



Comparative Study Balance of The Heart ibn Qayyum Al-Jawziyyah with Collective Unconsciousness the Collective Unconscious Carl Gustav Jung

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ABSTRACT

The purpose of writing in this study is to describe the concepts presented by Ibn Qoyyum and Carl Jung about human perfection and tranquillity. the research is a qualitative study with a library research method. Ibn Qayyum explains that the health and safety of the soul is born if a person is able to balance the inner dimension and the physical dimension. while Carl Jung argues that a person's disconnection from collective unconsciousness can cause a person to spiritual dryness, existential dryness, and soul shock.

Keywords: *Ballace of Heart, Collective Unconciuous, Human*

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INTRODUCTION

All humans must desire happiness, peace of mind and soul. But not all humans know how to satisfy the mind and soul or not all individuals know how to achieve peace of mind and happiness (Azizah dkk., 2022; Nicholas dkk., 2023). So that humans tend to pursue false happiness or momentary, pursue the world, wealth, and positions to satisfy themselves, but on the contrary when all have been achieved, peace of mind and happiness are not obtained. The rapid flow of globalisation has resulted in the erosion of moral and cultural values in society, which in this case will cause self-balance (Putri dkk., 2023; Vicky dkk., 2023). The trend of globalisation leads humans to a moral and spiritual dryness, where humans are more concerned with worldly things. Humans today lose their identity, self-meaning, self-existence, because they always indulge in lust,

worldly urges, and worldly pleasures or hedonists. Thus humans will experience a state of soul and mind that is always unsettled, anxious, restless (Holly dkk., 2023; Levan's dkk., 2022). This modernity tends to lead humans to individualism, selfishness, which in this case can result in humans being separated from their surroundings, or even separated/away from God.

In the swift flow of advances in science and technology, competition, consumptive culture, and hypocrisy have resulted in humanity's anxiety. Excessive future anxiety so that a person can do everything possible to fulfil his anxiety needs, which in this case increasingly leads humans to existential dryness, frustration, and so on. There is also alienation where humans feel disconnected/different from the world, even though they are wealthy and have high positions (Amrina dkk., 2022; Saputra dkk., 2022). In the end, modern man experiences a depressed life situation and has implications for psychological disorders or moral degradation. In overcoming it all Ibn Qayyum al-Jawziyyah, a Sufi who is dubbed as a specialist of the Heart, provides formulations regarding the imbalance in human beings and the unsettled condition of human psychology with the balance of the heart (Fathia dkk., 2022; Maryati dkk., 2022). Ibn Qayyum argues that the imbalance between the heart and the passions can result in anxiety in the soul, otherwise the balance of the heart can reassure a person's soul, the balance of the heart here is defined as the mastery of the heart from the passions or control of the passions.

Carl Gustav Jung was an expert in psychology, who was of the transpersonal school. Jung tried to solve the spiritual kerinhg that occurs in humans with the formulation of inividualisation (Liam dkk., 2023; Saskia dkk., 2023). By integrating all elements of the soul in humans. For Jung, the soul consists of ego or consciousness, personal/individual unconsciousness, and collective unconsciousness. Jung provides an analytical explanation of the transpersonalities of a human being. In this case, Jung is famous for his concept of unconsciousness, where this unconsciousness can affect consciousness. Carl Jung argued that a person's disconnection from the collective unconscious results in a person experiencing spiritual dryness (Auliani dkk., 2023; Mustafiyanti dkk., 2023). The purpose of this writing is to describe how the concepts presented by the two figures solve or describe a person's psychological condition. Unsettled mental conditions, the causes of mental unsettlement, and what influences this unsettlement are described and formulated by the two figures. This is a comparison of the two figures where both of them come from something different (Mulyasari dkk., 2023; Wanti dkk., 2023). Carl Gustav Jung is a psychologist/psychology expert who outlines the formulation of unhappiness departing from modern scientific empirical research which in this case is echoed by western society. While ibn Qayyum is a Sufi, a person who studies the science of soul perfection to get closer to Allah, ibn Qayyum automatically formulates this imbalance of the heart based on revelation / religious teachings.

RESEARCH METHODOLOGY

The writing method in this paper uses the library research study method, namely by collecting data and information by reading and reviewing, then analysing literature that has a connection with the theme, either primary sources or secondary sources (Al Maarif dkk., 2023; Noer dkk., 2023). After that, it was analysed using the content analysis method. Namely in the form of descriptive-analytical (Zed, 2008).

RESULT AND DISCUSSION

Biography of Ibn Qayyum

Ibn Qayyum al-Jawziyyah has the real name Muhammad bin Abu Bakr bin Sa'ad bin Haris al-Zar'I al-Damasqi, with the title Syams al-Din. Ibn Qayyum had a son named Abdullah, so he was also called Abu Abdullah. Ibn Qayyum was taken from his father's work as a caretaker *Qayyim* and administrator at the al-Jawziyyah school in Damascus. Al-Jawziyyah was one of the local schools built by Muhyiddin bin Hafidz bin Farraj Abdurrahman al-Jawzi. (Sarnah, 2018) Al-Jawzi itself is a place in Basrah, but there are also those who attribute al-Jawzi to the cocoon or silkworm and its sale. Ibn Qayyum was born on 7 Safar 691 AH/29 January 1292 AD and died on Thursday night at the time of the call to prayer on 13 Rajab 751 AH/16 September 1350 AH at the age of 60th. (Farid, 2006)

Ibn Qayyum learnt from the great scholars of his time, including Ali Shihab al-Nablisi al-Kabir, Ibn Taymiyyah, and others (Otto dkk., 2020; Utami dkk., 2023). Ibn Qayyum's students included Ibn Katsir, al-Hafidz Zainuddin Abu al-Fariz, and others. Ibn Qayyum was an expert in the fields of Fiqh of the Hanbali madhhab, Hadith, Philosophy, History, and Kalam Science, besides that Ibn Qayyum was also known as a waro' who was diligent in worship and firm in his stance. Ibn Qayyum was a firm disciple and aligned with Ibn Taimiyah, so Ibn Qayyum and Ibn Taimiyah were once imprisoned for forbidding the Hajj to Ibrahim mosque. Ibn Qayyum also took a firm stand on the purity of the Qur'an and Hadith. (Darwis, 2017)

Ibn Qayyum Al-Jawziyyah's Balance of the Heart

Ibn Qayyum argues that mental disorders in a person are caused by the person's inability to balance the inner and outer dimensions. The inner dimension is an essence that can affect the physical dimension. The inner dimensions that affect a person's psychological condition are spirit, nafs, intellect and heart (Fadiyah dkk., 2023; Ranal dkk., 2023). The four elements of the inner dimension, nafs and heart are elements that dominate each other to dominate other elements. If the heart succeeds in dominating the nafs then one's mental state will be calm, otherwise if the nafs succeeds in dominating the heart then one's condition will be unsettled. (Maslahat, 2019) Intellect is a scale for all knowledge so that it is known to be good and wrong. (Sarnah, 2018) This reasoning power is a provision for humans to live in the world in fulfilling their needs. Reason is one of the most important and main components for humans because reason is also an emanation of God. (Susanto, 2010)

The heart is a place or means of kekhusukan (connection with God), the heart in question is also commonly called conscience. Ibn Qayyum divides the heart into three

types, namely a healthy heart, a sick heart, and a dead heart. A healthy heart is a clean heart; a sick heart is a heart that is still alive but deformed or sick because there are still lusts that are indulged in, arrogance, envy, etc.; a dead heart is a heart that has no life in it or can be said to be a heart that always obeys lust. (Sarnah, 2018) Nafs is a gust of wind that goes in and out when breathing. Nafs in the physical sense is the lust and shahwat that exist in humans, as well as being a source of despicable morals. Nafs psychically means soul which means almost the same as spirit. This soul can also be said to be a merger between the spirit and the body in the inner scope of the physical body. (Sarnah, 2018)

The elements of spirit, mind, and body must be balanced and proportional. The spirit has a close relationship with the heart which is the king within to do something. According to Ibn Qayyum, the body will not be affected except by something that is in direct contact with it, such as ambition that affects this world, or like the Prophet who once told one of his companions to wash the folds on the body and dirty places as an effort to eliminate the influence of the eyes of others. (Makmudi et al, 2018) The spirit is a creature that is created and taken care of. This spirit is defined as something that causes life, movement, etc., whether in animals, plants, or humans. So this spirit is also called life because without life humans will die. Meanwhile, according to Ibn Qayyum, the spirit is a body that cannot be sensed, because the spirit is divine, light, soft, and moves dynamically. (Sarnah, 2018)

There are three nafs that have an important influence on a person's psychology. If the condition of the psychiatric condition is calm then the psychological well-being of a person, and vice versa. The condition of a person's psyche that is not calm is caused by factors and self-biological nature so that it disturbs his soul (experiencing psychopathology). (Maslahat, 2019) As for the three kinds of nafs based on their nature according to Ibn Qayyum are:

a. Nafs muthmainnah

This nafs is a calm soul because it is always always directed to God. this calmness radiates in a clean heart marked by the disappearance of anxiety, sadness, worry or self-disorder. The cleanliness of his heart is shown in his love for God. someone who has this soul has been decorated with praiseworthy morals. (Maslahat, 2019)

b. Nafs lawwamah

This nafs is a soul that reproaches and regrets itself in other words the state of the soul that changes, is always filled with doubts, still indulging in shahwat, or still doing subhat things (Hermansyah dkk., 2023). This soul is filled with erratic feelings or sometimes, sometimes happy, sometimes sad, sometimes angry, sometimes pleased, sometimes obedient, sometimes disobedient, etc. This nafs will have an impact on fluctuating feelings. This nafs will have an impact on the fluctuating mood of the heart, because the heart here is described as being sick or defective (qalb marid). Here there is a mutual attraction between the two metres. When the heart wins the battle, there will be love for Allah, faith, sincerity, and tawakkal to Him. The opposite will make a person lulled by lust, desire, envy, takabbur, etc. (Maslahat, 2019)

c. Nafs Ammarah

Nafs ammarah always leads to evil, invites to violate Allah's prohibitions and invites humans to do something based on their lust and desires alone (Utami dkk., 2023). This nafs can sedate and control the mind and heart so that he will do low and despicable things. This nafs has a state of dead heart so that it will plunge into psychopathology outwardly and inwardly. (Maslahat, 2019)

In this case, the balance of Ibn Qayyum's heart is a style of Sufism thought from Ibn Qayyum that prioritises the formation of morals, personality, ethics, and behaviour. Where morals are very influential on the condition of the human psyche. Ibn Qayyum argues that the soul is the location of the problem and by knowing his soul, humans will be on a straight path with moral perfection or balance of the heart. (Makmudi et al, 2018)

The cleansing of the soul tazkiyat al-nafs is a way of life for the heart, salvation for the soul, as well as a lamp for the mind, while the opposite will lead to the death of the heart, the destruction of the soul, and the darkness of the mind. The soul affects the body of pain, pleasure, sadness, anger, ridho, ikhlas and so on. This influence of the soul is a form of its real existence. (Makmudi et al, 2018) Ibn Qayyum argues that the spirit is healthy and safe when it is disconnected from sadness, stress, anxiety, worry, shock and so on. The soul's detachment from these qualities will lead to peace, security, happiness, and so on (Fiqih dkk., 2023; Pamuji & Limei, 2023). This kind of soul always links itself with its God. Mental illness is caused by imbalance and is more dangerous than bodily illness. The soul affects the physical and behaviour of a person, thus the soul here must be educated and guided so that it becomes a good habit and good morals. a good soul (balance of the heart) will produce good behaviour. (Makmudi et al, 2018)

According to Ibn Qayyum, humans have Instincts or Ghazirah or instincts that can develop according to one's growth, and can influence good and useful words or useless words. Instinct according to Ibn Qayyum is part of the psychological turmoil in which there are human temperament and character. The balance of the heart is part of the human spirit that must be maintained so as not to deviate and go astray, causing unrest and anxiety. (Makmudi et al, 2018) The cause of people falling into sin and sinning is a fitnah, where sin and sin are born or created from an imbalance of the heart. Ibn Qayyum divides fitnah into two types, fitnah shubhat, which is giving preference to reason over shari'a/revelation teaching; and shahwat, which is giving preference to lust over reason. If a person's heart is balanced then his soul will be calm so that it will produce praiseworthy morals. (Makmudi et al, 2018) To be able to reach a state of balance in the heart and calmness of the soul, humans need to take the following actions and exercises:

a. Takholliyah

According to Ibn Qayyum, Takholliyah is a process of emptying the soul from every whisper of lust, purifying it from all tendencies to fall into sin and vile deeds prohibited by Allah, such as belief and lustful desires. If the heart is filled with love and

a false belief then there is no place for the true belief (al-Haq) in one's heart. This can also be interpreted as *tazkiyah al-nafs*. (Makmudi et al, 2018)

b. Tahalliyyah

According to Ibn Qayyum, Tahalli is the term for the internal activity of adorning the jewellery (praiseworthy traits) in human beings. It is intended as a replacement of bad deeds with good deeds or piety, so as to create new morals and personality. (Makmudi et al, 2018)

c. Muhasabah al-Nafs

Muhasabah in ibn Qayyum's view is a consistent attitude in maintaining repentance so that it does not escape in the human self and heart. In connection with this Umar bin khattab once said that count ourselves, weigh your good deeds before being weighed, we will not be easier to face the calculation later. If you have counted yourself or in this case self-introspection, then adorn us for the day facing the most majestic. (Makmudi et al, 2018)

Ibn Qayyum divides muhasabah into two, namely muhasabah when about to do an action and muhasabah after doing an action. Muhasabah when about to do an action is meant by contemplating before someone does a certain action, as an effort to weigh the good or bad side, whether the action is done for the sake of Allah or not, and so on. Meanwhile, muhasabah after doing an action is a reflection on obedience, negligence, and shortcomings so that it can continue to improve it. (Makmudi et al, 2018)

Muhasabah has great benefits, Ibn Qayyum said that one of the benefits of muhasabah is that he knows the rights of Allah SWT. If a person does not know Allah's rights over him, indeed his worship is of little benefit. By training and familiarising muhasabah, the heart will be in order to always remember Allah wherever and whenever. By familiarising and practising muhasabah, humans will avoid the cradle of lust that leads to injustice, arbitrariness, the world, destruction, ugliness, and so on. When a person is able to master his lust then he has actually been released from the shackles of the lust. (Makmudi et al, 2018)

d. Remembering Allah (dhikr Allah)

Remembering Allah is a practice loved by Allah, which has many virtues. Ibn Qayyum mentions some of the virtues of dhikr, including:

- With dhikr one will get peace of mind in the heart. (Makmudi et al, 2018)
- Dhikr can expel the devil and protect a person from the devil's interference.
- By dhikr a person can erase all sins and can save a person from Allah's punishment, because dhikr is a kindness that has great value.
- Dhikr can bring great rewards and forgiveness for all sins.
- Dhikr is the way to heaven on earth and heaven in the hereafter.
- Dhikr is the tip of a victory
- Dhikr is a barometer of one's faith.

Like other Sufis, Ibn Qayyum also formulated Maqamat and Ahwal on the way to perfection, namely the balance of the heart by getting closer to Allah. In this case Ibn

Qayyum also discussed a lot about Taubat, Wara', Zuhud, Faqir, patience, Muqorobah, Mahabbah, Khouf, Raja', Sahauq, and so on. (Muhammad, 2014)

Biography of Carl Gustav Jung

Carl Gustav Jung was born on 26 May 1875 Masehi and died at the age of 86 on 6 June 1961 AD. Jung was born into a family of scholars in Kerewil (Canton of Torgau), Switzerland. Jung who had a strong interest in Paleontology ('per-fossils') and Archaeology, Jung instead studied Medicine and earned a doctorate in medical science in 1900 Masehi. (Suryabrata, 2013) Regarding the thought of driving force, Carl Gustav Jung was influenced by Schopenhauer with his work entitled *Die Welt als Wille und Vorstellung* published in 1819 M. The book argues about the will as an unconscious element in human personality or beyond the control of the ratio. However, Jung did not necessarily accept the opinion that the will is non-rational. In his journey Jung agreed more with Eduard Von Hartman with his work entitled *Philosophie des Unbewussten* published in 1859 M, which talks about the teleological principle of the unconscious in shaping life forces towards their respective goals. Thus Jung sought to combine Eduard Von Hartman's form of teleology with Schopenhauer's unconscious. Jung was also influenced by J. J. Bachouer who spoke of the interpretation of ancient symbols. Nietzsche and Zarathustra also influenced Jung, Jung thought that they were clear examples of split personalities. (Suryabrata, 2013)

In the field of psychiatry, Carl Gustav Jung was much influenced by Pierre Janet and more so by Sigmud Frued, even for many years Jung became or placed himself as a follower of Frued. However, in his development, Jung differed with Frued and created his own school called Analytical Psychology or Complex Psychology. (Suryabrata, 2013)

The Unconscious

Human personality is composed of three aspects: the ego or consciousness, the personal unconscious, and the collective unconscious. The ego is the level where humans are in a fully conscious psychological state. The personal unconscious begins with conscious human experiences but has been repressed or even forgotten consciously. So that this personal unconscious in human personality is positioned between the conscious and unconscious parts. Meanwhile, the collective unconscious is something that has happened in the past and is unconscious. (Hakiki, 2019) The personal unconscious is a memory or impulse for something that has been surpassed, the past, forgotten events, or all experiences stored in the subconscious formed from a person's individual experience. (Qudwah, 2016) Complexes can be groups of emotions, memories, and thoughts, so they influence everything about a person's self. Complexes influence how one observes the world, one's values, interests, as well as the drives that drive one. (Setiawati, 2015) It can be concluded that the entire content of the personal unconscious is an intricate part of consciousness. (Hakiki, 2019)

Complexes are the substance of the personal unconscious, so they are a form of accumulation of ideas coloured by feelings. The personal unconscious includes everything that is urgent or under pressure ('urgent complexes'), everything that is

forgotten (memory material) as well as everything that is observed, flashed, thought and felt below the level of consciousness. (Suryabrata, 2013) Complexes are generally personalised but can also be collectively derived and called archetypes. (Qudwah, 2016) Complexes according to Jung are as psychic cores that combine different ideas or emotional representations. In common parlance it is our weaknesses, our mistakes, our errors of judgement, our memory mix-ups, essentially anything that gets in the way of trying to adapt consciousness. Complexes have their own autonomy and energy and so attract associations of all kinds of fantasies or memories that trigger the stimulus word. If complexes do not reach integration in consciousness, neurotic dissociation occurs. Complexes are psychic meanings that are separate from consciousness and live a life of autonomy, 'living alone in the dark realm of the psyche, where they can at any moment inhibit or support, conscious activities.' Complexes indicate a split and something conflicting that is not reconciled with consciousness, but also new opportunities for development. In short, energy loads and inner complexes will result in behaviour that is either beneficial or not depending on the state of consciousness. Complexes refer to, 'what is not achieved in the individual', so are undoubtedly the weakest point in every sense of the term. Complexes are psychic fragments that are separated from consciousness by certain traumas or tendencies that collide with each other. Re-association experiments show that complexes mix and obstruct volitional intentions, interfere with conscious action, cause memory impairment, create obstacles to association, arise according to their own laws, haunt consciousness at times, and influence conscious action and speech. (Qudwah, 2016)

The collective unconscious

The Collective Unconscious is purely Jung's theory of personality. Jung argued that in addition to the individual/self unconscious as espoused by Sigmund Freud and the family unconscious as espoused by Leopold Szondi, there is also a collective unconscious that is more generalised and shared by every individual, nation, and human species. (Qudwah, 2016) The collective unconscious is a collection of all the unconscious of human psychology and a part of the psyche that is distinct from the personal unconscious. Jung assumed that a mystical or supernatural phenomenon can and does affect the lives of the entire human species. Jung believed that each person is not only influenced by personal experiences, but also by certain emotional experiences influenced by ancestors and this description is called the collective unconscious by Jung. The collective unconscious is responsible for beliefs, religions, myths, and legends that are passed down from generation to generation as potential psychic states. The collective unconscious can also give rise to big dreams beyond the reach of individual dreams. (Hakiki, 2019)

The collective unconscious contains the contents acquired during the growth of the whole psyche, meaning the growth of the psyche of the entire human species, passing from one generation to the next. The collective unconscious is the deposit of the ways and reactions of humanity in facing and solving situations of fear, danger, struggle, birth, death, and so on. Jung formulated the collective unconscious as a form

of psychological inheritance that is greater than human development itself and this collective unconscious is born in the structure of each individual. (Suryabrata, 2013) The collective unconscious leads a person to archetypes which are patterns originally formed by ancestors, or someone before them. archetypes are complex because they are images that are associated and coloured by feelings. Archetypes can appear as dreams, delusions and fantasies. But it remains that dreams are the main source of archetypal material. (Qudwah, 2016)

The collective unconscious is inherited from generation to generation by ancestors to species. The experience of previous ancestors with the concept of universality such as the concept of God/deity, Earth, Mother and others. This concept of universality has been transmitted over several generations so that it is in one condition and time influenced by the primordial experience of primitive ancestors. Collective unconsciousness emerges in specific physical, psychological and social contexts. An individual's hereditary nature, mental make-up and the environment in which he or she lives show how a person exists in collective life or society. The contents of the collective unconscious are always active and influence one's thoughts, emotions and actions. This gives rise to the 'big dream', which is a dream that has a meaning beyond human reach and is influenced by its interests in every time and place. The collective unconscious does not refer to an inherited idea, but rather a tendency to react in certain ways when their experiences stimulate biologically derived tendencies. Jung argued that every individual has an inherited tendency equal in number to the typical situations of human life. The repetition of these typical situations can form part of the human biological constitution, develop content, and emerge as relatively autonomous archetypes. (Qudwah, 2016)

Jung was fond of dream interpretation, active imagination and this relates to archetypes which are one of the elements of Jung's collective unconscious. Broadly speaking these archetypes can be interpreted as self-realisation and can be achieved from opposing personality drives, such as extrovert-introvert, male-female, rational-irrational, consciousness-unconsciousness, and driven by past events drawn by future expectations. (Qudwah, 2016) The unconscious is something that is not realised, so how does one (consciousness) know or recognise it. Knowledge of the unconscious is obtained indirectly, namely through the manifestation of the contents of the unconscious itself. manifestations of the unconscious as follows. (Suryabrata, 2013)

a. Symptom and Complex

Symptom and complex are symptoms that can still be realised. Symptom is an 'impulse' of the normal course of energy which can be a physical or psychological impulse. Symptom is a danger alarm that tells us that there is something in the consciousness that is lacking, hence the need for expansion in the unconscious. (Suryabrata, 2013)

The complex is a part of the human psyche that has been split and separated from the surveillance (protocol) of consciousness and then has its own life in the darkness of the unconscious that can always inhibit or accelerate the rate of achievement of

consciousness. The complex is composed of a generally unconscious, autonomous core element, as well as a number of associations formed on the basis of this core. These associations depend on the individual's disposition and experiences. There are many complexes that can affect and disturb the equilibrium of the psyche. It remains the case, however, that these complexes are not necessarily deficiencies or weaknesses of the individual, but are simply parts of the personality that cannot be unified, assimilated, and are the subject of conflict. The complex is not necessarily an obstacle, but it can be a stimulus to greater endeavour because it offers the possibility of success. According to Jung, complexes can be resolved. In this case it is clear that many complexes are traumatic experiences, e. g. the apparent impossibility of accepting oneself in its entirety. (Suryabrata, 2013)

b. Dreams, Fantasies and Delusions

Dreams often arise from complexes and are 'secret messages from the night'. Dreams have their own laws and language, there are issues of cause and effect, space and time do not apply, and the language of symbols so that interpretation is needed to understand them. According to Sigmund Freud and Alfred Adler, dreams are pathological, that is, the manifestation of unrealisable desires. So for Jung, dreams have a constructive function, which is to compensate for conflict. Dreams are not only a manifestation of pathological things as Freud and Adler said, but often also a manifestation of the collective unconscious or may have a prophetic meaning. (Suryabrata, 2013)

In addition to dreams, Jung also mentioned fantasy (phantasie) and delusion (vison) as manifestations of the unconscious. These fantasies and visions are related to dreams and arise when the level of consciousness is low. The variety of these fantasies and visions can be said to be infinite, from daytime dreams or dreams of desires to the specialised fantasies of people in a state of ecstasy. (Suryabrata, 2013)

c. Archetypus

Archetypus-Archetypus is Augustinus' term that Jung took. Archetypes are instinctive opinions and instinctive reactions to certain situations that occur outside of consciousness. The Archetypus-Archetypus is carried from birth and grows in the collective unconscious during the development of humans as a species, so it is independent of individual humans. The Archetypus is the centre and powerhouse of the unconscious that can change the attitude of human conscious life. The Archetypus is also called the 'organs of the soul' by Jung. In this case the Archetypus can only be limited formally, not materially, so it can only describe it, not plunder it. (Suryabrata, 2013)

Forms of unconscious content

a. Shadows

There are also shadows in the personality, which are dark aspects or dark parts of the personality and unconscious shortcomings. The shadows are inferior functions and inferior mental attitudes. It is caused by moral or other considerations that are put into the unconscious and there is a discrepancy with conscious life. (Suryabrata, 2013) The

shadows are archetypes of darkness and repression that display qualities that are not recognised and that one tries to hide from oneself and others. The shadow contains a tendency towards moral objection or a number of constructive and creative qualities that one does not want to face. The shadow symbolises everything that the subject rejects in knowing himself and always imposes itself on the person directly or indirectly. For example, inferior characteristic traits and opposing tendencies. Furthermore, the shadow is the personality that is hidden, repressed, almost always low and full of guilt. The basic element of personality is rooted in animalism, ancestry, and the summary of all historical aspects of the unconscious. The shadow is also considered the source of evil. (Qudwah, 2016)

If the "I" is the centre of consciousness, then the 'shadows' are the centre of the unconscious, either the personal unconscious or the collective unconscious. Shadows are archetypes, which are fragments of personality, although they are shadows, they are not tied to the individual. shadows are unconscious traits or qualities of the self facing other traits or qualities, and occur mechanically and unconsciously. (Suryabrata, 2013)

b. Projection: imago

Projection here means unconsciously finding one's own inner contents in objects outside oneself. Meanwhile, the psychological content projected onto others is called imago by Jung. (Suryabrata, 2013)

c. Anima and animus

The most important imago in adults is the animus for women and the anima for men, which are the traits or qualities of the other sex that exist in the human unconscious. every human being is 'bisexual', so every human being has traits found in the opposite sex: men have a female unconscious (anima) and women have a male unconscious (animus). (Suryabrata, 2013)

The feminine side of a man forms in the collective unconscious as archetypes and settles into consciousness. Therefore, Anima is the female nature found in the male unconscious or can be referred to as the incarnation of female nature in male form. According to Jung, anima comes from a man's experience with women. Such as mother, sister, and lover which are combined into a general description of women. (Qudwah, 2016)

If anima represents moods and feelings of irrationality, then animus symbolises the process of thinking and reasoning. Animus can influence a woman's thought process, which is actually not owned by women. This collective unconscious is formed from prehistoric stories of men and women. In the relationship between men and women, there is a risk that women project the experiences of their ancestors with fathers, brothers, and sons onto unwanted men. For Jung, the animus is responsible for a woman's thought process. (Qudwah, 2016)

Archetypes

Archetypes have a strong connection with the collective unconscious or even archetypes are part of the collective unconscious. Where the main components that appear in the collective unconscious are archetypes. The concept of archetypes is the

collective unconscious because archetypes would not emerge without the collective unconscious. Jung distinguished between archetypes and instincts. According to Jung, instinct is the unconscious in the form of a physical impulse to action, whereas archetype is the psychic counterpart of an instinct. In short, archetypes and instincts are formed from the unconscious, so both play a role in the formation of a personality. (Hakiki, 2019) According to Jung, archetypes are the result of repeated investigations that become autonomous drives in the collective unconscious. Although archetypes arise in the shadow of the commonplace, a small percentage are capable of being sampled. (Qudwah, 2016)

According to Jung, there are four main archetypes, namely The Mother, The Rebirth, The Spirit, and The Trickster. In addition, there are the Wise Old Man, Hero, and Self. Although there is no limit to the number of archetypes. Some of the archetypes are as follows. (Hakiki, 2019)

a. The Mother archetype

The mother archetype comes from Anima or animus. This archetype means how a mother really is. A mother has a high sense of love, nurturing, and so on. In general, this archetype means motherhood. Be it a mother, grandmother, mother-in-law, and so on. This archetype can be owned by anyone, whether male or female. This is because all have similarities in the nature of loving, affectionate, caring, protective, and so on. An example for this archetype is when a person feels in a dangerous condition that can threaten his/her self and soul, he/she will immediately become full of anger physically and mentally, even though he/she was originally a calm person. (Hakiki, 2019)

This archetype is also two opposing impulses, one being fertility, compassion, etc. as mentioned, while the other is the power to destroy. This archetype can produce and sustain life (fertility and compassion) but can also choose to abandon its children and destruction. (Qudwah, 2016)

b. The Rebirth archetype

This archetype has five forms, namely Metempsychosis (transmigration of the soul), Reincarnation (being reborn in a different body, but the same nature and ego as before), Resurrection (the re-formation of a human being after death), Renovatio (rebirth from healing or repair), and Participation in the process of transformation. The archetypal attitude of birth can be found or experienced by anyone, such as when someone is in a sick condition. That person's attitude can change to one of being healthy again when the person is healing. Mentally, the person knows that when they have recovered, they will try to maintain their health so that they do not get sick again. Birth archetypes can also cause mental healing, not just physical. (Hakiki, 2019)

c. The Spirit or God archetype

The Spirit archetype in another sense is God. this archetype is also referred to as the God archetype. God as something supreme in life and God always gives hope to each of His creatures. The attitude of the God archetype can be found in anyone, such as

someone who places himself as an expert and knows very well what he is mastering, so that the same feelings and traits that God has appear. (Hakiki, 2019)

d. The Trickster archetype

This archetype means something that deceives. Jung took this archetype from Greek mythology, where the god Loki has the characteristics of a trickster. The god Loki often deceives other gods for his own interests. This archetypal attitude can be found in everyone, such as trying to save himself by any means including lying. (Hakiki, 2019)

e. Wise Old Man

The wise old man is an archetype of wisdom and meaning that shows human knowledge of the mysteries in life. The meaning of this archetype is as unconscious and unearned as a human being. Dreams can show up as a form of this archetype, in the form of fathers, grandfathers, teachers, philosophers and others. The wise old man is also symbolised by life itself. (Qudwah, 2016)

f. Hero

The hero archetype is a representation of mythology and mythology and legends depicted as someone who is strong and mighty. Heroes are portrayed as fighters and destroyers of evil so that this image touches all of us. The ethics of heroes who appear to defeat ugliness and evil thus eliminating and freeing themselves from feelings of danger and misery. With that, heroes are used as ideal personality models for individuals. (Qudwah, 2016)

g. Self

Self is an archetype that reflects the human struggle towards unity. Self is the centre point of personality, where all aspects are constellated. All systems are combined and united so that stability and balance appear in the self and human personality. (Setiawati, 2015) For Jung, the self is something that transcends the ego consciousness, covering not only the conscious soul, but also the unconscious. The self is the most complete statement of the composition to be received in individuality according to Jung. The self is considered the most comprehensive archetype. The self is symbolised as the idea of perfection, wholeness, and completeness. Although all unconsciousness is a unity of balance and wholeness. The self consists of consciousness and unconsciousness and they are opposing sides/parts. All elements in the psyche are opposites, such as male-female, dark-light, good-evil and so on. The opposing elements are presented as yin and yang. This motif of opposites constitutes a unity, order and totality that refers to self-realisation. Self-realisation will exist in everyone's collective unconscious. To actualise it one must be able to solve the problem of unconscious fear, protect the persona from the dominating personality and recognise the dark side of the self as shadows. (Qudwah, 2016)

The self is a life goal that one always strives for but rarely achieves. As with other archetypes, the self continues to motivate one's behaviour towards wholeness, especially through religiously guided means. Religious spiritual experiences are the closest form of selfhood that one can achieve. The figures of Christ and Buddha are examples of

clear expressions of self archetypes that occur in modern humans. Jung continues to research and study eastern religions or eastern mysticism. The striving towards the roundness and unity of the self obtained from religious rituals is higher and more advanced in the East than in the West (Setiawati, 2015)

The path to perfection through the process of individualization

Personality always leads or tends towards a rounded stability and this is the central point of Jung's psychology, especially his psychotherapy. Development is a matter of elaborating the original roundness that initially lacked differentiation and purpose, into an elaboration of self-realisation or discovery. (Suryabrata, 2013) In addition to being a form of human self-stabilisation effort, the impact of the environment cannot be left out in the stability of the human psyche. Adjustment to the world, the self-adjustment system owned by individuals or can be interpreted as an individual's way to get along and adapt to the outside world is called Persona. Jung believed that every individual is involved in a certain role of social demands. (Qudwah, 2016)

Although the persona is important in personality, it is better not to mix the part that is displayed publicly with the real self. If it is closer to the persona, the self will develop an unconscious sense of individuality and be limited in achieving self-realisation. Public acceptance is necessary, but excessive attachment to the persona will make the inner self disappear and tend to fulfil social demands and expectations. (Qudwah, 2016) All aspects of the personality must undergo full differentiation and development if they are to achieve the goals of the personality, because if an aspect is left out, it will become an obstacle that will rob the energy of the more developed or higher differentiated systems. To achieve a healthy integral personality, each system must achieve full differentiation and development. This process is called self-formation, self-discovery or what Jung called the process of individualisation. If the obstacles are too many then a person can experience neurosis. (Zeky & Batubara, 2019)

Jung's psychological model is usually used by a person to overcome psychic imbalance in the form of an ego that cannot bridge the outside world with the inner world that exists in him. This analysis of the components of the psyche in the form of the ego, personal and collective unconscious is for Jung an innate healing power. According to Jung, a person is in a healthy psychological state if that person has been able to integrate the unconscious and consciousness harmoniously. Jung's term for this psychological health is called individualisation. (Zeky & Batubara, 2019)

Based on the psychic state of the moment, when the auxiliary mental energies of the unconscious are activated, coordinative relationships between pairs of opposites are established, and all aspects are differentiated and developed so that the psychic totality can function at its best, the self can be fully developed. The process of individualisation is characterised by various inner struggles through several phases. Firstly, the realisation of the basic functions and attitudes of the psyche found in the unconscious. In this way, inner pressure will be reduced and the ability to orientate and adjust increases. Secondly, making the imago-imago conscious by realising the weaknesses of oneself

that have been projected. Thirdly, believing, realising and accepting that humans live in the tension of opposing pairs, both spiritual and physical. With the hope that humans can face and overcome them. Fourth, there is a harmonious relationship, both consciousness and unconsciousness generated by the general concentration point of the self, so that it is clear that all aspects of personality are centred on the self. The self is the centre point of personality that is in charge of illuminating, connecting and coordinating all aspects of personality. This is the integral or perfect human being. (Suryabrata, 2013)

A healthy person must be able to be oneself or realise oneself. Being oneself here means recognising the unconscious, not just the conscious. Recognising the unconscious does not mean that one is controlled by the unconscious, but rather that one accepts the unconscious consciously. So that both have balanced power, equally large and strong. The balancing of psychological functions and attitudes is also a requirement for the formation of a healthy individual. At a certain age, there will be a strong dominance of psychological functions and attitudes. For example, at the age of 20 a person has an extroverted nature, then at adulthood the person must realise the introverted side to be expressed; another example if a person has been controlled by his mind so far, then the person must realise the function of feelings, senses, and intuition. (Zeky & Batubara, 2019)

In addition, a healthy person should be able to change archetypes in the sense that a person does not need to wear or display a mask so that other humans only see the good side (persona). One needs to accept psychological bisexuality which is the expression of both male and female traits in oneself, either separately or together (anima-animus). Such a person is able to understand and tolerate human nature in general. (Zeky & Batubara, 2019) These archetypal experiences of the collective unconscious, whether through dreams, worship, symbols, emotions, mystical experiences, and traditional ceremonies are the basis of transpersonal experience. The collective unconscious was able to be empirically dissected by Jung into a part that clearly reveals the core of human existence. (Widaningrum, 2016) It can be concluded that a person's disconnection from the collective unconscious can result in a person being spiritually dry or existentially dry.

CONCLUSION

Ibn Qayyum Al-Jawziyyah has the full name Syamsuddin Abu Abdullah Muhammad bin Abu Bakr bin Sa'ad bin Haris al-zar'I al-Damasqi, but is better known by the name Ibn Qoyyum. Ibn Qoyyum is a scholar and Sufi who is qualified in his field. Ibn Qoyyum is known as a Sufi who specialises in the heart because he formulates a lot about the balance of the heart and soul. Ibn Qayyum explained that the health and safety of the soul is born if a person is able to balance the inner and outer dimensions. Where the inner dimension consists of the spirit, nafs, intellect, and heart. This inner dimension will affect the physical dimension. This inner dimension consists of two strong elements that dominate each other, namely the nafs and the heart. When one's

inner dimension is controlled by the heart, one's psychological condition will be calm, on the other hand, if the nafs dominates, the human psychological condition will always be unsettled, Ibn Qayyum here emphasises the balance of the heart with moral improvement and actions in humans.

While Carl gustav jung is a western scholar who formulated the framework of the structure, dynamics, and development of personality, known as the analytical or complex psychology school. Jung developed Frued's theory with the collective unconscious element by explaining it clearly. This collective unconscious can be in the form of spiritual practices from religious rituals, symbols, customs, and so on. This theory concludes that one's disconnection from collective unconsciousness can lead to spiritual dryness, existential dryness and mental shock.

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