

Human and the Element of the Soul in the perspective of Sufistic Psychology

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Abstract : The study of western psychology and Islamic psychology has an interesting discourse about humans as the main object of study. Both in the western concept and the Islamic concept, the study of humans will never end considering that humans are dynamic, speculative, and fluctuating creatures. This study aims to examine humans and the various important elements that exist in them. This research is conducted through the Library Research method or literature study from several sources that rely on Sufistic experts such as Al-Ghazali. The results of the literature study concluded that humans in the expert's view are creatures that have the substance of body and spirit, both of which are connected to the substance of the soul which also has crucial elements in it such as Qalb, Aql, and Nafs, each of which has a level in it.

Keywords : *Human, Soul, Sufistic Psychology.*

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1. Intrudocion

With all the complexity of the study of human beings, there will be no end. In the study of psychology, both western and Islamic psychology, both have a special discourse in reviewing human potential or nature with all its dynamics. In Islamic studies, fitrah is seen as a distinctive identity of a creature that is claimed to be the most noble among other creatures, namely humans. In the study of Islamic psychology, the creation of man is followed by two special aspects, namely the outward aspect and the bathiniyyah aspect, each of which has its accompanying whole. From this study, at least Allah includes his own goals both in the capacity of man as a servant and as the caliph of Allah on earth.

Human studies is an important entity that is inseparable from psychology. Muslim philosophers place the soul as a distinctive and complex study. The philosophers in question are Ibn Miskawaih, Ibn Sina, Al-Kindi, and Al-Ghazali. This means that the study of the soul must be an essential important concern in Islamic philosophy and Islamic psychology. From

this study, at least we know the essence of ourselves as human beings and the set of divine obligations that exist in it (Amirudin, 2021).

This paper will describe the conception of man in the view of Islamic psychology and the elements in it. This paper was compiled through qualitative study methods and literature studies focused on several Islamic figures. By knowing the elements of the soul, it is hoped that we can gain a new outlook and a more directed meaning of life. It is hoped that this paper can be a reference in enriching scientific treasures which is an integration of the study of scientific perspectives and religious perspectives.

2. Research Results

2.1. The Essence and Position of Man

According to the Sufistic meaning, human beings have two dimensions, including the dimension of birth and the dimension of mind. Biological sciences and medicine are one of the references in exploring everything related to the physical or outward. Meanwhile, to examine everything related to the soul, Psychology is used. Western psychology emphasizes more on mental processes that use reason or logic, while psychology in Islam or Sufism studies people and the dynamics of their souls through the footing of holy books, hadith, or the results of the contemplation of the Sufis. (Raharusun, 2021)

Humans are basically created from colliding elements. In its form, Allah mixes good and bad. This refers to the Qur'an which mentions the terms hard clay (*shalshal kal fakhbar*), black mud or rotten soil (*hamaa in masnun*), ordinary soil (*thin*), and dust (*turab*). After the body was formed, God blew the spirit on him who then became a man. Mud or rotten soil is assumed to be something that pushes humans to worldly things. (Safeei, 2017)

Meanwhile, the divine spirit in humans is considered to be something that encourages goodness. This means that at some point people can do good things and prioritize the law of Allah. But at other times, humans can also potentially commit actions that are far from God's law. From this philosophy, humans have two opposite sides. Apart from being a commendable being, he can also potentially become a creature that is condemned by Allah. (Safeei, 2017)

The Qur'an explains that man was created as God's representative on earth. Therefore, God gives two instructions to humans, namely the show of the soul consisting of reason and conscience, and religious instructions. So basically, psychologically human beings are more inclined to good and want this good not only for themselves, but also for others. However, under certain conditions, man chooses to forget the instinct of his soul and forgets the call of his soul and is more inclined to the call of evil. Therefore, one of the goals of counseling or sufistic psychology in a philosophical perspective is to reset the condition of dysfunction of human reason and conscience so that it returns to the qualities of goodness that should be as monotheistic beings. Humans in the view of the Qur'an consist of several positions including (Khasinah, 2013):

2.1.1 Human as abd' Allah (servant)

Man in this sense refers to the context of his obligation to obey Allah, because in fact he has testified before Allah to always worship and not associate with Him. However, as a creature that has a tendency to go out of good nature, his obedience needs to be strengthened and straightened out occasionally through Islamic counseling because in the context of this understanding, humans are said to be servants with all the obligations inherent

in it. This is stated in Q.S Ad-Dzariyat:56 "I did not create the jinn and mankind except to worship Allah..".

2.1.2 *Man as Evil*

Human beings in this sense refer to the context of their status in relation to the surrounding environment. In his life, Human needs a partner whose orientation is none other than to worship to realize his servant status as a creature of God. In this sense, human beings are said to be social beings who in their lives need others so that their potential is further developed in a good direction. This is stated in Q.S An-Nisa:1 "O mankind, fear Allah Who created you from one person, and from whom Allah created a couple, and from both of them Allah created offspring...". In addition, Allah said in Q.S Al-Hujarat:49 "Indeed, We created you from a male and a female and made you into nations and tribes so that you may know one another...".

2.1.3 *Human as Caliph fil Ard' (God's representative)*

Human in this sense refers to the context of his obligation as God's representative on earth while grounding the banners of Islam. This title is one of the gifts of Allah which then turns into an obligation to call, namely counseling that is oriented to the activities of amar ma'ruf and nahyi munkar. In addition, the title of caliph also refers to the rights and obligations of humans on this earth. The right is emphasized on the authority of Human to utilize the full potential of the universe so that he can carry out his life well. Meanwhile, the obligation is emphasized on the necessity of humans in maintaining and preserving all the potential of the universe so that its benefits are maintained. In this sense, human beings are said to be creatures who are charged with a great mandate to maintain all potentials, both external and bathiniyah potential. This is stated in Q.S Al-Baqarah:30 "Surely I want to make a caliph on the earth.....". and Q.S Shad:26 ".. Indeed, We have made you caliphs (rulers) on earth, so judge between you justly and do not follow lust...".

2.1.4 *Human as the son of Adam*

Human in this sense refers to the context of his creation as a descendant of the prophet Adam AS. This is in contrast to the contemporary statement that humans are the result of evolution with other creatures such as animals. This understanding emphasizes human beings on their value as creatures who are given special potential by Allah, namely the potential of reason. So with the potential of his intellect, humans must have the awareness that all humans on earth are the same, should not be treated differently even though Allah bestows diversity. The gift of difference must be used as a force to unite to realize a greater banner of Islam. This is stated in Q.S Al-Hujarat:13 "..... Indeed, the most noble among you is the most pious before Allah."

2.1.5 *Human as Al-Insan*

Human beings in this sense refer to the context of the potential they have. This potential can be in the form of good potential and bad potential. Everything that is a Humanifestation of the nature of reason, is a good potential. On the other hand, everything that is a manifestation of things that is beyond the ability of reason, then that is the potential for evil. In this sense, humans are said to be creatures who have a tendency to "forget" their good

qualities as humans. This is stated in Q.S. Hud:9 "And when we give mercy to mankind, then we take away it, surely mankind will become hopeless and ungrateful".

2.1.6 Human as Al-Basyar

Human beings in this sense refer to the elements that make them up, one of which is the material element that makes them have a gross (physical) body. In other words, humans in this context have general biological rules such as eating, drinking, having children, and others until it leads to the release of the soul from the body, namely the event of death. So in this sense human beings are said to be biological beings. This is stated in Q.S Al-Mu'minun:14 "Indeed, We have created Human from the essence of the earth. Then we made it into semen which was stored in a firm place, namely the Uterus.....".

From the above classification, it can be concluded that humans are creatures that have special potential from other creatures. This potential is a divine mandate that should be held accountable for its functioning. The existence of a special position that distinguishes humans from other creatures means that humans with all their potential senses and intellect, are encouraged to be able to reflect and understand the dynamics of the universe with all its contents which is one of the proofs of God's existence. Therefore, the presence of ad-diin or religion is a set of God's rules that should be understood and obeyed by humans so that their lives are always on the right path.

2.2. Fitrah in Humans

Structurally, humans have two parts of potential within them. This potential is briefly the difference between humans and other creatures such as animals. The first potential is the potential that directly exists in humans, namely fitrah, the unity of spirit and body, the ability to desire and the potential of reason. The second potential is a set of complementary potentials above, namely the universe and the instructions for life or religion (Syafe'i, 2013).

Fitrah comes from the word fatara which means creation. In this sense, fitrah means creation or basic nature that existed when it was created. Fitrah is a religion that Allah created for humans in the form of an obligation to be Muslim. Fitrah is also interpreted as something sacred and pure. Pure means the state of cleanliness in human beings both spiritually and physically from all sins. In other cases, fitrah is interpreted as a human decree that is related to happiness or misery, faith or disbelief, as well as various provisions of human fate in the world (Farah, 2016).

The word fitrah is related to the meaning of hanif which is a condition in which humans have rediscovered their nature as a creature of monotheism. The word hanif comes from the words hanafa and yahnifu with masdar hanifan which means "inclined" and "inclined". In the Qur'an, the concept of hanif is referred to is the tendency of humans to the right path and to have a self-commitment not to do everything that is in alliance with Allah (Mansir, 2018).

With all the power of His creation, Allah SWT created Human with all the complements of his life, namely Syahwat and Gadab which are located in the heart, as well as Reason which is located in the human brain or mind. Humans are said to be perfect creatures because they have all three potentials. These three potentials give different emphasis between humans and other creatures such as animals. So the expression "Human is inferior to animals" occurs when the human being is controlled by his orgasm and his gabab without using the potential of reason, because animals are not given the potential of reason. This placement at least makes humans have aspects of excellence that are different from other creatures (Prawira, 2014) including:

2.2.1 Creation Aspects

In the Qur'an Surah At-Tin: 4, it is very clear that what is arranged in Human is strong proof that Allah has arranged all aspects of man very beautifully, well, and completely compared to other creatures. Thus it can be concluded that the elements in Human are created the best and most perfect among other creatures in the world.

2.2.2 Aspects of Science

In the Qur'an surah Al-Alaq: 4-5, humans are the only creatures who are given the power and potential to become learning creatures. Thus this potential makes humans beings who have a sense of curiosity, use all their intellect to find the truth, and are always dynamic or moving in the direction of progress.

2.2.3 Desire Aspect

In the Qur'an Surah As-Shams:8, Human is a creature who is given the will to choose what he wants. Human in this case has the freedom to choose His path that he thinks is right. This freedom is a unique feature that distinguishes it from other creatures.

2.2.4 Position Aspects

In the Qur'an Surah Al-Hajj:45, Human has been chosen by Allah as God's representative on earth. In this case, humans are equipped with all the potential to take advantage of the various natural potentials that Allah has given to be constantly developed to meet the needs of their lives.

2.2.5 Aspects of Analysis

In the Qur'an, Surah Ar-Rahman:3-4, humans have been provided by Allah with the ability to understand each other in the midst of the differences that Allah has bestowed upon them. This means that humans live in egalitarian societies or very diverse cultures.

2.2.6 Imaginative Aspects

In this case, humans are creatures who are given the potential to fantasize or imagine. With this power, human life tends to be more dynamic because in essence he will always innovate to find something new.

2.2.7 Aspects of Ethics

In this case, humans have two potential tendencies, humans can develop in a good direction, and in a bad direction. The aspect of ethics is very fundamental because it can make the human position very relative, both positive and negative.

2.3 Human Substance in the Sufistic Psychological View

This study of human substance according to Muslim scientists who base their thinking on the book of Buddhism, for example on the view of Al-Ghazali. According to him, humans have two important elements in him, namely the external element or body and the inner element called the spirit. This opinion illustrates that the most essential thing of Human is his

immaterial substance or spirit. When the body is detached from its spirit, only the body dies, while the spirit element will continue its existence to the next life (Warsah, 2017).

Human discussion is inseparable from the substances inherent in it. By knowing the substance and elements in it, we will know the essence and dynamics of the life process. In general, experts divide the human substance into the body and the spirit. A body without a soul is the substance of death, while a soul without a body will not be actualized either. So for the synchronization between the body and the soul, there is an intermediary that supports the two, which in Islamic psychology studies is called nafs. The dialectic of nafs and spirit is differentiated because there are different criteria between the two. Nafs is assumed to be a substance that has worldly tendencies, while spirit is assumed to be a substance that has ukhrowi and holy tendencies. Nafs is a horizontal relationship that is physical, while Spirit is a vertical relationship that is divine. The following is a brief overview of substances in humans according to Khairudin al-Zarkaliy which refers to the concept of thought of the Ikhwan al-Shofa (Muzib & Mudzakkir, 2001).

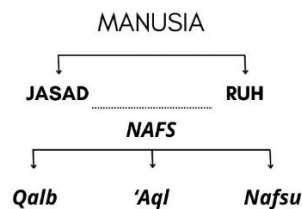


Table 1 : Human Substance and Its Elements

2.3.1 Physical Substance (Body or Jism)

The body is a human substance that is composed of the structure of a physical organism (Jism). Compared to the physical of other creatures, humans are creatures of Allah SWT who were created the most perfect. This is in line with Q.S At-Tin verse 4 "Indeed, We have created Human in the best form". The mass or human body has its own natural elements. In this case, Al-Farabi said that the element in question comes from the nature of creation which has form, form, quality, level, motion, and other organs that perfect it. Al-Ghazali gives elemental properties to the body in the form of the ability to move, taste, dark, rough, and no different from other living things. Ibn Rushd argued that the component of the body is a material component that is different from the component of the soul which is immaterial. In the same vein, Ibn Maskawih also said that the components of the body are material components that are concrete in nature. (Mujib & Mudzakkir, 2001)

In the same source, the Brotherhood of al-Shafa' said that all components of the human body are sensory, empirical, and can be discerned. The actual substance of the body is death, the life of the body is 'aradh because it coexists with the nafs and the spirit that gives power and connectivity with God. In particular, the human mass is inclined towards worldly things that have the potential to be miserable if not moved by a righteous divine spirit. Therefore, mass becomes a bad substance for man if he interferes with the relationship with Allah, is unable to be an intermediary in achieving ma'rifatullah and imprisons the soul that should have a good relationship with Allah.

2.3.2 Spiritual Substance (Ar-Ruh)

Al-Ghazali in his book Ihyaa ulumuddin, gives a description of the soul as a latif jism that resides in al-Qalb and al-Jasmani. The spirit then radiates its potential throughout the body

so that humans can feel, think, and know. In other words, Al-Ghazali defines spirituality as a substance that is psychological, emotional, consensual (impulse) and cognition (thinking) (Farah, 2016). In this case, the spirit becomes the substance in human beings which is the most important essence in life as a servant. The union between the soul and the body, becomes a conception of an-Nafs. The existence of the soul is also not limited by space and time because if the body dies, the spirit will continue its existence until the eternal realm.

According to the Sufistic view of psychology, Human has seven levels of spirit, each of which represents a different level of evolution. The seven levels include (Frager, 2014):

- Ruh Mineral (Ruh Maddani) is the spirit that dwells in the human skeleton system. This mineral spirit encourages human tendency in its closeness to Allah SWT. The positive nature of this spirit is obedience or steadfastness to His will, wherever it is it will remain steadfast and consistent in His obedience. However, the negative side of this tendency of the spirit is that it is rigid or inflexible in receiving information, new knowledge, and rigidity in adjusting.
- The Vegetable Spirit (Nabatiyyah Spirit) is a spirit that resides in the human heart and is also related to the human digestive system. This spirit encourages the human tendency to move, respond, motivate oneself, and evolve to new changes as a form of healthy bodily functions growing. However, this spirit encourages negative human behavior tendencies, including lazy behavior, unhealthy lifestyles, and blindness to physical needs.
- The Animal Spirit (Spirit) is a spirit that resides in the human circulatory system or arteries. This spirit encourages human's natural tendency to approach whatever is beneficial to him, to move away from anything that frightens him, and to reject things that are painful to him. This spirit also has the potential to push humans to a high sense of anger as a form of failed self-control.
- The Personal Spirit (Ruh Nafsani) is a spirit that resides in the brain or other nervous systems. This spirit encourages humans to have a tendency to be intelligent in knowing, understanding, analyzing, and controlling the ego. But this spirit also has the potential to negatively push people to things like arrogance, overconfidence, and lack of empathy.
- The Human Spirit (Ruh al-Insan) is a spirit that dwells in the heart or qalb which is the spiritual dimension of humans. This spirit accommodates all kinds of faith, affection and creativity, because it comes into contact with impersonal or logical aspects. However, at some point this spirit has the potential to push humans to high sentimentality or criticism.
- The Secret Spirit (Ruh al-Asrar) is the spirit that dwells in the Fu'ad (deep heart) which is the aspect of human bathiniyyah that drives human's awareness of where he comes from and where he will return. But the negative nature of this spirit is that there is an excessive rejection of worldly things that leads to misery.
- The Most Secret Spirit (Sirr al-Asrar) is a spirit that dwells in the Lubb (the deepest heart) whose nature is truly transcendental to the point of transcending space and time. This spirit is also referred to as the most sacred spark of the heart and is the spirit of the spirit, because it encourages Human's ability to understand and develop the spiritual aspect of himself. Unlike the other six levels of spirit, this spirit has no traits that encourage negative human tendencies.

From the above classification of the level of the spirit, the position of the soul is called a sacred substance which is essentially closely related to the potential of human nature. So that

with the existence of the spirit, all substances and other elements will function optimally. The spirit can be said to be in charge of other substances in humans because the spirit will continue to exist even though the other substances have died. Therefore the soul is referred to as an essential substance that has no space and time limits.

2.3.3 Soul Substance (Nafs)

The soul or nafs has several levels and names. The soul is not a material element and does not attach to any other material element, which in this case the soul is called Jauhar. This jauhar is in the form of a spiritual which in general has the function of controlling the body or jism in humans. In its existence, the soul is present as a figurative form as well as a perfection (al-kamal). That is, the soul becomes the initial perfection, because by its existence a physical organism will manifest into a real human being. On the other hand, the physical is also an integral part of the soul because the soul element will become the real soul if it is actually in the body. There are several kinds of souls and potentials in them (Ghozali, 2022).

- The Vegetable Soul (an-nafs an-nabatiyyah) is the energy that resides behind the organism of the body whose role is to control three things, including: (a) Feeding power (al-ghadziyyah) which transforms food into physical energy, (b) Growth power (al-munammiyah) which makes physical capacity or size change, and (c) Reproductive power (al-muwallidah) is a part of the body that can potentially animate the process of creation through mixing events. This plant soul is also found in other creatures such as animals and plants. The nature of this plant soul is automatic, natural, or mechanistic without having to be programmed.
- The Animal Soul (an-nafs al-hayawaniyyah) is an energy in the organism of the body that has the function of conducting sensory perception of something special or will-based. The animal soul is divided into two things, including: (a) The driving force (muharrikah) is a human will or deed that is a reality based on the desire to carry out natural attitudes that are also found in animals, and emotional power that functions as a natural human response in protecting himself. (b) Perceptual power (mudrikah) is a response to the functioning of the five senses in humans (eyes, nose, ears, tongue, and skin) such as imagination or imagination, memory or memory, and estimation or conjecture.
- The Human Soul (an-nafs al-insaniyyah) is the initial energy for the organic body which plays a role in carrying out activities through the impulse of thoughts, ideas, and the capture of things that are universal. The power in the human soul is divided into two of them: (a) Practical power (amalaiyyah) or bodily power which is the driving force for humans to act according to their intellectual potential, this power can potentially produce knowledge that is both ma'rifah or 'ilm. (b) Theoretical power (nazhariyyah) or spiritual power is a set of affirmations or values embedded in the human soul.

The above classification is not a type or variety of soul but a potential tendency of the soul which is generally called power, energy, or impulse (quwwah). If power is equated with the soul, then it will clearly affect the meaning etymologically and terminologically. By analogy, the soul is a state, and power is its rulers. In short, the soul is a substance that stands alone without having a concrete form, but its real form can be seen through the tendency of human life force in the form of plant, animal, and human/male. The following are the elements of the soul that exist in humans:

- Kalbu (al-Qalb)

Al-Qalb (heart) means heart in both physical and non-physical form. The heart in physical form is to make the human being know how to feel something, so as to obtain supernatural knowledge and mukhsyafah. Al-Ghazali argues that qalbu has an instinct called al-nur al-ilahiy and al-basyirah al-bathiniyah that exudes faith and belief. The heart has positive and negative potential, positive emotions such as happy, carefree, sincere (sincere), negative emotions such as hatred, anger, disobedience (kufr). Dirty Qalbu can be a source of anxiety, worry, dissatisfaction, anxiety, fear and boredom of life, in contrast to a pure, clean heart, which will feel calm and tranquility and happiness in life. It is stated in Q.S Al-Baqarah:10 "In their hearts there is sickness, and Allah adds its disease; and for them a painful torment, because they lie." Diseases of the heart in humans, namely envy and resentment, can cause their lives to never be happy and calm, and will even feel anxiety, anxiety and distress. (Hikmawati, in Mulyadi, 2017).

In the same source, Qalbu is also referred to as Self Intelligence or the place of human accountability or the spiritual part of Human. Qalbu exists but its existence can only be felt. There are three types of Qalbu including: 1) Qalbu Salim, which is the definition of a healthy heart condition and close to Allah. For example, such as a heart that is far from arrogance.; 2) Qalbu Maridh, is the definition of a condition of the heart that is sick and whose disease endangers him until the hereafter. For example, bad morals, ignorance, and always being oriented towards negative things; 3) Qalbun Mayyit, is a definition of a condition of a dead or closed heart that is difficult to revive. These three things conclude that the main function of Qalbu is to understand existing values.

Al-Ghazali argues that the heart was created to obtain ukhrowi happiness. This happiness depends on the level of ma'rifatullah, and ma'rifatullah depends heavily on the level of human contemplation of its creator. From this opinion, contemplation can be done through the medium of the body in the form of senses. Without the heart, the senses in humans would not have spiritual power. So the power of perception in humans will occur if there is connectivity between the heart and the senses. Therefore, the senses possessed by humans must come from the heart so that human life is always in harmony with the goals of ukhrowi. (Mujib & Mudzakkir, 2001)

The specificity of qalb in humans makes a distinction between humans and other creatures of God. In essence, qalb is enacted so that humans have the ability to receive knowledge ('ilm) and motivation (iradah). This knowledge or knowledge is stored in the heart, whether material (dzahir), spiritual (ruhiy), or intellect (Haq al-Aqliyyah). The connectivity of these three things is able to make human knowledge perfect until it has the ability to reach things that are metaphysical in nature. (Nasrudin, 2020)

From the definitions above, it can be concluded that the heart is the key component for a person to get the title of ma'rifatullah. The status of ma'rifatullah can be achieved through the use of the potential of the body such as the five senses which are always used in matters of goodness. This is because the heart and the five senses have a close relationship. A heart without the senses cannot be actualized, and a sense without a heart will not produce a perception.

- Akal (al-'Aql)

Etymologically, reason comes from the word 'aql which means mind. While in terms of reason, it means the power of human thought which is one of the powers of the soul. According to Al-Ghazali, reason occupies several positions including: 1) as a differentiator from other beings, 2) knowledge obtained from experience, 3) intrinsic power to control

lust. Reason is divided into two, namely Aql amilah or practical intellect which functions to interpret things received by the senses, and Aql alimah or theoretical intellect which functions to interpret invisible things such as angels and God. In an effort to understand and accept Islamic teachings or values, intellect has several functions, namely: 1) Reason as a strategic tool to understand the truth of Islamic teachings; 2) Reason as the main capital to capture the contextual intentions of Islamic teachings; 3) Reason as a tool to capture messages in textual teachings such as the Qur'an and Hadith, and 4) Reason as a tool to explain Islamic messages in relation to human actions as God's representatives. (Amelia, 2023).

Reason is a gift given to humans as a differentiator from other creatures. Through the driving mind (al-'aql al-wazi), human ability to understand something is born which then forms a good moral. Through the reaching intellect (al-'aql al-mudrik), man can analyze something that can later give birth to new knowledge that is useful for himself and others. In the command of the use of reason, the Qur'an occasionally uses verbs such as yatafakkarun, ya'qilun, yatadabbarun, and yatadzakkarun. All of these words contain the meaning that humans are obliged to use their intellect to achieve the highest level of knowledge, namely charity and wisdom. Even in certain verses, God's word denounces those who do not empower their intellect as a great potential given to man. (Amin, 2018)

From the two explanations above, it can be concluded that reason is one of the elements that has a special emphasis on humans as the most noble beings. With their intellect, humans can actualize themselves as beings with good potential in thinking. For example, reason is used as a potential to weigh between good and bad, to capture the messages of Islamic religious teachings, and to become a primary force in self-control.

- **Nafsu**

Lust is one of the forces of lust that has two tendencies, including the tendency of syahwat (al-syahnawiyah) and ghabab (al-ghadabiyah). Orgasm is an impulse in humans that tends to be pleasure-oriented, while ghadab is an impulse in humans that is a response to everything that makes a person afraid, uncomfortable, or threatened both physically and psychologically. The element of lust in humans is similar to animals which both have the potential for orgasm (pleasure principle) and ghadab (defense mechanism). Lust is the mortal enemy of the human soul. There are several things that are the characteristics of lust, including: (a) Being egocentric (free) without having to pay attention to norms or rules; (b) Is a principle of pleasure (satisfaction) without any consideration of future impact or consequences; (c) Be straight without having regrets such as forgiveness or repentance; and (d) If guidance comes through reason, then lust can be restrained by the impulses or whispers of the devil. (Yudiani, 2013)

In the study of psychology, the human body can function when the impulse of the soul is able to move it. The soul that moves with the body forms a personality or morality whose connectivity involves the elements of the body and the spirit. In the sufistic view, there are seven levels of human lust which are derivatives of the level of human spirituality. The seven levels of lust are as follows (Jumala, 2019):

Lust of Anger, is the lowest level of spirituality of humans. This lust dominates the urge to do negativity. People with a tendency to anger cannot control their emotions, lack compassion and morals, their hearts are adorned with resentment, great sexual desire, envy, envy, selfishness, and others. The tendency to anger can also encourage humans to indulge in self-indulgences that are not based on common sense.

Lust of Lawwamah, is the level of human spirituality that is already in the stage of awareness of his bad nature or attitude, understands what is good and what is bad, can regret mistakes, but has not been able to significantly change himself for the better. People with a tendency to lust for lawwamah have a negative potential for hypocrisy, because they know the truth but still feel addicted to evil.

Lust Mulhima is a level of spirituality for people who are sincere in worship. Reward and good reward are not the motive for his worship, but as a form of devotion to him as a servant to Allah SWT. People with this spiritual level tend to do all kinds of horizontal and vertical good selflessly.

Lust Muthmainnah, is a spiritual level for people who have been able to create peace in their lives. Human beings with this tendency have begun to be able to put ukhrawi interests above worldly interests. In addition, people with this lustful tendency are able to be consistent with all the values that they adhere to in their religious teachings.

Lust Radiyah, is a spiritual level for people who are calm and happy under any conditions. Happiness for him is neither hedonistic nor materialistic. A person with radial lust has a high spiritual throne so that he can control himself from tendencies outside the teachings of religion. This plays a role in the formation of patience and tawakkal attitudes in humans.

Lust Mardiah, is a spiritual level for people who have the awareness that all forms of power belong to Allah. They tend to have no fear of anything except fear of Allah's punishments. In addition, he will also be able to refrain from "asking" from something other than Allah and have the belief that everything he has is only entrusted to Allah SWT.

Safiyah's lust is the highest spiritual level for human beings because it has a very strong and intact transcendental relationship. They have almost no bad appetite and always instill the belief that there is no statement that is most true than the statement of Allah. Although perfection belongs only to Allah, people with the lust of safiyah are always committed to radiating a positive light of the soul through efforts to protect themselves and others from darkness or error.

Based on the levels of lust or spiritual terminology above, it can be said that all humans have the same tendency to have all these levels of lust. However, there are some potential passions that are most prominent in us which are called the concept of morality. The possession of the level of lust does not mean that it is permanent or inherent in humans, but can be changed through the connectivity of the mind and qalbu through the medium of the body, namely the five senses. The elements of the soul in humans can be seen in the following table:

No	Kalbu	Akal	Nafsu
1	Relating to the physical elements of the heart	Relating to the physical elements of the brain	Related to the physical elements of the genitals and abdomen
2	Has affective power (taste)	Have cognition (mind)	Has contraction power (propulsion)
3	Fixing on the nature of the spirit (ilahiyyah)	Fixating on the nature of the soul and body (insaniyyah)	Fixing on the nature of the body (hayawaniyyah)

4	Zauqiyah and hadith (taste and intuition)	Istidhlaliah and aqliyah (argumentative and logical)	Hissiah (sense)
5	Dwelling in the realm of the superhuman consciousness	Residing in the human consciousness	Residing in the human subconscious

Table 2 : The Elements of the Soul in Man in the Sufistic Psychology View

3. Conclusion

Humans are creatures of Allah SWT who substantively have crucial potentials in their lives. This potential makes the position of humans tend to be more perfect than other creatures. The actualization of this potential is expected to be able to bring humans to the perfection of life that has been naturally given by Allah in the form of fitrah. So the existence of this potential can occasionally position humans as perfect beings, but under certain conditions humans can be positioned as beings equal or even inferior to animals.

Human beings in the view of the Sufists are divided into two main substances, namely the substance of the body (jism) and the substance of the spirit (ar-Ruh). The connectivity between the body and the spirit is supported by one substance that makes human existence more existential, namely the substance of the soul (nafs). In the substance of the soul there are also important elements that support its actualization, these elements include the heart, intellect, and lust. These three elements place man as a perfect individual in terms of creation. And the connectivity of these three elements is what makes humans exist in a noble personality (moral) condition before Allah SWT.

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