

# CHAPTER I

## INTRODUCTION

### A. Background

Human beings are created by God with so much potential on them. Thus potentials could be potential of good or potential of bad and it all could make their owners to experience various things that can affect their lives.

Either the strengths, weaknesses, or the drawback the enemy threat, all given by God for the benefit of humans. That is why in human beings lies the good potential and bad potential, both co-exist and competing in every human being. The human body and the expanse of the earth is a battlefield for both its potential, in which both vying for influence.<sup>1</sup>

The existence of human itself is influenced by the tendency of which one is greater between the two potentials.<sup>2</sup> So that when a good potential that had a greater influence than the bad potential then more people will do something useful and do not conflict with religious rules or unwritten rules of society. So conversely when the bad potential to have a greater tendency, it would be much bad thing and the crimes committed.

Every human being psychologically will develop the potential of humanity given by God to achieve the goal of

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<sup>1</sup> Rohimin, *Jihad: Makna dan Hikmah* (Jakarta: Erlangga, 2006) p. 78

<sup>2</sup> *Ibid.* p. 79

obtaining happiness in life. In this case the happiness will be obtained when the potential that had the bigger role in life is the good potential in him.

Happiness can be realized with the fulfillment of matter and the establishment on the perception of self. Which can be realized with an understanding of the self-concept. The views of individuals about themselves, include a picture of yourself and desired personality, which is acquired through experience and interaction that includes physical or psychological aspects.<sup>3</sup>

On the concept of "self", William James distinguishes two aspects of the self that are distinct but inseparable, that the "I" and "Social me". "I" is self as who knows something, and "Social me" is self as the known materially, socially and spiritually.<sup>4</sup> Further, Burns state that self-knowledge and self-evaluation are two basic elements of all the self-concept. And both self-knowledge and self-evaluation are obtained from the experience, especially through social interactions with the people.

The self-concept is formed of two components, namely components of cognitive and affective. The cognitive component is the individual's knowledge of himself. So the cognitive component is the explanation of "who am I" which will give an idea about myself. Picture of themselves (self-picture) will form a self-image.

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<sup>3</sup> Sarwendah Indrarani, <http://www.psikologikita.com/?q=psikologi/konsep-diri> accessed on 29 March 2016, at 14.20 am.

<sup>4</sup> R.B. Burns, *The Self Concept: Theory, Development and Behavior* translated by Eddy (Jakarta: Penerbit Arcan 1993) p. 8

Affective component is an individual assessment of himself that will form the acceptance of self (self-acceptance) as well as self-esteem.<sup>5</sup>

The self-concept for someone can be affected by several factors such as experience, especially interpersonal experience, which led to positive feelings and a sense of worth. Competence in the area which is appreciated by individuals and others also affect self-concept. Self-actualization (implementation and realization of personal potential real) also plays a role in influencing self-concept.

Finding the self-concept is an attempt to define human about him which include emotion, potential strengths or capabilities as well as obstacles. According to Calhoun & Acocella (1995), self-concept is a mental picture of self that consists of the knowledge of self, the expectancy for themselves and the self-assessment.

Understanding of self is the most important thing for every human being due to the understanding of the self, every self-concept, potential and existing talent will be revealed and wide open. This is an urgent matter for a man to fulfill the task of development. Sometimes there are things that are beyond the mind means that things that were previously unthinkable becomes visible, because the process of finding what actually I am.

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<sup>5</sup> Clara R. Pudjijogyanti, *Konsep diri dalam pendidikan*, (Jakarta: Arcan, 1998) p. 3

The picture obtained through searches on self-concept will affect the peace of one's soul. The tranquility of the soul will be satisfied through when one has been able to fulfill the needs in her life, whether it the needs of physical, psychological and social. People who have developed his self-concept will certainly find it easier in fulfilling the necessities of life.

The state of serenity of the soul in the Islamic world or especially in the Sufi psychology is called *nafs muṭma'innah*. According Najati, the realization of harmony is as defined by Qur'an that human is created from the body and spirit that each must be maintained, developed, and actualized the harmony between the two. The realization of a balance between the physical and the spirit in the human is an important requirement for achieving a harmonious personality who enjoys mental health, the soul that the Qur'an is named as a quiet soul (*al-nafs al-muṭma'innah*).<sup>6</sup>

The term *al-nafs al-muṭma'innah* is derived from the Quran which is mentioned in surah Al-Fajr verses 27-28.

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

“To the righteous it will be said “oh reassured soul, return to your Lord well pleased, and pleasing to Him”

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<sup>6</sup> Ustman Najati, *Belajar Eq Dan Sq Dari Sunah Nabi*, (Bandung: Pustaka 2002) p. 6

The *muṭma'in* here means two things, first is that they are *muṭma'in*, they are content with the *hukm* of Allah Almighty, and there is nothing else that makes them happy. So, this person is also doing what makes them happy. But this person has been molded and trained and disciplined it in such a way, that the only thing that makes it happy, that gives it solace, the only thing that it is *muṭma'in* on, that it is content with, is what Allah Almighty is please with, what Allah Almighty is content with. So, its heart's content lies in that which Allah Almighty is happy and pleased with.

Second meaning of *muṭma'in* is that has reached a state of serenity. The serene, contented, tranquility, at peace *nafs*. And obviously, the peace here means that it has *aman*, *iṭmi'nan* from doing sin and also *aman* and *iṭmi'nan* from desiring sin. It has no unlawful desires. It has desires, that is what the *nafs* does, but it only desires good things. The sign of this is exactly what we just mentioned that this person, not only do they not do sin, they no longer desire sin. That faculty, that part of their humanity that desires, only and only desires things that Allah Almighty views as desirable and has stopped desiring those things that Allah Almighty has labeled as undesirable.<sup>7</sup>

Basically, soul (*al-nafs al-muṭma'innah*) is like bodies, bodies need food in the form of: carbohydrates, vitamins, minerals,

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<sup>7</sup> <http://www.zaynabacademy.org/understanding-the-three-types-of-nafs/> accessed in 30 March 2016, at 13.30 am.

protein, and so forth. Similarly, the soul needs food, such as; prayer, dhikr, fasting, and so on. In one day people generally eat three times which the body needs. If this needs is not be fulfilled then it will be sick, even die. Likewise with the soul when it is not cared correctly or deviate from the path of Allah, then it will not survive in the world and the hereafter. Conversely, when the soul (*al-nafs al-muṭma'innah*) maintained correctly, it is to implement the syari'at of Allah and stay away from His ban it would survive in this world and in the hereafter.

The spiritual and physical couldn't be separated on the human body, they are always in tandem or stand-alone, and complement each other in one unified whole, namely from a perfect fusion and harmony through life. *Nafs muṭma'innah* is a condition when a person who managed to get the concept of self, both in the physical and spiritual aspects, physically and psychologically.

Basically the search on the self-concept for someone is an effort to reach the state of *Nafs muṭma'innah*. This study will review the stages and methods of development self-concept in order to seek the tranquility of soul or *Nafs muṭma'innah*.

## **B. Research Question**

Based on the explanation above, the problem of this research is formulated into a question as below:

1. What is the state of Serenity of soul or *Nafs muṭma'innah*?
2. What are the development methods of self-concept in order to seek the tranquility of soul or *nafs muṭma'innah*?

### **C. Aim and Significance of Research**

Regarding those research questions above, the aim of this research are:

1. To know the state of Serenity of soul or *nafs muṭma'innah*.
2. To know the development methods of self-concept in order to seek the tranquility of soul or *nafs muṭma'innah*.

And the benefits that can be taken in this study are:

1. Theoretically is to enrich horizon of library of Ushuluddin and Humaniora Faculty, Department of Tasawuf and Psychotherapy especially. And give the additional information for the next researcher that typically studying on self-concept.
2. Practically, that this research could be implemented in social life, especially when the author interacts with the public, especially when there is a question that requires an answer typically related to self-concept and *nafs muṭma'innah*.

### **D. Prior Research**

To map out the originality of this study, the writer will convey some of relevant researches to the title of this essay that has been done other researchers. Here the researcher describe some of results of the researches:

First, thesis compiled by 'Arifatul Hikmah in 2010, entitled: *Konsep Jiwa Yang Tenang Dalam Al Quran (Studi Tafsir Tematik)*. The results of this study stated that *muṭma'innah* is the tranquility of soul which is inclined towards the values of divinity and follow the divine guidelines. *Muṭma'innah* is the soul of believers and not influenced by fear and grief in the heart. *Muṭma'innah* could be interpreted as a sincere soul, confident, faithful, and also soul pleased with the provisions of Allah and know that something belongs to him will surely come to him. On the basis of faith, then people will accept everything he faced, whether happy or troubled, either win or lose and etc. with a sense of *rida*.

Second, thesis compiled by Fajar Nur Zulianto in 2015, entitled: *Konsep Jiwa Yang Tenang Dalam Surat Al-Fajr Ayat 27-30 dan Implementasinya Dalam Kesehatan Mental (Analisis Bimbingan Konseling Islam)*. Based on this research, the tranquility of soul can be obtained with four bases i.e. faith, piety, belief, and purity. Furthermore, the four basics could also change the pattern of human thought in the face of failure. If a person's life is only preoccupied by the world, surely the spiritual (mental) became restless, agitated, and had never find peace.

Third, thesis compiled by Muzakil Malik in 2010, entitled: *Hubungan Antara Konsep Diri Dengan Prestasi Belajar Siswa Madrasah Aliyah Muhammadiyah I Malang*. The research is purposed to know the level of self-concept of senior high school

Muhammadiyah I Malang students which related to learning achievement.

Forth, thesis arranged by Ayu Mardiana in 2013, entitled: *Correlation between tawakkal and self-concept of FUPK Depag student period 2009*. In this study, explained that there is a positive correlation between *tawakkal* and self-concept.

The variable of self-concept was measured using the self-concept scale while the variable of *tawakkal* was measured using the scale of *tawakkal*. And then both measurement results are processed and analyzed using the product moment analysis helped by SPSS computer program which the result of product moment analysis between *tawakkal* and self-concept is obtained that the coefficient of  $r$  is 0,532. With significant value is 0,000 below 0,001. It is very significant. It means the correlation between *tawakkal* and self-concept is positive correlation. The higher the level of *tawakkal* will make the level of self-concept to be higher as well.

Fifth, thesis arranged by Irma Masfia in 2014, entitled: *“Hubungan Syukur dan Konsep diri Positif Siswa MTs NU Nurul Huda Semarang”*. This study was supposed to know the relationship between *syukur* or gratitude and positive self-concept on the student. While the result of the study shows that there is a positive relationship between *syukur* and the positive self-concept on the students which means the higher level of *syukur*, the higher level of positive self-concept as well and it shows very significant.

From the literature research results, it can be stated that the priority of this research study has found different priorities from previous studies. Therefore, the researcher stated that the main issues discussed in this study have not been investigated previously. And the results of thus former researches have relevance to research being studied by researcher, namely the self-concept and tranquility of soul. However in this study will focus on the development of self-concept that aims to achieving a state of serenity of soul (*nafs muṭma'innah*).

## **E. Methodology of Research**

### **1. Type of research**

The type of this research is qualitative, namely research that produce descriptive data from texts or people words and observed behavior.<sup>8</sup>In other word, qualitative research is research that examines the data in depth about all the complexities that exist within the context of research without using schematic thinking statistically.<sup>9</sup>

The type of research, in terms of places or locations researchers conducted the study were divided into three field research, laboratory research and library research.<sup>10</sup> While this

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<sup>8</sup> Lexy J Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya. 2004) p.03

<sup>9</sup> Sudarwan Damin, *Menjadi Peneliti Kualitatif* (Bandung: Pustaka Setia. 2002) p.57

<sup>10</sup> Jonathan Sarwono, *Penelitian Kuantitatif dan Kualitatif* (Yogyakarta: Graha Ilmu, 2006) p.18

study is included in library research. In the library research, the collection of the data be processed through the search and the observing of the literature, books, journals and other records that have a connected and might support this study.

## 2. Source of Data

The data source can be divided into two types: primary sources and secondary sources. Primary sources are the books that are directly related to the object of research material.<sup>11</sup> This study used the book of R.B. Burns entitled *The Self Concept: Theory, Development and Behaviour* that had translated into Indonesian by Eddy, the book about personality theory and development like a book of Daniel Cervone, Lawrence A. Pervin *Kepribadian: teori dan penelitian edisi 10 buku 1* and also some journals and other research about self-concept as the primary source on studying development of self-concept.

While the secondary source is resources taken from other sources that are not derived from primary sources.<sup>12</sup> As for the secondary sources in this study are the library resources that can help provide analysis on the development of self-concept to achieve the state of *nafs muṭma'innah* and also some

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<sup>11</sup> Wahyu Wibowo, *Cara Cerdas Menulis Artikel Ilmiah* (Jakarta: Penerbit Buku Kompas, 2011) p.46

<sup>12</sup> Saifuddin Azwar, *Metode Penelitian* (Yogyakarta: Pustaka. Pelajar, 1998),p. 91

resources that can help as well as completing the arrangement of this essay.

### 3. Data Collection Techniques

To obtain the necessary data in this study, the author uses the library data namely a study that certain on sources such as books, magazines, articles and other essays.<sup>13</sup> The technique used consists of three stages, namely:

- a. Reading
- b. Classification, by classifying books into chapters accordingly.
- c. Analyzing. After classifying the books, then the text there is analyzed by the method of interpretation, content analysis and discourse analysis to obtain clear meaning.

### 4. Data Analysis

Method of analysis that will be used is descriptive-analysis which is not only limited in collecting and arranging the data, but also classifying, analyzing and interpreting data.<sup>14</sup> The data of the development of self-concept that has been collected will be analyzed to get an overview systematically about how the stages and methods of development of self-concept that aims to achieve a state of *nafs muṭma'innah*.

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<sup>13</sup> Masri Singarimbun, *Penelitian Survei* (Jakarta: LP3ES, 1982) p.152

<sup>14</sup> Winarno Surakhmad, *Pengantar Penelitian Ilmiah Dasar Metoda Teknik* (Bandung:Tarsito,1998) p: 139.

## F. Writing Systematic

In order to make this thesis categorized as scientific literature work, it must fulfill logic and systematic conditions. In the discussion, the researcher divides it into five chapters, which one and other chapter is integrated. For more details, as follow:

Chapter I, this chapter is a group of foreword of the research, consists of background, in this study the researchers raised a theme about the importance of developing self-concept for everyone, especially in this case we emphasize on developing in a positive direction, or more to the religious side. While from that background the researcher than found the research question and aim and significance of research. This chapter also give some explanation on prior research, methodology of research and writing systematic.

Chapter II, this chapter discussing around the state of serenity of soul which will be used by researchers as a basic theory in this study was primarily related to the theme of serenity of soul. So it will discuss about the serenity concept in the perspective of psychology, it is about the peace of soul that will be perceived when the people are spared from the mental disorders. And also discuss about the serenity in the Sufi psychology including the relation of body and soul, the concept of *Nafs* and *Nafs Muṭma'innah*.

While in the chapter III the researcher will discuss about the theory of self-concept in psychology. Which will be mentioned about the definition of self-concept according to some scholars that concern on psychology, especially in developmental psychology. It will also discuss about the development of self-concept and the types of self-concept that is the positive and the negative self-concept. And also about the goal of developing self-concept, that is to achieve the peace and serenity in ourselves.

Then in the chapter IV the researcher will give some analysis about the way or methods on developing self-concept to reach the goal that is serenity of soul. Which is in this research we emphasize on the Sufism aspect that is in the way of *tazkiyyatun nafs*.

Chapter V is the chapter consists of conclusion and suggestion.