconscious. Consciousness is the smallest thing that exists in humans and appears only at certain times, so it is not uncommon for humans to unconsciously forget to do things that are actually good or useful to do, such as thinking or feeling.

However, in some explanations of these two different theories there are still similarities. According to Frager, the *qalb* as a whole is a place for creativity, a place of inspiration as well as a source of inner light. The psychoanalysis according to Freud is also the center of motivation, creativity, and instinct (mind). So it can be understood from these two theories that the *qalb* and psychoanalysis are related to each other in terms of always trying to think well, decide something well and do something well. As explained by Frager in the four stations of the heart where when humans are able to understand their hearts with the heart then see and know something with the heart then act with the heart then something negative can become positive. Likewise, Freud explains that to understand one's behavior begins with consciousness and unconsciousness.

In this case, the heart is actually aware of what we will do, but it is punctuated by the unconsciousness of the mind that makes humans do everything without thinking long and only based on the feeling of pleasure after doing. But here there is a superego that plays a role to check between the good and bad that we will do and here also the heart is very instrumental to guide one's behavior better so that human personality and spirituality can be balanced.

Conclusion

Qalb and one's personality traits are essentially different. But in reality, humans cannot rely on one aspect alone to do something good. That is, humans as a whole cannot do something only based on instinct. Instinct is indeed very necessary because it is the driving force for personality to direct one's behavior regarding what to do. But in reality humans need the heart as a guide. Frager has said that a person's mind is conceived in the deepest part of the heart (*lubb*). This means that the overall personality of a person needs the heart to think and do something rather than just using instinct (mind) because in essence the mind has a nature that often changes and also varies every time.

Freud may not believe in religion or anything related to religion, but in his theory indirectly there are elements that explain that in the human mind there is a moral as well as ethical power of the personality that has an idealistic principle in which there is an inner voice to get punishment for bad actions as well as teach someone about what not to do. Then there is also an ideal ego that is useful for getting rewards for good actions that have been done as well as teaching someone about what should be done. Freud also said that humans basically have an immoral side (evil side), therefore humans make rules and appoint certain institutions such as police or personality security officers to control the immoral side of humans. But by nature humans show their good side to everyone and try to cover up their dark side.

The benefit that can be taken from this research is that as humans, we must think, see, and do everything with our hearts and minds because basically the mind and heart are two entities that cannot be separated. Many people lose extraordinary things because they do not involve the heart such as prayer, fasting, establishing good relationships, and so on. That is if you don't use your heart and it will definitely pass you by because this mentality is also what sometimes makes important things get overlooked. As mentioned, the heart is basically aware or already knows, so the heart cannot lie, but it is diluted by the human ego itself. There is a saying "A clean heart in dirty clothes is better than a dirty heart in clean clothes" what this saying means is that people are hypocrites and in the end it leads to behavior and deeds. Sometimes between logical prejudice and the heart there are often mistakes such as the Betawi language is not always dialect articulation at the end using the letter "e", but there are some sentences that fit and according to the rules. This shows that not all prejudices are true according to human logic, although sometimes they are logical according to analysis, but not always according to the facts. So be careful with your heart and mind. This research has limitations in terms of authorship or discussion. This study then recommends to future researchers that research on *qalb* according to Robert Frager and also Sigmund Freud's psychoanalysis can be developed again and reviewed with more complete reference material. For this reason, the opinions of the two figures which are basically different will be revealed clearly and easily.

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