



Personality Moderation in the Perspective of Islamic Psychology: A Study of the Works and Teachings of Ibn Miskawaih

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Abstract. This study aims to look at the various virtues of the soul that become the midpoint in behavior, these virtues are the virtues between the two vices of extreme excess and neglect. Because moderation is the midpoint between these two attitudes. Departing from the above statement, the attitude that contradicts the moderate attitude certainly cannot be used as a reference to create a conducive atmosphere, both in terms of society and individual life. Moreover, doctrines that suggest a liberal way of thinking and individualism cannot be used as a reference and view to create harmony and balance in life. Ibn Miskawaih in the book *Tahdhib Alakhlaq wa Tathir al-A'raq* excessive and deficiency is a bad thing while moderation is a virtue and even a virtue in the psychological system. Excessive extremes are characterized by behavioral recklessness, arbitrary and free to do according to their own wishes regardless of the prevailing norms. This is not a gentle attitude from religious teachings that always echo the values of al-rahmat al-alamin which should be the attitude of a Muslim. This research is a literature review, exploring relevant sources such as articles, journals, books, and other documents that describe theories and information both past and present organizing the literature into the topics and documents needed. By sourcing the works and teachings of Ibn Miskawaih, namely *Tahdhib al-Akhlaq wa Tathir al-A'raq* The approach used in this research is a psychological approach. The findings of this study produce a statement that the attitude of moderation when implemented specifically for individuals will make a moderate person towards society, mental and spiritual values.

Keyword: Moderation; personality; Islamic Psychology

Abstrak. Penelitian ini bertujuan untuk melihat berbagai macam kebajikan jiwa yang menjadi titik tengah dalam bersikap, kebajikan tersebut merupakan keutamaan antara dua keburukan yakni ekstrem berlebihan dan terlalu mengabaikan. Oleh sebab moderasi merupakan titik tengah diantara dua sikap tersebut. Berangkat dari pernyataan diatas, maka sikap yang bertolak belakang dengan sikap moderat tentunya tidak dapat dijadikan sebuah acuan untuk menciptakan suasana kondusif, baik ditilik dari segi kehidupan sosial maupun individual. Terlebih lagi doktrin yang mengemukakan cara berfikir yang liberal dan individualisme tidak dapat dijadikan sebuah acuan dan pandangan untuk menciptakan keselarasan dan keseimbangan dalam kehidupan. Ibn Miskawaih dalam kitab *Tahdhib Alakhlaq wa Tathir al-A'raq* berlebihan dan kekurangan merupakan suatu keburukan sedangkan sifat moderat (moderasi)

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adalah suatu kebajikan bahkan merupakan suatu keutamaan dalam sistem kejiwaan. Sikap ekstrem berlebihan ditandai dengan kegarangan perilaku, semena-mena, dan bebas berbuat sesuai dengan keinginan sendiri tanpa memandang norma yang berlaku. Hal tersebut bukanlah sikap lembut dari ajaran agama yang selalu menggabungkan nilai-nilai ke al-rahmat al-alamin yang seharusnya menjadi sikap sebagai seorang muslim. Penelitian ini bersifat kajian literatur, menggali sumber yang relevan seperti artikel, jurnal, buku, dan dokumen lain yang mendeskripsikan teori serta informasi baik masa lalu maupun saat ini mengorganisasikan pustaka ke dalam topik dan dokumen yang dibutuhkan. Dengan bersumber pada karya dan ajaran Ibnu Miskawaih yakni *Tabdib al-Akhlāq wa Tathir al-A'raq* Adapun pendekatan yang digunakan dalam penelitian ini adalah pendekatan psikologis. Adapun temuan dari penelitian ini menghasilkan pernyataan, bahwa sikap moderasi apabila diimplementasikan secara khusus bagi individu akan menjadikan pribadi yang moderat terhadap nilai-nilai sosial, mental dan spiritual.

Kata kunci: Moderasi; kepribadian; Psikologi Islam

INTRODUCTION

In general, Islam does not only teach about how to worshipping in accordance with the recommendations of the Sharia, both contained in the Qur'an and in the Hadith. but specifically, in essence Islam teaches how individuals manifest the values of religious teachings so that they can be realized in the attitude and personality of a person in order to develop his nature as a caliph on this earth. (Bhat 2016). Attitude and personality are the main elements in humans that can distinguish themselves from other creatures. To build an attitude that is in accordance with their nature, each individual is equipped with various potentials, both potentials that lead to good and potentials for bad.(Makhmoor 2016). This is in line with what has been signaled in the Qur'an "*for the sake of the soul and the perfection (of creation). So he inspired in him (the way) of evil and piety. Fortunate indeed is the one who purifies (his soul). And what a loss to him who defiles it.* (Departemen Agama RI, 2005).

The verse contains an offer from God to the soul on how to behave whether towards good or towards bad. Therefore, in interpretation, God gives freedom if you choose goodness, then praise and flattery will be pinned on a person for his choice. (Nuraini and Eduwar 2020). If ugliness becomes a choice, then the reproach and contempt from God for his decision. In the sense that each choice will have its own value. In the battle to determine this attitude, humans are equipped with fitrah where the fitrah is ultimately a comparative filter between good and bad, which can be said to be a final decision as consistency with their decisions. In filtering good and bad, the role of the soul is needed because the soul has been inspired by the potentials of nature such as reason, Qalbu and lust.(Razak 2012). The three potentials

are inherent and interrelated with each other in the human self and personality.

The nature of reason is the foundation of knowledge, where the nature of reason has the power and tendency to think, connect and assess or consider something. So on that basis also so that humans are referred to as thinking creatures. In religious language it is called *alhayawan al-natiq* (thinking creatures). Ibn Miskawaih in his work *Tabdib al-akhlaq wa tathir al-araq* mentions that in the human psychological system reason is the realm of human consciousness that can distinguish between good and bad (Miskawaih 1924). On that basis it can also distinguish between humans and other creatures (Kabir et al. 2019), as an element of synergy to build the totality of humanity into a complete being.

In addition, the potential of the *qalbu* (heart) is also an important element in the human personality system. *Qalbu* occupies an important position in the psychological system. In the realm of Sufism, *qalbu* is the conscience or the heart, where all the good and bad can be felt. If someone wants to do a behavior that is contrary to his nature, the *qalbu* functions as a light in directing every action. The Sufis say, the *qalbu* is the place where God resides in man (Ubale and Abdullah 2015). There is no doubt that the voice of the heart is the voice of goodness that comes from God whispered into the recesses of the heart, only the whisper of God is able to penetrate the deepest recesses of the heart. With regard to the heart as the place where all kinds of truth are linked, the heart must always be in its natural position, which is always clean from all disgrace and diseases, otherwise all goodness will be lost and disappeared due to the darkness of the heart from the light of truth.

In addition to the heart being a mirror reflection of behavior, on the other hand, *lust* also resides as an innate potential in humans. The word *lust* is taken from the Arabic root word *Al-nafs*. If drawn into the language of interpretation, it means the totality of man, which as a whole includes the psychological side and the physical side. In other words, the integration between the psychological system and the physical system (*nafsani*) (Ubale and Abdullah 2015), where the soul creates various kinds of wills and desires that give birth to behavior. In connection with *Al-nafs* as the birthplace of behavior, the *nafsani* dimension must be considered and always maintained from everything that can direct it to despicable traits. If someone directs the

soul more to the nature of goodness and virtue, it will give birth to commendable behavior and vice versa.

In the study of Islamic psychology, it is often mentioned how to always foster behavior so that the behavior is always constant (moderate), not too excessive in action and not too deficient in attitude. Both must be balanced between one another. So the role of *tazkiyatul al-nufus* (soul education) must always be educated and fostered in order to give birth to the virtue of the soul. Regarding this, Ibn Miskawaih as an ethical philosopher in the 10th century, has an important contribution in the development of teachings on personality moderation. The concept of moderation in his thought emphasizes the importance of balance in various aspects of life, including physical, emotional and spiritual. According to him, moderation is the key to achieving happiness and success in life (Ibnu Miskawaih, 1924). In addition, its teachings also cover various fields, even in politics. In line with the view according to Güneş Murat Tezcür. According to him, moderation theory can be used as a reference for party officials not to behave radically. In addition, moderation can also be applied in both cultural and historical contexts.(Tezcür 2010). It is important to maintain a balance between these aspects so that individuals are neither too excessive nor too deficient in their activities. Human relations should therefore be based on mutual understanding and tolerance, while in terms of spirituality, moderation leads to achieving harmony with the universe and the search for wisdom (Ibnu Miskawaih, 1924). Overall, Ibn Miskawaih's teaching on personality moderation provides an important foundation for individuals in achieving a harmonious and meaningful life.

So starting from the exposure of Ibn Miskawaih's teachings above, the balance of behavior and actions becomes a central point, not only in the realm of psychology and philosophy but also in the realm of theology is always echoed at this time, therefore what is promoted by the Ministry of Religion of the Republic of Indonesia to promote Islam with a wasatiyah (middle) or moderate view, both in terms of thinking, behavior and every society activity. Presumably the idea is an alternative attitude in the plurality of the nation. This clearly adopts what has been taught in Islam before the idea was sparked. In accordance with the verse of the Qur'an "*and likewise (also) we have made you (Muslims), the middle people, that you may be witnesses to (the deeds of) mankind and that the Messenger (Muhammad) may be a witness to (the deeds of) you*" (Departemen Agama RI, 2005). Linguistically, the word

"middle" (moderate) means fair. Basically, the word fair is an attitude that is not one-sided between the two sides, namely the right side and the left side.

The extremes of exaggeration and deprivation that will be discussed in this section, of course, if not balanced with moderation, will lead to various negative effects in the realm of individual psychology. This will globally have a tremendous influence on the survival of society. The reality that occurs in this century on the extremity of religious doctrine, and society that is not controlled, not even filtered by the principles of religious teachings that bring peace and comfort to each adherent. It is certain that each individual religious believer will not feel inner peace in carrying out his society interaction activities. Therefore, the doctrine that suggests a liberal way of thinking and individualism cannot be used as a reference and view to create harmony and balance in life. Meanwhile, psychologically basically between moderate attitudes, liberalism and individualism are natural in humans. Where these attitudes have their own rights and needs that must be given the freedom to develop in the midst of life. although many liberalism theories are in the name of the right to free expression and channel opinions and thoughts through actions and behavior. This can be seen from the theory put forward by Joseph Raz in his work *The Morality of Freedom*, namely liberalist behavior can be justified as an important element in life. (Raz 1986). However, morally and ethically such behavior is limited by the rules that apply in the realm of life, that the rights of others must be upheld in accordance with their dignity as human beings. In other words, individual freedom must be limited by moral ethics to minimize the chaos of the stability of the structure of life that has been determined by God through religious doctrine since ancient times.

In addition to liberalism, individualism is also a scourge from the psychic realm. Scientifically, individualism is a closed attitude and withdrawal from the environment. Narrow-minded towards society reactions that only respect certain groups. It can be said that the attitude of individualism has consciously compartmentalized life according to their own desires and mindset. (Thomas 2018). From the principle of individualism, it can be concluded that there is no society interaction and dynamic behavior in accordance with the doctrine of any religion in this world. Broadly speaking, especially in the view of Islam where the principle of *Rahmat li al-alamin* is a big mission of religion to spread the seeds of positive life in order to present

a cool religious face with the nature of *God's al-rahman* and *al-rahim*. In order to get to know one another.

Apart from that, it is in accordance with the theories that are developing in modern times today, where every attitude and behavior is free to determine all its desires and desires in behavior. The rules that apply both state and religious rules, as shackles for attitude and behavior. It is clear from the research that moderation cannot be used as a reference for taking various attitudes. This means that moderation is not relevant to be used as a reference in life and life in modern times today.

Basically, every behavior has a middle so that it is not too extreme on one side of the behavior. For example, in terms of worshipping, Islam does not recommend always worshipping to the exclusion of doing other activities. Islam also does not recommend being too busy taking care of worldly affairs so as to forget the affairs of worshipping. However, what is desired in sharia is how a person can balance the attitude between the world and the hereafter (Ghauri 2022). Furthermore, in understanding religious teachings how to interpret a verse of the Qur'an or hadith, rational thinking must be needed, so as not to give birth to liberal thoughts that lead to extreme actions in the name of religion as the basis for these actions. For example, in the case of terrorism, which in recent decades is still stretching and suddenly appears in the middle of life. Of course, this behavior will be very contrary to religious nature, especially in the society realm.

Furthermore, the occurrence of personality imbalances in terms of nature and actions can be caused by the many psychological problems faced by individuals and society pressure. As a result of the absence of expertise in the management of psychological management between external and internal influences, of course the mental side will experience psychological disintegration, as a result of mental unpreparedness in addressing these external and internal influences. Therefore, to avoid this, the practical way is to educate mental attitudes into the virtues of the soul.

The concept of personality moderation is a way of thinking rationally in determining attitudes so that every action does not fall into behavioral imbalances. So to foster a moderate personality, it needs further and in-depth study in the next discussion. Therefore, in this study the author wants to explore more deeply how personality moderation can be used as a practical solution to foster a balance of traits which in turn will become its own goodness so that it settles in the form of behavior.

The method used in writing this article is the literature study method. Literature study is the process of collecting information from various sources in the library. According to Creswell, John. W, 2014 in Bakhrudin All Habsy (2017), states that a literature review of articles from journals, books, and other documents that describe theories and information both past and present organizes the literature into the topics and documents needed (Habsy 2017). This research method is library research using the main source of this discussion, namely, the works and thoughts of Ibn Miskawaih, namely *Tabdib al-Akblaq wa Tathir Al-a'raq*. Then using a psychological approach so as to obtain the results of how to foster a moderate personality, so that it becomes a trait that persists in behavior.

The analysis used in this article is content analysis. Regarding the content analysis method, Weber made a simple definition that content analysis is a research methodology that utilizes a set of procedures to draw a correct conclusion from the document statement (Gunawan 2015). Content analysis was conducted in several stages: First, identifying various sources related to the article, second, finding common threads from the various sources. Third, making conclusions (Istikhomah and BS 2021).

RESULTS AND DISCUSSION

The Concept of Personality Moderation

Moderation is a theory that refers to the values of balance, including self-control, and wise judgment against extremism or exaggeration. While moderating the balanced behavior of individuals in actualizing the values of moderation on themselves in the society realm. Moderation more broadly not only includes aspects of behavior, but mentally also deals with emotions, thoughts, and every individual's actions and horns. Therefore, the concept of personality moderation has deep roots and is important in the development of balanced individual development (Islam and Khatun 2015). In Islam, moderation is known as "*wasatiyyah*" and refers to balance in all matters (Muhammadul Bakir dan Khatijah Othman, 2017). This illustrates the view that individuals should maintain a balance between the physical, mental and spiritual. In this context, Islam encourages its adherents to avoid extremism in all aspects of life, and maintain moderation in actions, emotions and thoughts. More deeply, one of the main principles of the concept of personality moderation in the study of Islamic psychology is to maintain harmony between *nafs* (soul) and reason (rationality). This balance allows

individuals to better face the challenges and pressures of life. In Islamic psychology, it is also applied in the context of society interaction, prioritizing tolerance, empathy, and mutual understanding. Building the concept of personality moderation implies the growth of harmony and harmony in undergoing the rotation of life which in turn will create a sense of security and peace in each individual soul.

It is important to realize the concept of personality moderation with the aim of achieving a balance that not only benefits the individual, but more broadly will have a positive impact on the lives of society at large. However, it is undeniable that the positive influence of both the many and few moderation theories helps individuals to interpret and avoid excessive behavior and extremism that can harm themselves and others. By understanding and applying the concept of personality moderation, individuals can achieve mental well-being as well as complete comfort and security in life.

Personality Moderation Values

Basically all behavior begins in the mental realm, every form of action and behavior is a mirror of one's psychological condition. In other words, if a person is mentally well, what is born will also be good, and vice versa. A person is said to be healthy if mentality and behavior are always in balance. The word balance in the realm of Arabic is called *wasata* which means "chosen, best, fair, humble, moderate, and *istiqamah*." (Davids 2017). Essentially, moderate behavior is an ideal position for all types of actions. So to achieve a moderate person, the cognitive and intuitive positions really occupy their role in directing behavior to be able to choose which behavior must be implemented in the midst of society.

The term *wasatiah* Islam declared by the unitary state of the republic of Indonesia. is a practical theory to show *rahmatan lil alamin*, that Islam is not only about *aqidah*, but more deeply how it regulates a Muslim to have a middle attitude. The middle attitudes according to Ibn Miskawaih: *iffah* (keeping oneself pure), *shaja'ah* (courageous attitude), *al-hikmah* (wisdom), *basit* (modest), *al-adalah* (fair) (Miskawaih 1924).

The attitude of *iffah* in language means maintaining purity, this applies to internal and external purity. *Iffah* is a middle attitude (*alwasit*) which is between the two extremes of indulgence and ignoring lust. If drawn from a religious point of view, how does one control the degree of his nature as a

human being to always maintain the purity of his soul in every place and time. This is in line with the Qur'an "*Indeed fortunate is the one who purifies (his soul).*" (Departemen Agama RI, 2005). Holy in the sense of keeping oneself from everything that can damage the mind, heart and soul, because these three factors are the potential given by God in the human personality system. in terms of thinking how one can optimize his knowledge so as not to be contaminated by misleading doctrines, and moreover influence the thinking of others to be extreme in terms of theology or extreme in terms of terminology. The phenomenon of extreme behavior in theology has become a frightening specter that raises feelings of anxiety and psychological anxiety in every line of life. How could it not be, extreme behavior was originally a minority group teaching that understood the sources of Islamic law both al-Qur'an and Hadith narrowly, then misinterpreted insociety practice. Mistakes in interpreting a source of law will certainly ignite the fire of hatred and hostility between groups and between communities. Meanwhile, the teachings of Islam itself teach how in one's personality to develop divine traits. The embodiment of divine traits means that the personality has embedded divine values that can be realized both in behavior, attitude, and words.

Presumably the interpretation of Ibn Miskawaih's thought about iffah is related to the purification of the soul (*tazkiyat an Nafs*). It is a midpoint position that must be taken by someone when faced with two vices, namely accentuating something bad and ignoring badness. The concept of *tazkiyah an Nafs* means that there is an effort in healing the bad traits in a person. As mentioned in Surah *as-Syams* verses 9-10 that in humans there are good and bad traits, sometimes good traits can be so prominent and also bad traits can be more dominant than good. This depends on the education and habituation of a person in accepting upbringing and self-habits. So the stability of goodness must be maintained through purification of the soul. Because it can be damaged if it is contaminated with actions that violate the laws, norms, and ethics that already exist in the midst of life (Mubarok 2001). Furthermore, the method of *tazkiyah an Nafs* is often echoed by *suluk* to cleanse their souls of bad traits. One of them is the revolution of the soul by leaving the sin caused by sinning at once and as a whole. (Amini, 2002). A sinner will certainly consciously regret his actions. Psychic trauma will be experienced by the sinner with psychological and physiological turmoil. That's when a person needs the guidance of his soul so that the turmoil in

him can be overcome. Through self-purification there is at least a sense of regret for all bad deeds and his personality becomes a little bit of a bright spot in his life. Of course, the process of purifying the soul will require intention and determination in the individual, as well as motivation from the environment. If the intention and determination are realized, in turn, it will find a comfort and purpose in life.

So that the soul does not tend towards ugliness by dominating bad traits and ignoring goodness. Where the soul has been dominated by desires of lust so that it is classified as degrading the human side. Then the potential of reason is very instrumental in determining and paying attention to every attitude that is about to be done. Self-efforts to improve this extreme nature by familiarizing positive society life practices such as increasing empathy for others, fostering a high sense of tolerance as a citizen, and carrying out beliefs and practicing religious teachings without discriminating against other religious teachings. Thus the effort has succeeded in delivering a person to become a valuable person in the line of society and praiseworthy in the eyes of religion.

Furthermore, the attitude of wisdom (*al-Hikmah*) (Miskawaih 1924). A wise personality is an attitude of the soul which lies at the two extremes between ignorance (*al-shafih*) and foolishness (*al-balih*). Thus the best attitude in the soul is "wise". With regard to the word wise, it seems to be related to the faculty of the soul which is related to the thinking process (*al-aql*) (Skinner 2019). When viewed from the physiological system, the location of the soul of wisdom is in the brain along with its nerve cells. To explain this wise attitude, of course, in relation to personality, it seems to be related to intelligence. However, "intelligent" is usually attributed to the mind, because the mind has these properties, namely the intelligent mind (*al-'aql adzakiy*). However, in Islamic psychology, it is known as an-nafs adz-dzakiyyat (intelligent soul). Thus, **intelligence** is not only a trait for the intellect, but also a trait for the soul. Therefore, an intelligent soul is a human soul that inspires the birth of appropriate actions to love and compassion and avoid explosive impulses. The actions that are born arise from the impulse of a soul that is very sensitive and sensitive to the environment. Strictly speaking, an intelligent soul is the inner side of man that produces intelligent steps or actions, not stupid and ignorant actions (Nawawi 2011).

Furthermore, the wisdom of the soul in thinking according to Ibn Miskawaih is to use the faculty of reason as well as possible and leave all the

vices of the nature of wisdom, namely stupid and ignorant. Where the foolish nature neglects to think first in acting, while the foolish use reason and thought for something that is not good. For example, someone knows that something is not good in terms of ethics, morals, and morals but he still makes decisions without consideration and wisdom. Then such an attitude is called ignorance. More clearly as a real example in life that every normal human action will not be separated from the consideration of reason to do his actions. If someone commits an act that violates the law, for example corruption, or deprives other people of their right to life. Then his action has exceeded the limit and is classified as an ignorant person. This means that he does not use his thinking faculties as a human being.

Next is the nature of cleverness. Presumably according to the author's opinion, a clever attitude is the same as the nature of "wisdom" According to Ibn Miskawaih, it can also be equated with "cleverness", where its position lies in mental decay (*al-kebabatsn*) and ignorance (*al-baladah*). One end that flanks the midpoint of virtue above is a mental condition that is excessive, while the other is deficient. To be clear, it seems that the interpretation of the middle attitude of "wisdom" is to be wise in thinking, acting and planning. This will certainly keep one away from carelessness. Perhaps the difference between the two positive qualities lies in the theory of their use. According to Ibn Miskawaih, the bad traits arising from the nature of cleverness when it has exceeded the middle trait are. Cunning, deceit, and manipulation. If the middle attitude of the clever shifts from its shortcomings, the traits that will appear in a person are the same as the vices of the wise, namely, stupid, stupid, and unable to capture the knowledge of several positions that are less than the virtue.(Miskawaih 1924). Thus, the wise and the clever have the same virtues and the same vices.

The balance of personality that is the midpoint between the two vices can be used as a middle ground so as not to lean too much towards the extremes of excess and extreme deprivation. In addition to some of the attitudes described above. Ibn Miskawaih continues his discussion in the chapter on the virtue of the soul, namely, the nature of remembering. Remembering is the midpoint between thinking too much about something and not being able to think about something. This discussion is quite interesting because in physical psychology it is related to the process of thinking and remembering. Of course, it will be closely related to the operation of memory in the brain and the nervous system in the brain

(telesephalon), which is the brain's nervous system that regulates and interprets sensory input and serves as a mediator of various complex cognitive processes, such as learning, speaking, and solving problems (Hapsari, 2012). The connection between behavior and memory is a natural characteristic endowed by God to humans. Unlike other creatures of God whose cognitive nervous system is only assisted by instinctual memory. Whereas humans specifically have a memory system in their brain to remember something old and new, so that it becomes experience and knowledge for themselves.

The nature of memory is also a cognitive intelligence for humans. memory in the concept of Islamic Psychology is also the strength and brilliance of the soul in a person's personality. Based on this concept, the soul is always clean, through the sensory system; eyes, ears, and taste. Anything obtained from sight, hearing, and feeling will filter positive things to be used as information and knowledge that is beneficial to himself. While the shortcomings will disappear along with the process of self-improvement towards a better direction. This is in line with Ibn Miskawaih's view that the brilliance and strength of the soul is the midpoint between overthinking something to such an extent that it thinks of something that should not be thought of (Miskawaih 1924). The interpretation of the meaning of remembering according to Ibn Miskawaih is that the substance of one's memory which is the result of memory input experience through the five senses should not be used as knowledge. Anything that is not useful is left behind and should not be a burden on the mind. And vice versa if the experience is stored in memory that brings a positive influence on the personality, it is a useful knowledge to be used as a life experience.

In addition to the moderation of personality as a virtue of the soul described above, the next is modesty. Simplicity is the midpoint between two humiliations: *jangak* (indulging in lust), and ignoring lust. The term simplicity in the object of Sufism study can be interpreted as a *zuhud* attitude. According to Yunasril Ali, (Ali 2002) *zuhud* It is the attitude of the soul towards excessive behaviors. A *zuhud* sees the world only as a means to achieve eternal happiness in the hereafter. The world is not the goal of life, but only a means to an end. (Ali 2002). What is meant by the goal in the explanation of *zuhud* is to reach the essence of divinity and divine pleasure.

Furthermore, simplicity in its essence, does not indulge in lust and also does not suppress lust too much, meaning that the middle position with

simplicity becomes the virtue of the nature of simplicity. It has become God's *qadar* that in humans there are desires that must be satisfied through the faculty of lust. The word lust according to Islamic psychologists refers to the human desire for delicacy and pleasure. (Mubarok 2001). In other words, simplicity does not love the life of the world too much nor does it hate the world as a place of misery. The balance of mental attitude will certainly give birth to a feeling of fear (*qanf*) and anxiety if the excessive attitude in turn clashes with expectations and imagination.

Furthermore, the virtue of the soul that is expressed in Ibn Miskawaih's thought is courage. It is the midpoint between the two vices: cowardice and recklessness. Bravery is a character found in every individual. It is a reflection of self-defense against environmental influences. More broadly in the development of biology, the nature of courage is created because of the influence of hormones in the human physiological system. Each individual has adrenaline and non-adrenaline hormones, where these hormones are self-defense to be brave or feel fear in certain situations. Such as being in a state of pleasure, happy then the hormone non-adrenaline higher levels. Conversely, in conditions of sadness, fear, anxiety then high levels of adrenaline hormone (Ramayulis 2003). Thus the adrenaline hormone levels in the physiological system determine the attitude of courage and fear, it depends on which is more dominant between adrenaline or non-adrenaline hormones. If non-adrenaline is higher, the impact that will arise is that the brave attitude will become more dominant.

The benefits of bravery in the human psychological system are a form of emotional reaction as self-defense. If someone feels threatened then a brave attitude will be a trigger so that he is alert as a defense against his body. If someone is labeled brave it is not because of his physical strength or physical stability, but because of the strength of his soul (Nawawi 2011). Brave in the sense that has been explained, not as a force to oppose or deny the treatises of divinity. Or looking for loopholes to destroy the norms that apply both to religious teachings and laws that apply in a country. Presumably the courage referred to in this discussion is to uphold the truth in accordance with the capacity of the soul's courage.

To conclude the virtues of the soul that give birth to a moderate personality from this discussion is the nature of justice, which is the middle point between being a tyrant or being tyrannized. The concept of justice has long been discussed in philosophy, according to philosophers, justice is a

good trait of the soul (Hamedy 2014). The term justice has a huge influence on the lives of individuals, communities, nations and states. Even the Indonesian nation places justice as the foundation of the state, namely "social justice for all Indonesian people". One of the 5 pillars of the state with the aim of equal distribution between rights and obligations, running in balance without any favoritism, selective in the order of life. Thus it can be said that besides being a mental trait, justice is a behavior that is needed in life for everyone.

More specifically, Ibn Miskawaih explained the meaning of justice is a virtue that causes a person to be fair to himself and others, by not giving more of something that is beneficial to himself, while giving less to others (Miskawaih 1924). The definition of fairness that has been explained above will ultimately createsociety justice.

CONCLUSIONS

In the psychological system, the soul has its own faculties. Therefore, the soul is divided into two powers, namely, the power that leads to good and the power that leads to evil. Therefore, the soul has the authority to will and desire. If good soul power dominates the psychological system, it will appear as virtues, such as wisdom (al-hikmah), cleverness, memory, simplicity, courage, and justice. The virtues of the soul are the midpoint (moderate) between the vices of the soul. Even so, on the contrary, if the vices of the soul dominate in the psychological system then the vices that will arise such as ignorance, mental decay, forgetfulness, jangak, cowardice, zalim, and injustice. A good personality in Ibn Miskawaih's philosophical thought of psychology is too much and too neglectful. A constant personality is always at the midpoint (moderate). Of course, if each individual displays this moderate nature, it will have an impact on the quality of a good personality. Because virtue is a virtue of the soul that must indeed be applied in life with the aim of obtaining mental stability both in individuals and as other communities. Moderation is also a practical ethic that can be applied in every line of life, because the positive impact of moderation will in turn realize a goodsociety life system for both individuals and society.

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